

THE  
ENCYCLOPEDIA.  
OF  
WORLD  
METHODISM

of medicines and ointments produced elsewhere have been supplied.

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

*Reports of the South India Conference*. J. WASKOM PICKETT

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

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

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

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

FRANK BAKER

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

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

AUSTRALIAN EDITORIAL COMMITTEE

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

JOHN KENT

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

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

the corrupting influence of some "liberated" acquaintances. The resulting moral and spiritual degeneration is paralleled by Ware's emancipation from the Methodist system whose deficiencies are laid bare.

The inheritor of these diverse strands, the one who wove them together into a new pattern, was the 20th century literary and social critic, H. L. Mencken. From the time he aimed his first barbs at the Methodists in his free lance column in the Baltimore *Evening Sun* until he relinquished the editorship of *The American Mercury* in 1933, he missed no opportunity to throw dead cats into their sanctuaries. He considered Methodists to be the degenerate descendants of the New England Puritans who, like their bluenose forebears of the 17th century, were actively seeking to control the life and mind of the nation. Mencken's contempt for the Methodists was monumental. With characteristic insouciance he dismissed them with the remark, "So far as I am aware, no man of any genuine distinction in the world today is a Methodist."

Around the "Baltimore Sage" gathered a group of like-minded associates, "Menckenites," who shared not only his prejudices, but his facile, if frequently outrageous, use of the English language. One of these was Herbert Asbury who recounted a sort of spiritual odyssey in *Up From Methodism* (1926). He scolded the church for its ignorance, narrowness, hypocrisy and arrogance, the embodiment of the worst features of its pioneer bishop, Francis Asbury. Even more damning was Sinclair Lewis' *Elmer Gantry*, the highly controversial, best-selling novel of 1927. While overdrawn, Gantry emerges as the epitome of ministerial insensitivity, ignorance, superficiality, opportunism and spiritual poverty; in short, a clerical mountebank. Gantry, quick to take the main chance, put aside his Baptist upbringing and became a Methodist when he saw the advantages of having a "really big machine" behind him. It may have been behind him, but he so drove and manipulated it that at the close of the book no one can doubt that he is well on his way to achieving the desire of his heart, the bishop's chair, worthy successor of Bishop Wesley R. Toomis, Lewis' burlesque of the episcopacy.

While *Elmer Gantry* was a commercial success, there was convincing evidence that the public, no less than the clergy, was tiring of the repeated and unqualified abuse heaped upon organized religion. The nihilism of the Mencken school of criticism precluded any positive suggestions or corrective measures. It was palpably inadequate. Methodists, like other Evangelicals, were aware of the disorders in their own house. Church papers were filled with articles citing this or that shortcoming. Satires were published by Methodist authors which delineated both Methodism's greatness and its smallness. In 1928 DAN B. BRUMMITT released *Shoddy*, a novel which explored the careers of two ministers, one of whom, through self-seeking and calculation, attained the episcopacy but with it spiritual blight. The other achieved self-fulfillment by freely giving himself to his flock and its needs. Later in the period the dark side of ministerial character and the system of ecclesiastical preferment was reexamined by Gregory Wilson, a pseudonymous author, in *The Stained Glass Jungle* (1962). This was followed in 1965 by Charles Merrill Smith's *How to Become a Bishop Without Being Religious* which humorously, yet seriously, raised the question of the place of a genuinely religious man in the structures of the church. A generation separates

the productions of the late 1920s and early '30s from those of the mid-'60s. All of them were written at a time when Methodism was searching for a new definition of its life and mission. They sustain the observation that if denominational warfare was coming to an end, there was no cessation of the church's ongoing task of critical self-examination.

LAWRENCE O. KLINE

**ANTI-METHODIST PUBLICATIONS (British).** Any vigorous and successful movement which opposes the conventions is likely itself to encounter opposition. This was certainly true of the Methodist Revival. The most permanent monument to this counter-attack is furnished by the various forms of printed polemic, though these were occasionally either encouraged by or resulted in physical persecution by individuals or mobs.

Throughout the eighteenth century the expanding periodical press frequently echoed the chorus of protest against Methodism, mainly by printing unfriendly reviews or letters from correspondents, though occasionally by articles and news items with an anti-Methodist slant. On the whole, however, both newspapers and magazines played fair, publishing the replies which Wesley and his followers sometimes offered in their own defense. Methodists also featured in eighteenth century plays and novels, usually as figures of fun. The most characteristic attack upon them, however, was in the prolific and multifarious pamphlet literature of the century, whether in cultured and reasoned prose, in illiterate invective, or in satirical verse or lampoon.

The general reason for these attacks was that the Methodists dared to be different. Perhaps it can best be summarized in one word, their "ENTHUSIASM," a word then used in its original sense of "inspired by a god," thus implying a presumptive and boastful claim of being nearer to God than was possible to ordinary humans. This enthusiasm was revealed in the Methodists' teaching, with its emphasis upon CONVERSION, upon a divinely implanted personal assurance of SALVATION, upon the possibility of being made perfect in Christian love. It was revealed in their meetings for worship and fellowship, in their exuberant hymn-singing, in the intimate confessions of their "BANDS," in their WATCHNIGHTS and LOVE-FEASTS, so wide open to satire by unfriendly observers. Sometimes the attacks were upon this enthusiasm in general, with only incidental mention of particular practices and leaders; sometimes a reasoned attempt was made to list and document a series of specific charges; too frequently reason gave place to personal abuse of Methodist leaders. Some satire was motivated by a sincere desire to maintain the *status quo*, as well as by genuine distrust of the unfamiliar; often the motive was to gain a quick penny, a cheap laugh, or personal revenge.

It is difficult to discern any pattern in the fluctuating numbers of anti-Methodist books and pamphlets published during successive years throughout the century. All the evidence is far from collected. Those which were mainly anti-Methodist in their purpose run into hundreds; those with occasional anti-Methodist references or an anti-Methodist slant probably number thousands, a figure enormously swelled by innumerable passages in newspapers and magazines. We deal only with the first class, noting in passing that the standard work on the subject, Richard Green's *Anti-Methodist Publications*, is very far from com-

plete. After a flood of over sixty publications directed against the Methodists in 1739, there followed a steady flow of about twenty a year for six years, and for the remainder of the century a trickle punctuated by sporadic freshets, as in 1759-61 (allied with the controversy over CHRISTIAN PERFECTION and George Bell's prophecies of the end of the world), in 1768 (when some Calvinist Methodist students were expelled from OXFORD), and in 1775 (mainly in response to Wesley's *Calm Address to our American Colonies*).

The first printed attack appeared in a London newspaper, *Fog's Weekly Journal*, of which Number 214 for Dec. 9, 1732 carried a lengthy anonymous letter from Oxford (dated November 5) satirizing the Methodists, who had "made no small stir in Oxford," and suggesting as possible motives for their ascetic practices either penurious envy, "a veil for vice," or "enthusiastic madness and superstitious scruples." This called forth a widely advertised defense by a sympathetic witness (who may have been WILLIAM LAW; though this pamphlet also is anonymous) entitled *The Oxford Methodists*.

Although Methodist beginnings in the HOLY CLUB later proved of enormous significance, Oxford was a community set apart, largely ignored by the busy world of London and other centers of commerce and fashion. It was some years later, while JOHN WESLEY was still engaged on his disappointing mission to GEORGIA, that one of his pupils, a late recruit to the Oxford Methodists, unwittingly focused the attention of this larger public upon himself. GEORGE WHITEFIELD had experienced an evangelical conversion in 1735, shortly after joining the Holy Club, and had been ordained DEACON in 1736. The following year, eager to second Wesley's efforts in Georgia, and to use the interval of waiting as fruitfully as possible, Whitefield preached widely in his native area of Gloucester, BRISTOL, and Bath, and also in LONDON. He was much more flamboyant and dramatic than either John or CHARLES WESLEY, and almost overnight found himself a popular preacher, though only twenty-two years old. Inevitably the general public began to take sides over this latest orator. Unfortunately he provided fuel for the fire kindled by his enemies by hurrying into print, in 1737 with some sermons, and in 1738 (after a brief visit to Georgia), with insufficiently edited extracts from his journal, which exhibited some of the more effusive and less critical elements of Methodist "enthusiasm."

By this time John Wesley had returned from Georgia, had been introduced by the MORAVIANS to a new religious dimension, and like Whitefield had come to emphasize spiritual regeneration rather than liturgical correctness, personal assurance of salvation rather than rigorous asceticism. In 1739 both men eagerly proclaimed this new teaching, and being frequently denied the pulpits of the parish churches they went to the masses of people who were prepared to hear them in the open air, both in the metropolis and in BRISTOL, then the third largest city in the kingdom.

Both the proclamation of neglected (though completely orthodox) teachings and the readiness to flout ecclesiastical conventions in order to preach the gospel angered the more conservative clergy. Spokesmen for many such was Joseph Trapp, a London clergyman who preached a series of sermons which went through four editions in that climactic year of 1739 under the title of *The Nature, Folly, Sin, and Danger of being Righteous Overmuch: with a particular view to the doctrines and practices of*

*certain modern enthusiasts*. Edmund Gibson, the Bishop of London, entered the fray with a pastoral letter largely devoted to "A Caution against Enthusiasm." This Whitefield answered, and there followed a chain-reaction of similar pamphlets pro and con. Typical of the more scurrilous productions was *The Methodists: an Humorous Burlesque Poem: address'd to the Rev. Mr. Whitefield and his followers: proper to be bound up with his Sermons, and the Journals of his Voyage to Georgia, &c.* It will be noted that Whitefield was the focal point of these attacks.

A similar pattern is to be seen in succeeding years, still with Whitefield as the chief target. Although an article in the *Gentleman's Magazine* for 1739 criticized Wesley by name (or rather in the fashion of those days as "the Rev. Mr. W-sly"), he first drew concentrated attention because of his sermon *Free Grace* attacking the extreme Calvinist position on predestination—the sermon which also brought about his rift with Whitefield. Through the years that followed others of John Wesley's publications led to pamphlets or books attacking his rather than Whitefield's views, and especially his teaching on Christian perfection. Gradually he came to be recognized as the leading spirit of British Methodism in its various forms.

It was in an attempt to put an end to attacks by thoughtful churchmen who simply did not understand Methodist principles that in 1743 Wesley published his famous apologia, *An Earnest Appeal to Men of Reason and Religion*. Although this succeeded to a limited extent, it also provoked further attacks, such as *The Notions of the Methodists fully Disprov'd, and Remarks on a Book entitled An Earnest Appeal*. By 1744 the Methodist Societies were so obviously successful that the Bishop of London moved from general warnings to a specific (though anonymous) attack, in his *Observations upon the Conduct and Behaviour of a Certain Sect, usually distinguished by the Name of Methodist*, first printed in folio, and frequently reprinted in quarto. This he followed with *The Case of the Methodists briefly stated, more particularly in the point of Field-Preaching*, which he endeavored to prove violated the provisions of the Toleration Act. Thomas Herring, Archbishop of York, circulated Gibson's attacks, adding his own covering letter. Richard Smalbroke, Bishop of Lichfield and Conventry, printed his 1744 Visitation Charge to his clergy, in which he castigated the Methodists. These and similar works Wesley answered in *A Farther Appeal to Men of Reason and Religion*, in three parts.

In spite of Wesley's lengthy apologia, however, criticisms by churchmen continued intermittently throughout most of the century, the same charges being constantly reiterated, occasionally with such force and by such influential leaders that they demanded an answer, even though this perforce covered the same old ground. Thomas Church, Vicar of Battersea and Prebendary of St. Paul's, engaged Wesley in a kind of pamphlet warfare at a consistently thoughtful and scholarly level. In 1747 Gibson issued another Visitation Charge to his clergy directed against Methodism, leading to a rebuttal by Wesley. In 1748 George Lavington, Bishop of Exeter, similarly published an anti-Methodist charge to his clergy, which through a tragedy of errors led to the three progressively expanding parts of his well-known *The Enthusiasm of Methodists and Papists Compar'd*—which in turn led to a paper warfare both with Wesley and with Whitefield. Of far greater weight was a two-volume work by William

Warburton, Bishop of Gloucester: *The Doctrine of Grace: or, the Office and Operations of the Holy Spirit vindicated from the Insults of Infidelity and the Abuses of Fanaticism* (1763), which again was answered by both Wesley and Whitefield.

The Methodists suffered in the theater also, so that their suspicion of this literary medium was greatly increased. Strolling actors with makeshift lines upon makeshift stages early found them good for a laugh, but in 1760 the Methodists graduated to the legitimate theater and the attention of major playwrights. Their chief opponent was Samuel Foote, who satirized Whitefield as "Dr. Squintum," but also ridiculed the whole Methodist emphasis upon conversion and personal spiritual experience as hypocrisy or superstition. Even *Lloyd's Evening Post* condemned the "ribald and blasphemous outpourings" of Foote's *The Minor*, and described the whole thing as "steeped in lewdness." In the following year of 1761 two similar plays appeared—*The Register Office*, by Joseph Reed, and *The Methodist* (supposedly a continuation of *The Minor*), which seems to have been written by Israel Pottinger, but was too libelous for public production. The plays were a far cry from Oliver Goldsmith's *She Stoops to Conquer* (1773), where Tony Lumpkin's song was merely an incidental and unmalicious piece of satire, even though it did in fact reflect the popular opinion that the Methodists were hypocrites:

When Methodist preachers come down,  
A-preaching that drinking is sinful,  
I'll wager the rascals a crown,  
They always preach best with a skiful.

In 1768 Methodists at Oxford once more became news, though they were Methodists owing allegiance to Whitefield and the COUNTESS OF HUNTINGDON rather than to the Wesleys. Six young men were expelled from St. Edmund Hall by the Vice-Chancellor, Dr. Durell, because they were "enthusiasts, who talked of inspiration, REGENERATION, and drawing nigh to God," holding meetings in private houses to spread these views. In the pamphlet warfare which resulted Whitefield issued his last publication, *A Letter to the Reverend Dr. Durell*.

The death of Whitefield in 1770 did little to take the pressure off of Wesley. Indeed, because of Wesley's adoption of an Arminian position towards predestination, especially as set forth in the *Minutes* of his Conference that year, the opposition to him by Calvinist evangelicals increased. His most formidable opponents were AUGUSTUS M. TOPLADY, Richard Hill, and ROWLAND HILL, all men of high sincerity and warm Christian enthusiasm, but bitterly opposed to the doctrinal stand taken by Wesley and his societies. They were angry also because the term "Methodist" originally given to both wings of the revival was increasingly being confiscated by Wesley's followers. Unfortunately much of this Calvinist-Arminian controversial literature degenerated into personal invective, in which Wesley was not completely blameless.

The most dangerous opponent of Wesley's organized Methodism at this period was probably Sir Richard Hill who with his *Pietas Oxoniensis* had proved the chief proponent of the six expelled Oxford students. In 1772 Hill issued a major attack on Wesley entitled *A Review of all the Doctrines taught by the Rev. Mr. John Wesley*, following this in 1773 with *Logica Wesleiensis: or, the Farrago Double Distilled*. Wesley carefully replied to

both, and enlisted as the literary champion of his doctrinal views the Rev. JOHN WILLIAM FLETCHER, whose famous *Checks to Antinomianism* issued from this controversy with the Calvinists.

Another pamphlet controversy flared up in 1775 after Wesley, converted by Dr. Samuel Johnson's support of government policy in his *Taxation No Tyranny*, made use of Johnson's work in his own well-known pamphlet. Again there was much slinging of mud, especially by Wesley's enemies, witness Toplady's *An Old Fox Tarr'd and Feather'd. Occasioned by what is called Mr. John Wesley's Calm Address to our American Colonies*.

By now Wesley was in his seventies, but he remained the target for rancorous attacks by younger men, such as that by Rowland Hill entitled *Imposture Detected*, aimed at the anti-Calvinist slant of Wesley's address at the stonelaying for the New Chapel in City Road, London, in 1777. To 1778-79 belong a series of eight scurrilous poems lampooning Wesley and the London Methodists, mostly having symbolic cartoons for frontispieces. The titles of two are sufficiently descriptive: *The Fanatic Saints; or Bedlamites inspired*; and *Perfection: A Poetical Epistle, Calmly Addressed to the Greatest Hypocrite in England*. It is difficult to see how such virulence could be aimed at an old man who in general had by now secured the respect and even affection of multitudes, unless it were motivated by envy. To this later period in Wesley's life belongs also the classic novel satirizing Methodism, the Rev. Richard Graves's *The Spiritual Quixote, or the Summer's Ramble of Mr. Geoffrey Wildgoose; a comic romance*. (3 volumes, 1772-73). This is comparatively kind in its poking of fun at the Methodists in general rather than at their leader in particular. Smollett's *Humphry Clinker* (1771) is also devoted to the adventures of Methodists, though he similarly smiles rather than sneers. References to the Methodists in the earlier works of Fielding and Richardson are much more incidental, though also somewhat more critical.

Methodism served to arouse other Christian communities to some of their own spiritual shortcomings, but as most of us are averse to having our faults indicated it was perhaps natural that those thus criticized, no matter how circumspectly or gently, should begin some vigorous faultfinding on their own. This was especially true (as has been noted) with the Church of England. In 1760 the Roman Catholic bishop Richard Challoner published *A Caveat against the Methodists*, which reached a third edition in 1787. In 1766 "an Independent" noted "the encroachments of the Methodists and the Sandemanians" as important among *The Causes and Reasons of the present Declension among the Congregational Churches in London and the Country*. In 1770 Gilbert Boyce made public letters which he had exchanged with Wesley about the Baptist position, entitled *A Serious Reply to the Rev. Mr. John Wesley in Particular, and to the People called Methodists in General*, and in 1788 William Kingsford published his *Vindication of the Baptists from charges made by Wesley*. In 1778 John Helton issued his *Reasons for Quitting the Methodist Society* to join the Quakers. In one way and another most of the major religious communities crossed swords with Wesley, though it is nevertheless accurate to claim that he strove to maintain a catholic spirit.

In 1791, within a few months of Wesley's death there appeared a number of exposés seemingly designed to

catch the market for topical sensationalism by indulging in the pleasant literary pastime of "debunking" a popular hero. A distant kinsman, John Annesley Colet, issued *An Impartial Review of the Life and Writings, Public and Private Character, of the late Rev. Mr. John Wesley*, much of which he later admitted was pure invention. Joseph Priestley published a collection of *Original Letters by the Rev. John Wesley and his Friends, illustrative of his early history*. The letters themselves were genuine, having originally been stolen from Wesley by his jealous wife; nevertheless Priestley's general intention seems to have been to underline his view that Wesley was "strongly tainted with enthusiasm, from the effect of false notions of religion very early imbibed." The well-known bookseller James Lackington—who had been set up in his business by Wesley's pioneer Lending Fund—published his *Memoirs*, vehemently assailing his benefactors, a fact which he lived to regret, though the recantation in his *Confessions* was unable to undo the mischief caused. Even the first full length biography of Wesley, John Hampson's *Memoirs of the Late Rev. John Wesley* (3 volumes, 1791), contained much polemic against him from this disappointed preacher.

After Wesley's death Methodism was never again quite the unified community which it had been during his lifetime, nor ever again so fresh and challenging in its spiritual vigor. Anti-Methodist literature in Britain, therefore, is mainly a phenomenon of the eighteenth century. Not that controversy disappeared. While the parent body imperceptibly accommodated itself to the religious establishment, though at the same time remaining distinct and independent, paper warfare constantly raged between children and parent. Nor was the world outside uninterested in the spirited protests against Wesleyan Methodism from the METHODIST NEW CONNEXION, the PROTESTANT METHODISTS, the WARRENTITES, and the WESLEYAN REFORMERS. Indeed these controversies frequently achieved headlines in the national press, while churchman and non-churchman alike took sides with the protagonists and entered the literary fray. Nevertheless these remained basically *internal* controversies rather than concerted attacks from without. From time to time local squabbles between the Methodists and an Anglican clergyman or a renegade Methodist preacher would give rise to ephemeral literature unfriendly to Methodism. Frequently individual Methodists or groups of Methodists would find themselves the target for printed abuse because of their association with the temperance movement or the working-class movement, but no branch of Methodism as such could be claimed to stand solidly behind these movements—not even the PRIMITIVE METHODISTS—so that no direct attack on Methodism itself was thereby involved.

This has in general remained the situation until the present time, perhaps with the exception of a movement within the Church of England in the second half of last century which claimed that in their increasing alliance with the Nonconformists the Methodists were deserting their founder, to whose high church ideals the Established Church itself remained loyal. This point of view was set forth both in pamphlets and in more substantial works such as H. W. Holden's *John Wesley in Company with High Churchmen* (1869), and R. Denny Umlin's *John Wesley's Place in Church History* (1870) and *The Churchman's Life of Wesley* (1880). The main spokesman

in defense of Methodism was the very capable JAMES H. RIGG.

R. Green, *Anti-Methodist Publications*. 1902.  
A. M. Lyles, *Methodism Mocked*. 1960. FRANK BAKER

**ANTINOMIANISM.** (See DOCTRINAL STANDARDS OF METHODISM.)

**ANTLIFF, SAMUEL** (1823-1892), British Methodist, was the brother of WILLIAM ANTLIFF. He was born at Caunton, Nottinghamshire, on July 5, 1823, and became a PRIMITIVE METHODIST traveling preacher at the age of seventeen at Chesterfield. He was an early advocate of temperance in the denomination. From 1868 to 1880 he served as secretary of the Overseas Missionary Society; in 1873, when he was president of the Primitive Methodist Conference, he was also sent on a deputation to the colonial missions. In 1871 he visited CANADA as a conference representative to the Primitive Methodists there, and in 1876 he again went to Canada and to the United States. He was one of the founders of the Primitive Methodist boys' boarding school, Elmfield College, at YORK, and acted as its secretary. In 1891 he was elected a delegate to the ECUMENICAL METHODIST CONFERENCE held in Washington, though illness prevented his attendance. He died in 1892.

H. B. Kendall, *Primitive Methodist Church*. 1905.  
*Primitive Methodist Conference Minutes*, 1892.

JOHN T. WILKINSON

**ANTLIFF, WILLIAM** (1813-1884), British Methodist, was born at Caunton in Nottinghamshire of humble parents. He became the best-known figure in the middle period of PRIMITIVE METHODISM. Beginning to preach at sixteen, he entered the Primitive Methodist itinerancy in 1830 and served for thirty-one years in various circuits, including an outstanding period (1834-35) at NOTTINGHAM, when the circuit was threatened with collapse by the secession of a number of local preachers and about three hundred of the members. Antliff organized a town mission in the spring of 1836, sometimes preaching four times on a Sunday, usually in the open air, and succeeded in restoring the confidence of the circuit. He served as Connexional Editor (1862-67) and as principal of the SUNDERLAND THEOLOGICAL INSTITUTE (1868-81), the first Primitive Methodist experiment in theological college training. He was chosen as president of the Primitive Methodist Conference in 1863 and 1865. He published *The Life of the Venerable Hugh Bourne* (1872). An outstanding preacher and a man of skilled judgment in legal issues, he received the D.D. degree from WESLEYAN UNIVERSITY, Middletown, Conn., in 1870. He died Dec. 7, 1884.

H. B. Kendall, *Primitive Methodist Church*. 1905.  
J. Petty, *Primitive Methodist Connexion*. 1860.  
*Primitive Methodist Conference Minutes*, 1884.

JOHN T. WILKINSON

**ANTWERP**, Belgium, an ancient, historic city and port with a 1966 population of 243,426, has two Methodist churches of considerable influence.

**Antwerp Methodist Church** (French) of the Belgium Conference was organized in 1922 in an old German

and an energetic thinker. He knew the Bible, and Christ for him was central.

Highly endowed with natural gifts, he disciplined his mind and toiled as though he had no gift at all. To secure breadth as well as depth he made frequent excursions into the realms of science, history and art. Early in his ministry he put himself through a stiff course of theology and philosophy. He had a noble presence, a commanding voice, a look which drew attention, and a singularly rich imagination. He was deeply concerned about the problems of human destiny, with the nature of the Church, and with the centrality of Jesus Christ.

The personality of Henry Bath was overpowering. He had a great influence upon the life and preaching experience of A. E. ALBISTON who has been referred to as "The Prince of Preachers."

He died in 1916 at Auburn and is buried in the Melbourne General Cemetery.

AUSTRALIAN EDITORIAL COMMITTEE

**BATHAFARN**, the Journal of the Historical Society of the Methodist Church in Wales, i.e. the Welsh descendants of Wesley's followers as opposed to the WELSH CALVINISTIC METHODISTS. *Bathafarn* has been published annually from 1946, each issue including a miscellany of articles in both Welsh and English, though the subject matter is almost exclusively Welsh Methodist history. The name of the journal comes from the home of the early leader of Welsh Wesleyan Methodism, EDWARD JONES.

FRANK BAKER

**BATHURST**, New South Wales, Australia. The first service by a Methodist missionary west of the Blue Mountains was conducted by WALTER LAWRY when he journeyed from Parramatta to Bathurst in October, 1820, to pay the first of two visits to this western settlement. Twelve years later, in October, 1832, JOSEPH ORTON, SAMUEL LEIGI's successor as General Superintendent of Missions in Australia, visited Bathurst and set up the nucleus of a Methodist organization in the district. A class meeting was formed at "Springfield" with William Tom as leader. Frederick Lewis was appointed to Bathurst as the first minister in 1836, and a chapel was built the following year. The first Methodist place of worship in the Western District was a temporary structure on a site at "Springfield" (later known as Byng) where open air services had been conducted at "Bethal Rock" by William Tom prior to the coming of Joseph Orton in 1832. A stone church replaced it in 1843. A church was built at ORANGE in 1849 and it became the head of a new circuit when it was separated from Bathurst in 1860. Two new circuits had already been created: Bowenfels (or Hartley) in 1852, and Turon in 1858. In 1855 Mudgee Circuit was formed from portion of the Bowenfels Circuit, other centers of which became part of Oberon Circuit (or Fish River). Bathurst and Orange are now centres of two important connexional districts of the NEW SOUTH WALES CONFERENCE.

J. Colwell, *Illustrated History*, 1904.

Raymond H. Doust, "After 100 Years," Centenary of Methodism in Bathurst and the West.

AUSTRALIAN EDITORIAL COMMITTEE

**BATON ROUGE, LOUISIANA**, U.S.A. Methodism was brought to Baton Rouge in 1805 by Elisha D. Bowman. In 1810 the town became a preaching point on the Ope-



FIRST CHURCH, BATON ROUGE

lousas Circuit, Mississippi District, WESTERN CONFERENCE. Made a station in 1834 with CHARLES K. MARSHALL as pastor, it reported ninety-five white and six colored members the next year. In 1836 a church building was erected at Laurel and Church Streets. In 1860 when the church had 133 white and 133 black members, a second story and a spire were added to the building. When Federal troops occupied Baton Rouge in 1862, the Methodist church was closed to worship and the ground floor was used as a stable. The pastor, W. A. Croden, was arrested for praying for the Southern cause, taken to NEW ORLEANS as a prisoner of war, and was never heard of again. No more Southern Methodist preachers were appointed to Baton Rouge until 1866, when W. E. M. Linnfield came and led in renovating the church building and reviving the congregation. In that year the church reported only 76 white and no black members. The latter group withdrew to form what became Wesley M. E. Church, which in its first year reported 294 members, 241 probationers, and six local preachers. The MISSISSIPPI MISSION CONFERENCE (MEC), organized at New Orleans in December, 1865, appointed a preacher to Baton Rouge. The LOUISIANA CONFERENCE (MEC) which superseded the Mission Conference, had in Baton Rouge in 1939 four Negro churches with a total of 1,093 members.

Prior to 1895 the M. E. Church, South had only one church in Baton Rouge. In that year it reported 353 members. Keener Memorial Church, organized in 1895, merged with First Church in 1935. First Church began rapid growth during World War I and had 2,792 members by 1939. Istrouma Church, the only other Southern congregation in the city, reported 543 members in 1939.

Baton Rouge's population increased during and after World War II, and by 1950 The Methodist Church had six white and four black congregations in the city with a total of 8,157 members. By 1969 there were 12 white and five black churches with aggregate memberships of 12,462 and 1,534, respectively. First Church (4,002), Broadmoor (2,418), and University (1,572) were the largest white congregations. Wesley, the largest Negro church, had about 500 members. The property value of the 17 churches in 1969 was \$5,880,000, and they raised for all purposes during the year about \$947,000.

**Broadmoor Church** was organized in 1955 with fifty-five members, J. P. Woodland pastor. The congregation

seems to have been the first Book Editor of the M. E. Church, South, elected in 1850; the M. E. Church in time also put the general editorship of its books under a Book Editor who was elected by the GENERAL CONFERENCE. The *Discipline* of 1876 refers to Book Editors but in 1904 one person came to hold this title in the M. E. Church.

Under the editorship of the Book Editor the *Methodist Quarterly Review* was published in the M. E. Church, and the *Methodist Review* in the M. E. Church, South. Within recent years the responsibility for editing the journal, *Religion in Life*—which supplanted the old *Reviews*—has been made the responsibility of the Book Editor. (*Discipline*, 1968, paragraph 962).

A trade name for the publication of general books was adopted by both Episcopal Methodists in the earlier years of the twentieth century. The ABINGDON PRESS was the trade name adopted by the M. E. Church for this part of its work, and the M. E. Church, South, adopted COKEBURY PRESS as its trade name. The Book Editor in each church became the editor of these respective presses. With the combination of the two presses at union in 1939-40, there came about the Abingdon-Cokesbury Press; later the name was shortened to Abingdon Press. Editorial responsibility for this Press continues to devolve upon the Book Editor.

The Book Editor is always named to edit the *Book of Discipline* and is the chief of its editorial committee as set up by the General Conference. He is also tacitly assumed to have the responsibility for the textual correctness of the *Hymnal*, *Ritual*, and all official documents of The United Methodist Church.

*Discipline*, 1968, Paragraph 962.

N. B. Harmon, *Organization*. 1953.

P. A. Peterson, *Revisions of the Discipline*. 1889. N. B. H.

**BOOK OF OFFICES, THE.** In 1784 JOHN WESLEY published his adaptation of the Anglican *Book of Common Prayer* under the title of *The Sunday Service of the Methodists*. Although this did not meet with the use for which he had hoped in America, it continued to be reprinted for use in England. Editions were published every year or two until 1882, when it was drastically revised and appeared with a new title, *The Book of Public Prayers and Services*. This remained in print until about 1910.

By resolution of the WESLEYAN METHODIST CONFERENCE of 1839 "Mr. Wesley's Abridgment of the Order for the Administration of Baptism and the Lord's Supper [was] published in one convenient volume, distinct from the other parts of the Liturgy." This much smaller book was entitled *Order of Administration of the Lord's Supper and Baptism*. Later this was enlarged by the addition of orders for the Solemnization of Matrimony, the BURIAL OF THE DEAD, and ORDINATION. To these, apparently in 1879, was added an adaptation of Wesley's COVENANT SERVICE.

Although both books had progressively undergone revision in minor details through the years, the Conference of 1874 called for a major overhaul of both "the Liturgy and Book of Offices" so as to remove "all expressions which are susceptible of a sense contrary to the principles of our evangelical Protestantism." In 1882 this thorough revision issued in a new *Sunday Service* entitled *The Book of Public Prayers and Services*, and also in a revised *Order of Administration of the Sacraments and other Services*. In one locality or another all these books continued in

regular or occasional use, as in fact did the *Book of Common Prayer*.

With the approach of METHODIST UNION the Wesleyan Methodist Conference of 1929 appointed a committee "to consider the question of the revision of the Book of Offices, and to consult with the representatives of the other Methodist Churches." The convener was the BOOK STEWARD, who at that time was J. Alfred Sharp, later succeeded by Edgar C. Barton. The strong united committee thus inaugurated was not able to prepare an agreed book before the Uniting Conference of 1932, and that body agreed that the forms customary in the uniting denominations should continue in use until the new Book of Offices was ready. By order of the 1935 Conference a new book was issued on an experimental basis, and with some minor alterations this was authorized by the Conference of 1936, with the title *The Book of Offices, being the Orders of Service authorized for use in the Methodist Church*. Although by no means in universal use within the British Methodist Church, this book has largely displaced earlier books, and at least some of its sixteen sections are in occasional use even in many congregations which had previously avoided all set forms of prayer.

The *Book of Offices* continues the tradition of Wesley's *Sunday Service* by opening with an "Office for Morning Prayer," followed by "The Collects, Epistles, and Gospels to be used throughout the Year." Neither of these sections, however, appear to be used very widely. Two Orders are provided for the Lord's Supper; the briefer alternative one, although distasteful to most liturgical purists, served to break the liturgical ice for many who were more familiar with the extemporaneous ordering of Holy Communion. The Book of Common Prayer is followed in adding to the Baptism of Infants an Order of Baptism for Adults, as well as a modernized "Churching of Women" entitled "Thanksgiving of Mothers on the Occasion of the Birth of a Child." Anglican Confirmation is paralleled by "The Public Reception of New Members." The more familiar Solemnization of Matrimony and Burial of the Dead are supplemented by an additional Order for the Burial of a Child. "The Order of Service for the Ordination of Candidates for the Ministry" demonstrates a belief in one ministry to both Word and Sacrament, rather than a two-fold or three-fold ministry.

Other commissioning services are included: for the "Ordination of Deaconesses," the "Public Recognition of Local Preachers," and the "Dedication of Sunday School Teachers." One service is even more peculiarly Methodist: "For such as would enter into or renew their Covenant with God." Contrary to popular belief, however, this particular form carries only vestigial remnants of that introduced by Wesley, being in large measure based upon one prepared for twentieth century use by a Wesleyan minister who served on the Book of Offices Committee, George B. Robson. British Methodism's *Book of Offices* seeks an ecumenical blending of ancient and modern, east and west, the formal and the extemporaneous, and on the whole seeks it successfully. At the time of writing a further revision of the *Book of Offices* is in the experimental stage.

FRANK BAKER

**BOOK ROOMS.** The name "Book Room" has become the generic title for the publishing houses of the British Methodist churches.

JOHN WESLEY, whose father had tried his hand at a

totalism, and he became known as "the man who fought the serpent." After his superannuation in 1842 he went on a mission to America (1844-46). He died Oct. 11, 1852, and is buried at Englesea Brook, Cheshire. Part of his manuscript journal, which he kept for nearly fifty years, is in the library of Hartley Victoria College, Manchester.

W. Antliff, *Hugh Bourne*. 1872.

J. Walford, *Hugh Bourne*. 1855-56.

J. T. Wilkinson, *Hugh Bourne*. 1952. JOHN T. WILKINSON

**BOURNE, JAMES** (1781-1860), British Methodist, was born Feb., 1781, the younger brother of HUGH BOURNE, and co-founder with him of PRIMITIVE METHODISM. Like his older brother, James obtained a preacher's LICENSE under the Toleration Act on July 16, 1807, in preparation for the second CAMP MEETING on MOW COP. For their participation in this both were excluded from the WESLEYAN METHODIST SOCIETY. Two years later they jointly undertook financial responsibility for Primitive Methodism's first paid preacher, JAMES CRAWFOOT, in 1810 assumed joint control of the first Primitive Methodist society at Stanley, and in 1811 built (again jointly) the first Primitive Methodist chapel at TUNSTALL. From the beginning of the Primitive Methodist BOOK ROOM in 1821 they shared full responsibility for its operation in their jointly-owned farmstead at BEMERSLEY near Tunstall, Hugh as editor, James as BOOK STEWARD. Bemersley also served as the connexional headquarters until 1843, when James Bourne, submerged by bad debts, was declared bankrupt. Nevertheless James was more levelheaded and businesslike than Hugh, who throughout his life remained something of a dreamer. Hugh re-established himself in the eyes of Primitive Methodism, but James remained aloof and almost forgotten, dying Jan. 15, 1860.

Wesley Historical Soc. *Proceedings*. Vol. XXX. FRANK BAKER

**BOVARD** is the name of a remarkable family in the M. E. Church whose members made notable contributions between the 1870's and 1930's as pastors, presiding elders, district superintendents, missionaries, educators, editors, and board secretaries. **James Bovard** (1823-1889) and **Sarah Young Bovard** (1828-1888), who lived on a farm at Alpha, Scott County, Ind., had eleven sons and one daughter. They regularly read the Bible and conducted family prayers in the home. Sarah kept a "quaint, interesting, and informing" diary from 1861 to 1863. She hoped that all of her sons would enter the Methodist ministry, and six of the nine who reached maturity did.

**Marion McKinley Bovard** (1847-1891), oldest of the minister sons, served as a physician, pastor, and chief founder of the UNIVERSITY OF SOUTHERN CALIFORNIA. As a youth he taught school two years, studied medicine, and settled briefly in Cincinnati. In 1873 he was admitted to the NORTH INDIANA CONFERENCE and appointed to a circuit. Volunteering as a missionary to CHINA, he was unable to go because of his wife's health. In 1874 he transferred to the CALIFORNIA CONFERENCE, served as a missionary to ARIZONA, and then as a pastor in San Diego and LOS ANGELES. While in the latter city he launched the University of Southern California and served as its first president. Beginning with fifty-three students and one wooden building, at his death eleven years later the school had 700 students and an endowment of \$3,500,000. It is

claimed that he exerted a commanding influence in the educational and religious life of southern California.

**Freeman Daily Bovard** (1851-1920) served as a pastor, presiding elder, professor of mathematics, editor, and board secretary. Educated at DEPAUW (B.A., 1875 and M.A., 1878), ILLINOIS WESLEYAN later awarded him the D.D. (1890) and Ph.D. (1891) degrees. He was admitted on trial in the California Conference in 1875 and appointed to Riverside. He served five years (1880-85) as vice-president and professor of mathematics at the University of Southern California, six years (1887-93) as presiding elder of the San Francisco District, 13 years (1900-13) as editor of the *California Christian Advocate*, (he made it "gleam with light"), and three years as corresponding secretary of the Board of Home Missions and Church Extension (ME). He was a member of five General Conferences (1900-16), and a delegate to the 1911 ECUMENICAL METHODIST CONFERENCE at TORONTO. Bishop EDWIN H. HUGHES said F. D. Bovard was "a wise master builder" and the "most influential" Methodist preacher in northern California.

**Melville Young Bovard** (1852-1938) served briefly as a foreign missionary and then as a pastor. Graduating from Moore's Hill College in INDIANA, he sailed in 1878 as a missionary to West Africa. The next year he went to INDIA where he met and married a missionary, M. J. Edna Taylor. After four years, Bovard returned to the United States and in 1884 was received by transfer into the NEW YORK EAST CONFERENCE. During the next thirty-nine years he served pastorates in that conference and in the NORTHERN NEW YORK and NEWARK CONFERENCES. Retiring in 1923, he made two trips to the Orient, serving a year as pastor of an English-speaking church in Bangalore, India and six months in a church at Rangoon, BURMA. He did supply work in the Newark Conference until his death at 85 in 1938.

**George Finley Bovard** (1856-1932), pastor, presiding elder, and university president, was admitted on trial in the SOUTHERN CALIFORNIA CONFERENCE in 1883 and immediately appointed a teacher in the University of Southern California where one of his brothers was president and another a professor. Then came three years as pastor at Orange, after which he was appointed PRESIDING ELDER of the PASADENA DISTRICT. He superintended the Arizona Mission seven years and built First Church in PHOENIX. Then came six years (1897-1903) on the Los Angeles District and eighteen years (1903-21) as president of the University of Southern California. During his presidency enrolment increased from 628 to 4,861. He was a member of the UNIVERSITY SENATE and a delegate to the 1900, 1904, and 1916 General Conferences.

**Charles Lincoln Bovard**, pastor, district superintendent, and educator, studied at two Indiana colleges and received the Ph.B. degree from ILLINOIS WESLEYAN. He was admitted to the Southeastern Indiana Conference in 1884. In 1889 he went as a missionary to ARIZONA, and served seven years as superintendent of the NEW MEXICO English Mission. During the next twenty-eight years he held pastorates in Indiana, OHIO, NORTH DAKOTA, and MONTANA, was president of MONTANA WESLEYAN UNIVERSITY (1911-16), served eight years in two terms as district superintendent in Montana, and was executive secretary of the Helena Area for four years. He was a delegate to the 1916 General Conference and was a member of the Board of Foreign Missions. In considering him

at Melrose, Mass. In 1883 he started a two-year trip to India and the Holy Land, became supernumerary in 1885, spent some months on a visit to Mexico in 1887, assisted in the "Million and a Quarter for Missions" campaign, and then superannuated in 1891. He published *Land of the Veda* (1872), *From Boston to Bareilly and Back* (1885), and *Mexico in Transition* (1892). Living in retirement at Newton Center, Mass., he was a semi-invalid for eight years. He died in the Missionary Rest Home, Old Orchard, Me., Aug. 18, 1899.

Contemporaries agreed, and historians confirm, that notwithstanding Butler's lack of administrative finesse, he was a wise and devoted missionary who rendered great service. His foresight and grasp of the opportunities and the needs in both India and Mexico were remarkable. He made direct appeals to pastors and churches at home, contrary to the instructions of superiors in New York, but in that way he awakened the churches to the needs of foreign missions and brought capable volunteers to the field. On resigning in India, after less than seven years of actual work, he reported among other accomplishments, nine cities occupied, a printing establishment in operation, a number of chapels, schoolhouses, and orphanages erected, ten churches organized, 1,322 pupils, four native preachers and eleven exhorters at work, and 161 persons witnessing each week. That report "registered an achievement rarely, if ever, equaled in so short a time in Methodist missionary history." Butler's clear vision of India as a great mission field, his driving purpose, and his determination not to be defeated by the home church's lack of vision, accounted for his success.

W. C. Barclay, *History of Missions*. 1957.

C. Butler, *William Butler*. 1902.

\_\_\_\_\_, *Mrs. William Butler, Two Empires and the Kingdom*. New York: Methodist Book Concern, 1929.

*Dictionary of National Biography*.

*Minutes of the New England Conference*, 1900.

*Minutes of the North India Conference*, 1900.

J. WASKOM PICKETT  
ALBEA GODBOLD

**BUTTE, MONTANA, U.S.A.** Methodist Church Extension of Silver Bow County, Montana, was organized Oct. 8, 1952, with J. J. Haggerty as first president. A financial drive received pledges of \$20,700 and in the fall of 1954 the present site of the Aldersgate Church was purchased.

The Church Extension Association faced much controversy in the next two years. Many favored one central church, while others preferred their old established churches. Finally the official board of Grace Church decided to offer leadership and relocate under the auspices of the Association. Plans were drawn in the summer of 1957. The second move was to propose a merger with St. Paul and Unity Churches, which was accomplished on April 13, 1958. Robert Craver and Ole Aarvold led the congregations at this time.

On April 27, 1958 a ground-breaking ceremony took place for a fellowship hall with representatives from all Methodist churches in Butte participating. Less than a year later on March 1, 1959 the fellowship hall was consecrated by Bishop GLENN R. PHILLIPS, and about that time the three churches became Aldersgate Church in fact with Ole Aarvold as minister.

Despite two long strikes in Butte, a third financial drive to raise funds for a sanctuary netted pledges of about \$58,000. Ground was broken on June 16, 1963

and the building was consecrated by Bishop Phillips on Feb. 23, 1964.

During the church years of 1964-66 a study committee worked in cooperation with similar committees at Mt. View, Trinity and Mt. Bethel Churches, and discussed the formation of a Butte Methodist Larger Parish. In June, 1966, the Larger Parish became fact when Marion G. Hixson became Minister of Preaching and Administration and Robert Link became Minister of Membership and Education. On Sept. 25, 1966 the congregation of these four churches renewed their vows as members of the new Butte Methodist Larger Parish.

Aldersgate has the largest and newest segment of the Larger Parish and serves as the administrative and nerve center for the Parish. Future plans include the building of another educational wing on the present structure.

MARION G. HIXSON

**BUTTERFIELD, SIR HERBERT** (1900- ), British historian, born at Oxenhope, Yorkshire, Oct. 1, 1900, educated Cambridge University, where he became Fellow of Peterhouse (1923-55) and Master from 1955, Professor of Modern History from 1944, and Vice Chancellor of the University 1959-61. Professor Butterfield has achieved an international reputation for his many important writings both in history, historiography, and political science, among which a few may be mentioned: *George III, Lord North and the People* (1949), *Christianity and History* (1949), *History and Human Relations* (1951), *Christianity in European History* (1951), *Christianity, Diplomacy, and War* (1953), *George III and the Historians* (1957), and *International Conflict in the 20th Century* (1960). For his services to scholarship he was knighted by Queen Elizabeth II in 1968.

FRANK BAKER

**BUTTERWORTH, JOSEPH** (1770-1826), British layman and son of a Baptist minister, was born in Coventry in 1770. He married into the Cooke family of Trowbridge, and thus became acquainted with ADAM CLARKE, who had earlier married his wife's sister. Through Clarke he was introduced to Methodism, became an enthusiastic and faithful CLASS LEADER, and eventually (with THOMAS THOMPSON) one of the two most influential Methodist laymen of his time. Like Thompson he was a founding member of the COMMITTEE OF PRIVILEGES, and followed Thompson as general treasurer of the Wesleyan METHODIST MISSIONARY SOCIETY. Butterworth founded a lucrative bookselling business in Fleet Street, specialising in law books, but also venturing to publish religious works, notably Adam Clarke's famous *Commentary*. His home became a focal point for many great philanthropists, and here the first meeting of the BRITISH AND FOREIGN BIBLE SOCIETY was held. He followed Thomas Thompson into Parliament, becoming the second Methodist M.P., serving for his native Coventry (1812-8), and for Dover (1820-6). He died suddenly June 30, 1826.

*Dictionary of National Biography*.

G. J. Stevenson, *City Road Chapel*, 1872.

FRANK BAKER

**BUTLE, GEORGE** (1810-1874), NEW ZEALAND Methodist minister, was born in Yorkshire, England. Entering the ministry in 1838, he was one of six missionaries who arrived in New Zealand on the mission brig "Triton" in

**CHARLES, THOMAS** (1755-1814), of Bala, WELSH CALVINISTIC METHODIST, was born Oct. 14, 1755, near St. Clears, Carmarthenshire, into a large farming family. He was educated at Llanddowror by a disciple of GRIFFITH JONES, and then at Carmarthen, where he joined a Methodist society. He was converted in 1773 under a sermon by DANIEL ROWLANDS of Llangetho. Going on to Jesus College, Oxford, he became acquainted with many more evangelical leaders, and was ordained deacon of the Church of England in 1778, and priest in 1780. He refused the offer of LADY HUNTINGDON'S chapel at Bath, and in 1783 settled at Bala as a freelance minister. Here he catechised the parish children in the Welsh Calvinistic Methodist chapel, from which he turned to preaching for them. Also, he itinerated over the whole of North Wales. He was probably the first to organize SUNDAY SCHOOLS in Wales (1789), by means of which a revival spread through North Wales from Bala in 1791. He published many tracts, including the catechism used by the Welsh Calvinistic Methodists (1789), and in 1803 established his own printing press at Bala. Although Calvinist in theology, he maintained friendly relations with the followers of JOHN WESLEY; and like Wesley he tried to preserve the affiliation of his own branch of Methodism with the Church of England, though unsuccessfully. In 1811 he followed Wesley's example in ordaining eight leading LAY PREACHERS, which action effectively separated the Welsh Methodists from the church. In 1801 he drew up the first definitive constitution of the Welsh Calvinistic Methodist Connexion. Thomas Charles died Oct. 5, 1814, worn out by strenuous labors.

*Dictionary of National Biography.*

David E. Jenkins, *Life of the Rev. Thomas Charles . . . of Bala*. 3 vols. Denbigh, 1908.

FRANK BAKER

**CHARLES CITY COLLEGE**, of German-American Methodist origin, was organized in 1868 by the Northwest German Annual Conference of the M. E. Church in Galena, Ill., as the North-West German-English Normal School. By 1880, college work and a theological course in German were established and the name changed to the German-English College of Galena. In 1887 the school came under the leadership of FRIEDRICH SCHAUB, who as professor, trustee and president served the college from 1883-1914. In 1890 the school was moved to Charles City, Iowa, and the name was changed. The first building was opened in 1893. Financial security was obtained, student enrollment increased, and eventually six buildings were constructed. By 1913 the collegiate work drew few students, the majority of whom were enrolled in business or music. Thus, the maintenance of collegiate status was difficult. A plan of merger with MORNINGSIDE COLLEGE, Sioux City, Iowa was effected in the fall of 1914. The Charles City assets were liquidated to form "The Northwest German Conference Fund of Morningside College" (about \$100,000). The library, science and music equipment were moved and several faculty members joined the Morningside staff. In September 1958, the old Conservatory of Music was remodeled by the Alumni of Charles City College and renamed the Charles City College Building. A bronze plaque with the list of donors was dedicated as a visible memorial.

P. F. Douglass, *German Methodism*. 1939.

*Geschichte der Nordwest Deutschen Konferenz.*

Morningside College Library, Charles City College archives.

LOUIS A. HASELMAYER

**CHARLESTON, SOUTH CAROLINA, U.S.A.**, has been closely identified with American Methodism from the beginning. While in GEORGIA both JOHN and CHARLES WESLEY visited Charleston several times. John Wesley's *Collection of Psalms and Hymns* was published in Charleston in 1737. Beginning in 1739, GEORGE WHITEFIELD visited Charleston on several occasions. JOSEPH PILMORE went as far as Charleston on his tour south in 1773.

Bishop FRANCIS ASBURY, JESSE LEE, and Henry Willis went to Charleston in February 1785, conducted services for two weeks, converted Edgar Wells, and established Methodism there. In 1785 the conference appointed John Tunnel to Charleston. The first Methodist church building, Cumberland, in the city was completed in 1787. The first session of the SOUTH CAROLINA CONFERENCE was held in Charleston in 1787.

In 1791, WILLIAM HAMMETT, a dynamic Irish preacher who was a member of the British Conference and who had served several years in the WEST INDIES, came to Charleston with Bishop THOMAS COKE. On hearing Hammett preach, the Methodists in the city insisted that he be appointed as pastor, and he, though not a member of the conference, was equally insistent on the assignment. When Asbury refused, Hammett roundly condemned him, declared that he himself was being persecuted, and forthwith led a schism which drew away half the members of Cumberland Church. In time Hammett built two churches in the city, Trinity and St. James. He persevered in Charleston until his death in 1813, and soon afterward his two congregations took the initiative in returning to the Methodist fold.

The Charleston Methodist churches included a large number of Negro members from the beginning until the Civil War. As church edifices were erected they had balconies for colored worshippers. In 1818 some 4,367 of the 5,690 black members withdrew and tried unsuccessfully to form an African church. Some then returned, but others did not. Following the division of 1844, all of Charleston Methodism, including the Negro members, adhered South.

Notwithstanding the defection led by Hammett, the Cumberland congregation succeeded in building a second church called Bethel in 1798. In 1853 a new Bethel Church building was erected, and in 1866 the old edifice became Old Bethel Church in the South Carolina Mission Conference (ME).

In 1834, some 165 white Methodists in Charleston withdrew and organized a Methodist Protestant church, but in time the congregation affiliated with the Lutheran Church.

In 1860, the four churches in Charleston—Cumberland, Bethel, Trinity, and Spring Street (formerly St. James)—had 722 white and 4,323 colored members. The Cumberland Church burned in 1861. During the war all of the churches save Spring Street held joint services in Bethel Church. In February 1865, northern troops occupied Charleston. Soon afterward T. Willard Lewis, a member of the NEW ENGLAND CONFERENCE, came to Charleston and took possession of all the Methodist churches. Though opposed by the Southern pastors, Lewis, in a dramatic meeting in Trinity Church, appealed to the Negroes to go with him to "a church which makes no distinction as to race and color," and they followed almost to a man. In the summer of 1865, the preachers and members of the M. E. Church, South began demanding the return of their church property.

Christopher's Chapel in old DeSotenville, Choctaw County, Ala.

Lazenby, *Alabama and West Florida*, 1960.

DONALD J. WEST

**CHUBB, JAMES** (1749-1826), born in St. Germans, Cornwall, England, on Feb. 2, 1749, was converted in 1774 during a Christmas LOVEFEAST at St. Austell. He met with hostility at home, but became a Methodist class leader, and occasionally served as a LOCAL PREACHER. In 1778 he entered the Excise service at Liskeard, whence he went to Plymouth Dock for the first time to hear JOHN WESLEY preach. His duties took him to many parts of the country, especially in South Wales, but in 1784 he came to BRISTOL. Here he found both a wife (Elizabeth Wensley) and a fruitful sphere of influence. He became a leading member of the New Room. In 1786 he was instrumental in founding the STRANGERS' FRIEND SOCIETY in Bristol—a society strongly supported by Wesley, which continues to carry out a useful ministry to the poor, its headquarters again in Wesley's New Room. Chubb also accompanied THOMAS WEBB as he begged subscriptions from house to house for building Portland Street Chapel, opened in 1792.

Like many early Methodists, Chubb faithfully kept a journal recording not only the details of his personal life, but the names of the people whom he met (including occasions when he entertained John Wesley), notes about the sermons he heard, and many artless comments which enable us to visualize the life of a devout middle class Methodist of the period. He died in retirement at Liskeard in 1826. The four volumes of his journal were secured for Methodism by Stanley Sowton, the first two being at Wesley's Cottage, Trewint, the other two at the New Room, Bristol.

Wesley Historical Soc., *Proceedings*, XXIX. FRANK BAKER

**CHUDLEIGH, FREDERICK** (1878-1932), British Methodist, was born in Bristol, February 18, 1878. Deeply influenced by S. E. KEEBLE, he entered the Wesleyan Methodist ministry in 1900, and was trained at Didsbury College, Manchester, 1901-4. He joined PETER THOMPSON'S EAST END MISSION in Stepney, London, in 1906, and devoted the rest of his life to the London poor. Chudleigh became superintendent of the East End Mission in 1919 and greatly extended it; he was a pioneer in film evangelism. He died on February 21, 1932.

R. G. Burnett, *Chudleigh: A Triumph of Sacrifice*. London: Epworth Press, 1932. JOHN KENT

**CHUNG, CHOON SOO** (1874-1951), third bishop of the Korean Methodist Church, was born in Tew-san-ri, North Choon Chung Province, central KOREA, Feb. 11, 1874. His early education was in the Chinese classics.

In 1904 he drifted to Wonsan where the Korean revival was starting. Soon after baptism he became a local preacher and was one of the leaders in the 1907 revival that swept the peninsula.

After study in the Methodist Bible Institute in SEOUL, he was graduated from the Methodist Seminary in 1912, and was a member of the first class of elders ordained by the M. E. Church, South in 1915.

In 1919 he was one of the thirty-three signers of Korea's famous Declaration of Independence. He held



CHOON SOO CHUNG

pastorates in Seoul, Songdo, Wonsan, and Pyengyang, and was presiding elder of the Choonchun and Chulwon Districts. He was one of the three Korean delegates from his denomination on the Commission which organized the Korean Methodist Church in 1930.

Elected bishop of the Korean Methodist Church by the Board of Trustees in October 1939, he filled the unexpired term of the late Bishop CHONG WOO KIM, but his brilliant record soon went into eclipse. The Japanese police set aside the church constitution in 1941, and he was named director-general of the new church organization set up on military lines with full power to suspend or dismiss any minister.

Kept in control in spite of church opposition, he sought seclusion in the Roman Catholic Church soon after the Japanese War ended. During the mass displacement of Koreans after the Chinese Communist invasion of 1950, he died in a war refugee camp on Dec. 27, 1951, and was buried not many miles from the site of his birth.

*Korea Mission Field*, November 1939, p. 244.

J. S. Ryang, *Korea*. 1930.

CHARLES A. SAUER

**CHUNG-HUA CHI-TU CHIAO-HUI**, the Chinese name of the union church which was organized in 1927 out of certain Canadian Mission work, Presbyterian Reformed Church, and Congregational congregations and groups. (See CHINA.)

**CHURCH, LESLIE FREDERIC** (1886-1961), British minister, author, and editor, was born at Chester-le-Street. He entered the Wesleyan ministry in 1908, and after serving in English circuits became church history tutor at RICHMOND THEOLOGICAL COLLEGE, where he stayed from 1929 to 1935. He then became connexional editor, retaining the post until his retirement in 1953. He was editor during the multiple strains of the second World War, in which he lost both his Banstead home and many of his books as the result of an air raid. At his instance a field library was

year. Due to lack of financial support over 100 rooms remained vacant for eight years.

C. Lloyd Strecker became General Manager in 1921, and under his leadership the south wing of the home, since renamed Strecker Wing, was built and dedicated in 1939. It contains seventy-five rooms. Strecker died in 1946 and was succeeded by Richard E. Scully, founder of GOODWILL INDUSTRIES in Cincinnati. He built on the achievements of the past, erecting Greeno Hall, which was named for Edward W. Greeno, member of the Board of Trustees for thirty years and president for twenty-five years. An imposing structure of three stories, providing forty-three rooms and apartments, it was dedicated in 1950. In 1952 a new dining room and kitchen were built on the first floor. During Scully's ten-year administration, the capacity of the Home increased from 200 to 300 members, and thirty-two adjacent acres were purchased.

In December 1956, William A. Boehnker became manager of the Home and Harold E. Scheele, assistant manager. Emphasis was now laid upon improvement of services. Part-time workers in physical and occupational therapy were added to the staff. In 1959 the Board of Trustees decided to erect a new wing to provide rooms better designed for efficient nursing care of the elderly. The Garrison Health Center provides seventy-four single rooms, ten double rooms, three four-bed wards, and a medical clinic on the second floor. The building itself cost \$1,775,000, and was dedicated in June, 1962.

The Methodist Home, now in its seventy-first year of service to elderly people, ranks as one of the fifteen largest Methodist homes in the U.S.A.

**Westwood Church.** The congregation had its beginnings in 1818 as a class meeting held in the homes of Lawson Wedding and Dr. Richard Kendall, physician and local preacher. A log church was built through the efforts of a faithful group who continued evangelizing all newcomers. A frame church was built in Cheviot, Ohio in 1842. The present Gothic structure was built of Indiana limestone in 1896. The cornerstone of the sanctuary was laid on June 14 of that year, at the corner of Beechwood and Elmwood Avenues in the Westwood suburb.

James N. Gamble, president of Proctor and Gamble Company, had made a donation of \$25,000 toward the erection of a new church on condition that the remaining \$25,000 be raised by the congregation by subscription only, without the aid of festivals, bazaars, or other extraneous means. The required amount was duly raised.

Two additions for educational purposes were made in 1926 and 1952, known as Epworth Hall and Eckel Hall. Extensive changes in the chancel area of the sanctuary were made in 1963.

From pioneering beginnings in 1818, the congregation in 1970 has a membership of 2,529 members, a staff of four ordained ministers, twelve lay employees and a missionary family serving in Africa. One-third of the annual budget is set aside for benevolences. The congregation was responsible for the beginning of seven churches in the Western Hills area and has now concentrated on a missionary extension into the inner city.

Easter services were televised to the entire nation in 1965 over 158 stations, the first time an Easter service originating from a Methodist church was seen and heard in every state in the continental United States.

*Cincinnati Enquirer*, June 15, 1896. ROLAND GILBERT HORN

**CINCINNATI CONFERENCE (ME)** was organized at Xenia, Ohio, on Sept. 22, 1852 with Bishop EDMUND S. JAMES presiding. It was formed by dividing the OHIO CONFERENCE. Its territory was southwest Ohio.

The KENTUCKY work, which had been a part of the Ohio Conference, was also set off as a conference by the 1852 GENERAL CONFERENCE. For convenience the Kentucky preachers met with the Cincinnati Conference brethren in their first session in 1852, and the proceedings were printed in the General Minutes as those of the "Cincinnati and Kentucky Conference." But legally there was no such body; there was a Cincinnati Conference and a Kentucky Conference. The gathering at Xenia was a combined session of the two conferences.

In 1853 the Cincinnati Conference reported nine districts, 103 charges, 170 preachers, and 32,563 members. Three of the nine districts represented the German work of the region—the Cincinnati German Mission District, the Pittsburgh German Mission District, and the North Ohio Mission District. The three districts reported 3,274 members in 1853. This work was set off as the CENTRAL GERMAN CONFERENCE in 1864.

The FREEDMEN'S AID SOCIETY of the M. E. Church was organized in CINCINNATI in 1866, and the Cincinnati Conference was the first in the church to recognize it. The 1867 journal reported over \$3,200 raised for the society.

The 1866 journal reported women's colleges at Cincinnati, Hillsboro, Springfield, and Xenia which received conference approval along with OHIO WESLEYAN UNIVERSITY at Delaware.

In 1912 the Cincinnati Conference supported the Christ Hospital and the Methodist Home for the Aged in Cincinnati, and it recognized Hillsboro Female College along with Ohio Wesleyan University. The journal took note that the Methodist Home for Children near Columbus was beginning its important work.

In 1912 the Cincinnati Conference reported four districts, 171 charges, 56,394 members, and property valued at \$3,503,020. In 1913 the conference was merged with the CENTRAL OHIO CONFERENCE to form the WEST OHIO CONFERENCE.

*General Minutes, ME.*

*Minutes of the Cincinnati Conference.*

John M. Versteeg, *Methodism: Ohio Area, 1812-1962.* 1962.

N. B. H.

**CIRCUIT.** Two or more local churches or societies which are joined together for pastoral supervision. In American Methodism these together constitute one pastoral charge. (See CHARGE, PASTORAL.) In the growth of American Methodism circuits in which there are for a time two or more churches, are usually bracketed together into a "charge," until each of the several churches of such a circuit become strong enough to become Stations, and thus have a preacher-in-charge all their own. (See also STATION.)

In British Methodism and its offshoots the circuit is normally served by several ministers, one of whom is designated the superintendent minister—in Wesley's day his "assistant," the others being "helpers." (See also BRITISH METHODISM, ORGANIZATION OF and CIRCUIT PLANS, CIRCUIT QUARTERLY MEETING, and CIRCUIT STEWARDS.)

FRANK BAKER

**CIRCUIT PLANS**, one of the most familiar institutions of British Methodism, date from the days of Wesley. In their earliest form they were handwritten, existing often in one copy only, which was posted in the superintendent's house for consultation by the preachers. These plans gave no more than the initials of the preachers appointed to preach at the several chapels of the circuit for a period of weeks, set out in tabular form. By the turn of the century they were printed for wider circulation, but still as a rule contained no more than the names of the chapels, the hours of services, and the surnames of the preachers, usually for the quarter. Early in the nineteenth century the plan developed; normally each preacher was given a number, which stood in the appropriate place in the table instead of his name. At this time also the plans began to give general circuit information, though still keeping to the form of a broadsheet printed on one side, special collections or occasions being indicated by abbreviations after the preacher's number.

Late in the century names instead of numbers became normal again, and the plans began to appear in booklet form, which in addition to giving the Sunday and weekday appointments served as a circuit directory, with names of circuit and society officials. Being the entire responsibility of the superintendent, they varied in form and content from circuit to circuit.

The earliest recorded plan is a London plan in Wesley's handwriting, though CHRISTOPHER HOPPER claimed to have devised the idea. Wesley's plan is for one week only in 1754 and is reproduced in Stevenson's *City Road Chapel*. The "Society of Cirplanologists" compiled in 1960 a register of all known extant plans up to 1860, giving their present whereabouts. The earliest is a Leeds plan of 1777. There are some thirteen hundred plans recorded in every branch of Methodism.

Wesley Historical Soc. *Proceedings*, xxxii.

OLIVER A. BECKERLEGGE

**CIRCUIT QUARTERLY MEETING**, a British Methodist institution which arose in 1748 as a device for insuring that the individual Methodist SOCIETIES should be "more firmly and closely united together." The idea was put forward by JOHN BENNET on the basis of Quaker precedents, and he cooperated with WILLIAM GRIMSHAW, who conducted the first Quarterly Meeting at Todmorden Edge on Oct. 18, 1748. The 1749 Methodist Conference made the holding of Quarterly Meetings one of the responsibilities of the ASSISTANT, and Bennet was charged with encouraging their growth.

The Circuit Quarterly Meeting was a gathering of STEWARDS and LEADERS from the societies composing the CIRCUIT, meeting under the chairmanship of WESLEY or one of his preachers. It was charged with the responsibility of coordinating the finances and spiritual activities of the societies as a whole, including especially the support of the preachers stationed in the circuit. The financial affairs were largely delegated to CIRCUIT STEWARDS or "general stewards"—this latter term being used for those first appointed and continuing the normal title throughout Wesley's lifetime. All branches of British Methodism have laid great stress on the Circuit Quarterly Meeting as a vital link between the local societies and the annual conference, having major responsibility for inviting min-

isters to the circuit, for the oversight of the varied aspects of the Work of God therein, and the highest official court of which most Methodist laymen may expect to become members.

Davies and Rupp, *Methodist Church in Great Britain*. 1965.  
Harold Spencer, *Constitutional Practice and Discipline of The Methodist Church*. London, 1964.

FRANK BAKER

**CIRCUIT STEWARDS** (in British Methodism). As early as 1746 England and Wales were already divided into seven Methodist CIRCUITS, and although the itinerant ASSISTANTS were responsible to Wesley for the conduct of all circuit business, including finance, laymen were appointed to assist with the administration of the circuit. The stewards were originally charged with the collection and expenditure of funds, chiefly to meet the expenses of itinerant preachers. The stewards were members of the CIRCUIT QUARTERLY MEETING, to which they reported their activities. The choice and appointment of circuit stewards was originally in the hands of JOHN WESLEY or his Assistants. In the WESLEYAN METHODIST CONNECTION this situation remained virtually unchanged down to Methodist Union in 1932. In the non-Wesleyan churches the office of circuit steward was not normally discontinued, but the principle of election by the members was applied, so that the usual practice was for the circuit quarterly meeting to elect the circuit stewards by a majority vote. This practice was carried over into the Methodist Church in 1932, when Superintendent ministers in the Wesleyan tradition finally lost the right, or, as they often thought of it, the obligation, to nominate to the Stewardship. Under the existing constitution, the December Quarterly Meeting elects two stewards, who remain in office for one year, and are eligible for reappointment. In some circuits the office changes hands regularly, and in others the same individual may remain a steward for many years. The stewards are still responsible for the circuit finances, and for the material well-being of the ministers stationed in the circuit. They are ex-officio members of the District Synod. In the nineteenth century they gradually became responsible for the invitation of ministers to serve in their circuit, although the invitations are made on behalf of the Quarterly Meeting. Under the existing rules, however, there is an official Circuit Invitation Committee, composed of the Circuit ministers, the Circuit stewards and such other members as are appointed by the June Quarterly Meeting, and this Committee makes recommendations to the Circuit Quarterly Meeting. At one time in the nineteenth century the Circuit Steward was commanded by the Wesleyan Conference to provide for an annual tea meeting of the members of the societies in the circuit, but this duty seems to have lapsed. (See also STEWARDS IN BRITISH METHODISM.)

H. Spencer, *Constitutional Practice and Discipline of the Methodist Church*. London, 1964.

JOHN KENT

**CITY ROAD CHAPEL**. JOHN WESLEY's Chapel in City Road, London, opened by him in 1778, and regarded as the Cathedral of World Methodism. (See LONDON, *Wesley's Chapel*.)

**CLAFLIN, LEE** (1791-1871), American lay leader, industrialist, banker, and philanthropist, was born in Hopkinton, Mass. Nov. 19, 1791.

of the poor in his native Ulster, he founded in 1831 six mission day schools. Portrush Church is today on the site of the first of such schools. Worshipers are summoned by Clarke's "Moscow Bell." This bell was presented by the Emperor Alexander of Russia to the Duke of Newcastle, British Ambassador, who gave it to Clarke. At neighboring Portstewart, the Methodist church is built on the site Clarke purchased in the hope that he could erect there a home for his retirement.

He never achieved that hope. His constant industry and his restless activity precipitated his death, for he was not able to resist an attack of cholera at the age of seventy-one. He was buried next to his hero, John Wesley, in the graveyard at City Road, London.

Despite criticisms made of him and of some of his beliefs, no one, apart from Wesley himself, won so much affection inside Methodism and so much regard outside its bounds. He was President of the British Conference three times, and of the Irish Conference four times. He was one of those most concerned with the PLAN OF PACIFICATION in 1795, and perhaps more than to any other person it was due to Adam Clarke that Wesleyan Methodism was held together in the difficult and troublesome period after the death of John Wesley, and thus was able to become a powerful connectional church in the nineteenth century.

*Account of the Life of Adam Clarke, LL.D.*, partly written by himself and continued by one of his daughters, London, 1841. J. B. B. Clarke, *Adam Clarke*, 1833.

Maldwyn L. Edwards, *Adam Clarke*, Wesley Historical Society Lecture. London: Epworth Press, 1942.

J. Everett, *Adam Clarke*, 1866.

J. Baird Ewens, "Life of Adam Clarke." Unpublished mss., Wesley Historical Society (Irish Branch), Belfast.

R. H. Gallagher, *Adam Clarke, Saint and Scholar*. Belfast: Wesley Historical Society (Irish Branch), 1963.

FREDERICK JEFFREY

**CLARKE, HAWES P.** (See JUDICIAL COUNCIL.)

**CLARKE, VINCENT P.** (See JUDICIAL COUNCIL.)

**CLARKEBURY INSTITUTION** is situated in the Mgwali Valley, Tembuland (part of the Transkei), SOUTH AFRICA, where a mission was founded in 1830 by Richard Haddy under the direction of WILLIAM SHAW. In the next twenty-five years it was served by a succession of missionaries, the last of whom, J. S. Thomas, was murdered by cattle raiders in 1855. The station was left vacant until PETER HARGREAVES arrived in 1857 to commence a ministry which lasted until 1881. Hargreaves laid the foundations of Clarkebury's future greatness and, in particular, established the Educational Institution for African youths in 1876. The Tembu people contributed £1,000 towards the initial cost of £1,500. The Institution combined elementary education and instruction in such trades as carpentry, shoemaking, blacksmithing and printing. Outstanding among subsequent governors were H. W. Davis (1882-98) and A. J. Lennard (1899-1924). The standard of teacher training was progressively improved; the Dalindyebo Secondary School was opened in 1927; and in 1929 girls were admitted to the Secondary and Teacher Training Schools. The Schools were taken over by the Government in 1956 in terms of the Bantu Education Act of 1953, but the church retained control of the hostels which at present house 593 boarders. A high percentage of

Clarkebury pupils has entered the Methodist ministry and others have taken their place in the professions and trades.

*The Deathless Years: Clarkebury Mission 1830-1930*. N.p., n.d. J. Whiteside, *South Africa*, 1906. C. MEARS

**CLARKSBURG, WEST VIRGINIA, U.S.A.** First Church had its beginning after FRANCIS ASBURY held a QUARTERLY CONFERENCE in Clarksburg on July 11, 1788. It was a log church building with a clapboard roof and windows covered with greased paper. As conditions in the town improved, Thomas Beck, pastor, urged the congregation to build a larger and better building. This came to be a rectangular room of brick having a gallery for the Negro membership. In 1861 the Union Army used the church building as a barracks and such services as were held were conducted in the county courthouse.

With the coming of the Civil War the Clarksburg congregation split so that the charter membership of the M. E. Church, South was made up largely of former members of the local M. E. Church. The Southern Methodists formed a "class" in Clarksburg in 1847 and organized a church in 1850. Their first building was completed in 1856. In 1922 the Southern church was named St. Paul's M. E. Church, South.

In 1888 the M. E. Church built a new structure, Goff Centenary Chapel. This building continued in use until 1906 when the membership increased and took on new vigor. A Hummelstone building with a green tile roof was erected and dedicated as First Church, Sunday, Oct. 10, 1909. A landmark in Clarksburg, it served until Sept. 4, 1951, when it was destroyed by fire. While a new structure was being planned and built, the First Church congregation worshipped in Robinson Grand Theater and church school classes met in many locations throughout the city.

The present Gothic structure was completed in 1956 at a cost of \$1,250,000, and was dedicated by Bishop Fred C. Holloway, Oct. 9, 1966.

John E. Hanifan served the church for nineteen years (1937-56), including the period of the fire and reconstruction. Jewelled stained glass windows and a hand-carved wooden reredos were placed in 1965. A fifty-stop three manual pipe organ was installed in 1967, and was consecrated on Sunday, April 20, with Dr. George Markey at the console.

In 1965 the congregations of St. Paul's Church and First Church united, creating an even stronger, more vigorous church. In 1970 there were 1,641 members and a staff of four ministers. The St. Paul's building is used for the church operated counseling service, a clothing center, and the "Coffee House" serving high school and Salem College students.

Harvey W. Harmer, *One Hundred Fifty Years of Methodism in Clarksburg (1788-1938)*, 1938.

Mrs. Bess Lorentz Wade, *The History of St. Paul's Methodist Church*, 1935.

T. S. Wade, *The History of the Western Virginia Conference of the Methodist Episcopal Church South*, ca 1900.

JOSEPH P. DEBARDI

**CLASS LEADERS** were appointed by Wesley in 1742, first to collect the contributions of members of the society living in their area, and later to exercise pastoral responsibility over these members as they gathered in weekly

CLASS MEETINGS. Collectively they formed the nucleus of the LEADERS' MEETING of the society. This office, filled both by men and women from the outset, continues to the present day in British Methodism.

Davies and Rupp, *Methodist Church in Great Britain*, pp. 221-26, etc.  
FRANK BAKER

CLASS MEETINGS in British Methodism must not be confused with BAND meetings, from which they differed in the following respects: (1) The classes were designed for those seeking salvation, the bands for those who had found it. (2) While, in JOHN WESLEY'S view, "meeting a class" was a condition of continuance in the United Society's membership, "meeting a band" was not. (3) In the typical class there was none of the extensive segregation and grading of the band system, in which men were separated from women, the married from the unmarried, the ordinary band members from the "penitents," and both these from the "select company" of those approaching perfection. (4) Whereas numbers in classes varied, they were generally larger than the five to ten members of the more intimate band meetings. (5) The class arrived by accident, the band by design, John Wesley deliberately introducing the latter into the BRISTOL society on April 4, 1739, having proved the worth of this MORAVIAN institution both in GEORGIA and in the FETTER LANE Society in London.

Classes were first formed on February 15, 1742, as a means of paying off the debt of £150 on the ill-constructed New Room in Bristol. A Captain Foy suggested that every member should contribute a penny a week. When it was pointed out that some could not afford it he made the famous offer: "True, then put ten or twelve of them to me. Let each of these give what they can weekly, and I will supply what is wanting." Others made the same offer, and the whole society was divided into companies or classes under the various leaders whose task it was to collect the pennies and bring them to the steward weekly. The word "class" had nothing to do with schooling, but was taken from the Latin *classis*, which could indicate a group of Christians summoned for assessment (see COLLECTIONS).

From being a financial expedient the class became also the long-sought answer to the need for better pastoral oversight for the increasing numbers of Methodists. One of the leaders informed John Wesley that during his peace-collecting he had found one member quarreling with his wife, and another the worse for drink, whereupon Wesley required the class leaders not only to collect pennies but also to inquire into the behavior of each member.

Finally, the financial expedient developed into the meeting of the class. For their mutual advantage it was decided that the class members should together visit the leader every week instead of the leader calling on them. Wesley lists the benefits derived from this institution:

Advice or reproof was given as need required, quarrels made up, misunderstandings removed: And after an hour or two spent in this labour of love, they concluded with prayer and thanksgiving. . . . Many now happily experienced that Christian fellowship of which they had not so much as an idea before.

Such was the success of this "little prudential regulation" that it was soon part and parcel of Methodism everywhere. "Class money," which became a penny a

week plus a shilling a quarter, was devoted to the needs of the poor and the propagation of the Gospel. The amounts subscribed were entered by the leader in a "class book" (first called a "class paper") together with other information about the members which might be of help to the preacher when he came to the quarterly examination of their spiritual state. The "class ticket," given to those who passed this test, though it did not indicate so high a standard of spiritual attainment as a band ticket, nevertheless served as a letter of commendation, a countersign for entrance into the meetings of the society.

The causes for the decline of the class meeting, which set in later than that of the bands, included a shortage of suitable class leaders and a stereotyping of the religious experiences retailed week by week. Many, well content to come to Sunday worship and Holy Communion, had no desire to lay bare their souls in a small company. In the second half of the nineteenth century it proved impossible in most parts of world Methodism to make "meeting a class" the sine qua non of society membership, and in the twentieth century attendance at class has become the exception rather than the rule. There are signs however, that the modern "house group" is reviving much that was sound in the class meetings, while counteracting their tendency to excessive introspection by its emphasis on Bible study.

Davies and Rupp, *Methodist Church in Great Britain*. 1965.

M. J. SKINNER

In American Methodism class meetings were adopted at an early date, but they were never so strictly a test of church membership as in England. The sessions followed the order that had been proposed by Wesley. The leaders were virtually sub-pastors being appointed by the pastors and acting under them. They not only held the class meetings but also visited the sick, met the pastors and the stewards, collected and paid over the funds from the classes, and reported on members needing or desiring the services of the pastors in their homes. Bands were also formed, but they do not seem to have developed into much importance.

The *Minutes* of the CHRISTMAS CONFERENCE, published in 1785 as a "Form of Discipline" of the Methodist Episcopal Church in America, included provisions for classes and leaders. They enjoined strictness in admitting strangers to the society. "At every other Meeting of the Society in every Place, let no Stranger be admitted," ran the rule. "At other Times they may: but the same Person not above twice or thrice. In order to this, see that all in every Place shew their Tickets before they come in. If the Stewards and Leaders are not exact herein, employ others that have more Resolution." This same care was enjoined with reference to the love feasts. Strangers were to "be admitted with the utmost Caution," and the same person was not to be admitted more than twice unless he became a member.

Directions for classes and their leaders were included in the *Disciplines* which followed, and were expanded from time to time as late as 1880 in the M. E. Church. During this period the class meetings and leaders were regarded with considerable seriousness. In February 1838 the following appeared in the quarterly conference record at New Madrid, Missouri:

Question: Are there any complaints?

Answer: There is. (1). Against Brother Howell for not at-

Evangélico at Itapina. Before this there was an almost total lack of educational facilities for rural youth and adults, and Clay started a school where young people, especially Protestants, could receive a practical Christian education and learn agriculture at the same time to support themselves. The first years of the center were truly difficult, but the school became firmly established and has produced a large number of Christian workers for rural communities.

From 1946-50, Charles Clay was secretary of social action for the Methodist Church of Brazil; from 1950-65, secretary of Christian education, involving the overall supervision of the entire educational program of the Methodist Church, including leadership training for laymen and pastors. He founded two magazines, one for men and one for teen-agers, and promoted regional and national conferences for youths, adults, and pastors.

He has also written many articles and six books, one being a *Manual for Christian Workers in Rural Areas*. This he wrote in collaboration with J. B. Griffing, formerly with the Rockefeller Foundation in Brazil. In July of 1965, the General Conference asked Clay to continue in this position, but he decided to return to the pastorate. He was then appointed pastor of the Central Methodist Church in Brasilia, as well as superintendent of the missions surrounding the new capital. There are six organized churches and twelve preaching points.

Helen Clay, his wife, has also worked tirelessly, especially with the women of the church on local and national levels. After leaving Brasilia, Clay was appointed to Juiz de Fóra, Minas Gerais, where he now resides (1969).

The Clays have four children.

*Who's Who in The Methodist Church*, 1966. EULA K. LONG

**CLAY, IONE** (1892- ), an American missionary to MEXICO and CUBA, was born June 13, 1892, in Dublin, Texas. Her first missionary service was in Cienfuegos, Cuba, 1922-23, but from 1923 to 1925 she taught in a church school in Monterey, Mexico. Returning to Cuba, she became director of Colegio Buenavista across the street from CANDLER COLLEGE in Marianao, Havana. This was the newest girls' school of the Methodist Church, founded in 1919 by Miss Belle Markey.

Under Miss Clay's leadership the school grew from 165 students to an enrollment of 675 and was recognized as one of the leading private schools for girls in the island. Its main purpose was the training of Christian teachers. During her administration three buildings were constructed. Retiring in 1955 after thirty-four years of service she returned to her native home in Dublin, Texas.

CARFIELD EVANS

**CLAYBORN, JOHN HENRY** (1881-1954), an American bishop of the A.M.E. Church, was born in Spring Hill, Ark. on Dec. 2, 1881. He was the son of Dave and Martha Clayborn. He attended PHILANDER-SMITH COLLEGE, SHORTER COLLEGE, and Jackson Theological Seminary—all in ARKANSAS. He was licensed to preach in 1903, ordained DEACON in 1904 and ELDER in 1906. In 1902 he married Lula B. Mitchell. There were six children. He was a pastor and a presiding elder in Arkansas, editor of the *Southern Christian Recorder* and president of Shorter College in Arkansas before his election to the episcopacy in 1944. He was then assigned to West Africa from 1944-46, and to the Second, Twelfth (South and Southeast)

and Thirteenth (Tennessee and Kentucky) episcopal districts of his church from 1946-54. He died on June 17, 1954. Bishop Clayborn was the only A.M.E. Bishop who served in Africa during World War II. He was also the first A.M.E. Bishop to fly there.

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

**CLAYTON, JOHN** (1709-1773), member of the HOLY CLUB, was the son of a Manchester bookseller. He matriculated at Brasenose College, Oxford, on July 17, 1725, at the early age of fifteen, graduated B.A. in 1729, and proceeded to M.A. in 1732. In this latter year he met JOHN WESLEY and accepted his invitation to join the Holy Club. It was on Clayton's suggestion that the group began to observe the "stations" or "stationary fasts" every Wednesday and Friday in imitation of the primitive church.

In 1733 Clayton returned to Manchester to become chaplain of the Collegiate Church, of which he was elected Fellow in 1760. Through Clayton, Wesley came to know the Manchester Non-Jurors John Byrom and Thomas Deacon, assisting the latter in his *Complete Collection of Devotions* (1734). A coolness developed between Wesley and Clayton from 1738 onward, as Wesley's enthusiasm for Non-Juring practices waned at the same time as he grew more ready to undertake unorthodox experiments in evangelism. Clayton died on Sept. 25, 1773.

Tyerman, *The Oxford Methodists*. 1873. FRANK BAKER

**CLEARWATER, FLORIDA, U.S.A. First Church** is a 3,000-member congregation in a beach resort on Florida's west coast. Methodist preaching began in the vicinity about 1857, and the first church building was erected in 1885. A new sanctuary was built at Fort Harrison Avenue and Turner Street in 1921. A youth building was constructed in 1942, and ten years later a new colonial style sanctuary was erected. In 1961 Wesley Hall, an education building for children, was erected. Clearwater became a station in 1911, and two years later the church reported 232 members. In 1939 it had 691 members, 1,070 in 1950, and 2,453 in 1960. In 1970 First Church reported 3,085 members, property valued at \$1,249,071, and \$218,504 raised for all purposes.

W. S. Bozeman, *History of First Church, Clearwater* (Typescript), 1968.

*General Minutes*, MES and TMC. JESSE A. EARL  
ALBEEA GODBOLD

**CLEAVES, NELSON CALDWELL** (1865-1930), a bishop of the C.M.E. Church, was born on Oct. 7, 1865, at Oakland, Tenn. He received the A.B. degree from LANE COLLEGE in 1887 and attended Fisk University. Bishop Cleaves became a schoolteacher in LOUISIANA and TENNESSEE and then was head of the English department at Lane College. In 1893 he joined the West Tennessee Conference of his church. His pastoral career was spent in Tennessee, WASHINGTON, D. C., and SOUTH CAROLINA. At the General Conference in 1914, he was elected to the office of bishop where he served until his death on Dec. 31, 1930.

Harris and Craig, *CME Church*. 1965.  
*The Mirror*, General Conference of the CME Church, 1958.  
RALPH C. GAY

istry. Since its foundation the college has been the chief center in Britain of the Methodist holiness tradition. In the early years of the century, when biblical scholarship and evangelism seemed to be in conflict, the college received criticism as obscurantist, but both JAMES HOPE MOULTON and WILLIAM FIDDIAN MOULTON were connected with the college. The college seeks to unite positive scholarship with the best in evangelism. The college is well known for its Whitsuntide open-air meetings, and for the Derwent youth convention held annually in August.

A. S. Cresswell, *The Story of Cliff*. 1965. AMOS CRESSWELL

**CLIFTON, GEORGE** (c. 1704-1789), nicknamed "Honest Munchin," a former prize fighter who was a leading member of a mob attacking JOHN WESLEY in Wednesbury in October, 1743. He was one of several who were apparently won over by Wesley's obvious courage and faith, and sought to protect him from their former allies, the mob of Walshall. CHARLES WESLEY accepted Clifton as a member on trial of the Methodist society, and when asked what he thought of John Wesley "Honest Munchin" replied: "Think of him! That he is a mon of God; and God was on his side, when so many of us could not kill one mon."

Charles Wesley, *Journal*, I:337-340; John Wesley, *Journal* (Standard ed.), III:101 and note. Cf. also J. Leonard Waddy, "John Wesley and the Wednesbury Riots," the Wesley Historical Society Lecture for 1970, to be published.

FRANK BAKER

**CLINTON, GEORGE WYLIE** (1859-1921), a bishop of the A.M.E. Zion Church, was born in Cedar Creek Township, Lancaster Co., S. C., March 28, 1859. He was the son of Jonathan and Rachel (Paterson) Clinton. His father died when he was two years old, and he was reared by his grandparents until he was sixteen. He was educated in the schools of Lancaster County and the University of South Carolina. In 1876 Governor Wade Hampton forced all Negro students to withdraw from the University, and Clinton returned to his grandparents. He became a clerk in the office of C. P. Pelham, Auditor of Lancaster County, and at the same time began to study law in the offices of Allison and Connors, Lancaster County. He also began a study of the Bible; and, giving up his interest in law, he joined the South Carolina Conference in 1881. Appointed to Chester, S. C., he completed his college courses at Brainard Institute located in the same town. He served acceptably in several of the churches of the Conference, later being appointed to the John Wesley Church in Pittsburgh, Pa. A writer for many Negro newspapers and periodicals, he was influential in the founding of the A.M.E. Zion *Quarterly Review* of which he became editor. In 1892 he was elected editor of a weekly church paper, the *Star of Zion*, and in 1896 he was elected a bishop. On May 30, 1899 he married Annie M. Kimball. She died after a short time; and on Feb. 6, 1901, he married Marie L. Clay. He was a member of the ECUMENICAL METHODIST CONFERENCES of 1891, 1901, and 1911. He was a Trustee of LIVINGSTONE COLLEGE; Atkinson College; and Dinwiddie Institute. He was a member of the American Negro Academy; the International Sunday School Association; and was President of the Negro Young People's Religious and Educational Congress. He was a lecturer at Phelps Hall Biblical School, Tuskegee Institute, Alabama, and the author of two books: *Three Alarm*

*Cries and Christianity Under Searchlight*. He received the A.M. degree from Livingstone College in 1893 and a D.D. and an LL.D. from WILBERFORCE UNIVERSITY in 1894 and 1906.

*Dictionary of American Biography*.  
J. W. Hood, *One Hundred Years*, 1895.  
*Who Was Who in America*, 1897-1942.

FREDERICK E. MASER

**CLINTON, JOSEPH JACKSON** (1823-1881), a bishop of the A.M.E. Zion Church, was born Oct. 3, 1823, in Philadelphia, Pa. He received his early education in Mr. Bird's School in that city. Later he attended Allegheny Institute. He was converted at the age of fifteen and was licensed to preach two years later. He became a traveling minister in 1843 and in 1845 was ordained a deacon. The following year he was ordained an elder. In 1856 he was elected one of the Superintendents, the designated name then for those who are now called bishops. As was the custom of election or reelection every four years, Superintendent Clinton was returned to office in each of the following General Conferences until 1880, when the decision was made to elect General Superintendents (to be called Bishops) for life. He, along with the others then on the Board of Bishops, was so elected.

However, he was able to serve but one year following the change of rules, for he died in Atlantic City, May 24, 1881. His was the most fruitful period in the entire history of the denomination, for under his guidance no less than eleven annual conferences were organized as he supervised the work of such missionaries into the South as J. W. HOOD, Deacon Hill, Singleton T. Jones, J. J. MOORE and Wilbur Strong.

J. W. Hood, *One Hundred Years*, 1895.  
E. D. W. Jones, *Catechism* (AMEZ). 1934.

DAVID H. BRADLEY

**CLIPPINGER, ARTHUR R.** (1878-1958), American U. B. preacher and bishop, was born in the village of Lurgan, Franklin Co., Pa. on Sept. 3, 1878, the son of Harry R. and Harriet (Gillan) Clippinger. The family, through several generations, were staunch members of the United Brethren in Christ.

As a farm boy he gave himself to religion and the church at an early age. He became a public school teacher at eighteen in which year he was also elected Sunday School superintendent. His ministerial license was granted by the Pennsylvania Conference in 1903. He served two churches as minister before he entered Yale Divinity School in 1907, graduating in 1910. In 1907, Arthur Clippinger married Bishop J. S. MILLS' daughter Ellen.

Recognized as a scholar, an organizer and a builder, he was appointed in 1910 to the pastorate of the Summit Street Church in Dayton, Ohio. In this church he was ordained in 1911. He led the growing congregation, closely related with the Seminary, in the erection of a new building changing the name to the Euclid Avenue Church. In 1918 the MIAMI CONFERENCE elected him superintendent, and in 1921 he was elevated to the office of bishop. He served the church and the central area in this capacity for almost thirty years, retiring in 1950. He served on nearly all the boards of the departments and agencies of his denomination and was a member of the FEDERAL COUNCIL OF CHURCHES. As an able administrator

fectually toward a fuller realization of the unity of the Body of Christ."

The commission held conversations to explore possibilities of union with representatives of several other Protestant churches, including The Church of the Brethren and The United Presbyterian Church, before turning in 1958 toward singular and serious conversations with The Methodist Church. The E.U.B. General Conference of 1962 adopted a constitution for the commission and provided for the new name, Commission on Church Union.

In 1964, as the work of the commission was intensified preparatory to union with The Methodist Church, an executive secretary was employed for the first time in the person of PAUL A. WASHBURN of the ILLINOIS CONFERENCE. The purposes and resources of the commission were merged with those of the Commission on Ecumenical Affairs of The United Methodist Church in April of 1968.

PAUL A. WASHBURN

### COMMISSION ON STRUCTURE OF METHODISM OVERSEAS (U.M.C.). (See COSMOS.)

**COMMITTEE OF PRIVILEGES, THE.** During JOHN WESLEY's lifetime British Methodists were frequently under the threat of legal persecution, especially because of their ambiguous position as declared members of the Church of England, who were therefore technically not in a position to avail themselves of the privileges accorded to Protestant Dissenters under the TOLERATION ACT. After Wesley's death THOMAS COKE became the chief spokesman for Methodist religious liberties. Thus in the 1790's he successfully pleaded with influential members of the Government to secure Methodists in the CHANNEL ISLANDS from severe persecution when their sabbatarian principles would not allow them to perform military exercises on Sundays—though on other days they were quite prepared to go the second mile.

It seems to have been largely through Coke's initiative that the Committee of Privileges was formed at the Wesleyan Conference of 1803 in order "to guard our religious privileges in these critical times." An Act of Enrolment was being prepared to secure compulsory militia service to meet the threat of an invasion by Napoleon. Ministers settled in charge of congregations were specifically exempted, but not those who like Methodism's itinerant preachers travelled in a CIRCUIT. A deputation from the London Circuit waited on the Secretary of War, and upon their representations a clause was added exempting Methodist travelling preachers, though not LOCAL PREACHERS. This averted threat was reinforced by stories of a House of Commons gleeful at apparently having bested the Methodists, and by a rising chorus of literary attacks upon Methodism, even in otherwise reputable publications, while William Cobbett's *Weekly Political Register* warned of the danger "of making all the people of England bend to the humour of a perverse, insolent, and factious sect." Accordingly the 1803 Conference elected a committee of ten to watch over Methodist interests in national affairs—all laymen with the exception of Coke, JOSEPH BENSON, and the LONDON SUPERINTENDENT MINISTER. Their energetic solicitor was Thomas Allan of London. The Conference agreed that no Methodist lawsuit should be undertaken, whether at national or local level, except with the Committee's approval. The Com-

mittee successfully opposed the act of the Jamaica legislature of 1807 in forbidding Methodists to instruct slaves, even members of their own society, and this success helped to secure religious liberty in the colonies.

Perhaps the biggest test—certainly the best known—came in 1811, when the Home Secretary, Lord Sidmouth, introduced legislation apparently intended to stamp out Methodism by Act of Parliament. Its major provision made it impossible for anyone to secure a preacher's license under the Toleration Act without certification from "six reputable householders of the same persuasion." In the case of large city congregations this would not have been difficult, but it might well have destroyed rural Methodism and the itinerant ministry where (as was usually the case) the rank and file of the members were humble people who might not have been regarded by an unfriendly Anglican magistrate as "reputable householders." A deputation from the Committee, headed by THOMAS THOMPSON, M.P., was unable to persuade Sidmouth to withdraw his Bill, though he did agree to leave the decision to the House of Lords. Thereupon copies of the Committee's resolutions were circulated to members of that House, as well as to many sympathetic friends and to every circuit, canvassing petitions opposing the measure. So important was the issue that the Protestant Dissenting Deputies joined forces with the Wesleyan Committee of Privileges—the first Methodist-Free Church cooperation on the national level. Even the Archbishop of Canterbury joined the forces assembled against Sidmouth, who finally let the matter drop.

Nevertheless some Methodist preachers were still unable to secure freedom of worship and of speech under the Toleration Act, several being refused licenses in 1812. Methodists and Dissenters together determined to turn defence into attack, by seeking the total repeal of the Conventicle and similar Acts from which the Toleration Act had merely secured some partial relief. The Committee of Privileges drafted a Bill which the Prime Minister, Spencer Perceval, agreed to support, nor did his assassination prevent its passage two months later. This Act (52 Geo. III, c. 155) made registration of meeting-places for small religious gatherings unnecessary, though they were nevertheless secured legal protection. Laymen might occasionally conduct religious worship without fear, and only those full-time preachers who wished to claim exemption from civil and military service need secure licenses, which must be granted by the local magistrate upon their taking the necessary oaths. This was a major victory for Protestant freedom.

The Committee of Privileges discussed the rising momentum of the demands that similar liberties should be accorded to Roman Catholics, and it is to their credit that they resolved at least not to organize any official opposition to the Catholic Emancipation Bill in 1829—largely because JABEZ BUNTING was in favour of it. Fifteen years later, however, the Committee, including Bunting, unsuccessfully opposed the Maynooth Endowment Bill, by which this government-founded Irish seminary for Roman Catholics was to receive a greatly increased endowment. Similarly they protested fruitlessly against the "Papal Aggression" of 1850, whereby a Roman Catholic hierarchy was set up in England.

During the middle years of the century the national question which most exercised the Committee of Privileges, however, was that of EDUCATION. The Factory Bill of 1843 included a scheme for releasing child workers

for education in state schools under the auspices of the Church of England. However worthy the aim, the Dissenters resisted this assumption of the church's monopoly of education, and to this end the Committee of Privileges joined forces with the Wesleyan Education Committee to oppose it, especially in view of the strong Tractarian movement within the Church, which thus seemed tainted with Roman Catholic teaching. The joint committees continued successfully to press the government for the support of religious rather than secular education, but pleaded for a share of its oversight. From this agitation dates not only an enormous increase in the erection of Methodist schools in England, but the recognition that the Dissenters in general, and the Wesleyan Methodists in particular, constituted a force to be reckoned with on the national political scene, a denomination only less powerful than the Church of England.

In order to grapple with its increasing problems the Committee of Privileges had been progressively enlarged during the century, though it remained predominantly a group of influential laymen, strengthened by the growing body of ministers holding important connexional offices. It became so large that from 1843 onwards an executive subcommittee acted on its behalf in emergency, and in effect spoke for the committee, just as the committee itself spoke for the Conference. Many of its actions during the first half of the nineteenth century were not only important in themselves but created significant precedents for securing the national status both of Wesleyan Methodism and of the other British Methodist denominations. With these privileges securely achieved, more attention was given to the internal stabilization of Methodism and its various departments. At Methodist UNION in 1932 these varied functions were in effect taken over by the General Purposes Committee.

W. Peirce, *Ecclesiastical Principles*. 1854.  
 J. S. Simon, *Methodist Law and Discipline*. 1924.  
 G. Smith, *Wesleyan Methodism*. 1866-70.  
 Spencer and Finch, *Constitutional Practice*. 1958.  
 J. A. Vickers, *Thomas Coke*. 1969.  
 Wesley Historical Soc. *Proceedings*, VI, XI, XXIX.

FRANK BAKER

**COMMON, ELIZABETH** (?-1946), a New Zealand Methodist missionary sister, worked on the island of Buka, north of Bougainville in the Territory of New Guinea (1923-42). She was a nurse and midwife and established a girl's boarding school where the students were trained as nurses and teachers. Her work was so much appreciated that her house was known among the native people as "The Home of Light."

*New Zealand Methodist Overseas Mission Records*.

ARTHUR H. SCRIVEN

**COMMON CASH.** (See FUNDS, BRITISH METHODIST CHURCH.)

**COMMUNION, THE HOLY.** *The Wesleyan Emphasis on Holy Communion.* JOHN WESLEY urged Methodists to attend Holy Communion "constantly," and he himself often attended several times a week. This was in the midst of field preaching, street preaching, preaching services in chapels, homes and meeting houses, and at the time that Wesley was participating in various prayer meetings and carrying on a vigorous schedule of personal devotions. A full appreciation for this sacrament is quite at one with the

importance of scripture and preaching in Christian worship, and is due to be recovered by Methodists in something of the same spirit as that of our founders.

**Holy Communion is Normative Christian Worship.** The full service of Holy Communion is the normative service of worship of the Church. Scripture lesson, sermon, creed are included in the full service of Holy Communion, as well as prayers of confession, intercession, consecration, thanksgiving and dedication, and the acts of breaking the bread and blessing the wine and the receiving of the elements. Other aspects are assurance of forgiveness and hymns.

This service is normative in that it is the most complete in content and meaning of all the services of Christian worship, and in that all other services are relative to it. The meaning of the non-repeated Sacrament of Baptism is caught up in the repeated Sacrament of Holy Communion as union with Christ and with one another. The "morning orders" (services essentially of Scripture, prayers, hymns and sermon), vespers, weddings, funerals, family prayers and personal devotions all have reference to a relationship with God through Jesus Christ which is most fully expressed in the service of Holy Communion.

**A Short History of the Communion Service.** The Methodist service of Holy Communion has its rootage in the 1549 *Book of Common Prayer* of the Church of England. That first service of English Protestantism was revised in 1552, determinatively for later use in 1559, as part of the Elizabethan Settlement, and again in 1661. (This book, because published as an annex to the Act of Uniformity, 1662, is known as the 1662 Prayer Book, and has been used in England since.) John Wesley edited the 1662 *Book of Common Prayer* in 1784 and entitled it *The Sunday Service for Methodists in North America*. The Service of Holy Communion was in this very modestly edited by Mr. Wesley. In turn, the service underwent minor revisions in the Methodist Episcopal Church and the Methodist Episcopal Church, South, until 1932, at which time the Methodist Episcopal Church effected a major revision in structure of the office and a substantial revision in content. At the time of church union, the services of both the Methodist Episcopal Church and the Methodist Episcopal Church, South, were accepted, and both were printed in the edition of *The Hymnal* in 1939, and in the *Book of Worship* of 1944. The 1964 revision, done by the Commission on Worship of The Methodist Church, finally brought about a unified service for the whole American Methodist Church.

Moving back from 1549 toward the early Church, we observe that Archbishop Cranmer, who was the chief drafter of the first Prayer Book, used as his principal basis the pre-Reformation Use of Sarum, or the service of the Diocese of Salisbury. Cranmer also drew upon Lutheran, Greek Orthodox, and other Catholic sources which traced their origins back to various earlier services. The Salisbury service itself had been perfected by Bishop Richard le Poer in the 13th century. In turn, it was a variant of the Roman Mass, which was substantially formed by 402 A.D., and perfected by the end of the 6th century. Prior to that time, many "uses" were found in the Church, back to New Testament times. All of them included thanksgiving for redemption in Christ, reference to the institution of the Sacrament by our Lord, a statement of remembrance of Jesus Christ and his saving work, an offering of the hearts and lives of the people, a prayer for the benefits of the Communion, the breaking

incorporated in 1847 as "The Methodist General Biblical Institute." The North Congregational Society, having just erected a new church, presented its edifice with nearly two acres of land to the M. E. Church for this purpose. Following essential alteration, the Institute opened April 1, 1847 with seven students and three teachers. These teachers were JOHN DEMPSTER, who later was the founder of GARRETT BIBLICAL INSTITUTE at Evanston, Ill., professor of theology and ecclesiastical history; Charles Adams, who served for two years as professor of biblical literature and pastoral theology; and OSMON C. BAKER, who was professor of New Testament Greek, homiletics, church government and discipline until his election as bishop five years later. ELIJAH HEDDING, the eighth bishop of the M. E. Church, served as first president, and upon his death gave the school his library. After twenty years the institute which had graduated 217 students, with all its trusts and traditions, was moved to Boston, Mass., where in 1871 it became the BOSTON UNIVERSITY SCHOOL OF THEOLOGY.

Concord was originally included in the Pembroke Circuit. It is first mentioned as the Concord Circuit in the minutes for 1823. The first church was erected in 1831 on a site costing \$200, with the building costing \$2,500. This was enlarged in 1858 and improved in 1874, the membership then being 403. On Oct. 30, 1874, 110 of these members were dismissed to become the nucleus of Baker Memorial Church named in honor of Bishop Osmon Baker. On Dec. 1, 1876 the Baker Memorial chapel was dedicated and on Sept. 13, 1893 the cornerstone of the Baker Memorial Church itself was laid with appropriate ceremonies. The church was dedicated May 17, 1894. At the beginning of the twentieth century the chapel was remodeled, and some twenty years later a \$30,000 addition was built.

First Church continued to grow, and became one of the finest churches in the city, when it was completely destroyed by fire July 24, 1915. The congregation immediately set to work planning for a new building, and the cornerstone was laid in early fall of 1916 with the completed church dedicated the following spring. The two churches voted unanimously to merge in the spring of 1957, and as Wesley Methodist began its first year. On Oct. 17, 1957 it was voted to build a new church. Wesley Church, contracted for \$210,000, was consecrated Oct. 15, 1961 by Bishop JAMES K. MATHEWS.

THE NEW HAMPSHIRE CONFERENCE *Minutes* of 1970 lists 792 members and property values of \$485,925.

Cole and Baketel, *New Hampshire*. 1929.

*Journals* of the New Hampshire Conference.

M. Simpson, *Cyclopaedia*. 1878.

Doris Estabrook and Harrison Ferris, "History of Wesley Methodist Church," in *Consecration Booklet*, Oct. 15, 1961.

WILLIAM J. DAVIS

**CONCORDANCES, BIBLE.** JOHN WESLEY, an enthusiastic student of the Bible, knew the best Bible Concordances of his day, that by Samuel Newman, first published in 1643, and that by Alexander Cruden, which replaced it in 1737—though in fact Newman's concordance was occasionally reprinted subsequently, even as late as 1889. Wesley also sponsored two new concordances, both much more compact and incomplete than that of Cruden. The first was *A Concordance to the Holy Scriptures* by John Fisher, published in 1760, with the imprint: "London: Printed for the author, and sold at the Foundery, Upper-

Moorfields." This went through five editions by the end of the century, but is now extremely rare. The second was prepared by one of Wesley's preachers, THOMAS TAYLOR. This was *A New Concordance to the Holy Scriptures*, abridged from the third edition of Cruden's, and was published for Taylor in 1782 by ROBERT SPENCE of York. Wesley contributed a foreword: "Mr. Cruden's Concordance is undoubtedly the best which hath yet been published in the English tongue, but abundance of people who want a concordance cannot go to the price of it: I am in hopes this small, cheap, and portable one may answer the same intention; I therefore recommend it to all lovers of the Bible. John Wesley, Scarbrough, May 21, 1782." By 1812 this passed through four English and one American edition.

Many other concordances appeared, including one by a Baptist minister, John Butterworth (2nd ed., 1785), of which a new edition "with considerable improvements" was prepared by the famous Methodist scholar ADAM CLARKE, and published by the author's son JOSEPH BUTTERWORTH, Clarke's brother-in-law. First published in 1812, Clarke's edition of Butterworth's concordance was reprinted in 1838; and once more in 1851, this time in Philadelphia. On both sides of the Atlantic, however, Cruden's Concordance remained the favorite, the preferred abridged version being that by the Presbyterian John Eadie. A new departure was marked by the *Analytical Concordance* of Robert Young, a Presbyterian printer of Edinburgh, which appeared in 1879. Young's was enriched by identification of the original Hebrew and Greek words under each English word. A different method of providing this information—by cross references to appended Hebrew and Greek lexicons—was incorporated into what was certainly the best American Bible concordance, and is probably the best of all. This was produced by a Methodist, JAMES STRONG, in 1894. The full title shows its special characteristics: *The Exhaustive Concordance of the Bible, showing every word of the text of the common English version, together with a comparative concordance of the Authorized and Revised Versions. Also brief dictionaries of the Hebrew and Greek words of the original, with references to the English words.* Like Young's and Cruden's, this still remains in print.

FRANK BAKER

**CONFERENCE** has become a somewhat technical and specialized name in the entire Methodist movement since—and during—the days of JOHN WESLEY. He called his first conference in 1744, and in Britain the term "conference" remained restricted to the annual legislative and administrative assembly of a Methodist denomination. (See BRITISH METHODISM, ORGANIZATION OF and CONFERENCE, BRITISH METHODIST.)

In America the name "conference" gradually came to be affixed to several Methodist meetings. The different varieties of Methodist conferences, as Annual, General, District, Jurisdictional, and other similar gatherings, provided for in the various *Disciplines* and *Books of Offices* of the Methodist churches, will be found noted or described usually under their own special names in this *Encyclopedia*.

The large Methodist churches work through a chain of interlocking and supporting conferences, with specific membership, duties, responsibilities, and powers carefully

their place as bishops of the United Methodist Church and belong, of course, to the COUNCIL OF BISHOPS.

N. B. H.

**CONFERENCE, PRESIDENTS OF THE.** In JOHN WESLEY'S DEED OF DECLARATION of 1784 his own authority over the Methodist societies was bequeathed to the preachers meeting annually in CONFERENCE, who were to elect one of themselves to preside over their sessions as he had done. It was clearly a high honor for any man to step into Wesley's shoes, an honor which has eagerly been sought throughout all the major British Methodist denominations, the others copying the pattern thus set for Wesleyan Methodism by the founder.

At the first Conference after Wesley's death it was generally felt that there should not be another "king in Israel," and therefore the preachers passed over the name of THOMAS COKE and others who might seem tainted by authoritarianism or ambition, choosing instead an able but less well known man, WILLIAM THOMPSON. Coke's turn came, however, as has that of most of the prominent leaders of British Methodism. A few indeed were elected to the office more than once; twenty-one for a second time, and of these ADAM CLARKE for a third time, while both JABEZ BUNTING and ROBERT NEWTON were elected four times.

At METHODIST UNION in 1932 the office of Vice-President was added, in order to give both responsibility and honor to a distinguished Methodist layman. Alone among the uniting churches, the PRIMITIVE METHODISTS had appointed a Vice-President (in one instance only a minister) from 1885 onwards. During this last generation, especially with united British Methodism's enlarged scope, the office of President of the Conference has become a year-round function rather than the mere presiding over the sessions of the Conference, however important those might be. It has entailed almost continuous touring of Methodist centers, presiding over a host of important committees, and delivering innumerable exhortations and pronouncements on Methodist work and witness.

In such high honor has this office been held that for well over a century enthusiastic collectors have striven to assemble a portrait and a letter to represent every President, beginning with the most prized if not the most rare, those of John Wesley himself. Several of these collections have found their way into institutional libraries, and a few at least have been faithfully continued to the present day, aided by the practice of the METHODIST RECORDER of presenting portraits of the current President and Secretary to their readers. This fashion in collecting, however, does not seem to have spread to any extent among the offshoots of Wesleyan Methodism.

A list of the Presidents of the various British Methodist Conferences will be found in the Appendix.

FRANK BAKER

**CONFERENCES, TABLE OF METHODIST ANNUAL, U.S.A.**  
(See Appendix.)

**CONFERENCE COLLECTIONS** (U.S.A.), a term formerly used in the American Methodist Churches for those funds which the *Discipline* required the preachers-in-charge to collect from their congregations and to bring and report to the Annual Conference. These funds were

for general, connectional, or annual conference purposes, and by Methodist common law all such obligations and duties due in any one year are closed when Conference meets. The term "conference collections" meaning "collections that must be made for the coming conference" came to be widely adopted.

With the growth of the Church and the development of a more broadly based budget, including the part each local church must play in contributing to the budget of the general Church, the term "conference collections" began to be supplanted by WORLD SERVICE FUNDS, or "general assessments." The word "assessment" itself fell into disrepute, the name "askings" taking its place, with voluntary acceptance from each local church being in time allowed—and since it is made a matter of loyalty and honor pledges are usually obtained. However, the custom yet prevails of closing each Conference year's accounts, whether paid up or not, at each Annual Conference.

*Disciplines, in loc.*

M. Simpson, *Cyclopaedia*. 1878.

N. B. H.

**CONFESSION OF FAITH. Historical.** The Church's Confessions of Faith, or Creeds, originally go back to the baptismal confession of faith. Christian saving faith is basically an attitude of penitent, obedient, loving personal trust in God, as He has made Himself known in Christ (Galatians 5:6). However, this attitude toward God is founded upon a certain view of what God is like (Hebrews 11:6). Therefore "faith," or trust in God, naturally moves over into the sense of "the faith," or the body of truth about God to which scripture and the Church makes witness (Galatians 1:23, Ephesians 4:5; Jude 3). A "confession of faith" properly incorporates both elements, but as the Creeds became more theologically developed, and increasingly aimed to exclude false doctrine from the Church, the element of a confession of doctrine came more and more to prevail (see FAITH).

It is arguable that the original baptismal confession of the primitive Church was in the Name of Jesus alone (Acts 8:37). However, from a very early date a confession of the triune name of "Father, Son, and Holy Spirit" became the essential and invariable baptismal confession, and the Church of New Testament times believed that this formula went back to our Lord Himself (Matthew 28:19). This formula also appears in the first stratum of Christian literature outside the New Testament (*Didache* 7). Baptism was by a threefold immersion in running water, or pouring of water, to which corresponded a threefold confession of faith by question and answer. The threefold answer was in course of time filled out with a summary of the leading articles of the Christian faith, drawn from Scripture, so that the Church came into the possession of a scriptural Confession of Faith in three clauses. The development may be illustrated from *The Apostolic Tradition* of S. Hippolytus, a Church Order reflecting the customs of the Church in Rome during the second half of the second century. Thus we read (Pt. II, xxi. 12-18), "And when he who is being baptized goes down into the water, he who baptizes him, putting his hand on him, shall say thus:

Dost thou believe in God, the Father Almighty?  
And he who is being baptized shall say:

I believe.

Then holding his hand placed on his head, he shall baptize him once. And then shall he say:

years of age. He joined the Philadelphia Conference in 1848, filling important assignments in PITTSBURGH, WILMINGTON, NEW YORK and NEWARK. Like his father, GEORGE G. COOKMAN, he was a brilliant, forceful preacher and popular pulpit orator. He died Nov. 13, 1871.

Henry B. Ridgaway, *The Life of the Rev. Alfred Cookman with some Account of his father, the Rev. George Grimston Cookman*. New York, 1873. FREDERICK E. MASER

**COOKMAN, GEORGE GRIMSTON** (1800-1841), American minister, was born at Hull, England, in 1800. He received an excellent secular and religious education from his pious and wealthy parents and participated widely in Sunday school work. He visited the United States in 1821 and began working as a LOCAL PREACHER. He returned to England, but came back to PHILADELPHIA in 1825, joining the PHILADELPHIA CONFERENCE in 1826. He preached with great success in PENNSYLVANIA, MARYLAND, NEW JERSEY, and the District of Columbia. In 1839 he became Chaplain of the United States Senate. Outstanding as an orator, he attracted huge crowds wherever he preached; his vivid imagination and nervous energy gave his sermons remarkable force and power. Both he and the ship in which he sailed were lost at sea in 1841 on a return trip to England to visit his parents. Two of his sons became ministers, ALFRED COOKMAN becoming equally as famous as his father.

Henry B. Ridgaway, *The Life of the Rev. Alfred Cookman with some Account of his father, the Rev. George Grimston Cookman*. New York, 1873. FREDERICK E. MASER

**COOMER, DUNCAN** (1882-1952), British layman, was born at Manchester, England, Dec. 6, 1882. During his latter years as a bank manager, and after his retirement, he increased both his scholarly interests and his services to many and varied causes. He was a member of the Council of the Royal Historical Society, and in 1944 was awarded the M.A. of Liverpool University for his dissertation, *English Dissent under the Early Hanoverians* (London: Epworth Press, 1946). He was a founder-member, editor and treasurer of the Methodist SACRAMENTAL FELLOWSHIP, auditor for the WESLEY HISTORICAL SOCIETY, and lay secretary of the WORLD METHODIST COUNCIL, in the latter capacity carrying heavy responsibilities for the Oxford assembly in 1951.

FRANK BAKER

**COONS, JAMES EPHRAIM** (1877-1965), American clergyman, was born at Matilda, Ontario, Canada, Nov. 1, 1877, the son of John and Rhoda Ann Coons. Migrating to the United States in early life, he received his education from Polts Institute, Herkimer, N. Y.; OHIO WESLEYAN UNIVERSITY, BOSTON and Harvard Universities with degrees of A.B., A.M., and S.T.B. He held honorary degrees of D.D., LL.D., and L.H.D. from three colleges. He married Mabel Ida McIntosh, Jan. 1, 1900, and they had a son, John Wesley.

Admitted on trial in the NORTH-EAST OHIO CONFERENCE in 1902, and then being duly received in full connection, he served the pastorates in OHIO and MASSACHUSETTS and special appointments in IOWA and NEW HAMPSHIRE. In 1921-25 he was superintendent of the Lynn District in Massachusetts. He was a delegate to the GENERAL CONFERENCE, a member of the ECUMENICAL

METHODIST CONFERENCE, and President of the IOWA WESLEYAN COLLEGE (1928-35), in which capacity he conferred the Sc.D. degree on Admiral Richard Byrd in 1935. He also served as vice-president of the Iowa Association of College Presidents, as a director of the Presbyterian Ministers' Fund, Boston office, and as a member of both the Clerical and Itinerant Ministers Clubs of Boston. He was a Mason and a member of the Rotary Club.

Coons loved the church and believed that its future usefulness depended upon properly trained leadership. In support of Christian education, he secured large sums of money both for building projects and for institutional financial stability during his presidency at Iowa Wesleyan, and his sixteen-year tenure as headmaster at TILTON SCHOOL in New Hampshire. Following his retirement in 1952, he lived in Maitland, Fla. He died on July 9, 1965.

*Journal of the New Hampshire Conference, 1966.*

WILLIAM J. DAVIS

**COONS, JOHN** (1797-1869), American U. B. minister, was born Oct. 27, 1797, near Martinsburg, Va., the son of a German father and an English mother. When John was ten years of age, the family moved to Ross County, Ohio.

Coons was converted under the ministry of Jacob Antrim in 1821. The year following his conversion he received a license to preach and became a member of the MIAMI CONFERENCE, Church of the United Brethren in Christ. His first appointment was Washington Circuit in 1823. He joined the Scioto Conference in the northern part of Ohio when the Miami Conference was divided.

Bishop JOSEPH HOFFMAN ordained John Coons a deacon in 1824; Bishops HENRY KUMLER, Sr. and CHRISTIAN NEWCOMER ordained him an elder in 1826. Later he served a number of years as PRESIDING ELDER.

Coons was a member of GENERAL CONFERENCES from 1829 to 1841. In the latter, he was elected bishop and served one term of four years, declining reelection in 1845. He was a strong preacher, possessed good administrative ability, and exercised good judgment in his duties as presiding officer. He was elected to General Conference again in 1853.

John Coons married Catherine Bookwalter on Jan. 16, 1821, and they were the parents of eight children. Mrs. Coons died in 1840. The bishop later married Eleanor Windship, a widow, and she became the mother of seven children. Bishop Coons died Aug. 7, 1869, and was buried at Germantown, Ohio.

Koontz and Roush, *The Bishops*. 1950.

A. W. Drury, *History of the U.B.* 1924. TALBERT N. BENNETT

**COOPER, ADAM W.** (1879-1950), served as a bishop in the American EVANGELICAL CONGREGATIONAL CHURCH from 1942 until his death in 1950. Although born in Swan Village, Staffordshire, England, May 24, 1879, he was able to serve as an outstanding preacher in the PENNSYLVANIA German communities where he was assigned as a pastor in The United Evangelical denomination, and later in the Evangelical Congregational denomination. His father was a PRIMITIVE METHODIST preacher; but after education at ALBRIGHT COLLEGE, Providence University and a Master's degree from Temple University, he became a United Evangelical pastor in 1900. He was noted for his eloquence in the pulpit. His outstand-

ley's permission, he sought and obtained ordination by the Greek bishop, Erasmus. In 1765 he came to NEWFOUNDLAND on his own responsibility and began a ministry at Harbour Grace and the nearby settlement of Carbonear.

Some of the inhabitants of these communities asked the Society for the Propagation of the Gospel to appoint him as a missionary to them. He was so appointed and, with Wesley's encouragement, was ordained by the Bishop of London. Returning to Newfoundland in September, 1767, Coughlan continued to preach along Methodist lines. Writing to Wesley from Harbour Grace in 1772, he said: "I am and do confess . . . myself to be a Methodist. The name I love and hope I ever shall. The plan which you first taught me, I have followed, both as to doctrine and discipline." He formed CLASSES, held LOVE FEASTS, and formed one of the earliest Methodist societies in North America. When in the face of persecution he returned to England in 1773 there were two hundred communicants in the area he had served. He had visited Blackhead, twenty miles from Harbour Grace, where under his preaching many people were converted, and where they built in fourteen days a chapel to contain four hundred persons. Fishermen from the Isle of Jersey, who were influenced by his preaching, on returning home established Methodism in the CHANNEL ISLANDS. In 1776 he published his *Brief Account of the Work of God in Newfoundland*.

After his return to England he served for some time as minister of Cumberland Street Chapel, London. At Harbour Grace in 1966 a monument was erected by the National Historic Sites and Monuments Board of Canada to commemorate the man who introduced Methodism to Newfoundland.

D. W. Johnson, *Eastern British America*. 1924.

T. W. Smith, *Eastern British America*. 1877. N. WINSOR

**COULSON, CHARLES ALFRED** (1910- ), British LOCAL PREACHER and scientist, was born in Dudley, 1910, and educated at Trinity College, Cambridge, of which he was Fellow, 1933-38. He has held several academic appointments, and is at present Director of the Mathematical Institute at Oxford. He has written three technical books and about three hundred research papers, chiefly in the field of quantum theory and theoretical chemistry, and has earned a reputation as a speaker and writer on the relations between science and religion. Among his books in this field are *Christianity in an Age of Science* (Riddell Memorial Lectures, 1953), *Science and Christian Belief* (John Calvin McNair Lectures, 1954), and *Science, Technology, and the Christian* (BECKLY LECTURE, 1960). He was elected Vice President of the Methodist Conference in 1959, and has been a member and speaker at various sessions of the WORLD METHODIST COUNCIL since 1956.

FRANK BAKER

**COUNCIL, THE**, an impractical and ill-fated scheme in early American Methodism, which Bishop ASBURY formulated in 1789—five years after the organization of the M. E. Church. The annual conferences, not then well organized as such, were scattered out over the seaboard; and the calling together of a general conference, which would have to be somewhat irregularly done at that time, made ASBURY feel that there might be a sort of executive

body arranged, with he himself presiding, which might better supervise the work of the church. The Council was to be composed of the bishop and PRESIDING ELDERS, but never less than nine altogether; they were to have authority to mature everything they should judge "expedient." The unanimous approval of the Council would be required for any measure, and nothing would be binding on any one annual conference unless a majority of that conference should approve; and the bishop would have power to call a meeting at any time and any place.

Asbury hoped that the establishment of this body would mitigate some of the criticism directed toward him for exercising a truly supreme power in the church. THOMAS COKE saw the weakness of the scheme, and would not accept Asbury's judgment on the whole plan. Some of the best leaders and most loyal followers of Asbury were also arrayed against him on the matter of the Council. Men like THOMAS WARE and JESSE LEE were strongly in opposition, and these three men, with JAMES O'KELLY, were very much interested in firmly establishing a regular general conference. Asbury's plan was intended as a substitute for such a general assembly of the church.

The Council was doomed from its start, as the requirement of unanimity made impossible all but the most trivial pieces of legislation, and gave always a veto power to Asbury.

As it turned out, the Council did not last long and Asbury himself had to give way regarding it when Coke came back from Europe. Coke, too, wanted a GENERAL CONFERENCE, as did the brethren who were becoming leaders in the connection. As Asbury gave way, he wrote ironically to EZEKIEL COOPER, "No court is sufficient but a general conference."

When the long desired general conference assembled in 1792, it is said that Asbury would not even hear the word of the Council mentioned. So the first quadrennial general conference of the M. E. Church at that date took over, and became ever after the sovereign body of Methodism in the United States.

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

E. S. Bucke, *History of American Methodism*. 1964. N. B. H.

**COUNCIL, COORDINATING.** (See COORDINATING COUNCIL.)

**COUNCIL OF ADMINISTRATION OF THE E. U. B. CHURCH, THE GENERAL.** The General Council of Administration of the EVANGELICAL UNITED BRETHREN CHURCH was the administrative and program coordinating arm of the denomination. Its duties and functions were described in the *Discipline* of that church in great detail, and it became an extremely powerful administrative agency. One of its functions was the right to act for the denomination in any emergency arising during the quadrennium requiring immediate action, the Board of Bishops to determine what constituted an emergency.

The Council originated in the Church of the United Brethren in Christ. At the General Conference sessions in 1917 the need was felt for an agency which would correlate the total program of the denomination and supervise a special advance program. It was set up as "The Board of Administration," and had all the powers formerly assigned to the Commission on Finance. It was also empowered to be the coordinating body for the entire

91) he was presiding elder for the entire state of NEW JERSEY. After a one-year appointment to Bethel Circuit, N. J. (1792), he located in 1793.

Information is scanty concerning Cromwell's personal life. His family resided in Green Spring Valley, Baltimore County, Md. He had a brother, Joseph, who served as a prominent Methodist itinerant for sixteen years, but he located and died in disrepute an alcoholic. James Cromwell married Elizabeth Fidler, probably of the family living in Titusville, N. J. She died at her son's home, Oct. 8, 1832; Cromwell died in 1829 and is probably buried in the Baltimore area. He had a reputation for being "a devout and laborious man, and a useful and powerful preacher."

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

J. Atkinson, *Centennial History*. 1884.

\_\_\_\_\_, *Memorials in New Jersey*. 1860.

N. Bangs, *Freeborn Garrettson*. 1829.

ERNEST R. CASE

**CROOK, JOHN** (1742-1805), British preacher, known as "the Apostle of Methodism in the Isle of Man," was born in 1742 at Leigh in Lancashire to a spendthrift physician and his improvident wife. John Crook experienced an unhappy childhood, and ran away from an apprenticeship to enlist in the army. While stationed in Limerick, in 1770, he was converted in a Methodist chapel. A well-to-do uncle discovered him and his Irish wife in Ireland, secured his release from the army, and brought them back to LIVERPOOL, where Crook became a Methodist CLASS LEADER and LOCAL PREACHER.

In response to an appeal from a converted Manxman in 1775, he visited the Isle of Man, preaching his first sermon in the courthouse in Douglas. His evangelical appeals met with immediate response. At Castletown a sympathizer secured a ballroom for his preaching, but so many assembled that he preached in the open air by candlelight.

Soon the Lieutenant Governor of the island and the local Anglican minister were among his hearers. An equally successful mission followed among the fisherfolk of Peel. On a second visit to the island he encountered more opposition, but was able to form and nurture Methodist societies. WESLEY attached the Isle of Man to the Whitehaven circuit, and Crook gave up his business to join the itinerancy. He shared with the two Whitehaven itinerants the oversight of the Manx work, local sentiment apparently causing Wesley to reverse his decision to station Crook in Lincolnshire. For the following two years, however, Wesley insisted that as an itinerant preacher Crook must travel, and he was sent to northern circuits. In 1778 the Isle of Man became a separate circuit, and Wesley stationed Crook in charge of the work there for the maximum three years, and even allowed him to return for two years in 1786.

Crook's devotional zeal and administrative acumen helped to build up a very strong circuit.

Crook also spent many fruitful years as an itinerant preacher in Ireland, and when Wesley was prevented by death from presiding at the Irish Conference in 1791, John Crook was "called to the chair," as he was again in 1792 in the absence of ALEXANDER MATHER. He died on Dec. 27, 1805, after several years of failing health, during which he was unable to stand, but preached upon his knees.

"Memoir" by Walter Griffith, in *Methodist Magazine*, 1808.

FRANK BAKER

**CROOK, WILLIAM** (1823-1897), Irish minister, was born at Newtownbarry, the son of an early Methodist preacher. He trained for the Irish ministry at DUNSBURY COLLEGE, England. For nearly fifty years he was in the itinerancy. In 1859 he threw himself into the work of the great Ulster Revival, and to help the long-term preservation of the good effects, began the publication of a regular journal, the *Irish Evangelist*, afterwards incorporated in the *Irish Christian Advocate*. He was the author of the important book, *Ireland and the Centenary of American Methodism*, as well as other publications. He was prominent as a preacher and a cogent debater in Conference, and twice was Vice-President of the Irish Conference, in 1883 and 1896.

FREDERICK JEFFERY

**CROOKS, ADAM** (1824-1874), an American Wesleyan Methodist editor and church leader, was born in Leesville, Carroll Co., Ohio. He united with the METHODIST PROTESTANT CHURCH upon his conversion but, finding that this church took no active stand against slavery, he became unhappy in it. When Edward Smith organized a WESLEYAN METHODIST CHURCH in his town in 1843, Adam Crooks became a member and was elected CLASS LEADER. In 1845, he united with the Allegheny Conference of the Wesleyan Methodist Church and went as a junior preacher to the Erie circuit. This, at that time, had but one organized church, and that a small one of Negro members. In 1847, Crooks was ordained and volunteered to be the minister of a group that had adopted the Wesleyan Discipline in Guilford, N. C. Here he met bitter opposition from preachers, politicians, and the press, since the tension over slavery had grown intense.

After four years in Guilford, Crooks returned to his home conference, leaving six Wesleyan meeting houses and some 500 members. In 1864 he was elected Conventional Editor of *The American Wesleyan*, and continued in this office until his death in 1874. At a time of great perplexities in the life of the church, Adam Crooks spent a night in prayer in the woods. With the coming of day a great blessing came upon him. God's word to him was, "Go forward; I will never leave thee nor forsake thee." His biographer says: "From that time, no matter what the opposition or how great the obstacles, he felt the calm assurance that God was with us."

McLeister and Nicholson, *Wesleyan Methodist Church of America*. 1959.

GEORGE E. FAILING

**CROOKS, GEORGE R.** (1822-1897), American minister, church leader, and scholar, was born in Philadelphia, Pa., Feb. 3, 1822. He was educated at DICKINSON COLLEGE where he graduated in 1840, and in 1841 began the itinerant life in ILLINOIS, traveling the Canton circuit, then embracing parts of Fulton, Knox and Peoria Counties. In the fall of that year he was recalled to Dickinson and there he spent the next seven years as a tutor and in teaching Latin and Greek. In 1843 he went into the PHILADELPHIA CONFERENCE, and served for a time several churches—Trinity, Philadelphia (1851-2); and St. John's, Philadelphia (1853-4). In 1855-6 he was at St. Paul's, Wilmington, Del., but in 1857 was transferred to the NEW YORK CONFERENCE. There he was pastor of the Seventeenth Street Church in New York for two terms, the Summerfield Church in Brooklyn, and the Church in Flushing, Long Island.

The present Shady Grove Church at Advance grew out of COKEBURY SCHOOL which Asbury visited there in 1794. When he returned in 1799 he said he found no school but a society. In 1969 the church reported 318 members.

Hebron, once called Fulton, down the Yadkin River from old Cokesbury School, began during the revivals in the early nineteenth century. It is the oldest continuing congregation in one location in Davie County. The land for this church was deeded by Joseph Hanes, a member, Nov. 10, 1826. Liberty Church was part of a union congregation near Jerusalem in south Davie County prior to 1819. Desiring "liberty," the Methodists in the union body withdrew and began worshipping in a schoolhouse. Concord Church was organized in 1846. These two churches now constitute the Liberty-Concord charge. In 1969 the one church reported 413 members and the other 175. Center Church was organized in 1830; it had 190 members in 1969. Daniel Dwiggin, a local preacher, was a leader there in the early days.

Bethel Church, established two miles from what is now Mocksville, was relocated in 1833 in the town and became First Church. The Methodist Protestants occupied the old building and continued to call it Bethel Church. In 1847 the NORTH CAROLINA CONFERENCE (MP) organized a Mocksville Circuit, and some churches on the circuit were in Davie County. The circuit practically disappeared during the Civil War. It was reorganized soon after 1865, and four of its churches were in Davie County.

From 1783 to 1836 the churches in Davie County were on the historic Salisbury Circuit. For many years thereafter they were on the Mocksville Circuit. In 1921 there were six charges in Davie County with 3,000 members and property valued at \$120,000. In 1969 there were twenty-three churches in the county with 4,215 members and property valued at \$1,921,679.

*General Minutes*, ME, MES, TMC, UMC.

W. L. Grissom, *North Carolina*. 1905.

W. L. Sherrill, "Methodism in Davie County," *Historical Papers*. Greensboro, N. C.: Christian Advocate, 1925.

C. W. BUMGARDNER

**DAVIES, HOWELL** (1717-1770), was converted about 1737 under HOWELL HARRIS, whom he assisted in organizing some of the earliest societies of the WELSH CALVINISTIC METHODISTS. He was ordained deacon (1739) and priest (1740) by Nicholas Claggett, Bishop of St. David's, and after a brief curacy at Llysyfran served GRIFFITH JONES as curate. From Llanddowror he moved back to Pembrokeshire, occupying several church livings. He was an enthusiastic and emotional preacher, who could be confined neither to his own parish nor to conventional worship. A contemporary described him as "a mighty Boanerges, and very industrious in preaching, both in churches, houses, and fields." He carved out a wide preaching itinerancy in Pembrokeshire, which he came to regard as his own special evangelical preserve, so that he complained to HARRIS about JOHN WESLEY's attempt in 1763 to visit the area with the intention of forming societies for unsheltered converts. Davies was twice married, to Catherine Poyer of Henllan Amgoes, Carmarthenshire (1744), and to Elizabeth White of Prendergast (c. 1748), where he was buried Jan. 16, 1770.

*Transactions of the Calvinistic Methodist Historical Society*, June, 1919; June, 1935.

FRANK BAKER

**DAVIES, OWEN** (1752-1830), Welsh Methodist, was born at Wrexham, North Wales, on March 27, 1752. He joined the Wesleyan society at Brentford and began to preach in London. At JOHN WESLEY's request he became an itinerant preacher about 1789, and traveled in a number of English circuits from 1790-1800. When in 1800 the Wesleyan Methodist Conference decided to send missionaries to North Wales, Davies was appointed superintendent of the mission "with an unlimited commission to form new circuits." He had already had some experience as a chairman of a district at Redruth, and it was only natural that he should be appointed first chairman of the Welsh District, which was formed in 1803. He was given "a discretionary power to labour as and where he judges best for the advantages of the Welsh missions; and shall have the superintendence of the whole mission, and authority to change the Preachers as he judges best." Although his knowledge of the Welsh language was very limited, the mission flourished under his guidance and with the help of devoted preachers. He published tracts which were translated into Welsh by his colleague JOHN BRYAN in defense of ARMINIANISM, which was bitterly and ably opposed by some of the leaders of the other Welsh churches soon after the inauguration of the mission. When for financial and other reasons a number of ministers were withdrawn from Wales in 1816, Davies went to the Liverpool circuit. In the following year his health broke down, and he became a supernumerary. He died Jan. 12, 1830, and was buried at Liverpool.

*Minutes of Wesleyan Methodist Conference*, 1800, 1803.

GRIFFITH ROBERTS

**DAVIES, RUPERT ERIC** (1909- ), British minister, was born in Shepherd's Bush, London, on Nov. 29, 1909. He was educated at St. Paul's School, London, at Balliol College, Oxford (B.A., 1932; M.A., 1936), and as an accepted candidate for the Methodist ministry at WESLEY HOUSE, CAMBRIDGE, where in 1946 he proceeded B.D. From 1935 to 1947 he served as Chaplain of KINGSWOOD SCHOOL, being ordained and received into FULL CONNEXION with the Methodist Church in 1937. After five years of circuit ministry in BRISTOL, he was in 1952 appointed tutor in church history at DIDSBURY COLLEGE, Westbury-on-Trym, Bristol, where he still serves. Mr. Davies has written widely in the field of Reformation theology and church history, notably *The Problem of Authority in the Continental Reformers* (1946) and *Religious Authority in an Age of Doubt* (1968). He was chosen to write the volume on *Methodism* in the Penguin series (1963), and is co-editor with GORDON RUPP of *A History of the Methodist Church in Great Britain* (Vol. 1, 1966). Mr. Davies has been a leader in religious education in Great Britain, and in 1956 edited a symposium entitled *An Approach to Christian Education*. He has also been very active in the WORLD METHODIST COUNCIL, serving on its executive committee from 1951, and also in the ecumenical movement—see *The Catholicity of Protestantism*, which he edited with R. NEWTON FLEW in 1952, and *Methodists and Unity* (1962). His wife, formerly Margaret Price Holt, is a Methodist local preacher, and has long been a prominent leader in the Women's Fellowship.

FRANK BAKER

**DAVIS, HENRY L.** (1870-1943), American preacher and administrator, was born in Marion County, Ind., the son

over by agreement to the Delhi diocese of the Church of India. Arrangements were made by which Methodists could use the church, contributing a modest sum for the upkeep. The government of India responded to an appeal from Christian members of the defense forces to the Ministry of Defense for the appointment of a chaplain. After canvassing the church affiliations and preferences of their forces and conferring with the Methodist bishop, the authorities appointed the local Methodist pastor. Successive Methodist ministers have served the troops, civilian employees of the army, the related families, and the Methodists in adjoining areas.

**Centenary Church.** In 1938, when the members and preparatory members of Christ Church exceeded 1,600, many of whom lived in New Delhi, a new quarterly conference was organized for New Delhi. P. D. David was appointed pastor. Under his leadership arrangements were made for a joint worship service in Hindustani for Methodists and Baptists and others willing to join them in the Union Church, constructed with help from the Baptist, Methodist, and Presbyterian Boards of Missions in Britain. This service was held in the afternoon when the heat was often oppressive. Prayer meetings and Bible-study classes were conducted wherever arrangements could be made. Within six months the salary of the pastor was provided by the members without help from the union services. Soon an associate pastor was engaged. From the beginning, funds were contributed for the purchase of land and the construction of a new church. In 1956 a suitable site was obtained from the government of India, and the cornerstone of the Centenary Church was laid by Bishop J. WASKOM PICKETT and mission board secretary, JAMES K. MATHEWS (now bishop). Russell King, missionary construction engineer, drew the plans, and he and the district superintendent, Hendrix Townsley, who also holds an engineering degree, supervised the building. Generous gifts were made by Methodists of Iowa and by First Church, Glendale, Calif. The church was dedicated in December 1962, and now houses three congregations which provide worship services in four or more languages for a constituency of more than 3,000 people representing all parts of India and many foreign countries.

**Christ Church** was erected on property purchased in 1925. In the 1950's a social hall and education unit were added as a memorial to Methodism's first bishop in Delhi, John Wesley Robinson. The church quickly became one of Indian Methodism's most influential churches. Two of its pastors, JOHN A. SUBHAN and MANGAL SINGH, have been elected to the episcopacy by the SOUTHERN ASIA CENTRAL CONFERENCE. Three other pastors gained influence in the All-India councils of the church—Amar Das, Isaac Mann, and JOSEPH R. LANCE. Recent statistics of Christ Church report three pastors, 583 full members, 550 preparatory members, and 682 baptized children under twelve years of age.

**The Dakka Church.** For about twenty years, a few humble families in Dakka Village were served by local preachers and occasionally visited by the district superintendent or the woman evangelist. On special occasions, such as Christmas, Good Friday, and Easter, some members walked or rode bicycles to Christ Church, some four miles distant. The University of Delhi extended to a point less than a mile away, and in 1952 a layman began holding Sunday services in a schoolhouse, and then a new church was organized. Soon an ordained minister was appointed and land was purchased for the building of a

church and a parsonage. A militant Hindu group made a determined effort to prevent the construction, but officials respected and protected the rights of the church. Generous gifts by members of the congregation and by other local Christians, and by a family in Virginia, made possible the completion of the church and parsonage.

B. T. Badley, *Southern Asia*. 1931.

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

*Journals of the Northwest India and Delhi Conferences.*

J. WASKOM PICKETT

**DELHI CONFERENCE** covers DELHI, East Punjab, Hariana, Himachal Pradesh, and Rajasthan in INDIA. It was organized in 1893 and then called the Northwest India Annual Conference. In 1945 the name was changed to the Delhi Conference. Before 1893 this area had been a part of the SOUTH INDIA CONFERENCE.

Delhi itself, which is head of an episcopal area and of a district of the conference, is now capital of the Republic of India and a city of about 2,500,000.

In the Delhi Conference there are six districts. The Ajmer District is based in the old walled city of Ajmer, which is 275 miles from Delhi and has a population of 231,240. The Batala District is the most modern district of the conference in the Punjab and reaches to the Pakistan border. There are 16,555 in the Christian community in the Batala District. In Ludhiana in the Punjab, a city of 244,032, there is the Christian Medical College, where the Division of World Missions and the Woman's Division of Christian Service (TMC) have cooperated with other boards to carry on its school for full medical training. Physicians are provided by both Divisions for this hospital.

Other administrative districts of the Delhi Conference are Delhi, Fazilka, Hissar, and Patiala. At last reporting the Delhi Annual Conference had 41,077 names on the church rolls, with a total Christian community of 61,511.

*Project Handbook Overseas Missions*, 1969.

J. WASKOM PICKETT

**DEMARAY, C. DORR** (1901- ), American minister and ordained elder of the Pacific Northwest Conference of the FREE METHODIST CHURCH, is president of SEATTLE PACIFIC COLLEGE, Seattle, Wash. He was born at Nashville, Mich. He received the B.A. and M.A. degrees from the University of Michigan in 1924 and 1927, and Seattle Pacific conferred upon him the Litt.D. degree. His teaching career includes ADRIAN COLLEGE, 1924-27; Sterling College (Kansas), 1927-29; Los Angeles Pacific College, 1930-48 (he was President, 1941-48). He became pastor of the First Free Methodist Church, Seattle, 1948-59, and has been president of Seattle Pacific College since 1959. He and his family reside in Seattle.

BYRON S. LAMSON

**DEMERARA.** (See GUYANA.)

**DEMPSTER, JAMES** (d. 1803), British Methodist, was born in Scotland, and attended Edinburgh University. He served JOHN WESLEY as an itinerant preacher in five Irish circuits, 1764-69, with great success. From there he travelled for three years in Welsh circuits, and for two years in Cornish circuits, his last being Cornwall East, where his junior colleague was MARTIN RODDA, who in

1774 accompanied him to America. They were the last two preachers sent out before the Revolution. Wesley reposed great trust in him, and continued to correspond with him in America. Here his health broke down, so that although he was put in charge of the New York circuit in 1775, his name disappeared from the American *Minutes* in 1776, and the British *Minutes* that year recorded that he had "desisted from travelling." He became pastor of the Presbyterian Church at Florida, New York, where he remained until his death in 1803. His son JOHN DEMPSTER became a zealous worker in Methodist theological education.

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

C. H. Crookshank, *Methodism in Ireland*, 1885.  
*Minutes of the Methodist Conferences*. 1862.

FRANK BAKER

**DEMPSTER, JOHN** (1794-1863), American minister, missionary to South America, and pioneer educator, was born in Florida, N. Y., Jan. 2, 1794, the son of JAMES DEMPSTER. At the age of eighteen, John was converted at a camp meeting and at once devoted himself to a life of diligent study and labor. For more than fifty years it was his habit to retire at nine at night and to rise at four in the morning. He early gained the reputation of having unusual power as a speaker and great acuteness as a thinker, especially in the field of logic.

In 1818 he was admitted to the GENESEE CONFERENCE, but because of ill health, he was kept on probation for four years. His first circuit was in Lower Canada—at that time within the Genesee Conference, and GEORGE PECK said, "It was a vast field, most of it a wilderness . . . nothing daunted, he must meet his appointments." From 1818 to 1835 he filled important appointments and was for several years PRESIDING ELDER of the Cayuga District in the ONEIDA CONFERENCE in New York (by that time the Canadian work had been separated from that in the States).

Dempster noted that many laymen, converted by Methodist preaching, joined churches having better educated ministers. He resolved then to dedicate himself to theological education. In 1832 the Genesee Wesleyan Seminary was founded at Lima, N. Y., with Dempster as president.

However, he felt the call of the mission to wider fields and in 1836 accepted the invitation of JUSTIN SPAULDING to go to BUENOS AIRES in South America. He was duly appointed there as one of the first Methodist missionaries in all South America. He held services, organized a congregation, started a school, and began the first Methodist church building in Argentina. He also had a hand in founding Methodist work in URUGUAY, visiting there in 1838, after which he requested the Missionary Society in New York to send a permanent worker—which was done.

Also working in BRAZIL, Dempster, within a year, succeeded in organizing a church, and by 1840 a school of eighty students was established. A national financial crisis caused his return to the States in 1841.

In 1844 he succeeded OSMAN C. BAKER as president of the Methodist Biblical Institute of Newbury, Vt., which, though organized at a ministers' meeting in Boston, Mass., on April 24, 1839, did not begin instruction until 1841. Dempster, the Institute's second president, traveled widely to secure funds for the school, which relocated in BOSTON and became the forerunner of BOSTON UNIVER-

SITY. Dempster resigned from the Biblical Institute in 1853 and went to CHICAGO. There, assisted by Mrs. ELIZA GARRETT, a wealthy widow, he founded GARRETT BIBLICAL INSTITUTE at Evanston, Ill. With four students and three faculty members Methodism's second theological school opened in January, 1854. After seven years of service at Garrett, Dempster went to CALIFORNIA to establish a third ministerial training school. He died in 1863 before achieving his dream. John Dempster is often called "father of American Methodist theological education."

R. M. Cameron, *Methodism and Society*. 1961.

Paul Neff Garber, *The Romance of American Methodism*. Greensboro, N. C.: Piedmont Press, 1931.

W. W. Sweet, *Methodism in American History*. 1933.

ERNEST R. CASE

**DENISON, JOSEPH** (1815-1900), American minister and educator, was born Oct. 1, 1815, in Bernardston, Mass. He professed conversion and was united with the M. E. Church in 1832 and from 1834 to 1837 studied in WILBRAHAM ACADEMY. He then entered the Western University in 1837, graduating in 1840. For a time he filled a number of appointments in the NEW ENGLAND CONFERENCE, but in 1854 or '55, he removed to KANSAS where the Kansas-Nebraska Bill had passed the Congress and left the slavery question open to the decision of the settlers. Conditions there were stormy. Joseph Denison became the first regular minister of the First Methodist Church, MANHATTAN, KAN. He became secretary of the first session of the Kansas-Nebraska Annual Conference with Bishop OSMON C. BAKER in the chair. He served as PRESIDING ELDER of the Manhattan District from 1859 to '63, and was a member of the GENERAL CONFERENCE of 1864 of the M. E. Church. Along with ISAAC T. GOODNOW, he helped establish Bluemont Central College in Manhattan, and became its first president. He went before the State legislature, urged them to establish the university at Manhattan—which they did—but the governor, who lived at Lawrence, vetoed the bill. Then, Denison with others went to Washington and succeeded in establishing Kansas State Agricultural College in Manhattan with the assistance of the Morrill Act (Federal Land Grant to Colleges) passed in 1862. Kansas State claims to be the first Land Grant College. Joseph Denison was president of Kansas State College from September 1863 to August 1873. There is a building named for him on the campus in Manhattan, Kan.

He became president of BAKER UNIVERSITY in 1874, and served as such until 1879. He died on Feb. 19, 1900, and was buried at Manhattan.

Baker University Bulletin, 1917.

M. Simpson, *Cyclopaedia*. 1878. KENNETH R. HEMPHILL

**DENMAN, HARRY** (1893- ), long time executive secretary of the BOARD OF EVANGELISM and lay leader of The United Methodist Church, U.S.A., was born on Sept. 26, 1893, the son of William Henry and Hattie (Leonard) Denman. He was educated at BIRMINGHAM-SOUTHERN COLLEGE, where he received the A.B. degree in 1921 and the M.A. in 1930. He was given the honorary D.D. degree at ATHENS COLLEGE (Alabama) in 1936. He was for a time with a TENNESSEE business concern in which he held various positions until in 1915 he became secretary of the Birmingham, Ala. Sunday School Association. This position he kept until 1919 when he became church

was elected principal of the seminary and held that position for nine years.

His last four years were given to the pastorate of the church in Agra. When the Central Conference was electing a bishop for the first time, he received a considerable vote. James Devadasan died March 6, 1935, and was buried in Agra.

*Minutes of the Northwest India Conference.*

J. WASKOM PICKETT

**DEVIATIONS IN ENGLAND, METHODIST.** In the first half of the nineteenth century there arose several deviations from the main stream of orthodox Methodism, either because of especially strong evangelistic impulses or as a reaction against undue authoritarianism. One only was due to a doctrinal difference. These are here listed in mainly chronological order: QUAKER METHODISTS and INDEPENDENT METHODISTS (1796), BAND ROOM METHODISTS (1806), FOREST METHODISTS or MAGIC METHODISTS (1807), CAMP MEETING METHODISTS, CLOWESITES, and PRIMITIVE METHODISTS (1807), TENT METHODISTS, (1814), CHURCH METHODISTS (1824), ARMINIAN METHODISTS or DERRY FAITH FOLK (1831), CONGREGATIONAL METHODISTS (1834), TEETOTAL METHODISTS (1841), and the METHODIST UNITARIAN MOVEMENT (1806)—the only deviation on doctrinal grounds.

JOHN T. WILKINSON

**DEVILBISS, JOHN WESLEY** (1818-1885), American circuit rider in Republic of TEXAS was born in Graceham, Md. He later moved to Licking County, Ohio, was licensed to preach by the OHIO CONFERENCE, and appointed to Coolville Circuit in 1840. In 1842 he transferred to the TEXAS CONFERENCE as foreign missionary to English-speaking and other immigrants. On his first appointment, Egypt Circuit, he rode 400 hazardous miles on each round. In 1844 a few Methodists were reported without ministry in the distant outpost of SAN ANTONIO with 3,000 Spanish-speaking inhabitants. There in 1891 the first Christian witness had been brought by Spaniards celebrating mass in Yanaguana, an Indian village preceding the Spanish settlement. The first ecumenical witness was reported in 1844 by DeVilbiss and a Presbyterian clergyman, John McCullough, who, along with fifteen American immigrants of different faiths, joined in a worship service in San Antonio. DeVilbiss delivered a historic sermon, taking first steps toward harmonious sharing of religious and ethnic cultures with those of various national origins. For four decades his leadership continued among newcomers and native Spanish-speaking people.

Organizing a congregation in San Antonio which included novelist Augusta J. Evans, DeVilbiss founded Travis Park Methodist Church in 1846. Native San Antonians affectionately called the young clergyman "Padre-cito." He was appointed to Caldwell Colored Mission for Negro newcomers in 1852. He ministered to German immigrants in their own language in 1855-59 while serving as presiding elder for the German District in Texas and LOUISIANA. He also assisted in the organization of the trilingual RIO GRANDE CONFERENCE—German, English, and Spanish-speaking.

During war years 1861, 1862, and 1865, DeVilbiss in the absence of the bishop was made President of the Conference. He was delegate to GENERAL CONFERENCE

(MES) in 1866. He served as agent for the AMERICAN BIBLE SOCIETY, 1866-70. He became Curator of SOUTHWESTERN UNIVERSITY in 1870; field agent in 1875. He promoted the chartering of San Antonio Female College in 1860, a school which after various changes merged with Trinity University in 1942.

After superannation DeVilbiss lived on his Palo Blanco Ranch, Bexar County, Texas. Over the years this versatile circuit rider had also been teacher, saddler, even coroner and county surveyor. He died Jan. 31, 1885, and was buried near San Antonio in the cemetery of the Oak Island church which he had organized in 1867-68. DeVilbiss, sometimes called Carosso of Texas, was a true pathfinder in this former Spanish territory and in the confluence of cultures, and there laid foundations for a solid ecumenism.

Casteneda & Carlos, *Our Catholic Heritage in Texas, 1519-1936*. Austin: Boeckmann-Jones, 1936.

R. F. Curl, *Southwest Texas*, 1951.

H. A. Graves, *Life of the Rev. John Wesley DeVilbiss*. Galveston: A. Shaw & Co., 1886.

Ruth G. Jackson, *John Wesley DeVilbiss*. San Antonio: Southwest Texas Conference, 1967.

William Wallace McCullough, Jr., *John McCullough*. Austin: Pemberton Press, 1966.

O. W. Nail, *Texas Centennial Yearbook*. 1934.

M. Phelan, *Texas*. 1924.

RUTH G. JACKSON

**DEVORE, JOHN F.** (1817-1889), American pioneer preacher, was born near LEXINGTON, Ky., Dec. 7, 1817. He was converted at the age of seventeen, licensed to preach by PETER CARTWRIGHT in ILLINOIS, and joined the ROCK RIVER CONFERENCE in 1842. In 1853 he was transferred by Bishop BEVERLY WAUGH to the Oregon Conference and stationed at Steilacoom, WASHINGTON Territory, on Puget Sound. On August 23, the day of his arrival at Steilacoom, he organized a Methodist church, the second in the Puget Sound region. Before the end of that year he had erected the first Protestant church building north of the Columbia River.

DeVore's reputation for prompt and decisive action became legendary throughout the Northwest. In 1855 he erected a church at Olympia. During his pastorate at VANCOUVER, Wash., 1859-61, he dedicated a new building there.

In every pastorate DeVore pioneered work in the surrounding territory. He was the first Methodist minister to preach at Tacoma in 1872. In Washington and OREGON DeVore served as pastor twenty-two years, presiding elder twelve years, and in agencies two years. His biographer, Isaac Dillon, said of him, "His record for indefatigable labor and success in building churches, and encouraging schools, academies, and universities is equalled by few and surpassed by none." He was trustee of WILLAMETTE UNIVERSITY, Olympia Collegiate Institute, and the UNIVERSITY OF PUGET SOUND.

As a member of the publishing committee of the *Pacific Christian Advocate*, he contributed largely to the interest and continuance of that infant journal. He was delegate to the GENERAL CONFERENCE in 1872. The D.D. degree was conferred upon him by Willamette University in 1888. He died July 28, 1889, at TACOMA, Wash.

ERLE HOWELL

**DEVOTION, THE LIFE AND LITERATURE OF.** It is impossible to begin to understand the devotional life and

literature of Methodism apart from JOHN and CHARLES WESLEY, especially John. His tiny figure dominates the scene. If ever a man were to get to heaven by spiritual discipline and the enthusiastic pursuit of holiness it would have been John Wesley, nor did his conversion in 1738 alter in any large measure the assiduity of his public worship and his private devotion. Throughout most of his long life he devoutly attended divine worship in parish church or cathedral at every possible opportunity; he took Holy Communion on an average more than once a week; he set aside an hour every morning for Bible study, meditation, and prayer; he used every devotional aid available—the Anglican Bible lectionary, the writings of mystics, poets, theologians, biographers, historians, and many collections of printed prayers, especially the *Book of Common Prayer*. Every spare moment of every day was improved by reading.

Few found themselves able to emulate this pattern of devotional life, but for generations to come Wesley remained the Methodist ideal, and continued to spur his followers to similar religious exercises long after his death, so that the impress of "Mr. Wesley" marked Wesleyan Methodism more or less throughout the nineteenth century, and remains to this day.

Wesley's early followers were mostly loyal members of the Church of England, into whose communion they had been baptized, whose worship they frequented, whose sacraments they received, by whose clergy they were married and buried. They came to Wesley's societies for something extra—the warmth of Methodist preaching services and LOVEFEASTS, the searching Christian fellowship of the CLASS MEETING, which in turn led them on to a life of deepened devotion. Constantly Wesley urged upon them the need to use all the "MEANS OF GRACE" ordained by God, chief of which were "prayer, whether in secret or with the great congregation; searching the Scriptures (which implies reading, hearing, and meditating thereon); and receiving the Lord's Supper" (*Works*, 3rd edn., V, 188; for a much fuller and more detailed summary, see *Works*, VIII, 322-4). In his *General Rules* Wesley made such spiritual exercises one of the conditions of continued membership in his societies. In the day to day life of the Methodists, indeed, one gathers the impression that more was made of the life of disciplined devotion than of enthusiastic revival meetings.

Methodists did indeed help to revive the regular and devout attendance at public worship and at the Lord's Supper in their local Anglican parish church wherever they were given the least encouragement, so that some church buildings had to be enlarged and new communion vessels purchased, as was the case in WILLIAM CRIMSHAW's Haworth. They helped also to bring spiritual warmth to the barren routine into which nonconformity had fallen, thus repaying to some degree the devotional debt which Wesley himself owed to the Puritans. It was indeed this general revival of piety which Wesley sought, rather than the founding of a new denomination, though increasingly he realised that his followers' growing dependence upon him for leadership and example would polarize a new denomination around him, despite his protestations of loyalty to the Church of England. He insisted that Christ as Savior must be offered to all, church or no church; he was equally insistent that Christ as Lord of life must be proclaimed, that Methodism was indeed raised up "to spread scriptural holiness throughout the land." (*Works*, VIII, 299)

Wesley never lost an opportunity of urging his followers to the life of Christian spirituality, not indeed as the roots, but certainly as the fruits of salvation by faith, and as the normal method of being built up in the faith, of pressing on to the goal of perfection, of perfect love, of holiness. To this end he became one of the world's leading devotional publishers, and his publications in their turn furnish a valuable key to the spiritual standards and practices of the Methodist people, both during Wesley's lifetime and later, both in Wesley's England and elsewhere. In this article we shall concentrate on devotional literature as an index to devotional practice.

The Methodists, like both the Wesley brothers, above all read their Bibles—read them devoutly, diligently, and deeply. They had no difficulty, therefore, in appreciating the constant scriptural illustrations and allusions in Charles Wesley's hymns and John Wesley's Bible expositions and sermons, nor in realizing how indeed the King James version of the Bible, along with the Prayer Book version of the Psalms, were woven into the texture of almost everything they said or wrote. Wesley provided them with aids to Bible study, but it should be pointed out that his *Explanatory Notes* upon both the Old and the New Testament were not (for the most part) scholarly essays upon the text and its context, but straightforward guides to understanding the English Bible, and applying its message to themselves, aided by an amended translation that in many details anticipated the textual improvements of the Revised Version of over a century later.

The early Methodists also read the hymns provided for them by the Wesleys—hymns themselves saturated with Bible lore and language. Altogether the two brothers published some sixty volumes and pamphlets of hymns for their people. Although these were indeed designed to add a new dimension of emotional warmth to Methodist worship, they were only in part intended for congregational use. The hymns of Methodism furnished also a new dimension to private devotion, as is indicated by the title shared by four of the major works in this category—*Hymns and Sacred Poems*. From 1780 onwards *A Collection of Hymns for the use of the People called Methodists* formed the companion book of devotion to the Bible in most Methodist homes, and a Congregationalist has testified that it became one of the supreme devotional classics of the world, ranking with the Psalms, the Canon of the Mass, and the Book of Common Prayer. (Bernard L. Manning, *The Hymns of Wesley and Watts*, London, Epworth Press, 1942, p. 14.)

Wesley was one of the most prolific writers in Christian history, but even more he was one of the most prolific editors and publishers. Of the several hundred works which he published some were for the theological instruction of the Methodists, some were frankly administrative or educational or controversial (though always with the glory of God as their ultimate purpose), but a large proportion must be classed as devotional "explanatory notes" upon the Bible, collections of prayers for private use (including *Prayers for Children*), a manual of preparation for Holy Communion, improving biographies, and general aids to the life of devotion.

Rarely did Wesley write a book himself, if the need could be supplied by revising a work already in print. In his search for devotional literature to edify the Methodist people, the field of choice was vast, and he explored it thoroughly. His taste was catholic and without prejudice, in this *genre* if not in others. He ranged from Europe

to America, from Roman Catholic to Puritan. His earliest publication, *A Collection of Forms of Prayer for Every Day in the Week*, was based mainly on the work of a Non-Juror, Nathaniel Spinckes, itself gathered from the writings of Laud, Andrewes, Ken, Hicckes, Kettlewell, and others, all of whose writings were known to Wesley himself. To these he added selections from Jeremy Taylor, WILLIAM LAW, Robert Nelson, and others, probably contributing some prayers of his own.

It was undoubtedly through Wesley's advocacy that the Methodists came to appreciate many devotional writers of whom otherwise they would never have heard. In 1734 he published versions of two works by the Cambridge Platonist, John Norris of Bemerton, his *Treatise on Christian Prudence and Reflections upon the Conduct of Human Life*, each of which passed through several editions until the early nineteenth century. Probably Wesley's most important early work appeared in the following year, a revised translation of the Catholic classic, *Imitatio Christi*, issued under the title of *The Christian's Pattern*. He also published an abridgment of this, a separate reprint of Book 4 (entitled *A Companion for the Altar*), and even a translation of his own extract back into Latin, in order to ensure that the educational exercises of the scholars at KINGSWOOD SCHOOL would be colored by the spirituality which meant so much to Wesley himself. One of the Scots classics very dear to Wesley was *The Life of God in the Soul of Man*, by Henry Scougal, and he took care that this was kept constantly before his people. He also helped to keep John Bunyan's *Pilgrim's Progress* in the public eye, though his brief abridgment does not appeal to those who love the full quaintness of the original. Wesley was much more successful in popularizing John Milton and George Herbert, even though this entailed not only large omissions from their works but extensive alterations. The two devotional writers whose works he edited in greatest number were William Law and Jonathan Edwards, very different from each other both in background, in message and in style, the one an English Non-Juror, the other an American Congregationalist. Wesley published editions not only of the two works by William Law which had so deeply influenced his own spiritual awakening, *A Serious Call to a Devout and Holy Life*, and *A Practical Treatise on Christian Perfection*, but also two volumes of his later mystical writings—and others. Wesley was deeply moved also, though in a quite different way, by Jonathan Edwards's account of his experience in the Great Awakening, and published all four of his works describing and defending it, as well as Edwards's life of David Brainerd, the missionary to the Indians.

Wesley believed especially in the inspiration of holy lives. Among his earliest publications were biographies of the Presbyterian Thomas Halyburton (1739), of a Roman Catholic, the Marquis de Renty (1741), and of a Methodist, Hannah Richardson—also published in 1741, but this time prepared by Charles Wesley. John's *Christian Library* abounded with biographies, ranging from the martyred St. Polycarp through Philip Melancthon, John Calvin, Sir Philip Sidney, and Richard Hooker, to John Donne and George Herbert. In 1744 Wesley published *The Case of John Nelson*, his pacifist stonemason preacher who was impressed as a soldier and braved every threat to preach to the officers and men until he was released on an exchange—an exciting story which eventually formed a part of Nelson's better known *Journal*, which passed

through scores of editions and is still being reprinted. "A Short Account . . ." and "The Life and Death of . . ." became familiar (and apparently extremely popular) elements in the titles of Methodist publications, and in his *Arminian Magazine* Wesley ran a regular monthly feature of improving biography.

Wesley's largest devotional work was the fifty-volume *Christian Library*. This did indeed include a little speculative theology, but it was chiefly given over to what he called "practical divinity," namely, either purely devotional writing, or theology applied to everyday living. He began with sparse selections from the early Church Fathers, devoted over three volumes to John Fox's *Acts and Monuments of the Christian Martyrs*, and thus arrived at the writings of the Puritans, which occupied the bulk of the work. He included books which had exercised an important influence upon his own devotional growth, such as Jeremy Taylor's *Rules of Holy Living*, which in 1725 had prompted his keeping of a diary in order to maintain a check on his spiritual development, this in turn leading to his famous *Journal* and to the only less famous journals of many of his preachers. The *Christian Library* included not only that popular Anglican religious classic, *The Whole Duty of Man*, Pascal's *Thoughts on Religion*, RICHARD ALLEINE'S *Vindiciae Pietatis* (from which the Methodist COVENANT SERVICE was derived), and *Devotions for Every Day of the Week*, revised by Non-Juror George Hicckes from the manual by Roman Catholic John Austin, but Richard Baxter's *Saints Everlasting Rest*, John Bunyan's *Holy War*, and even the Shorter Catechism of the Westminster Assembly—all, of course, suitably abridged.

The *Christian Library* summarizes and symbolizes the conglomeration of devotional literature which Wesley had been providing for his followers ever since publishing his *Forms of Prayer* in 1733, and which he continued to provide both through separate publications and in his monthly magazine until his dying day. The *Arminian Magazine* was founded in 1778 as an antidote to Calvinist extremes. Continued as the *Methodist Magazine* and the *Wesleyan Methodist Magazine*, it retained the affection of the Methodist public until the present century, and was undoubtedly the most widely read periodical throughout Methodism. Similar magazines arose in the divergent branches of nineteenth century Methodism both at home and overseas, and formed one of the major elements (along with the Bible and the hymnbook) which secured a measure of continuity in Methodist devotional life.

The generation of Methodists following Wesley's death, in America as well as in the British Isles, maintained the patterns of devotion exemplified and instilled by him. They were assiduous at public worship, many of them (in England at least) continuing to attend both parish church and Methodist chapel each Sunday; they communicated frequently; they were constant in private and often in family prayers; daily they read their Bibles and meditated thereon; many of them kept spiritual diaries. Religious biography was their favorite literary diet. HESTER ANN ROGERS became familiar on both sides of the Atlantic through her *Experience and Spiritual Letters*, usually together with THOMAS COKE'S *Funeral Sermon*, and in various forms these passed through scores of editions during the first half of the nineteenth century, and indeed remained in print in both England and America until the beginning of the twentieth century.

In general Methodists were nurtured largely upon the

literature which Wesley had supplied. Alongside his *Explanatory Notes upon the New Testament* on their shelves appeared a succession of Bible commentaries by his preachers: Thomas Coke (six volumes, 1801-3), JOSEPH BENSON (six volumes, 1815-18), ADAM CLARKE (eight volumes, 1810-26), and JOSEPH STUTCLIFFE (two volumes, 1834). Adam Clarke's famous *Commentary* created something of a furor in his own day because of what seemed somewhat advanced views on several points, but it proved the scriptural mainstay of the Methodists (after Wesley's *Notes*) for over a century, and is still in demand, especially among the more conservative.

Several of the Roman Catholic devotional works to which Wesley had introduced his contemporary followers retained at least a measure of popularity. The life of De Renty passed through three editions from 1803-30, and the extract from Thomas á Kempis's *Imitation of Christ* through thirty from 1793-1830, nearly half of these in the U.S.A. The perennial appeal of Wesley's *Extract of the Christian's Pattern* has continued to this day. His greatly abridged edition of Baxter's *Saints' Everlasting Rest* remained in print past the middle of the century, with over thirty editions, mostly in America, as did William Law's *Serious Call* with seventeen—again mainly American. Other popular reprints from the *Christian Library* were Baxter's *A Call to the Unconverted* (eight editions, 1792-1810) and JOSEPH ALLEINE'S *An Alarm to Unconverted Sinners* (fifteen editions to 1818, and one in 1841). Far more welcome, however, was JOHN NELSON'S *Journal*, which went through twenty editions from 1792-1830, a further seventeen by 1860, and another ten by the end of the century. Most popular of all was Wesley's famous *Collection of Hymns*, which retained its basic pattern until it was completely reshaped in 1904, though it was enlarged by supplements in 1831 and 1876. It is quite impossible to say how many editions were published, but there were at least a hundred before 1831, and many more after that date. Obviously its main use for most people was in public worship, but countless biographies attest to its widespread use in private devotions.

This strong dependence upon Wesley was especially notable, of course, within Wesleyan Methodism, but it was true also to a limited extent in the Methodist offshoots. Whatever controversial differences existed, these rarely concerned spiritual life, except that the PRIMITIVE METHODISTS rejected the Wesleyan love for liturgical worship in general and for the *Book of Common Prayer* in particular. It was they who developed most fully a fervency of prayer both in the CAMP MEETINGS, in regular worship, and in PRAYER MEETINGS held after public worship. The "Prims" also developed their own somewhat rough-hewn hymnology under the leadership of HUGH BOURNE, with far less dependence upon Wesley's book than was the case with the METHODIST NEW CONNEXION, the BIBLE CHRISTIANS, and the UNITED METHODIST FREE CHURCHES.

Although nineteenth century British Methodism bred many worthy writers—name only RICHARD WATSON, THOMAS JACKSON, and JAMES EVERETT—no one directed and inspired their devotional life as had Wesley. Perhaps that arch-controversialist Everett came nearest, with a series of popular Methodist biographies, the best known being a life of Sammy Hick entitled *The Village Blacksmith*, which went through at least twenty editions on both sides of the Atlantic during the forty years following its first publication in 1831. A major devotional landmark

was set up in 1856 when an Irish ex-missionary, WILLIAM ARTHUR, published *The Tongue of Fire, or the True Power of Christianity*. This saw eighteen editions in three years, and was commemorated by a centenary edition in 1956.

By the middle of the nineteenth century, however, the growing church-consciousness of the Methodist societies not only diminished their numbers attending Anglican worship but led in some areas to strong church-versus-chapel feuds. An additional nudge away from the Church of England was afforded by the Oxford Movement, and the Romeward tendencies of many Anglican leaders fostered an anti-liturgical trend in Methodism. This affected private devotions as well as public, and the catholicity exemplified in Wesley's publishing activities was replaced by an unreadiness to explore new horizons in devotional literature. Methodist spirituality seems to have been turned out almost solely from the molds created in Wesley's day, but many forgot the secret of imparting the spiritual glow. To the reprints of a dwindling few of Wesley's publications, however, especially of his hymn-books, were added innumerable new biographies and sermons, most of them of little permanent significance. The best-loved and most typical biography of this period was of a Bible Christian, F. W. BOURNE'S *The King's Son or, A Memoir of Billy Bray*; this was first issued in 1871, went through six editions in less than two years, and no fewer than thirty-five by the end of the century.

Towards the close of the Victorian era Methodist biographies gave place slightly before a flood of fictional accounts of Methodism in the "good old days," especially in the slowly disappearing rural communities. Best known to the general public were the novels of Joseph and Silas K. Hocking, both United Methodists, but for Wesleyans there was no one to touch MARK CUY PEARSE, especially with his *Daniel Quorm and his Religious Notions*. Along with its promise of more things to possess, more activities to pursue, the advance of technology was not only swallowing up the quiet countryside but infusing complexity and haste into the lives of everyone. Darwin and Huxley had sown seeds of doubt among the theologians, and even the man in the pew was no longer as afraid of hell or as desirous of heaven as his forefathers had been. These nostalgic novels betrayed the fact that the days of deep and unselfconscious piety were largely passing, for the Methodists as for others.

Even the typical Methodist institution of the class meeting was in decline, and for most the BAND meeting was little more than a dim memory. Methodists were becoming less inclined either to exercise rigorous self-discipline in their private devotional life or to subject themselves to the spiritual discipline of their peers.

The institution of family prayer, in which the Wesleyans themselves had been reared and which they had successfully promoted among their followers, was engaged in a struggle for survival. At the same time the Methodists were tightening their patterns of worship, which became much more formal, and in some churches highly liturgical, though saved from barrenness by the Wesleys' hymns.

Even the hymns, however, were inevitably regarded with less favor by the many whose theology and spiritual experience did not vibrate on the same wavelength as that of many of the hymns which they had inherited, and by the end of the century drastic revision of the hymn-book was demanded. Uneasiness about the subtle changes taking place, however, seem to have been somewhat soft-

ened by sentimental reminiscences inspired by reading the latest magazine story or novel about "old time Methodism."

The liberalizing process continued at an accelerated pace into the twentieth century. In reaction there was a rebirth of interest in Wesley's catholic spirituality, both for its own sake and as an instrument of the ECUMENICAL MOVEMENT. This led to the formation of the Methodist SACRAMENTAL FELLOWSHIP. There was also a growing realization that the documented story of Methodism itself could offer valuable assistance in the pursuit of a whole Christian life in these disturbing days, whether as escape or as inspiration for spiritual renewal. This increasing interest in Methodist history led to the formation and steady growth of the WESLEY HISTORICAL SOCIETY, and the bicentenary of Wesley's conversion in 1938 gave a new fillip to Wesley studies. The patterns of Methodist devotion continue to change, and no one can forecast with certainty whether Wesley will return to dominate the scene once more. It seems safe to claim, however, that as long as there is a Methodist Church there will remain a spiritually-minded nucleus who will see in the two Wesley brothers not only the founders of a great church but the fathers of a great flow of Christian spirituality.

Nevertheless Methodism, both in Britain and elsewhere, has rapidly become less narrowly pious and more ecumenical in approach to the life and literature of devotion. No longer is Methodist reading largely confined to the authors of its own denominations, and Methodist publishing houses number among their authors leaders from other churches—and from no churches. On the other hand a few books by Methodist writers have exercised worldwide influence—to instance only E. STANLEY JONES's *Christ of the Indian Road*, LESLIE D. WEATHERHEAD's *The Transforming Friendship*, and some of the writings of DONALD SOPER and W. E. SANGSTER. American Methodism's *The Upper Room* is the most widely used devotional periodical in the world.

It may be suspected that unquestioning piety is gradually on its way out, or at least in eclipse, but the new generation of Methodists nevertheless evidences genuine devoutness in other ways: in a dedication to social justice, in the honest exploration of the nature and purposes of God, in the adventure of applying Christian principles to changing cultures and an expanding universe, in helping bring together the severed members of Christ's Body. All this would surely be commended by the founding father of Methodism, himself one of the greatest adventurers in spiritual revolution, who might well have said: "Let the patterns change, so the purpose remains the same, of giving glory to the most high God." (See also WORSHIP.)

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A. Raymond George, "Private Devotion in the Methodist Tradition," *Studia Liturgica*, II, 223-36. September 1963.

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G. S. Wakefield, *Methodist Devotion*. 1966. FRANK BAKER

**DEWART, EDWARD HARTLEY** (1828-1903), Canadian minister and writer, was born in Cavan County, IRELAND, in 1828. At the age of six he came to Upper Canada with his parents, who settled in Peterborough County.

Dewart was educated in the local schools and at the

Toronto Normal School. He taught in the public schools for a few years, but in 1852 he was taken on trial by the CANADA CONFERENCE. Ordained in 1855, he was for a time a circuit minister.

In 1869, Dewart was elected editor of *The Christian Guardian*, a post which he held until 1894. To his post he brought the erudition, interest in education, and the literary skills which he had acquired. *The Guardian* thus continued to be a great newspaper, but one which became increasingly unresponsive to the needs of the church. Its editor believed that he should not be "an organ grinder, turning out the tunes which others have composed"; rather he should seek "not only to express but also to form public opinion." Accordingly, he vigorously opposed the union of 1883-84 along with other theological and ecclesiastical changes.

Apart from his work on *The Guardian*, Dewart helped to effect the union of 1874. He was a member of the VICTORIA UNIVERSITY board of regents and vice-president of the Ontario Ladies' College (Whitby). He published *Selections from Canadian Poets* (1864), whose introduction was a remarkably cogent plea for the promotion of Canadian literature, and many poems of his own composition.

Undoubtedly, Dewart, who received a doctorate from Victoria in 1879, helped significantly to raise Methodist literary and intellectual standards, and to focus the attention of Canadians on the problems of creating their own culture. Of him, as of John Knox, it might be said: "Here lies one who never feared the face of man."

G. H. Cornish, *Cyclopaedia of Methodism in Canada*. 1881.

C. F. Klinec, *Literary History of Canada*. Toronto: University of Toronto Press, 1965.

Minutes of the Toronto Methodist Conference, 1904.

G. S. FRENCH

**DEWEY, HALSEY E.** (1895- ), American lay missionary of the M. E. Church, was born in Ruthven, Iowa, Dec. 7, 1895. He was a graduate of Iowa State College, with a degree in animal husbandry. Ordained in 1923, he began a ministerial career that included preaching, teaching, and healing. He quickly realized that the people of INDIA needed the preaching of the Gospel even more than they needed help in animal husbandry, agriculture, and medicine, but that the Gospel can be much more effectively communicated when preaching, teaching, and service are combined. Dewey ministered to all people, Europeans and Americans, Indian Christians, Anglo-Indians, Hindus, Moslems, Parsees, Jews, and Animists. He served for some years very successfully as principal of Mount Hermon School, Darjeeling.

He developed a strong interest in the Santals, members of an ancient aboriginal tribe, and helped to develop lay and ministerial leadership for their congregations. They have become an articulate Christian people, determined to achieve and to help others achieve the abundant life.

His wife, the former Hattie Hepperly, of Nebraska, came to India in 1922 to teach domestic science in ISABELLA THORBURN COLLEGE. They were married a year later. She died in 1958.

After independence, a government-promoted program of industrialization produced new colonies in an area of Bengal and adjoining Bihar, which were recognized by comity agreements as territory for Methodist work. Dewey

subjects of interest to the Church, including lay representation, licensing of women in the ministry, church extension, need for a theological seminary, division of New Jersey into two Conferences, election of a Negro bishop, promotion of improved Sunday school literature and organization, church architecture, removal of time limitation on pastorates, adequate aid for superannuated preachers, etc. Many of these were adopted while these organizations in which the proposals were advanced, were functioning. Papers on the history of Methodism in various charges were presented throughout the nearly forty-year history of the Preachers Associations, fifteen of which are reported as being given, although others were assigned. Several of the historical papers are extant. This was the first effort at historical preservation. Through the efforts of the Essex Preachers Association, the Newark and New Jersey Conference Historical Societies originated. The Central Ministerial Association terminated in 1885.

Minutes of the Central New Jersey Ministerial Association of the Newark Conference, 1872-1885, 2 vols.  
Minutes of the Essex Preachers Association, 1848-1867, 2 vols.  
Minutes of the Newark Annual Conference.

VERNON B. HAMPTON

**ESTES, LUDWELL HUNTER** (1879-1965), American minister and General Conference secretary, was born on Dec. 27, 1879, in Memphis, Tenn. He was the son of Ludwell Hunter and Esther Taylor (Daman) Estes. He married Sarah Lee Powell June 11, 1907. Their daughter was Mrs. Virginia E. Busby, who will be remembered as assisting her father in his secretarial duties at several sessions of the GENERAL CONFERENCE.

Lud Estes, as he was always called, was educated at McTyre Institute at McKenzie, Tenn., and joined the MEMPHIS CONFERENCE at an early age. He became assistant secretary of the MEMPHIS ANNUAL CONFERENCE in 1907, serving in that capacity until 1913, when he was made secretary, and continued as such for his own Conference until 1942. At the General Conference of the M. E. Church, South, in 1922, he was made secretary of that important body and served it for the succeeding quadrenniums of its existence, 1922, '24, '26, '30, '34, '38, and was elected secretary of the UNITING CONFERENCE in 1939. He was elected secretary of the General Conference of The Methodist Church in 1940 and 1944; he became the secretary of the Southeastern JURISDICTIONAL CONFERENCE in 1940 and 1944. Lud Estes was proverbially and traditionally the Conference secretary, and he became widely known over the whole Connection for his able and excellent administration in that powerful and helpful office.

Estes also served as district superintendent of the Dyersburg district (Memphis Conference), and was a member of the BOARD OF EDUCATION of the M. E. Church, South, 1930-38, and of the same Board in The Methodist Church from 1940 to 1944.

Lud Estes, by his rare genius, awareness, and passion for carrying on secretarial work, could be depended upon to "float" matters at each General Conference in line with the wishes of that body, and was an almost indispensable help to its presiding officers. He became known over the Connection by his characteristic signing of his name as "your buddy" Lud. He was renominated for secretary of the General Conference of 1944 by FRED D. STONE of the ROCK RIVER CONFERENCE, who called him "Your

buddy and my buddy." He worked tirelessly at the various secretarial positions which he held, writing innumerable letters, planning ahead for upcoming conferences, and working after conferences were held to get out their *Minutes* and *Journals* in due time. The Methodist Church has had no more loyal or painstaking general officer than Lud Estes.

Clark and Stafford, *Who's Who in American Methodism*. 1952.  
C. T. Howell, *Prominent Personalities*. 1945. N. B. H.

**ESTONIA.** (See BALTIC STATES.)

**ETHERIDGE, JOHN WESLEY** (1804-1866), Wesleyan minister, was born near Newport, Isle of Wight, Feb. 24, 1804, the son of a Wesleyan LOCAL PREACHER. He himself began to preach in 1826, and the following year was sent to HULL to help JOSEPH BEAUMONT, whose health had temporarily broken down. He was received into FULL CONNEXION in 1831, and shortly afterwards married Eliza Middleton, who died nine years later, leaving him with the care of an ailing daughter. After two years in Brighton, in 1833, Etheridge was stationed in CORNWALL, spending two years in the Truro Circuit, followed by two in the Falmouth Circuit, from which in 1837 he was moved to Wednesbury, in the "Black Country." Ill health then compelled him to become a SUPERNUMERARY, technically residing in Axminster, but in fact moving to different areas in the southwest in search of improved health for himself and his family. In 1843 he went to France, where for two years he lived in Paris (unofficially helping WILLIAM TOASE in the mission there), and then in Boulogne, where he became pastor of the English Methodist Church. Much restored in health, in 1846 he returned to the full English work, spending three years in LONDON (Islington), two in BRISTOL, two in LEEDS (Oxford Place), and in 1853 returning to his beloved Cornwall, where he spent the remainder of his ministry in the circuits of Penzance, Truro, Falmouth, St. Austell and Camborne. he died at Camborne, May 24, 1866.

From his youth Etheridge had been a diligent student as well as a devout Christian, and during his many years of ill health found comfort in his books. He became an acknowledged expert in Semitic studies, and five of the ten works listed under his name in the British Museum catalogue are in this field. For his scholarly writings in 1847 the University of Heidelberg awarded him the degree of Ph.D. The works best known to the general Methodist public, however, were two competent biographies of Methodist leaders, which are still of value: *The Life of the Rev. Adam Clarke* (1858), and *The Life of the Rev. Thomas Coke* (1860). At the time of his death he was engaged on a life of JOHN FLETCHER.

Thornley Smith, *Memoirs of the Rev. John Wesley Etheridge*. London: Hodder and Stoughton, 1871. FRANK BAKER

**ETHICAL TRADITIONS, American Methodism.** Methodism first appeared in Colonial America in the 1760s. The early American Methodists were immigrants from Northern Ireland and England; in the main they were artisans and tradesmen of the lower social and economic strata. However, by 1800, a proportionate number of Methodists belonged to the middle classes. From the start, Methodist congregations were socially and economically diversified, as well as racially mixed.

His first wife having died in 1884, Evans married Mrs. Sarah Avary Howard in 1887. In 1892, after twenty-five years, he retired from the ministry because of a disability resulting from five wounds received in the war. He spent the latter part of his life in Atlanta, where he was active in the United Confederate Veterans, being elected Commander-in-Chief in 1908. He was a trustee of three colleges and a member of the Georgia State Prison Commission.

He was the author of *Military History of Georgia* and the editor of *Confederate Military History*. He died in Atlanta, Ga., on July 2, 1911. Evans' son was Lawton B. Evans, distinguished author, historian, and educator.

*Dictionary of American Biography.*

St. John Methodist Church history, "A Chronicle of Christian Stewardship."

G. C. Smith, *Georgia*, 1913.

*Who Was Who in America.*

DONALD J. WEST

**EVANS, DAVID TECWYN** (1876-1957), Welsh Methodist, was born on Dec. 5, 1876, at Llandecwyn, North Wales. After a period as a pupil-teacher he entered the University College of North Wales, Bangor, in 1895, and was one of the first candidates for the Welsh Methodist ministry to enter the University of North Wales. He spent his whole ministry in the Welsh work. Although his work on Welsh grammar was to a large extent based on the labors of others, he had considerable influence on the writers of his time. In the field of biblical studies he popularized the views of contemporary critics by his popular lectures on Job and Jonah (subsequently published in book form), and by his commentaries and articles. He became the very successful editor of the Welsh Methodist magazine *Yr Eurgrawn*. He took a leading part in the editing and compilation of the joint Welsh *Hymnal* of the Calvinistic and Welsh Methodist connections (1927). He served as chairman of the Second North Wales District (1936-41), and was president of the Welsh Assembly (1929). First and foremost he was a preacher, one of the last in the tradition of nineteenth-century Welsh preaching. He was not a dramatic preacher, but biblical and evangelical in emphasis. Retiring from the active ministry in 1941, Evans settled at Rhyl, where he died in October 1957.

GRIFFITH ROBERTS

**EVANS, EDWARD**, the first native American Methodist itinerant to preach and the first native Methodist preacher to die in the ministry, was converted under the preaching of GEORGE WHITEFIELD in PHILADELPHIA in 1740. He became a Moravian, but withdrew to become an independent evangelist. Together with JAMES EMERSON, he served as a CLASS LEADER for a group of Methodists meeting in a sail loft until 1767, when they were organized by Captain THOMAS WEBB into a Methodist Society which grew into ST. GEORGE'S CHURCH. He became one of the original trustees of St. George's, as well as one of the first Trustees of Whitefield's Academy.

By trade, Evans was a cordwainer or maker of ladies fine shoes. When JOSEPH PILMORE and RICHARD BOARDMAN came to Philadelphia in 1769, they met Evans, and Pilmoor wrote of him, "I spent an hour comfortably with Mr. Edward Evans, and old disciple of Jesus who has stood fast in faith for nearly thirty years. He is a man of good understanding and sound experience in the things

of God, and his conversation was both entertaining and profitable." Later Pilmoor added, "He was savingly converted to God about thirty years ago under that precious man of God, Mr. Whitefield, and has maintained an unspotted character from the beginning. When providence brought Mr. Boardman and me to America, he united with us most heartily, and was made a most useful instrument among us, as he frequently went to the Jerseys to preach. The people were exceedingly fond of him, built a pretty chapel (Grenage or Greenwich, N. J.), and insisted on having him for their minister. After he had been with them a few months, he took fall fever, which soon brought him to his grave. As he lived, so he died—full of faith and full of obedient love."

A. W. Cliffe, *Our Methodist Heritage*, 1957.

J. F. Hurst, *History of Methodism*, 1902.

FREDERICK E. MASER

**EVANS, ELIZABETH** (1776-1849), was born to Methodist parents named Tomlinson in Newbold, Leicestershire. Converted at twenty-one, she began to give exhortations in PRAYER MEETINGS in Derby, and by diligence at her work of lace-mending saved money to finance preaching journeys in the midlands. Samuel Evans—his name is given by Leslie Church as "Seth"—heard her preach in Ashbourne, and they were married at Wirksworth in 1804. Like his wife, he served as both CLASS LEADER and LOCAL PREACHER, and they engaged in joint preaching tours. When the Conference of 1832 objected to female preaching they joined the ARMINIAN METHODISTS for a time, but later returned to the Wesleyan Methodists. Elizabeth died in 1849 and Samuel ten years later. "George Eliot," whose maiden name was Mary Ann Evans, seems to have been the niece of Samuel Evans, and modelled DINAH MORRIS in *Adam Bede* upon her aunt, whom HUGH BOURNE described as "an extraordinary woman."

Leslie F. Church, *More About the Methodist People*, pp. 159-163.

Wesley Historical Soc., *Proceedings*, xxviii, p. 93.

W. L. DOUGHTY

FRANK BAKER

**EVANS, EPHRAIM** (1803-1892), Canadian minister, was born on June 30, 1803 at Kingston upon HULL, England. His father was a sea captain. At the age of seventeen he emigrated to Lower Canada, and four years later moved to Upper Canada, where he taught until, at the age of twenty-four, he entered the ministry of the Methodist Episcopal Church. Ordained a deacon in 1830, in 1833 he was ordained an elder and in the same year was appointed agent of the Upper Canada Academy. A man of literary ability, he was from 1835 to 1837 the editor of *The Christian Guardian*. Between 1838 and 1840 he was chairman of the London district.

From 1840 to 1847 Evans was a missionary in Canada West under the Wesleyan Missionary Society. During the years 1848 to 1856 he served in various capacities in the Maritime Provinces. In 1857 he returned to Kingston, Canada West, and became a district chairman.

In October 1858, the Canada Conference decided to send several missionaries to British Columbia. Ephraim Evans led the party which included EBENEZER ROBSON, EDWARD WHITE, and Arthur Browning. For several years Evans remained in the West, helping to establish new churches throughout the Fraser Valley and the lower

and at the GENERAL CONFERENCE of 1928 he was elected Executive Secretary of the Board of Pensions and Relief of the M. E. Church, in which position he remained until the time of his death. He was a delegate to all the General Conferences of the M. E. Church from 1924 to 1936, and served twice as chairman of the Committee on Temporal Economy. He died at Evanston, Ill., on Jan. 12, 1938.

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

ROBERT S. CHAFFEE

**FARNDAL, WILLIAM EDWARD** (1881-1966), British Methodist, was born at York in 1881, and entered the PRIMITIVE METHODIST ministry in 1904, training at Hartley College. He served on CIRCUITS in London, Oldham, Chester-le-Street, Birkenhead, and Grimsby, becoming chairman of the Grimsby District in 1933. He was always interested in rural Methodism, and when he was elected president of the Methodist Conference in 1947 he launched a "Back to the Soil Campaign" to restore Methodism in the English countryside. This campaign, however, had to contend with many difficulties, and was not successful. He was Moderator of the FREE CHURCH FEDERAL COUNCIL from 1949 to 1951, and as such was a strong upholder of the Nonconformist tradition. He received an honorary D.D. from the University of Toronto in 1947. He superannuated in 1952, after which he lectured for some years on the staff of CLIFF COLLEGE. He died near Bath on Feb. 4, 1966.

JOHN KENT

**FARRAR, DOROTHY HINCKSMAN** (1899- ), British deaconess, was born in Halifax, April 18, 1899; and educated at the Bedford College for Women, where she graduated in 1925 with a degree from the University of London, earning a Ph.D. degree in 1932. She became a LOCAL PREACHER of the Wesleyan Methodist Church in 1927, and was the president of the Girls' League from 1931-35. Dr. Farrar was appointed vice-president of the Wesley Deaconess College at Ilkley in 1940, and served there until her retirement in 1962. In 1952 she became the second woman appointed vice-president of the Methodist Conference. She has been very active in the work of the WORLD METHODIST COUNCIL, especially as vice-president of the associated WORLD FEDERATION OF METHODIST WOMEN from 1956 onward.

FRANK BAKER

**FARRAR, JOHN** (1802-1884), British Methodist biblical and classical scholar, was born at Alnwick, Northumberland, on July 29, 1802, the son of a Methodist minister. He was educated at WOODHOUSE GROVE SCHOOL and became a Wesleyan itinerant in 1822. He was appointed governor of the Abney House branch of the Theological Institution (see THEOLOGICAL COLLEGES) in 1839, classical tutor at Richmond College in 1842, governor of Woodhouse Grove School in 1858, and governor of Headingley in 1868. He was fourteen times secretary of the CONFERENCE, and PRESIDENT in 1854 and 1870. He compiled *A Biblical and Theological Dictionary* and *An Ecclesiastical Dictionary*. He died on November 19, 1884.

F. Cumbers, *Richmond College*. 1944.  
*Minutes of Conference*, 1885.

G. ERNEST LONG

**FARRAR, VERDA NORRENE** (1899- ), American missionary to BRAZIL, was born at Advance, Mo., on Sept. 20, 1899. She studied at Southeast Missouri State Teachers' College, taught five years, then graduated from SCARRITT COLLEGE in 1926 with an A.B. degree and from Peabody in 1945 with an M.A.

Miss Farrar sailed for Brazil in October 1926, taught three years at the Methodist School at Ribeirão Preto, São Paulo, and was then appointed to COLEGIO IZABELA HENDRIX, in BELO HORIZONTE, Minas Gerais, where she served as teacher and then as principal (reitoria) for ten years. Her administration was one of rapid growth for the institution, several new courses were introduced—commercial, normal, and nursery school. Verda Farrar worked actively in the Methodist Women's Society, and was at various times on the Conference Board of Education. In 1961, near the close of her years in Brazil, a beautiful chapel was built on the campus and named in her honor. This has become a favorite place for weddings, and also serves the English-speaking residents of the city and the community in general.

After retiring in 1961, Miss Farrar returned to the States and served two years at the state college in Cape Girardeau, Mo., and one year at the Mary Elizabeth Inn in SAN FRANCISCO. She was officially retired in January, 1965, and now lives at Cape Girardeau.

EULA K. LONG

**FASTING** was an important ingredient in early Methodist discipline.

**British Methodism.** Fasting was practiced weekly by the Oxford Methodists, and from the first it was observed every Friday by the Methodist societies. John Wesley records in his *Journal*, Aug. 17, 1739, that it was "agreed that all the members of our Society should obey the Church to which we belong by observing all Fridays in the year as days of fasting or abstinence." It is enjoined in the *Rules of the United Societies*, 1743, and is urged frequently by the Conference, e.g., 1744, 1767, as a means of promoting revival and determining the will of God before making important decisions. The early Methodists observed all the general or national fast days and often had their own special fast days, e.g., for revival at Bristol, Nov. 27, 1757. Wesley deals with the subject in his standard *Sermon XXII*. In the nineteenth century, quarterly fast days were announced in CIRCUIT PLANS. Wesley always associated prayer with fasting, though there is no evidence that he particularly associated fasting with the Lord's Supper or the season of Lent.

**American Methodism.** Fasting was similarly enjoined in the *Discipline* of the M. E. Church as a practice to be repeatedly observed. The *Discipline* of the M. E. Church, South as late as 1930 continued to contain a direction that a fast was to be observed on the evening before each QUARTERLY CONFERENCE. The directions for receiving ministers into full connection in The Methodist Church in 1964 yet provided: "After solemn fasting and prayer each minister shall be asked before the Conference the following questions"—then came the regular questions originally propounded by Wesley one of which concerns fasting.

However, fasting as a regular discipline has fallen greatly into disuse and the American churches in time dropped from their *Disciplines* any directions which indicate that fasting is compulsory. They do continue to enjoin and approve fasting in the General Rules, which are now



CARLO MARIA FERRERI

years of exceptional difficulty due to Fascism, the withdrawal of the British Foreign Missionary work from the Italian field, and then the second World War. After 1936 the Chiesa Metodista Episcopale d'Italia had to begin to organize itself in complete independence. The new church elected him as its superintendent, but he died following a street accident on Sept. 22, 1942. He is remembered for his courage and undaunted leadership, and for high qualities of heart and mind.

ALFREDO SCORSONELLI

**FERRUM JUNIOR COLLEGE**, Ferrum, Virginia, was founded in 1913 by the Woman's Missionary Society and the Board of Missions of the VIRGINIA ANNUAL CONFERENCE to serve as an elementary and high school for south-western VIRGINIA. As public educational facilities became available, the elementary division was closed, and in 1955 the high school department was discontinued, so that the educational program could be concentrated in the junior college work started in 1928.

In 1953 the college enrolled 118 students; 10 years later the enrollment exceeded 1,000. The institution continues its emphasis on the missionary aspect of its work and provides educational opportunities through a comprehensive program of financial aid including self-help. The governing board has forty-three members, nominated by the Board of Education, Board of Missions, and Women's Society of Christian Service of the Virginia Annual Conference and by the board itself. Nominations are approved by the Virginia Conference.

JOHN E. GROSS

**FETTER LANE SOCIETY**. The religious society founded by JOHN WESLEY and PETER BÖHLER in the London home of JAMES HUTTON, May 1, 1738, which later moved to Fetter Lane. After Wesley's withdrawal to the **FOUNDERY**, this became Moravian. (See **LONDON, Fetter Lane**.)

FRANK BAKER

**FEW, IGNATIUS ALPHONSO** (1791-1845), American scholar, lawyer, church leader and first president of Emory College (now **EMORY UNIVERSITY**) in GEORGIA, was born at Columbia County, Ga., in April, 1791. His father was a soldier in the Revolutionary War and at its close became judge and senator in Congress, and was a delegate to the convention which framed the Constitution of the United States. Ignatius Few was educated at Bergen, N. J., Princeton, and in New York. Then returning to Georgia he studied law. When the War of 1812 broke out, he was appointed colonel of a regiment; subsequently he engaged in the practice of law, but was attacked with a severe hemorrhage of the lungs. In 1827 he was converted and joined the M. E. Church. Feeling called to preach, he entered the **SOUTH CAROLINA CONFERENCE** in 1828 and filled appointments there for two years, when he transferred to Georgia. In a short time he was superannuated, but became greatly interested in projecting a college for the Methodists of his state, to offset somewhat the appeal of the **RANDOLPH-MACON COLLEGE** president in VIRGINIA who was soliciting support for his institution.

Few gathered support for his idea of a Georgia college. He obtained a charter and the consent of the Conference, and a college town was laid out in the woods near Covington and named Oxford, for the university of the founder of Methodism. The college was named for Bishop JOHN EMORY.

Few served as the first president of Emory College, giving way in 1840 to AUGUSTUS BALDWIN LONGSTREET. Few was a member of the **GENERAL CONFERENCE** of 1840 and sponsored a resolution which was passed by a large majority holding that in a church trial it was "inexpedient and unjustifiable for any preacher . . . to permit colored persons to give testimony against white persons, in any State where they are denied that privilege in trials at law" (*History of American Methodism*, Vol. III, p. 18). Few does not seem to have been a member of the 1844 General Conference, which divided the Church, but his last public act was drawing up a report on the division of the M. E. Church which had just taken place, and this report was adopted by the **GEORGIA CONFERENCE** in 1845. The excitement connected with his work brought on a severe hemorrhage from which he never fully recovered. He died at Athens, Ga., on Nov. 21, 1845.

Ignatius Few was a man of brilliant intellect, extensive culture and deep piety and is remembered gratefully in the traditions of the college which he founded.

*Atlanta Journal*, March 27, 1967.

E. S. Bucke, *History of American Methodism*. 1964.

T. H. English, *Emory University*. 1966.

M. Simpson, *Cyclopaedia*. 1878.

N. B. H.

**FEW, WILLIAM PRESTON** (1867-1940), American educator, was born at Sandy Flat, S. C., on Dec. 29, 1867 and died at Durham, N. C., on Oct. 16, 1940. On Aug. 17, 1911 he was married to Miss Mary Reamey Thomas of Martinsville, Va. Five sons were born into this home.

Few graduated from **WOFFORD COLLEGE** in 1889. After several years of preparatory teaching in **SOUTH CAROLINA**, he entered **HARVARD UNIVERSITY** and was awarded the Ph.D. degree in 1896.

Few was a professor at **TRINITY COLLEGE** (now **DUKE UNIVERSITY**), 1896-1940, holding the following positions: professor of English, 1896-1910; dean, 1902-1910; presi-

Constitution and Enabling Legislation to send these documents on to the annual conferences for final ratification. After both The Methodist Church and The Evangelical United Brethren Church had conducted their respective votes, Evangelical United Brethren joined the Methodists in the latter's meeting place (in the same hotel) for a Thanksgiving service.

With both the formalities of voting and the celebration of Thanksgiving behind them, the Evangelical United Brethren General Conference returned to its own quarters for further sessions addressed to matters pertinent to the continuation of the Church until such a time as union would be consummated.

Among the items of business accomplished were these: (1) The Canada Conference, which is located in Ontario, was granted permission to merge with the United Church of Canada; (2) *Church and Home* magazine was changed from a semi-monthly publication to a monthly publication; (3) A plan for the reorganization of the Board of Missions under a single chief executive officer was adopted and JOHN F. SCHAEFFER was elected General Secretary; (4) DONALD THEUER was named to succeed L. L. Huffman as Publisher and CURTIS A. CHAMBERS to succeed Joe Willard Kreyer as editor of *Church and Home*; (5) All other general officers were returned to office and most board memberships were continued because of the prospects of union in 1968; (6) Support for continued participation in the Consultation in Church Union and confidence in continued participation in the work of the NATIONAL COUNCIL OF CHURCHES were voiced; (7) Concern for the Vietnam War was expressed, local churches were encouraged to study the National Council of Churches statement in United States policy toward Communist China, and concern was expressed over the need for "strengthening moral values and discipline of American men in Vietnam"; and (8) The denomination's traditional statement on temperance was upheld.

1968. The Conference which convened in Dallas, Texas, April 22, prior to the merging conference, was really a continuation of the 41st (1966) General Conference. All seven bishops were in attendance. Bishop Harold R. Heininger retired from office and was replaced by PAUL A. WASHBURN, who had been serving as Executive Secretary of the Commission on Church Union of The Evangelical United Brethren Church since 1964.

The Conference approved the recommendation of the General Council of Administration denying withdrawal petitions to annual conferences opposed to union with The Methodist Church. Original petitioners were from the Montana and Pacific Northwest Conferences and 13 local congregations in the Erie Conference.

Five retiring general church staff members were honored during the afternoon session: Bishop Heininger, Charles C. Bartsch, Regional Secretary for the Board of Missions, Paul Price of the Board of Education, Cawley Stine, General Church Treasurer, and Raymond M. Veh, editor of *Builders*.

On Tuesday, April 23, The Evangelical United Brethren Church became a part of The United Methodist Church.

**GENERAL MINUTES.** The general statistics of The United Methodist Church are published annually in one volume under the name of *General Minutes of the Annual Conferences of The United Methodist Church in the United States and Overseas*. This volume is edited by the Di-

rector of the Department of Statistics of the COUNCIL ON WORLD SERVICE AND FINANCE and published by the METHODIST PUBLISHING HOUSE. It contains in addition to twenty-six items of statistics, the place, date and presiding bishop, and the answers to the disciplinary questions pertaining to changes in the status of the ministerial members of the conferences, and their appointments to the several charges of the conferences.

The *General Minutes* have been published since 1785 when the volume was designated, "Minutes Taken at the Several Annual Conferences of the Methodist Episcopal Church." They were originally published in pamphlet form. However, in 1794, JOHN DICKINS, the first BOOK AGENT in the United States, "issued a volume embracing all the minutes from the commencement of Methodism in America, a period of about twenty-one or twenty-two years"—1840 edition of the Minutes of the Annual Conferences.

The Publishing House continued to edit and publish the minutes until 1952 when the editing was transferred to the Council on World Service and Finance.

More recent years have seen the inclusion of items such as—specialized lists, the names and fields of missionaries, chaplains, deacons, transfers, class of the year, discontinued, and the death roll. Judicial Decisions rendered during the quadrennium and statistics for each individual church are also usually carried.

ROY A. STURM

**GENERAL RULES.** As early as December 1738, JOHN WESLEY drew up rules for his band societies, and during the following years it became clear that if he were to exercise a strict but fair discipline over the conduct of his followers in general they must understand what was expected of them before they became members of the Methodist societies. This was reinforced by a searching enquiry into the conduct of Methodists in different parts of the country during 1742 and 1743, the climax coming at Newcastle, where he felt obliged to expel fifty out of eight hundred for unbecoming behaviour. He immediately drew up a set of rules, publishing them there in Newcastle, dated Feb. 23, 1743. He prefixed a brief history of Methodism and its organization, and entitled the pamphlet, *The Nature, Design, and General Rules of the United Societies*.

At least thirty editions of this work appeared during Wesley's lifetime, and many more afterwards. In Britain the document continued to be published as a separate pamphlet, but early in the nineteenth century its title was changed to *Rules of the Society of the People called Methodists*. The Rules were also incorporated in the Class Books printed for the use of CLASS LEADERS. With METHODIST UNION in 1932 they were quietly dropped from the official discipline of the new church, although the principles behind them were enforced by a brief statement on membership.

The *General Rules* were officially adopted by the newly-formed M. E. Church of America in 1785, and in 1787 THOMAS COKE and FRANCIS ASBURY prepared a revised edition, which has continued to appear in the *Discipline*. In America the rules were rarely printed separately, but throughout nearly two centuries have continued to retain their position in the official *Disciplines* of Methodism. They are no longer enforced, however, and modern *Disciplines* omit the former regulation that the "Gen-

eral Rules" should be read to each congregation at least once each quarter. The General Rules, however, are published as constitutional matter in the *Discipline of The United Methodist Church* and the GENERAL CONFERENCE of that church is forbidden by Restrictive Rule No. 5 to "revoke or change the General Rules of our United Societies."

Wesley himself made minor changes in subsequent editions of the General Rules, and the American *Discipline* of 1789 added an important prohibition: "The buying or selling the bodies and souls of men, women or children, with an intention to enslave them." Other modifications have appeared from time to time. The general tenor of Wesley's rules has remained the same, however. They made no attempt to furnish a general code of conduct, but presupposed the acceptance of the moral code summarized in the Ten Commandments, along with a religious code based upon the ordinances of the Holy Scriptures and of the Christian church. Nor were they "rules" in the usual sense, but rather illustrative examples of the three principles which those who wished to retain their membership in the Societies were expected to follow: "doing no harm," "doing good," and "attending upon all the ordinances of God." These examples were not intended to be exhaustive, but demonstrated how Methodists were expected to solve specific problems of conduct which might easily be overlooked or misunderstood.

Here is the text of the first edition of this document as penned by Wesley:

#### RULES, &C. OF THE UNITED SOCIETIES

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

2. This was the rise of the United Society, first at London, and then in other places. Such a Society is no other than "a company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation."

3. That it may the more easily be discerned whether they are indeed working out their own salvation, each Society is divided into smaller companies called Classes, according to their respective places of abode. There are about twelve persons in every Class, one of whom is styled the Leader. It is his business: (1) To see each person in his class once a week at the least, in order to receive what they are willing to give toward the relief of the poor, to enquire how their souls prosper, to advise, reprove, comfort, or exhort, as occasion may require; (2) To meet the Minister and the Stewards of the Society once a week, in order to pay in to the Stewards what they

have received of their several Classes in the week preceding, to show their account of what each person has contributed, and to inform the Minister of any that are sick, or of any that walk disorderly and will not be reprov'd.

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

*First*, by doing no harm, by avoiding evil in every kind, especially that which is most generally practised. Such is the taking the name of God in vain; the profaning the day of the Lord, either by doing ordinary work thereon, or by buying or selling; drunkenness, *buying or selling spirituous liquors, or drinking them*—unless in cases of extreme necessity; *fighting, quarreling, brawling, going to law, returning evil for evil, or railing for railing, the using many words in buying or selling; the buying or selling uncustomed goods; the giving or taking things on usury; uncharitable or unprofitable conversation; doing to others as we would not they should do unto us; doing what we know is not for the glory of God, as the putting on of gold or costly apparel, the taking such diversions* as cannot be used in the name of the Lord Jesus, the *singing those songs, or reading those books*, which do not tend to the knowledge or love of God; softness, and needless self-indulgence; laying up treasures upon earth.

5. It is expected of all who continue in these Societies that they should continue to evidence their desire of salvation:

*Secondly*, by doing good, by being in every kind merciful after their power; as they have opportunity doing good of every possible sort, and as far as is possible to all men: to their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison; to their souls, by instructing, *reproving*, or exhorting all we have any intercourse with—trampling under foot that enthusiastic doctrine of devils, that "we are not to do good unless our heart be free to it;" by doing good especially to them that are of the household of faith, or groaning so to be, employing them preferably to others, buying one of another, helping each other in business—and that so much the more because the world will love its own, and them only; by all possible *diligence and frugality*, that the gospel be not blamed; by running with patience the race that is set before them, "denying themselves, and taking up their cross daily," submitting to bear the reproach of Christ, to be as the filth and offscouring of the world, and looking that men should "say all manner of evil of them falsely, for their Lord's sake."

6. It is expected of all who desire to continue in these Societies, that they should continue to evidence their desire of salvation:

*Thirdly*, by attending upon all the ordinances of God. Such are the public worship of God, the ministry of the word, either read or expounded, the Supper of the Lord, private prayer, searching the Scriptures, and fasting, or abstinence.

7. These are the General Rules of our Societies, all which we are taught of God to observe, even in his written word—the only rule, and the sufficient rule, both of our

faith and practice. And all these we know his Spirit writes on every truly awakened heart. If there be any among us who observe them not, who habitually break any one of them, let it be made known unto him who watches over that soul as one that must give account. I will admonish him of the error of his ways. I will bear with him for a season. But if then he repent not, he hath no more place among us. We have delivered our own souls.

John Wesley.

Feb. 23, 1742-3.

Henry Carter, *The Methodist: a study in discipleship*, London: Kelly, 1914.

Davis and Rupp (eds.), *A History of the Methodist Church in Great Britain*, 1965, Vol. 1, chapter VI, "The People called Methodists: 'Our Discipline,'" by John Lawson.

FRANK BAKER

**GENESEE CONFERENCE.** (See WESTERN NEW YORK CONFERENCE.)

**GENUFLECTION.** Traditionally this is an act of reverence made by touching the knee or knees to the ground (Lat. *genu*, knee; *flectere*, to bend). It differs from kneeling in being more a temporary or instant act of bending the knee, as kneeling is usually for a longer period. A simple genuflection, the Roman Catholic dictionary holds, is made with the right knee and to be used "in venerating the Sacrament when it is enclosed in the Tabernacle, and in certain ceremonies, the Cross." A double genuflection, according to the same authority, is made with both knees simultaneously, and is to be made before the blessed Sacrament when that is exposed. Catholics also hold that genuflection is a mark of homage given to the Pope, to a Cardinal, and to a Bishop in his own diocese.

In the Protestant Episcopal Church there is a bending of the knee and quite often a simple bending of both knees, as in the old-fashioned English curtsy, by reverent persons who genuflect at the mention of the name of Jesus, or when they pass in front of their high altar.

In Methodism nothing like this type of genuflection has ever been practiced, unless the call for kneeling at the Sacramental Table may be termed genuflection. Even this is not mandated in Methodist *Disciplines*, and from an early date a rubric in the American Communion Service stated that those who have "scruples against kneeling" at Communion table may take it standing or sitting.

Kneeling in prayer has, however, been the traditional Methodist way of worshiping, and the simple bowing of the congregation in prayer, as is now allowed by recently written rubrics in the American Orders of Worship, was looked upon with disfavor by certain older Methodists. Kneeling rails within the pews are not found today in Methodist churches and the custom of kneeling in church worship is not insisted upon. However, in private devotions, the devout feel it right to kneel when at all possible.

*The Book of Worship for Church and Home*. Nashville: The Methodist Publishing House, 1964.

*The New Catholic Dictionary*. Conde B. Pallen and John J. Wynne, editors. N. Y.: Van Rees Press, 1929. N. B. H.

**GENEVA**, Switzerland, is first mentioned by Julius Caesar, who recorded his visit to this spot 2,000 years ago and remarked on its natural beauty. In 1124 the Bishop of Geneva, a vassal of the Germanic emperor, was acknowledged as the temporal prince. During the Renais-

sance, the citizens of Geneva began to take a prominent part in the official affairs. The doctrines of the Reformation were preached in Geneva by Guillaume Farel and others from 1532, and, by 1536, Catholic rites had been abolished and the Reformed religion accepted as the established faith. The same year saw the arrival of JOHN CALVIN. Through his work, Geneva acquired an important influence over the spiritual life of Europe.

Henry Dunant (1828-1910), a Geneva citizen and an ardent member of the Y.M.C.A., advocated the cause of suffering humanity and thus became the founder of the Red Cross movement. His agitation led to the Geneva Convention (1864), and Geneva has served since then as the international headquarters for the International Committee of the Red Cross and the International League of Red Cross Societies.

In 1920 Geneva was chosen as the permanent site of the League of Nations. In 1939 the League Assembly adjourned for the last time, but with the end of the Second World War, the United Nations established its European headquarters in the League of Nations Palace. Many of the humanitarian, cultural, and administrative agencies of the United Nations have also established their headquarters in Geneva.

For a long time many Christian international committees have had their offices in Geneva: the Y.M.C.A., the Y.W.C.A., the WORLD STUDENTS' CHRISTIAN FEDERATION, and others. Therefore, it is not surprising that Geneva was chosen as the site of the WORLD COUNCIL OF CHURCHES and most of its agencies.

The influence of Methodism in Geneva religious life goes back to the early years of the nineteenth century, when Methodist laymen from England and Scotland, as Richard Wilcox and the brothers James and Robert Haldane, came there and held religious meetings. No French-speaking Methodist church was organized, but in connection with the whole movement, the Evangelical Free Church was founded. It still exists. Because of these free churches the Methodist Church holds no French services in the French-speaking Swiss cantons.

Since 1876 pastors of the Lausanne Methodist Church went regularly to Geneva to minister to the German-speaking and German people in the city. In 1880 a Quarterly Meeting was organized, and Johann Spoerri was appointed as the first pastor of the church. By 1879 it was possible to begin services in Nyon, the birthplace of JOHN WILLIAM FLETCHER. The work in Geneva grew gradually, and services were held in different places of the town's vicinity. Special attention was given to the work among those young people who had come from the German-speaking section of SWITZERLAND and from GERMANY to learn the French language. A girls' hostel was opened and a special service for these young people organized. Today the Geneva Methodist Church is a strong German-speaking church in this international, officially French-speaking city.

In 1957 the second session of the CENTRAL AND SOUTHERN EUROPE CENTRAL CONFERENCE (Geneva Area) of The Methodist Church was held. Its first business session took place in the John William Fletcher Memorial Hall of the Bethel Methodist Church.

HERMANN SCHAAD

**GEORGE, AUGUSTUS P.** (1848-1917), American minister, was born at Sodas, N. Y., Feb. 14, 1848, the son of

in its change from a predominantly agricultural way of life to that of a highly industrialized urban center.

With the shifting of employees and change of management that go along with the requirements of modern business, a part of the membership moves each year, but new members come in so that the total membership remains practically unchanged. In 1970 it reported 2,046 members.

In fulfilling the responsibility of a great downtown church, Buncombe Street now conducts a school for retarded children of the community, a kindergarten, a child care center with registered nurses, and provides, in a recently acquired building, a place of meeting for retired men and women and those of advanced years.

The church supports two missionaries in Korea, two in Brazil and one missionary in the Congo is supported by the W.S.C.S. It has also undertaken the chief support of two missions in neglected sections of the city.

A. M. Moseley, *The Methodist Story*. Greenville, S. C.: Keys Printing Co., 1965. JOHN B. RICKETS

**GREENVILLE COLLEGE**, Greenville, Illinois. In 1892 ministerial and lay leaders of the Central Illinois Conference of the FREE METHODIST CHURCH purchased Almira College, founded in 1855, and changed the name to Greenville College. Their purpose was to provide higher education for young men and women under Christian influences.

During its seventy-five year history the college has had six presidents: WILSON T. HOGUE, 1892-1904; Augustin L. Whitcomb, 1904-08; Eldon G. Burritt, 1908-27; LESLIE R. MARSTON, 1927-36; H. Johnson Long, 1936-62; and the incumbent, GLENN A. RICHARDSON.

Because beliefs and conduct are inseparable, Greenville College, standing in the tradition of the evangelical Christian college, seeks to maintain standards among its faculty and students which fully implement the basic tenets of the Christian faith.

The college, a four-year liberal arts school, has been regionally accredited by the North Central Association since 1947 and is professionally accredited by the National Council for Accreditation of Teacher Education. Its enrollment is about 900.

BYRON S. LAMSON

**GREENWALT, HOWARD** (1912- ), American minister and son of Bida and Rebecca (Baker) Greenwalt, was born April 30, 1912 in Roodhouse, Ill. He received the following degrees: Illinois College, A.B., 1935; D.D., 1968; B.D., GARRETT BIBLICAL INSTITUTE, 1940; D.D., ILLINOIS WESLEYAN UNIVERSITY, 1964. He was married to Helen Henard, June 21, 1936.

Mr. Greenwalt was received on trial by the ILLINOIS CONFERENCE, 1938; transferred in 1940 to the CALIFORNIA CONFERENCE, where he was ordained DEACON, 1941, and ELDER, 1942. Serving pastorates in the conference for thirteen years, he was DISTRICT SUPERINTENDENT from 1953-65. He became associate secretary, Commission on Promotion and Cultivation, 1956-66; General Secretary, Commission on Promotion and Cultivation, 1966-68. In The United Methodist Church, he has been since 1968 the Associate General Secretary, Division of Interpretation, PROGRAM COUNCIL.

He has written *Look-a-Graf* (1954) and *Ideas and*

*Helps for the District Superintendent* (1957), and has served on the board of directors, KENDALL COLLEGE.

*Who's Who in America*, 1970.

*Who's Who in The Methodist Church*, 1966.

JOHN H. NESS, JR.

**GREET, KENNETH GERALD** (1918- ), British minister, was born in BRISTOL, England, on Nov. 17, 1918. After acceptance for the Methodist ministry, he was trained at Handsworth Theological College, BIRMINGHAM, 1945-47. For the following seven years he served as minister of the Tonypanyd Central Hall in South WALES, where he came in close contact with social distress. In 1954 he was appointed one of the secretaries of the CHRISTIAN CITIZENSHIP DEPARTMENT, retaining that position until his appointment as Secretary of the Methodist Conference in 1971, succeeding Dr. ERIC W. BAKER. Greet is the author of several books in the area of social concerns, and in 1956 was appointed Chairman of the Advisory Group on Sex, Marriage and the Family, under the auspices of the BRITISH COUNCIL OF CHURCHES.

FRANK BAKER

**GREGG, JOHN ANDREW** (1877-1953), American bishop of the A.M.E. Church, was born in Eureka, Kan., on Feb. 18, 1877. He received the A.B. degree from the University of Kansas in 1902 and was honored with the D.D. and LL.D. degrees. He was admitted into the Kansas Annual Conference in 1902, ordained DEACON in 1903, and ELDER in 1906. He held pastorates in KANSAS, MISSISSIPPI, MISSOURI, and SOUTH AFRICA. He was a presiding elder in South Africa and president of EDWARD WATERS COLLEGE and WILBERFORCE UNIVERSITY. He was elected bishop in 1924 from the presidency of Wilberforce University. He served in South Africa and in the midwestern U.S.A. He delivered the keynote address at the World Christian Education Convention in Berlin, Germany, in 1930. He was elected first Negro president of Howard University (Washington, D. C.), but did not choose to serve. During the Second World War in 1943 he visited all war fronts under the appointment of President Franklin D. Roosevelt as the representative of the fraternal Council of Negro Churches, bearing messages of good will to men in the armed services.

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

**GREGORY, BENJAMIN** (1820-1900), British minister, was born at Stokesley, North Yorkshire, on Nov. 29, 1820. The son of a Wesleyan minister, he was accepted for the Wesleyan ministry in 1840. He was appointed CONNEXIONAL EDITOR together with Benjamin Frankland from 1868, and was sole editor from 1876 to 1893. He was the first editor to pay his contributors. He was chosen as president of the Wesleyan Conference in 1879. As editor of the *Methodist Magazine* from 1876, he waged unceasing warfare on biblical criticism; discontent with his rigidity partly caused his retirement in 1893. Among his writings were: *Memoir of Emma Tatham* (1858); the FERNLEY LECTURE for 1873, *The Holy Catholic Church*; the *Handbook of Scriptural Church Principles and Wesleyan Methodist Polity* (1888). He published in 1880 the *Sermons, Addresses and Pastoral Letters* given during his presidential year. His lasting memorial, however, will be *Side*

In a land where women had been secluded, Dr. Hall campaigned for medical treatment of women by women. Barely on the field in 1890, she began teaching one Japanese and four Korean girls. One of these, Dr. Esther Park, later graduated from the Women's Medical College of Baltimore, and returned to Korea, in 1900, the first Korean woman trained in Western medicine. In 1913, with Dr. Mary Cutler, she began another training class, three of whom completed their work in the Government Medical College, in 1918, the first women physicians graduating in Korea. In 1928, Dr. Hall founded the Woman's Medical Institute in Seoul, thus giving Korean women a medical college of their own.

Dr. Hall also pioneered in work for the blind. She adapted the New York point system to the Korean language, and started a school for the blind in Pyenyang, the forerunner of many other schools for the blind in Korea. She retired from work in Korea in November 1933, and passed away in Ocean Grove, N. J., April 5, 1951. Interment was at the graves of her husband and her daughter in the Foreign Cemetery in Seoul, Korea.

Dr. Hall's son, Sherwood, returned to Korea in 1926, and in 1928 pioneered in opening the first Tuberculosis Sanatorium in Korea and in 1932 issued Korea's first Christmas seals.

*Fifty Years of Light*, 1938.

CHARLES A. SAUER

**HALL, WESTLEY.** (See **WESLEY, MARTHA.**)

**HALL, WILLIAM NELTHORPE** (1829-1878), British minister, was the pioneer METHODIST NEW CONNEXION missionary to CHINA. He was born at SHEFFIELD on April 19, 1829, and entered the New Connexion ministry in 1848. He served in several circuits, with indifferent health, but when the Conference of 1859 decided to send a mission to China he volunteered, together with John Innocent. They landed in China on March 23, 1860, and set up the Tientsin Mission. They baptized their first convert and built a chapel in 1862. Hall's first wife died in Tientsin in 1865; ill health compelled him to return to England in 1873; in 1876, however, he went back to Tientsin with his second wife. He died there on May 14, 1878. In 1907 the New Connexion Mission in China had about 4,600 members and eleven missionaries.

James Stacey, *Consecrated Enthusiasm, Memorials of the Rev. W. N. Hall*. London, 1887.

JOHN KENT

**HALL'S CIRCUITS AND MINISTERS** was an alphabetical list of the Wesleyan Methodist circuits in Great Britain with the names of the ministers stationed in each circuit, covering the years from 1765 onwards. It was prepared by Joseph Hall, a Wesleyan minister who died in 1902. The book must be distinguished from HILL'S ARRANGEMENT, which was an alphabetical list of ministers and the circuits which they had served. When first published in 1873, Hall's work was entitled *The Wesleyan Methodist Itinerancy*. The second edition of 1886 used the more familiar title, incorporating details up to 1885. To the third edition of 1897 was added an appendix covering the years 1886-1896, as well as details about ministers who had served the various departments of the Wesleyan Methodist Church and a table of annual membership returns. The whole work was revised and extended to 1912 by T. Calland Hartley, and in 1925 Hartley published a

supplementary *Hall's Circuits and Ministers* covering the years 1913-1923.

JOHN KENT  
FRANK BAKER

**HALLS, WILLIAM, JR.** (1858-1933), American banker and philanthropist, was born Aug. 4, 1858 in BROOKLYN, N. Y. He was educated in the public schools of Brooklyn and graduated with high honors, having shown unusual ability as a mathematician. He was first employed by the firm of Prince and Whitely, cotton brokers, and then by the Hanover National Bank of New York as assistant cashier, thereby becoming the youngest bank official in New York at that time. He came to be vice-president of the Hanover Bank and settled in Summit, N. J., where he helped organize the Summit Trust Company. He was a devoted churchman and generous toward all its undertakings. Halls gave the administration building to the BROOKLYN METHODIST HOSPITAL, helped to found the Methodist Home for the Aged at Ocean Grove, was the largest donor in the building of the Oakes Memorial Methodist Church in Summit, and made substantial bequests to the Fund for Retired Ministers in both what were then the NEWARK and NEW YORK EAST CONFERENCES. He was generous in his support of missions, being particularly interested in the work of GEORGE A. SIMONS in northern Europe. He established trust funds for both the First Methodist and Oakes Memorial Methodist Churches in Summit. Halls died in PHILADELPHIA on Jan. 26, 1933.

*The Herald*, Summit, N. J., Jan. 27, 1933.

HENRY L. LAMBDIN

**HAM, HOWARD MILLER** (1917- ), American minister and son of Simeon Burwell and Almada (Miller) Ham, was born Aug. 27, 1917 in Auxvasse, Mo. He received the following degrees: A.B., Sterling College, 1943; Th.M., ILIFF SCHOOL OF THEOLOGY, 1946; Th.D., Iliff, 1947; Ph.D., University of Chicago, 1954. He was married to Mary Esther Underwood, June 26, 1938.

COLORADO CONFERENCE received him on trial, 1943; ordained him DEACON, 1945; and ELDER, 1946. He served pastorates in KANSAS, COLORADO, and ILLINOIS before becoming professor in religious education and psychology at Iliff in 1951. After nine years in this post he was elected professor of religious education at SYRACUSE UNIVERSITY in 1960, continuing until 1966, when he became General Secretary, Division of the Local Church, BOARD OF EDUCATION of The Methodist Church. He has continued in the same office in The United Methodist Church.

Dr. Ham served on area committees of Christian Education in Denver and Syracuse; consultant to General Board of Education; director of research project, weekly religious education in America, NATIONAL COUNCIL OF CHURCHES; trustee, Liverpool, N. Y. Central Schools. Member: Academy of Religion; Religious Education Association of University Professors; and National Council on Family Relations. He is the author of *Current Theological Thinking* and *Our Methodist Church*.

*Who's Who in The Methodist Church*, 1966.

JOHN H. NESS, JR.

**HAMAN, CHRISTIAN S.** (1832-1916), American Evangelical presiding elder and bishop, was born at Nazareth,

in SEUL and Pusan, he was sent to Wonsan to open pioneer medical work. In 1898, the Canadian Colleges Mission was unable to adequately support the work, and transferred it to the Mission of the M. E. Church, South. Dr. Hardie joined that denomination. He was assigned briefly to Songdo and then to Seoul, but in 1900 again was sent to Wonsan for evangelistic and medical work, which soon changed to evangelistic and translation work. He was preacher in charge of the Wonsan circuit for eight years and presiding elder of the Wonsan District in 1908-09.

His special revival efforts attracted attention of the missionaries meeting in Wonsan in 1904, and soon he was leading revivals in the churches of Seoul, Songdo, and Pyenyang. These meetings had all the characteristics of those recorded in JOHN WESLEY'S *Journal*—weeping, conviction, confession, restitution—and swept thousands into the church.

In 1909, Hardie was assigned to the Methodist Union Theological Seminary in Seoul where he served as professor of Old Testament Literature until 1935, as president, 1913-22. He also served on both the Executive Committee and Board of Translators of the Korean Bible Society. For years he was editor of the *Theological World*, published by the Methodist Seminary, and later as editor of the *Christian Messenger*, published by the Christian Literature Society.

In 1923, he was assigned to the production of Christian literature in addition to his teaching duties, and served as a member of the editorial board of the Christian Literature Society until his retirement in 1935. He was president of the Society, 1921-27. Under his direction a total of sixty-two titles had been completed and forty-nine published when he retired from the field in May 1935, in his forty-fifth year of service.

He died at Lansing, Mich., June 30, 1949, and was buried in Deepdale Cemetery, Lansing.

Archives of The United Church of Canada, Victoria University, Toronto, MS Biography.  
L. C. Paik, Korea. 1929.

CHARLES A. SAUER



PAUL HARDIN

**HARDIN, PAUL, JR.** (1903- ), American bishop, was born at Joanna, S. C., on Nov. 7, 1903, the son of Paul and Harriet (Wannamaker) Hardin. He received the

A.B. degree from WOFFORD COLLEGE in 1924, and the D.D. in 1950; the B.D. from CANDLER SCHOOL OF THEOLOGY in 1927; and the D.D. from BIRMINGHAM-SOUTHERN COLLEGE in 1950. He married Dorothy Elizabeth Reel on Oct. 18, 1927, and they have three children.

Paul Hardin was ordained DEACON in 1929 and ELDER in 1931. His pastorates included (in NORTH CAROLINA): Matthews, 1927-29; Forest Hill, Concord, 1929-33; First Church, Waynesville, 1933-35; First Church, Wadesboro, 1935-39; First Church, Asheboro, 1939-43; Central Church, Shelby, 1943-45; Wesley Memorial, HIGH POINT, 1945-49; and in Alabama, First Church, BIRMINGHAM, 1949-60.

He was elected bishop on July 15, 1960, at the South-eastern JURISDICTIONAL CONFERENCE and has been the resident bishop of the COLUMBIA (SOUTH CAROLINA) Area since that time. From 1961 to 1964 he also had charge of the ALABAMA-WEST FLORIDA CONFERENCE following the death of Bishop HODGE.

Bishop Hardin has been a member of the General BOARD OF EDUCATION; of the General BOARD OF CHRISTIAN SOCIAL CONCERNS; and president of the COUNCIL ON WORLD SERVICE AND FINANCE. He was a delegate to the GENERAL CONFERENCE and Jurisdictional Conference of 1960. He is a member of the executive committee and program chairman of the LAKE JUNALUSKA ASSEMBLY, and a trustee of EMORY UNIVERSITY.

*Who's Who in America*, Vol. 34.

*Who's Who in The Methodist Church*, 1966.

N. B. H.

**HARDWICK, THOMAS**, early London Methodist, about whom very little is known. WILLIAM MYLES claims that he served as an itinerant preacher from 1742-49, but this may be questioned. It seems that he was a "LOCAL" PREACHER, and at the 1746 CONFERENCE was hesitantly listed among Wesley's Assistants, along with other outstanding local preachers such as James Jones and JOSEPH COWNLEY, the latter of whom did in fact become an itinerant that year. The manuscript minutes of the 1746 Conference note the summer stations of the preachers, Hardwick being set down for Yorkshire in June and at BRISTOL (under CHARLES WESLEY) in July. He was also present at the 1747 Conference, when again the list of Assistants reads: "perhaps Thomas Hardwick and James Jones." Although Jones was stationed in Wednesbury (his home area), no station was assigned to Hardwick. Later that year, however, he seems to have accompanied JOHN WESLEY on a preaching tour. To this event Charles Wesley refers in December, in a letter addressed to him as "Mr. Hardwick, Honecutter near the Bridge in Brentford, London." The letter refers also to his "past weaknesses" and "the late storm of temptation," though it does assume his presence at West Street Chapel in London every Sunday. The bridge was at the east end of Brentford, only eight miles or so from West Street, and at this time Brentford had no church of its own, though it was far from friendly to itinerant preachers. Thomas Hardwick seems to have been torn between the call to the full itinerancy and remaining a reasonably devout layman. The matter was probably clinched on Dec. 31, 1748, when Charles Wesley married him to Sally Witham, whose older sister Hannah was the wife of Wesley's London steward, THOMAS BUTTS. It seems highly unlikely that he itinerated after his marriage, though he remained on friendly terms with the Wesleys, especially Charles, for whom he con-

tinued to offer hospitality and to arrange transportation in the London area. In January 1750, his widowed mother went as matron to Wesley's **KINGSWOOD SCHOOL**, and served in the Bristol area until 1753 at least. No trace of Thomas Hardwick's connections with the Wesleys are known later than a letter from Charles Wesley to him in May 1750, again addressed to him at Brentford. It may well be that he left that town, for the society fell to pieces, and John Wesley's frequent preaching visits there ceased for a decade.

W. Myles, *Chronological History*. 1799.

C. Wesley, *Journal*. 1849.

Charles Wesley, MS letters in Methodist Archives, London.

J. Wesley, *Journal*. 1909-16.

Fred Turner, *History and Antiquities of Brentford*. Brentford, 1922. FRANK BAKER

**HARFORD, LILLIAN RESLER** (1851-1939), American U. B. outstanding leader of women, was born at Mt. Pleasant, Pa., May 15, 1851. Her father, J. Resler, was a minister of rare vision in his day for he had much to do in launching higher education and mission in the Church of United Brethren in Christ.

Lillian's education began in a one-room school, and continued in **OTTERBEIN COLLEGE**, from which she was graduated in 1872. She taught for one year in **LEBANON VALLEY COLLEGE**.

In 1875 she married Professor George Keister of Union Biblical Seminary (now **UNITED THEOLOGICAL SEMINARY**) in **DAYTON, Ohio**. She arrived in Dayton when there was strong agitation demanding that the women of the Church organize for Missions. On Sept. 29, 1875, six women met to consider calling a denominational meeting for this purpose and one of them was the young bride, Mrs. Keister. When the Women's Missionary Association was organized in October 1875, she became the first General Secretary.

Her life of service also included trustee, founder and first editor of the *Woman's Evangel* (*World Evangel*), vice-president, president, and president emeritus of the Woman's Missionary Association.

She was a delegate to the first **WORLD MISSIONARY CONFERENCE** (1888) in **LONDON, England** and the **Ecumenical Missionary Conference** in **NEW YORK CITY** (1900).

In 1893 she married W. P. Harford and moved to **OMAHA, Neb.** She continued her official leadership in the WMA and also served as president of the **YWCA** in Omaha. For two years she served as national president of the **YWCA**.

The girls' boarding school in Moyamba, **SIERRA LEONE, Africa** is named the Harford School for Girls in her honor. Death came April 17, 1939, at the Otterbein Home near Dayton, Ohio, where she was residing, with burial at Westerville, Ohio.

*The Evangel*, June 1939, p. 167.

*Religious Telescope*, April 29, 1939.

MRS. S. S. HOUGH

**HARGRAVE, RICHARD** (1803-1879), American preacher and administrator, the son of William and Sallie (Ellis) Hargrave, was born in Caswell County, N. C., Dec. 5, 1803. His father was an abolitionist and in 1818 moved to **INDIANA**. In 1819 he was converted. In 1823 he joined the M. E. Church and was licensed to preach, preaching

until 1870. He served twenty-one appointments, some of them the most significant, and was presiding elder for eight districts. He held his place in the admiration of **INDIANA** audiences with the best. When the **NORTHWEST INDIANA CONFERENCE** was organized in 1852, Bishop **OSMOND C. BAKER** asked him to preach the sermon for the ordination service. He married Nancy A. Posey, March 10, 1829 and they had eight children.

He died June 23, 1879, at his daughter's home and was buried in Bethel Cemetery near Attica, Ind.

William Posey Hargrave, *Sacred Poems of Richard Hargrave with a Biography of Himself and Biographical Sketches of Some of His Coadjutors*. Cincinnati: Cranston and Stowe, 1890.

F. C. Holliday, *Indiana*. 1873.

John L. Smith, *Indiana Methodism*. Valparaiso: the author, 1892. W. D. ARCHIBALD

**HARGREAVES, PETER** (1833-1917), Wesleyan missionary in **SOUTH AFRICA**, was born in Burnley, England, on Dec. 11, 1833. On entering the ministry in 1857, he was immediately sent to South Africa, where he married Henrietta Dorothy, a daughter of W. J. Davis, on Feb. 3, 1863. She died in 1909 and he later married her half-sister.

Hargreaves' ministry was remarkable in that he had only two appointments in forty-four years. When he arrived at Clarkebury, Tembuland in 1858 he found the work in a bad way after two years without a missionary. Before his removal in 1880, the membership had increased nine-fold, several out-stations had been established, and the Training Institution had been in operation for four years. Hargreaves was deeply respected by the local chiefs and was frequently consulted by the Tembu paramount chief, Ngangelizwe, who had spent some time in his home as a young man. He consistently used his influence in the interests of peace, and was involved in the negotiations which led to the extension of colonial rule over Tembuland.

After furlough in England, Hargreaves moved to Emfundisweni, Pondoland, where he remained from 1882 to 1901. Pondoland was at this time an independent territory, frequently disturbed by tribal warfare and infested with white concession-hunters. Hargreaves maintained that cooperation with the Cape Colony and the exclusion of speculators was in the best interests of the Mpondo, but his advice often went unheeded and he himself was slanderously attacked. Nevertheless, the paramount chiefs turned to him in times of crisis, and he played a major role in bringing about an agreement with the Cape in 1886 and the peaceful annexation of Pondoland in 1894. During 1895 the paramount chief, Sigcawu, fell into disfavor with the authorities and Hargreaves averted certain bloodshed by persuading him to surrender voluntarily. It was as well for his reputation that the Cape Supreme Court vindicated the Chief and ordered his release.

Methodist work was moribund when Hargreaves arrived in Pondoland and the political situation prevented much development before 1894. After annexation, conditions were more stable and he was able to extend and consolidate the mission. He was chairman of the Clarkebury District (Transkei and East Griqualand) from 1885 to 1905 and travelled widely to supervise work. He served as president of the South African Conference in 1891 and was elected to the **LEGAL HUNDRED** (British Conference) in 1897.

**Grace Church** is the descendant of the first Methodist society organized there. JACOB GRUBER, pioneer preacher and presiding elder, preached in a house on Chestnut Street as early as 1808. A Methodist society was organized in 1818, and a church building was erected on Second Street in 1820. There were twenty members in 1819. Methodism grew slowly because it was Presbyterian and Lutheran country. However, by 1847 the Methodists were strong enough to build a church on Locust Street which had a larger seating capacity than any other building in the city.

In 1871 the congregation of 429 members relocated on State Street and erected a stone building which cost \$100,000. Since that time it has been known as Grace Church. In 1897 the Pennsylvania state capitol burned and for a time Grace Church became the capitol, perhaps the only time in the nation's history when a Methodist church building has been put to such use.

St. Paul's Church was organized in 1860, and three others were soon started, Ridge Avenue in 1861, Mount Pleasant in 1869, and Fifth Street in 1871. Even so, Grace Church continued to grow. In 1877 it had 550 members, while the others in the order of their founding had 181, 286, 67, and 130 members. Through the years Grace has continued as a strong church in downtown Harrisburg. Of eleven congregations of the former Methodist Church in Harrisburg in 1970, Grace was the third largest in membership. For some time the church has maintained a vigorous six-month program of weekday Christian education which involves 100 to 200 children and some 37 instructors and administrators.

In 1970 Grace Church reported 1,450 members, property valued at \$1,427,953 and \$120,887 raised for all purposes.

JESSE A. EARL  
ALBEA GOBOLD

**Wesley A.M.E. Zion Church** was organized in 1816. The congregation worshipped in a small log structure at Mulberry and Third Streets until 1838 when a brick church was begun at Tanners Avenue and South Street. For some years the basement of this building was used as the public school for Negro children. Up to the time of the Civil War, Wesley Church lent substantial aid to slaves who escaped from their masters in the South and fled North. The church was thus connected with the "Underground Railroad."

A larger brick church was built in 1862. It was remodeled in 1886, and it gave way to another new edifice in 1894. In 1915 the church was relocated at Forster and Ash Streets because the state took over the former site in order to extend and enlarge the capitol building.

In 1870 Wesley Church bought a nine-acre tract east of the city for a cemetery, and since that time it has been the sole owner of Lincoln Cemetery.

In 1865 the church was host to an Equal Rights Convention composed of Negro leaders in the state. The purpose of the meeting was to secure if possible equal rights for all American Negroes. Through the years Wesley Church has been active in the civic and political life of the community.

Three of Wesley Church's pastors have been elected bishops in the A.M.E. ZION CHURCH: E. D. W. Jones, Daniel C. Pope, and James Clair Taylor. Also, the church has had some outstanding laymen. WILLIAM HOWARD DAY served as General Secretary of the A.M.E. Zion

Connection, secretary of the Philadelphia Conference, and president of the Harrisburg School Board. A strong worker for civil rights, he was considered by the *Harrisburg Patriot News* at the time of his death as one of the most prominent men of his race in America. Harriet McClintock Marshall, who was born in Harrisburg, Aug. 14, 1840, helped escaping slaves, feeding, clothing, caring for, and sending them on to another station. Her husband, Elisha Marshall, was an escaped slave. They were married in Wesley Church, June 9, 1864.

In August 1964, the state took Wesley Church's property at Forster and Ash Streets, and the congregation relocated at Fifth and Camp Streets. The present building was completed in April, 1966 at a cost of \$245,000, including land and furnishings. In 1970, Wesley Church reported 217 members.

DAVID H. BRADLEY



A. W. HARRISON

**HARRISON, ARCHIBALD WALTER** (1882-1946), British Methodist, was born at Swindon, Wiltshire, in 1882. Entering the Wesleyan Methodist ministry in 1902, he was trained at Didsbury College, MANCHESTER, and married Grace Elizabeth ("Elsie"), daughter of JOHN S. SIMON, principal there. From 1921-30 he was vice-principal, and from 1930-40 principal, of WESTMINSTER COLLEGE for training teachers, and during the following five years served as secretary of the Methodist Education Committee. Trained as a historian, his major work was *The Beginnings of Arminianism* (1926), for which London University awarded him the D.D.; he also contributed the volume on *Arminianism* to the Duckworth Studies in Theology (1937). Other works included the FERNLEY-HARTLEY LECTURE on *The Evangelical Revival and Christian Reunion* (1942), and the WESLEY HISTORICAL SOCIETY Lecture for 1945—*The Separation of Methodism from the Church of England*. The best-known work of Mrs. Elsie Harrison (1886-1964) was a biography of JOHN WESLEY, *Son to Susanna* (1937). Harrison died suddenly on Jan. 8, 1946, during the term of his office as president of the Methodist Conference.

FRANK BAKER

EDITORIAL PROJECT, a fifteen-year undertaking sponsored by four American Methodist universities to bring out an annotated, indexed edition of all the prose works of John Wesley. In cooperation with the UPPER ROOM Library and the Methodist Librarians' Fellowship, the Association began in 1964 the preparation of a Union Card Catalog of all Methodist historical materials. The Association, in cooperation with the World Methodist Council, provided funds for the sponsorship of this *Encyclopedia of World Methodism* (see Preface to this work).

By direction of the 1960 General Conference, the thirty-two-member executive committee of the Association was responsible for formulating the plan for the celebration of the BICENTENNIAL OF AMERICAN METHODISM in 1966. As a feature of the celebration, the Association established an annual prize of \$1,500 for the best book-length manuscript on Methodist history, along with \$1,000 in grants-in-aid to seminary students for special study projects in the same field.

Bishop T. OTTO NALL became president of the Association in 1960 and was reelected in 1964. On the retirement of Elmer T. Clark in 1963, ALBEA GODBOLD was elected as executive secretary, and on his retirement in 1968, JOHN H. NESS, JR. was elected executive secretary. Bishop ROY H. SHORT was elected president in 1968.

Minutes, bulletins, and other records of the Association in the library at Lake Junaluska, N. C.

ALBEA GODBOLD

**HISTORICAL SOCIETY OF THE EVANGELICAL UNITED BRETHREN.** E.U.B. historical interest is nearly as old as the Church. Each former denomination—The Church of the United Brethren in Christ and The Evangelical Church—authorized histories to be produced within the first fifty years of their organized life. There was no official attempt however to preserve the records of the Church except through individuals or agencies.

The earliest organized effort was in 1885 when the leaders of the United Brethren in Christ formed a Historical Society and incorporated it in Ohio. Paid memberships were solicited and space was provided for a depository by the publishing agent in Dayton, Ohio. After a number of years, when leadership and a room for the depository became available at Bonebrake Theological Seminary in the same city, the society was moved.

The first effort toward a historical organization among Evangelicals was in the Central Pennsylvania Conference of The United Evangelical Church. During the 1909 annual session a membership society was formed, which was legally incorporated in Pennsylvania in 1917. With the union of the Evangelical Association and The United Evangelical Church in 1922, this conference society became the parent Historical Society of The Evangelical Church. Its charter was amended in 1927 to harmonize with the General Conference action of 1922. The depository was located at the Evangelical School of Theology, Reading, Pa. In 1934, the General Conference recommended that the Albright Chapel, Kleinfeltersville, Pa., erected adjacent to the grave of Jacob Albright, become the property of The Historical Society. Its ownership was invested in the East Pennsylvania Conference, but transfer of custodianship was effected in 1939.

When the E.U.B. Church was formed in 1946, authorization was granted by the General Conference to the creation of The Historical Society, a legal successor to the

respective societies of the two former denominations. It was incorporated in Ohio. Then in 1954, the two depositories were joined at one location, the upper floor of the library of United Theological Seminary, Dayton, Ohio. Within ten years this space became too cramped for The Historical Society and also proved to be needed for the seminary library. In 1965 the depository and offices were moved into the three-floor wing of the new Board of Publication Center, 140 South Perry Street, Dayton, Ohio. At the same time the historical libraries of the Board of Publication, located at the two publishing houses (Harrisburg, Pa. and Dayton, Ohio), were moved to and placed under the care of The Historical Society. This provided a central depository, well equipped with the records of the Church. The holdings in 1967 amounted to more than 11,000 accessioned volumes and 100,000 manuscript pieces.

The society was managed by a trustee board of fifteen members, eight of whom were elected by the General Conference. The remaining persons were members by virtue of their general church responsibilities. An executive committee of five members, elected by the board, transacted business between sessions of the board. There were no society memberships and the agency was amenable to the General Conference of the denomination.

With the formation of The United Methodist Church in 1968, The Historical Society united with the Association of Methodist Historical Societies to form The Commission on Archives and History (see ARCHIVES—HISTORY, COMMISSION ON).

JOHN H. NESS, JR.

**HISTORIES OF METHODISM.** JOHN WESLEY himself wrote both *A Short History of Methodism* (1765) and a much fuller "Short History of the People called Methodists" in volume four of his *Concise Ecclesiastical History* (1781). These were produced partly in defense of this evangelical phenomenon, partly as examples of his favorite theme, "What hath God wrought!" It is not surprising that succeeding generations in all countries have followed his lead. The early nineteenth century histories of Methodism in various places were very few, however. One of the pioneers of detailed local histories in England was JAMES EVERETT, whose *Historical Sketches of Wesleyan Methodism in Sheffield* (1823) and *Wesleyan Methodism in Manchester and its vicinity* (1827) remain standard works, though rare. Of similar eyewitness value are JESSE LEE'S *Short History of Methodism in the United States of America* (1810), and W. M. HARVARD'S *Narrative of the Establishment and Progress of the Mission to Ceylon and India, founded by the late Rev. Thomas Coke* (1823).

Most of these early histories of Methodism, however, of necessity lacked historical perspective, and being prepared long before the rise of the careful study of historiography suffered from an uncritical approach and a lack of documentation. Before any of their conclusions are accepted at face value each should be studied carefully and tested by the contemporary documents now available. This is true also of the surge of centenary histories which first arose in England during the nineteenth century, and later grew into a flood of works commemorative of various anniversaries throughout the world in many languages, ranging from small brochures published by tiny congregations to lengthy documents emanating from

mission boards and volumes like R. Ernst Grob's *Die Bischöfliche Methodistenkirche in Schweiz*, 664 pages, published in Zurich in 1931 to commemorate the seventy-fifth anniversary of the M. E. Church in SWITZERLAND. Unfortunately critical standards of historiography have influenced only an infinitesimal percentage of such commemorative works (though they nevertheless have their value), and the same has been true of local histories in general until the present generation, when this subject has become an acceptable project for a university dissertation.

Truly adequate histories of Methodism in most communities and countries throughout the world remain to be written, and most of the commendable ones need bringing up to date. Brief though valuable guides to writing them have been issued, in England by the WESLEY HISTORICAL SOCIETY—*How to write a Local History of Methodism*, by Wesley F. Swift (1964), revised by Thomas Shaw—and in the U.S.A. by the COMMISSION ON ARCHIVES AND HISTORY—*How to write and publish the history of a Methodist Church*, by Wallace Guy Smeltzer (1967).

With local histories, however, whatever their importance, we dare not here concern ourselves, for their name is legion. It would be impossible even to list all the national histories of Methodism, let alone the sources from which they must be compiled—innumerable local histories, biographies, official reports, manuscript diaries and minute books, newspaper accounts, articles in periodicals learned and popular, monographs on special topics. Those interested in the history of Methodism of any special branch in any special area should consult this *Encyclopaedia*, noting the bibliography appended to the relevant articles. All that is possible here is to refer to some of the basic general works with which a study of Methodism might well begin; in many instances a brief characterization has been added. From histories of world Methodism we move to studies of Methodism in Great Britain, its divisions, offshoots, and missions, and thus to the U.S.A., its divisions, offshoots, and missions, with a final glance at Methodism and the ECUMENICAL MOVEMENT. In thus proceeding from the general to the particular—and back to the general in closing!—there will be almost no cross-referencing, and readers should note that the best history of Methodism in some denomination or country may well be found in one of the more general histories.

Histories of world Methodism insofar as this was an aspect of the missionary enterprise of either the British or the American church are noted later; histories of world Methodism, so far as may be documented, seem for long to have been the preserve of American writers, possibly influenced by the fact that in 1844 their own Methodism had been split cleanly in two. ABEL STEVENS was the pioneer in this field, with the three volumes of his *History of the Religious Movement of the Eighteenth Century called Methodism, considered in its different denominational forms and in its relation to British and American Protestantism* (New York, Carlton and Porter, 1858-61), a work of shrewd observations and valuable documentation for its day. (This must be distinguished from his four-volume history of episcopal Methodism, noted below.) This work went through several editions in varying forms and with varying titles, including *The Illustrated History of Methodism*, of which an English edition edited by RICHARD GREEN brought events up to 1882 (Nottingham, Haslam, n.d., in 2 vols.).

MATTHEW SIMPSON'S *Cyclopaedia of Methodism* (Philadelphia, Everts & Stewart, 1878), covered similar ground, but with an alphabetical arrangement, and with the assistance of other writers. In 1879 W. H. DANIELS brought out his *Illustrated History of Methodism in Great Britain and America*, which also went through several changes, including enlargement such that "and Australia" could be added to the title from 1883; in 1896 this work was translated into Japanese. Both Stevens and Daniels wrote from the standpoint of the M. E. Church. Bishop H. M. McTYRE published his *History of Methodism* (Nashville, 1884) from the viewpoint of the M. E. Church, South; this was frequently reprinted, even as late as 1924. In 1887 appeared A. B. HYDE'S *The Story of Methodism* (Greenfield, Mass., Willey), in two volumes, later combined into one, of which the second enlarged edition of 1889 and onwards is especially valuable, though the flowery title of later editions (70th thousand, Toronto, 1894) issues its own warning to the critical scholar: "The story of Methodism throughout the world, tracing the rise and progress of that wonderful religious movement, which, like the Gulf Stream, has given warmth to wide waters and verdure to many lands. . . ." In 1900 appeared *The Illustrated History of Methodism* ("written in popular style and illustrated by more than one thousand portraits and views") by JAMES W. LEE, NAPHTALI LUCCOCK, and JAMES MAIN DIXON (St. Louis and New York, Methodist Magazine Publishing Co.). For its time this was a valuable work, and included a still useful folding table showing the formation and development of Methodism throughout the world.

The *Illustrated History* was speedily overshadowed by a much more ambitious all-inclusive work, *A History of Methodism* in seven volumes published by JOHN FLETCHER HURST. This also is a lavishly illustrated work written in a popular style, Bishop Hurst being the editor rather than the author. It is in three sections, each of which has separate pagination. The first three volumes (London, Kelly, 1901), were devoted to British Methodism, an excellent survey by Thomas E. Bridgen, of which the early chapters, slightly abridged, were reprinted in 1903 as *John Wesley the Methodist, By a Methodist Preacher*—the latter usually, but incorrectly, identified by librarians as Hurst himself. The three volumes on American Methodism (New York, Eaton and Mains, 1903), largely the work of JAMES R. JOY, are of similar size and character. The concluding volume is on "World-Wide Methodism" (New York, Eaton and Mains, 1904), and is of composite authorship, though no authors' names are given. It comprises eight sections, dealing in turn with British America, Australasia, Mexico and the West Indies, South America, Europe, Southern Asia, Eastern Asia, and Africa.

Although British authors touched up some of these American works, or (in the case of Hurst's) served as ghost-writers, the first major British work in this field did not appear until 1909, another composite work, this time in two volumes, *A New History of Methodism* (London, Hodder and Stoughton), edited by W. J. TOWNSEND, H. B. WORKMAN, and George Eayrs. This had far fewer illustrations, but they were of reasonably high quality for the time, and the work was somewhat more scholarly in approach than several of its predecessors. The main emphasis was upon British Methodism and its branches, which occupied the first volume. The second volume was devoted to "Methodism beyond the seas" (including chapters on Ireland, Europe, three on American Method-

ism and its branches, British America, Australasia, and South Africa), "Methodist Foreign Missionary Enterprise" (in two chapters dealing respectively with British and American societies), and "Methodism today." This still valuable work is enriched by a good index and a general bibliography, as well as by bibliographies prefixed to most chapters.

The most attractive one-volume work in this field is *The Story of Methodism* (New York, Methodist Book Concern, 1926), by HALFORD E. LUCCOCK and PAUL HUTCHINSON, balanced in perspective and popular in style and outlook. In 1949 it was brought up to date by ROBERT W. GOODLOE, and is still deservedly in print. Other smaller works cover the ground in various ways, including Part Three of FRANK BAKER'S *A Charge to Keep: an Introduction to the People called Methodists* (London, Epworth Press, 1947).

The early story of British Methodism was frequently told (often well told) by the biographers of John Wesley, and this continues to be the case. The major early examples are the works of THOMAS COKE and HENRY MOORE (1792), JOHN WHITEHEAD (2 vols., 1793, 1796), Robert Southey (2 vols., 1820), Henry Moore (2 vols., 1826), RICHARD WATSON (1831), and LUKE TYERMAN (3 vols., 1870-71). Of those who attempted to write Methodist history with Wesley as an incidental figure, three men stand out above others—WILLIAM MYLES, Joseph Nightingale, and JONATHAN CROWTHER. Myles published a pamphlet entitled *A Short Chronological History of the Methodists* in 1798, and the following year expanded it to *A Chronological History of the People called Methodists*. This was both enlarged and greatly improved in subsequent editions, far the best being the fourth, published by the Conference Office, London, in 1813, which included dated lists of the preachers and the preaching places. Joseph Nightingale (1775-1824) occasionally served as a Wesleyan LOCAL PREACHER, but became a Unitarian minister before he published *A Portraiture of Methodism: being an impartial view of the Rise, Progress, Doctrines, Discipline, and Manners of the Wesleyan Methodists* (London, Longman, etc., 1807). Although this drew the criticism of many loyal Methodists for its somewhat unsympathetic treatment in parts, it still offers many valuable insights. In 1810 one of the senior Wesleyan preachers, JONATHAN CROWTHER, tried to remedy its defects by issuing a much more sympathetic work along similar lines—*A Methodist Manual; or, A Short History of the Wesleyan Methodists, including their Rise, Progress, and Present State*. This was revised the following year as *A True and Complete Portraiture of Methodism*, which was reprinted in New York in 1813. This work was still further enlarged in a second edition (the fullest and best) imitating Nightingale's title more obviously, *A Portraiture of Methodism* (London, Edwards, 1815).

The works of Myles, Nightingale, and Crowther remained standard for half a century, and still have their use. As general histories of Methodism, however, they were displaced by GEORGE SMITH'S three-volume *History of Wesleyan Methodism* (London, 1857, 1858, and 1861), which remained in print with little change until past the turn of the century. This is annalistic in approach, and is still important not only for its own insights but for the appendices added to each volume. The successor to Smith was Bridgen's three-volume work in Hurst's *History*, noted above under World Methodism, though it contained far less detail. Even before this had appeared, however,

J. Robinson Gregory had embarked on a replacement for Smith, intended to cover other British denominations as well as the Wesleys. Published two years after the *New History*, this work was both overshadowed by its great predecessor and reduced to dealing with Wesleyan Methodism only. Gregory's *A History of Methodism* (London, Kelly, 2 vols., 1911) is nevertheless of value for its unity of viewpoint and treatment, as well as for its greater detail in some areas, though in most it is not as full as Smith's *History*. These works are in turn being succeeded by another composite work, *A History of the Methodist Church in Great Britain*, edited by RUFERT DAVIES and E. GORDON RUPP, of which volume one, dealing with Wesley's century, appeared in 1965 (London, Epworth Press).

Of the divisions within British Methodism the most important was the PRIMITIVE METHODIST CONNEXION. A short history of this denomination was written in 1823 by HUGH BOURNE, but much fuller and more valuable is *The History of the Primitive Methodist Connexion* by JOHN PETTY (London, Davies, 1860), of which the best edition is the third (London, Dickenson, 1880). This was supplanted only by H. B. KENDALL'S *History of the Primitive Methodist Church*, which remains the standard work. This was issued in parts in 1905, and then in two volumes (London, Bryant, n.d.). Kendall also wrote a smaller *History*, first published in 1888, and in a revised edition in 1919.

Amalgamating with the Wesleyan Methodists and the Primitive Methodists in 1932 to form the Methodist Church was the UNITED METHODIST CHURCH. (The United Methodist Church here is not to be confused with The United Methodist Church, largely U.S.A.) This was itself a union dating from 1907, its subsequent history told in *The Story of the United Methodist Church*, edited by Henry Smith, John E. Swallow, and William Treffry (London, Hooks, 1933). The oldest constituent denomination of this church, the METHODIST NEW CONNEXION, has been somewhat poorly served by conventional histories, the best being two composite works, the first issued in 1848 under the title *The Jubilee of the Methodist New Connexion*, and the second *The Centenary of the Methodist New Connexion, 1797-1897*. F. W. BOURNE wrote the standard history of another constituent—*The Bible Christians: their Origin and History (1815-1900)* (London, 1905). An attractive new study of their history and ethos is to be found in Thomas Shaw's *The Bible Christians, 1815-1907* (London, Epworth Press, 1965). MATTHEW BAXTER wrote a lively and valuable account of the third constituent in his *Methodism: Memorials of the United Methodist Free Churches*, but this appeared in 1865, somewhat too near to the events which it describes to be objective. A more complete, scholarly, and balanced account is to be found in Oliver A. Beckerlegge's *The United Methodist Free Churches* (London, Epworth Press, 1957); the subtitle, "A Study in Freedom," reveals that this also has its minor "slant."

Two small Methodist denominations did not join in the British METHODIST UNION in 1932, the INDEPENDENT METHODISTS and the WESLEYAN REFORM UNION. The story of the former is told in Arthur Mounfield's *A Short History of Independent Methodism* (Wigan, 1905), and in James Vickers' *History of Independent Methodism* (Bolton, 1920), and of the latter in *Origin and History of the Wesleyan Reform Union* (Sheffield, 1896), and

William H. Jones, *History of the Wesleyan Reform Union* (London, Epworth Press, 1952).

In WALES Methodism developed its own ethos and a denomination independent of the Wesleys, the WELSH CALVINISTIC METHODISTS, whose story was told most fully in the three volumes of John Hughes, *Methodistaeth Cymru* (Wrexham, 1851, 1854, 1856). Much briefer, but much more helpful for those who like John Wesley have little acquaintance or patience with the Welsh language, is William Williams, *Welsh Calvinistic Methodism* (2nd edition, London, 1884). The story of Wesleyan Methodism in the Principality was told at length in David Young's *The Origin and History of Methodism in Wales and the Borders* (London, Kelly, 1893), but a more scholarly study is that by A. H. Williams, *Welsh Wesleyan Methodism, 1800-1855* (Bangor, 1935). For Scotland the best work, though a small one, and dealing only with the first century, 1751-1851, is Wesley F. Swift, *Methodism in Scotland* (London, Epworth Press, 1947). Ireland has been far better served (as was merited) with the monumental work by CHARLES H. CROOKSHANK, *History of Methodism in Ireland*, whose three volumes (Belfast and London, 1885-1888) take the story a year at a time from 1747 to 1859. The following century was covered in volume four on a much smaller scale (a decade at a time) by R. LEE COLE (Belfast, 1960).

There have been several general histories of the overseas missions of British Methodism since the pioneer work of William Moister, *A History of Wesleyan Missions*, issued in parts from 1869-71. JOHN TELFORD wrote *A Short History of Wesleyan Methodist Foreign Missions* in 1906, and in 1913 appeared G. G. FINDLAY's popular survey entitled *Wesley's World Parish*. More recently Cyril J. Davey summarized the whole story of British overseas missions in *The March of Methodism* (London, Epworth Press, 1951). Dwarfing all the rest, however, is *The History of the Wesleyan Methodist Missionary Society* by G. C. Findlay and W. W. Holdsworth (London, Epworth Press, 5 vols. 1921-24). Although not documented sufficiently for very scholarly tastes, this makes extensive use of voluminous primary sources, both printed and manuscript, and remains the standard authority for most of the areas which it covers. Each volume contains its own index. Volume one deals with the formation and development of the Society and its work both in the U.S.A. and in Canada. Volume two treats of the West Indies, volume three of Australia, New Zealand, and the South Sea Islands, volume four of the Women's Missionary Auxiliary, Africa, and Europe, while volume five deals with Ceylon, India, and China. In only a few areas have modern studies really added anything except a little popularization and modernization, together with a slightly different viewpoint. The METHODIST MISSIONARY SOCIETY, however, is preparing a new official history, covering more recent developments.

The mainstream historiography of American Methodism pure and simple is fairly easy to follow. Jesse Lee's *Short History of 1810* was superseded by a four-volume work by NATHAN BANGS, *A History of the Methodist Episcopal Church*, which began as a two-volume work covering the years 1766-1816, to which in 1841 were added two more volumes bringing the story down to 1840 (New York, Mason and Lane, 1838-41). This was frequently reprinted with little change until replaced by the four volumes of Abel Stevens, *History of the Methodist Episcopal Church* (New York, Carlton and Porter, 1864-

67). Two other one-volume works from this period remain of value for their independent documentation of the early history of American Methodism: J. B. WAKELEY, *Lost Chapters recovered from the Early History of American Methodism* (New York, 1858), and JOHN LEDNUM, *A History of the Rise of Methodism in America* (Philadelphia, 1859).

Stevens' work remained the standard history of the Methodist Episcopal Church. The disruption between northern and southern episcopal Methodism, combining with the solid contribution of Stevens, seems to have persuaded later American Methodist historians to forsake denominational history in order to offer their contributions in the wider realm of world Methodist history, as noted above, or in the narrower field of regional histories or special themes such as doctrine or polity. Noteworthy among the latter was JOHN J. TIGERT's *A Constitutional History of American Episcopal Methodism* (Nashville, 1894), whose value was by no means diminished by JAMES M. BUCKLEY's *Constitutional and Parliamentary History of the Methodist Episcopal Church* (New York, 1912). Of somewhat greater worth was Buckley's attempt to tell the whole story of American Methodism, including its divisions, in his *A History of Methodism in the United States* (New York, Christian Literature Company, 2 vols., 1898). In this task he had been preceded by JOHN ATKINSON's *Centennial History of American Methodism* (New York, 1884), which is still of value. Other one-volume histories of American Methodist history have continued to appear, but the best is by WILLIAM WARREN SWEET, his *Methodism in American History* (New York, 1933), revised in 1953 (Nashville, Abingdon, 1954).

Some denominational histories did appear, however. In 1894 GROSS ALEXANDER published his brief *History of the Methodist Episcopal Church, South* (Nashville, Smith and Lamar). McTyre's *History of Methodism* mentioned above was continued to 1916 by H. M. DUBOSE in a large volume under the same title but having "special reference to the Methodist Episcopal Church, South" (Nashville, Smith and Lamar). E. J. DRINKHOUSE indulged in polemics as well as history in his two-volume *History of Methodist Reform, synoptical of general Methodism, 1703 to 1898; with special and comprehensive reference to its most salient exhibition in the history of the Methodist Protestant Church* (Baltimore, 1899). Several of the smaller Methodist denominations produced their own histories. A. T. Jennings recounted the *History of American Wesleyan Methodism* (Syracuse, 1902), now superseded by Ira F. McLeister's *History of the Wesleyan Methodist Church of America*, revised by Roy S. Nicholson (Marion, Indiana, 1959). The *History of the Free Methodist Church* (Chicago, 2 vols., 1915) was told by WILSON T. HOGUE, and more recently by LESLIE R. MARSTON, in *From Age to Age a Living Witness: a Historical Interpretation of Free Methodism's first century* (Winona Lake, Ind., 1960).

The Negro denominations of American Methodism have not been quite so prolific in producing histories as the parent body, with the major exception of the AFRICAN METHODIST EPISCOPAL CHURCH. Of this the fullest account is DANIEL A. PAYNE's *History of the African Methodist Episcopal Church* (Nashville, 1891), edited by CHARLES SPENCER SMITH, who also published a supplemental volume covering events to 1922 (Philadelphia, 1922). Other later works of some importance were JAMES A. HANDY's *scraps of African Methodist Episcopal History*

(Philadelphia, 1901), John T. Jenifer's *Centennial Retrospect History of the African Methodist Episcopal Church* (Nashville, 1916), and the historical articles in the *Centennial Encyclopedia of the African Methodist Church* (Philadelphia, 1916), edited by RICARD R. WRIGHT and John R. Hawkins. A more scholarly recent work is George A. Singleton's *The Romance of African Methodism: a study of the African Methodist Episcopal Church* (New York, 1951), which has a large bibliography.

The story of the other major Negro denomination was told in JOHN J. MOORE'S *History of the African Methodist Episcopal Zion Church* (York, Penna., 1884), and in JAMES W. HOOD'S *One Hundred Years of the African Methodist Episcopal Zion Church* (New York, 1895); a biographical study; the best recent work is David H. Bradley's *History of the African Methodist Episcopal Zion Church, 1796-1872* (Nashville, 1956), which has a good bibliography. The best historian of the CHRISTIAN METHODIST EPISCOPAL CHURCH was CHARLES H. PHILLIPS, whose *History of the Colored Methodist Episcopal Church in America* (Jackson, Tenn., 1898) was much enlarged for its third edition of 1925.

In 1968 the formerly German-speaking denominations forming the EVANGELICAL UNITED BRETHREN joined forces with the parent body of American Methodism to form The United Methodist Church. The Evangelical United Brethren were themselves the result of an amalgamation between two major bodies, the United Brethren and the Evangelical Church. A good account of the United Brethren is to be found in AUGUSTUS WALDO DRURY, *History of the Church of the United Brethren in Christ* (Dayton, Ohio, 1924). The Evangelical Church came from the reunion in 1922 of the United Evangelical Church and The Evangelical Association; the story of the original church, of its divisions and amalgamation, and subsequent progress, forms the subject of Raymond Wolf Albright's *A History of the Evangelical Church* (Harrisburg, 1942), which has a bibliography. In 1946 the Evangelical Church and the United Brethren came together, and their joint history is briefly recounted in Paul H. Eller, *These Evangelical United Brethren* (Dayton, Ohio, 1950, enlarged 1957.)

American Methodism has been well served in this generation by a composite three-volume work edited by EMORY STEVENS BUCKE, *The History of American Methodism* (Nashville, Abingdon, 1964). This falls into five parts, "The Colonial Period: 1736-1785," "A New Church in a New Nation: 1785-1844," "A Divided Church in a Divided Nation: 1844-1876," "A Flourishing Church in a Prospering Nation: 1876-1919," and "A Maturing Church in a Maturing Nation: 1919-1960." Chapters and sub-chapters are devoted to various themes as well as to a chronological record of events and personalities. Inevitably with a work prepared by forty-four writers there is some unevenness, but all have striven to arrive at a happy blend of carefully documented scholarship and readability, and on the whole with remarkable success. Each volume contains a gathering of illustrations, a valuable bibliography, and an index.

*The History of American Methodism* deals with all major branches of Methodism in America, and includes a major chapter on "The Missions of American Methodism," as well as a sub-chapter on "Methodism and the Ecumenical Movement." To understand the missionary outreach of American Methodism, however, it is necessary

to read many more volumes than this. The basic tools are in fact the annual reports of the various missionary societies, though the essence of these has been distilled in several valuable histories, beginning with the pioneer work by Nathan Bangs, *An Authentic History of the Missions under the care of the Missionary Society of the Methodist Episcopal Church* (New York, Emory and Waugh, 1832). All that is practicable here is to list the main works dealing with the parent societies themselves.

In 1879 appeared *The Missions and Missionary Society of the Methodist Episcopal Church* (New York, Hunt and Eaton, 2 vols.), by J. M. Reid. This was in ten sections, each describing a different part of the work; to this was added in 1896 a third volume by J. T. Gracey. ALPHEUS W. WILSON published *A History of the Foreign Missions of the Methodist Episcopal Church, South* (Nashville, Tenn., 1882), and JAMES CANNON III, *A History of Southern Methodist Missions* (Nashville, 1926), but a definitive account of this work is still awaited. T. J. Ogburn prepared *Foreign Missions of the Methodist Protestant Church* (Baltimore, 1906), L. L. Berry, *A Century of Missions of the African Methodist Episcopal Church, 1840-1940* (New York, 1942), and Paul H. Eller, *A History of Evangelical Missions* (Harrisburg, 1942).

A key function in missionary advance has been the work of women's societies, who have had their own historians, notably Frances J. Baker, *Woman's Foreign Missionary Society of the Methodist Episcopal Church, 1869-95* (Cincinnati, 1896), and MABEL K. HOWELL, *Women and the Kingdom: Fifty years of Kingdom Building by the Women of the Methodist Episcopal Church, South* (Nashville, 1928), largely superseded by Noreen Dunn Tatum, *A Crown of Service: a Story of Women's Work in the Methodist Episcopal Church, South, from 1878-1940* (Nashville, 1960).

The enormous industry of WADE CRAWFORD BARCLAY is gathering the many strands of the whole story of American-based Methodist missions together into a monumental six-volume work entitled *History of Methodist Missions*, of which the first three volumes have been published. The first part ("Early American Methodism, 1769-1844") is in two volumes (New York, 1949, 1950), the first of which retells in documented detail the "Colonial Planting, 1769-84" of Methodism, and then its extension into missions at home and overseas, while the second concentrates upon Indian missions from 1820-44 and upon Methodism "as an agency of moral and social reform." Part Two is to deal with the missions of the Methodist Episcopal Church. Of this the first masterly volume is completed (New York, 1957), dealing with the period 1845-95, first at home, then with successive descriptions of foreign missions in China, India and Malaysia, Japan and Korea, South America and Mexico, Africa, and Europe. Like its companion work in British Methodism, this presents the most readily available, sometimes the fullest, and usually the best account of Episcopal Methodism in many areas. Each volume contains a valuable index and bibliography, as well as voluminous notes. Volume four is planned to cover the work of the Methodist Episcopal Church from 1896-1936, Volume five (Part Three), "Missions of the Methodist Episcopal Church, South, 1845-1939," and Volume six (Part Four), "World Outreach of Methodist Missions in Education, Literature, Medical Service, and Cooperation." Following the decease of Dr. Barclay work on this gigantic compila-

tion is presently being carried on by J. Tremayne Copplestone.

The ECUMENICAL MOVEMENT has been described as "the great new fact of our time," and in this venture worldwide Methodism has played a worthy part. Methodism has had its own ecumenical movement from 1881, whose history can best be gathered from the *Proceedings of the Ecumenical Methodist Conference held in City Road Chapel, London, September 1881* (London, 1881), and its successors. These assemblies have been gatherings of the dispersed and sometimes severed members of the Methodist family, who thus came to know and understand each other better, to cooperate more fully, and frequently to enter into formal union with each other or with non-Methodist bodies. The story of this organization has been told by IVAN LEE HOLT, in *The Methodists of the World* (New York, Board of Missions, 1950), and more recently by LEE F. TUTTLE in the *Handbook of Information of the WORLD METHODIST COUNCIL* (Lake Junaluska, N. C., 1966).

An important part of the history of world Methodism during this present century is to be found in the history of the united denominations of which Methodism has become a constituent, thus sacrificing its smaller identity for the larger Christian good. Notable examples are the United Church of Canada (1925), the Reformed Church of France (1938), The Church of Christ in Japan (1941), The Church of South India (1947), and The United Church of Zambia (1965). A brief summary of the coming together of Methodists with each other and with other denominations was prepared by Ivan Lee Holt and ELMER T. CLARK in *The World Methodist Movement* (Nashville, The Upper Room, 1956). Henceforth the history of Methodism will need increasingly to be sought in the histories of other major Christian churches in countries throughout the world, a point demonstrated in a recent volume of essays edited by Paul M. Minus, *Methodism's Destiny in an Ecumenical Age* (Nashville, Abingdon, 1969).

FRANK BAKER

**HISTORY, BRITISH METHODIST LOCAL.** It was natural that the writing of Methodist local history in Britain should have begun in the early nineteenth century, and characteristic of the Methodist local system that its original basis should have been the circuit, and not the individual local chapel. The best-known early work is probably that of JAMES EVERETT on Wesleyanism in the vicinity of MANCHESTER (1827), and many others were to follow. The field broadened as Methodism got older. The centenaries of chapels and Sunday schools produced anniversary brochures, of varying value, but often containing material quite unobtainable elsewhere. The subject lacked prestige, however, and it is significant that the *New History of Methodism*, edited by W. J. TOWNSEND, H. B. WORKMAN, and George Eayrs (2 vols., London, 1909), did not refer to any local Methodist historical works in its admittedly inadequate bibliographies. The foundation of the WESLEY HISTORICAL SOCIETY in the 1890's did something to stimulate fresh interest, but the Society's primary concern was with the Wesleys and the eighteenth century, and its journal, *The Proceedings*, has never published much local history proper, though it has normally recorded the publication of new local histories, and a valuable bibliography of this kind is contained in

its files. Since the second World War Methodist history has been more frequently studied at university level; most these have covered general topics, but some have been on local history: Michael Edwards on Cornish Methodism (Birmingham University); Methodism in the North Staffordshire Potteries before 1820, by Reginald Moss (London University); Methodism in West Yorkshire, 1740-1830, by J. F. Wilkinson (Birmingham University), for example. Much more needs to be done to examine the social, economic and cultural history of Methodism at the local level. Older works on Methodist local history include a few of genuine distinction, such as L. A. Court's book on EXMOOR, which caught the spirit of the BIBLE CHRISTIAN movement as nothing else has; W. Jessop on Rosendale; and J. W. Laycock's essential study of Haworth and early Methodism. Anyone who contemplates the study of a particular area during the modern period would be able to discover many brief, paperbacked accounts of particular chapels and Sunday schools.

**HITT, DANIEL** (1765?-1825), American pioneer preacher, presiding elder, and book steward, was born in Fauquier County, Va. about 1765. In 1790 he entered the traveling ministry and served as assistant one year each on the Lancaster, Allegheny, and Ohio Circuits. Thereafter his appointments were: Pittsburgh Circuit, 1793; REDSTONE CIRCUIT, 1794-95; Western District (nearly all of the work west of the Alleghenies), 1796; Fairfax and Alexandria, 1797; Pittsburgh District, 1798-1800; Alexandria District, 1801-04; Baltimore District, 1805-06; traveling companion of BISHOP ASBURY, 1807 until the 1808 GENERAL CONFERENCE; assistant book steward, 1808-10; book steward, 1810-16; Schuylkill District, 1816-19; Monongahela District, 1820-21; traveling companion of Bishop MCKENDREE, 1822; Potomac District, 1823-24; and Carlisle District, 1825.

As a pastor Hitt was faithful and efficient. Between 1793 and 1795, JOHN DICKINS, book steward in Philadelphia, wrote Hitt a number of letters thanking him for selling many books on his circuits and promptly forwarding the money. As a presiding elder Hitt was regarded as a safe counselor and a dependable leader. Asbury liked and trusted him. He made Hitt his traveling companion in 1807, and later he named him as one of the executors of his will. While traveling with Asbury, Hitt compiled a hymnbook, *A Selection of Hymns from various authors, designed as a Supplement to the Methodist Pocket Hymn Book, compiled under the direction of Bishop Asbury and published by order of the General Conference*. The volume was published in 1808.

The 1808 General Conference, probably at the suggestion of Asbury, made Hitt the assistant book steward. In 1810 the book steward, John Wilson, died and Hitt took his place. The 1812 General Conference, which elected Hitt as its secretary though he was not a member of the body, continued him as book steward for another quadrennium.

Students of the history of the METHODIST PUBLISHING HOUSE agree that as book steward Hitt was not a success. They wonder why the General Conference reelected him in 1812, and they are surprised that the Book Concern did not fail before 1816. In dress (he was Quaker-like in appearance and costume), in methods of operation, and in accounting procedures, Hitt was apparently too conservative to meet the demands of the expanding era

Ill health and increasing deafness led him to withdraw from the active work in 1858. A long retirement spent in AUCKLAND ended with his death on June 24, 1883. In 1898, a church in his memory was erected at Bayfield, Auckland, by his son Richard.

T. C. M. Spooner, *Brother John*. Wesley Historical Society, New Zealand, 1955.  
L. R. M. GILMORE

**HOBBS, NEW MEXICO, U.S.A., First Church** was started by circuit riders—not the conventional horsemen of the Wesley-Asbury tradition, however, but a latter-day version mounted on motorcycles. In 1920 Rev. Whidden, on the Lovington Circuit, helped a group of Methodist homesteaders, ranchers and townspeople in Hobbs, N. M., near the TEXAS border, to organize. He was followed by W. M. Beauchamp, H. L. Thurston, and W. R. Burnett. In 1930 Hobbs became a station, with Presiding Elder A. L. Moore quick to recognize the significance of the discovery there of a rich oil field.

A one-room parsonage was built on one of three lots donated by the townsite company, and the pastor, C. A. Ridge, whose first-year salary was \$1,000, preached in a theater or schoolhouse until a loan from the Board of Church Extension firmed up a decision to build a church on a do-it-yourself plan. To achieve it, rig builders and pipe liners from oil companies joined other volunteers including, a church historian recorded, "a lot of oil field rough necks who never expected to come to a church." With a building contractor also contributing his time as boss, the job was done.

As the Hobbs area has prospered, First Church has grown both in physical plant and in membership. The present sanctuary was completed in 1948 and commodious educational facilities and two parsonages have been added. First Church had 1,976 members in 1970. James W. Miller was appointed pastor in 1968, following H. L. McAlester who had filled the pulpit for eight years.

LELAND D. CASE

**HOBILL LIBRARY.** G. A. K. Hobill of London, a member of the METHODIST NEW CONNEXION, spent many years collecting literature illustrating the history of Methodism. At the Conference of 1894 he presented his library to the connexion, whence at the union in 1907 it came into the possession of the UNITED METHODIST CHURCH and of The Methodist Church upon further union in 1932. The Hobill Collection has been housed in various places, including the Nether Green Church, SHEFFIELD, and Victoria Park United Methodist College, MANCHESTER. Since the amalgamation of the latter institution with the former PRIMITIVE METHODIST theological college as HARTLEY-VICTORIA COLLEGE, Manchester, it has formed a part of the library there.

The Hobill Collection consists not only of books and pamphlets, but also of many mounted newspaper cuttings. Most of the material is bound into volumes, and a catalogue is available. There is a very strong nucleus of contemporary editions of the writings of the WESLEYS, and also of the literature attacking and defending early Methodism. Mr. Hobill also collected material dealing with the controversies within Methodism, with the history and leaders of its various offshoots, and with its overseas missions.

FRANK BAKER



BACHMAN G. HODGE

**HODGE, BACHMAN GLADSTONE** (1893-1961), American pastor and bishop, was born in Renfroe, Ala., on Feb. 21, 1893, the son of Edmund Armstrong and Louise (Cate) Hodge. He was educated at BIRMINGHAM-SOUTHERN COLLEGE and the CANDLER SCHOOL OF THEOLOGY. Honorary doctorates came to him from this last and from four other institutions.

Admitted on trial to the ministry of the M. E. Church, South, in the NORTH ALABAMA CONFERENCE in 1921, he was appointed to a pastorate in BIRMINGHAM. Later he served in OWENSBORO and LOUISVILLE, Ky., in the LOUISVILLE CONFERENCE; and in NASHVILLE, TENN. (TENNESSEE CONFERENCE), where he was superintendent of the Nashville District. He was pastor of CENTENARY METHODIST CHURCH in CHATTANOOGA, TENN., when he was elected a bishop by the Southeastern JURISDICTIONAL CONFERENCE in 1956 and assigned to the Birmingham Area. Bishop Hodge had served as a CHAPLAIN in the United States Army during the first World War, and at one time either from wounds or illness, was given up for dead. Fortunately, he regained his health by careful nursing.

Bishop Hodge was a tall and impressive looking man with a genius for friendship and for brotherliness, and one who enjoyed the good will and appreciation of his many brethren. He married Mary Brown Buckshaw on Feb. 6, 1923, and their children were Mary Louise and Carolyn Jean.

Early in his second quadrennium as a bishop, he died after a lengthy illness. His funeral was conducted in the First Church, Birmingham, Ala., by Bishop CLARE PURCELL, with Bishops HARDIN, HARMON, and SHORT, and Dr. HARRY DENMAN participating. Interment was in the Jefferson Memorial Gardens outside Trussville, a suburb of Birmingham, Ala.

C. T. Howell, *Prominent Personalities*. 1945. Birmingham, Alabama: Lowry Press.  
Clark and Stafford, *Who's Who in Methodism*. 1952.

N. B. H.

Church in KANSAS CITY, Mo., and First Church, PASADENA, Calif. In 1908 he became professor of practical theology in the University of Southern California. During the Spanish-American War, he was chaplain of the First Minnesota Regiment.

He was elected a bishop in 1916 and given episcopal supervision of the Portland area, and died there at the end of his first quadrennium, on April 4, 1920.

F. D. Leete, *Methodist Bishops*. 1948. ELMER T. CLARK

**HUGHES, THOMAS BAYLES** (1836-1917) and **LOUISA HOLT** (1838-1927), the parents of Bishops EDWIN H. HUGHES and MATTHEW S. HUGHES, were able and dedicated servants of the M. E. Church. Thomas Hughes was born in Fayette County, Va., now W. Va., Jan. 20, 1836, the son of Francis T. and Phoebe J. Hughes. He had only two years of formal schooling. He never saw a train until he was seventeen. In footracing he was said never to have lost the 100-yard dash. He and Louisa Holt were married March 21, 1861. They had five sons and two daughters, and all save one son lived to mature life. Though of Southern heritage, Hughes joined the WEST VIRGINIA CONFERENCE (ME) in 1857 and in the next fifty years served thirteen pastorates and the Buckhannon District there, and five pastorates and the Oskaloosa District in the IOWA CONFERENCE. In both conferences he served some of the larger pastorates, such as Morgantown, Parkersburg, and Wheeling in West Virginia, and Bloomfield and Grinnell in Iowa. An effective evangelistic preacher, he received 132 members on one Sunday and won thousands during his entire career. He was one of the founders of WEST VIRGINIA WESLEYAN COLLEGE. His brethren elected him to lead the West Virginia Conference delegation to the 1880 GENERAL CONFERENCE. He transferred to Iowa in 1885. He died in Pasadena, Calif., July 28, 1917, and was buried at Bloomfield, Iowa.

**Louisa Holt** was born at Weston, Va., now W. Va., April 11, 1838, the daughter of Matthew and Abigail (Bennett) Holt. Like her husband, her background was Southern. They were married just four months before the Civil War began. They passed the entire period of the war in a section where Southern sentiment was strong, and they endured hardship and peril; at one time their parsonage was burned and they were homeless. A good manager, as well as devoutly religious, she cared well for her growing family even when salaries were small. At one period her husband received only \$100 for four years, and only \$17.50 for another year. She died at Bloomfield, Iowa, Oct. 31, 1927.

Thomas B. and Louisa H. Hughes are the only couple in American Methodism who lived to see two sons elected to the episcopacy.

*General Minutes*, MEC.

E. H. Hughes, *I Was Made a Minister*. 1943.

*Minutes of the Iowa Conference*, 1917 and 1928.

*Minutes of the West Virginia Conference*.

*Zion's Herald*, Aug. 1, 1917.

JESSE A. EARL  
ALBEA GODBOLD

**HUGHES, WILLIAM ALFRED CARROLL** (1877-1940), American bishop, was born at Westminster, Md., June 19, 1877. His father, Singleton R. Hughes, also a preacher, was the first Negro appointed as a teacher in Carroll County, Md. His grandfather, Singleton R. Hughes, Sr.,

was a "slave preacher" who organized and built the first Methodist church for Negroes in MARYLAND. The grandfather bought freedom for himself and his family.

W. A. C. Hughes was graduated from MORGAN COLLEGE and attended GANNON THEOLOGICAL SEMINARY. Taylor University gave him the Ph.D. degree in 1901, and Morgan College conferred on him the D.D. While in school Hughes won several oratorical contests. He married Mary Butler of BALTIMORE, and they had three daughters and one son.

Licensed to preach at seventeen, Hughes was admitted on trial in the WASHINGTON CONFERENCE in 1897 and attended school the next two years. In 1899 he was transferred to the DELAWARE CONFERENCE and appointed to Hudson, N. Y. In 1901 he transferred back to the Washington Conference. His appointments were: Leigh Street, RICHMOND, Va., 1901-02; Lynchburg, Va., 1903-04; Sharp Street, Baltimore, 1905-11; Baltimore District, 1912; Washington District, 1913-16; and secretary for Negro Work, Board of Home Missions and Church Extension (ME), 1917-40. Among other duties in the latter position, he aided young Negroes as they prepared for the ministry. During the years as a church board executive he became one of the best-known leaders of his race in America.

Hughes was a delegate to seven GENERAL CONFERENCES, 1916-40, and to the Uniting Conference in 1939. He led his conference delegation in 1939 and 1940. Though he was in poor physical health, the Central JURISDICTIONAL CONFERENCE elevated him to the episcopacy, June 23, 1940, the first man so honored by that body after unification. Nineteen days later, July 12, 1940, Hughes died at Baltimore.

*Christian Advocate*, July 25, 1940.

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

*Pastor's Journal*, September 1940.

JESSE A. EARL  
ALBEA GODBOLD

**HUGUENOT CHAPELS.** Huguenot refugees fleeing from FRANCE after the revocation of the Edict of Nantes in 1685, settled in many parts of England, especially in LONDON, where their chief center was Spitalfields. They built many churches where worship was conducted in French, but many of these became redundant as their members gradually became assimilated with the local Anglican parish churches. In this situation JOHN WESLEY discovered a neat solution for one of his ecclesiastical problems. The early Methodists met for fellowship and for exhortations in their own "society-rooms" and "preaching-houses," but were too frequently refused communion at their local parish church. Yet Wesley, an ordained priest of the Church of England, and in many respects remaining a high churchman, felt both the urgency of ensuring that his followers frequented the Lord's Supper, and the impropriety of administering communion in buildings unconsecrated by a bishop.

In 1741 J. L. Deleznot, a Huguenot minister, invited Wesley to preach for him and to bring his followers to share communion at his church in Great Hermitage Street, Wapping. For several Sundays Methodists from all around attended in batches of two hundred. This pointed the way to a permanent solution of Wesley's problem, the leasing in 1743 of a disused Huguenot church in West Street, Seven Dials. Here Wesley held his first major Methodist communion service on Sunday May 23, 1743, lasting

from 10:00 A.M. until 3:00 P.M. This and similar redundant Huguenot churches which came under Wesley's control were known to him and his people as "chapels" because they were consecrated buildings, but of them all, West Street remained pre-eminently "the chapel" for London Methodism. The best known of the other Huguenot chapels acquired by Wesley was that in Grey Eagle Street, Spitalfields, where in 1755 he conducted his first covenant service for about 1,800 people.

F. Baker, *Wesley and the Church of England*. 1970.

J. H. Martin, *Wesley's London Chapels*. 1946. FRANK BAKER

**HULL, HOPE** (1763-1818), American pioneer preacher and often called the Father of Georgia Methodism, was born in Worcester County, Md., on March 13, 1763. He was received on trial at the BALTIMORE CONFERENCE in June, 1785, the first conference held after the organization of the M. E. Church. He was appointed to Salisbury, N. C., and subsequently to the Amelia Circuit, Va., but before the year was out he was sent to the Peedee Circuit, S. C. In 1788 he was sent to the Washington Circuit, Ga., and was thus one of the ten men present at the first conference held in GEORGIA in 1788. The next year he was on the Burke Circuit below Augusta, Ga. In 1790 ASBURY sent him to SAVANNAH, Ga., to form a society, but he encountered such opposition that he was forced to leave and return to the Burke Circuit. Asbury sent him to CONNECTICUT to aid JESSE LEE in 1792, but in 1793, Hull was traveling the Savannah Circuit and laying siege to the town of Savannah. He was Asbury's traveling companion in 1794, but located in 1795. On March 13, 1796, he married Anne Wingfield. They had three children.

Hull's early education was limited, but during the ten years of his traveling ministry, besides making himself a good English scholar, he acquired a knowledge of Latin. He promoted the Wesley and Whitefield School which the second GEORGIA CONFERENCE decided to establish as the first educational venture of the Methodist Church in Georgia. The school failed, and when Hull located in 1795, he opened Succoth Academy three miles from Washington, Ga., near Coke's Chapel, which was still a house of worship in 1966. Asbury records in his JOURNAL: "Next morning (March 19, 1796) I rode to the school at Coke's Chapel; where, after preaching, I partially examined the scholars." The school was for all ages of both sexes. Hull divided his time between teaching and preaching.

Hull was called the "Broad Axe preacher" because of the power of his sermons. He often astonished his hearers in his exhortations, because he had the uncanny ability to tell them what they thought and what they did with such exactness that many thought that he had learned their secrets from others who knew them. His clothing had one requirement, that it did not fit. "As old as Hope Hull's hat" was a proverb in northeast Georgia.

In 1803, Hull and his brother-in-law, General David Meriwether, moved to Athens, Ga., and built a log church twenty-three by twenty-four feet in 1804. He was instrumental in arousing public enthusiasm for the state university, then called Franklin College, which opened its doors in Athens in 1801 (now the University of Georgia). Hull served as a trustee, and for a while was acting president. He raised funds for a chapel for the college in 1807-1808. Hull's Meeting House was built in the environs of Athens in 1810, and was used until his death. He died on

Oct. 4, 1818, and his funeral was preached by LOVICK PIERCE.

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

A. M. Pierce, *Georgia*. 1956.

M. Simpson, *Cyclopaedia*. 1878.

G. C. Smith, *Georgia and Florida*. 1877.

W. B. Sprague, *Annals of the Pulpit*. 1861.

A. Stevens, *History of the ME Church*. 1867.

DONALD J. WEST

**HULL**, England. The population of Hull, a port and manufacturing city in eastern England, rose sharply between 1771, when it was still only 15,000, and 1801, when it was 30,000. By 1901 it had become 230,000. The town had already displayed a strong nonconformist influence, and Dagger Lane (1698) was one of the first meetinghouses to appear in the north of England. Throughout the nineteenth century, Hull was a stronghold of both the Wesleyan and PRIMITIVE METHODISTS, and even in 1966 there were twice as many Methodist societies as those of all the other principal nonconformist denominations. In 1746 Elizabeth Blow of Grimsby, whose family had been influenced by JOHN WESLEY in his first journeys, visited friends in Hull named Midforth; these were the first Hull converts. The society met in Black Ropery (probably off the present Humber Street) and then in a larger room in the Shambles, near the parish church. In 1757 the Baptists vacated a meeting room in the gatehouse of the Suffolk Palace, and the Methodists used this until 1771.

Hull was then in the York Circuit and ALEXANDER MATHER ministered in the town from 1759-60. In 1771, however, Hull became a circuit town; and the first chapel, Manor Alley, was built. It was a small, galleried structure used until 1787 when George Yard replaced it. Ministers there were JOSEPH BENSON and Benjamin Rhodes, who wrote the hymn, "My heart and voice I raise." John Wesley himself first visited Hull in 1752, preaching on Myton Carr, near Great Thornton Street; he came at least twelve more times before his final journey to George Yard on his last birthday.

George Yard Chapel (1787) was built for £4,500, probably by William Hutchinson the elder, a noted local craftsman-designer. It was rectangular, and the pulpit was central on a long wall. A second Wesleyan Methodist chapel, Waltham Street (1815), was designed by the minister-architect William Jenkins, who was responsible for many large chapels displaying delicate late-Georgian treatment. It is reputed to have been the largest Methodist chapel of its time and was the first to provide accommodation for an organ, though actual installation was delayed for some years. The first free library in the town was established here, and under Richard Reece's ministry it is believed to have been the last chapel to have held a 5 A.M. service. JOSEPH BEAUMONT died in the pulpit while conducting worship in 1855. The present Central Hall (1960) was built on the same site.

The Wesleyan societies divided into the George Yard and Waltham Street circuits in 1839. Kingston Circuit, formed from George Yard, was eventually absorbed into Hull East in 1933; Colton Street, formed from Waltham Street, joined Hull West about the same time; and Queen's Road, also formed from Waltham Street, became part of Hull North. The first Gothic Revival chapel built in Hull was Newland (1857); three large mission centers were

odist Church (comprised of those northern and western M. P. conferences that had suspended official relations with the General Conference in 1858). A committee of fifteen members, including L. W. Bates, chairman, S. B. SOUTHERLAND, J. L. Michaux and ANCEL H. BASSETT, was appointed to compile the hymns to be used in the book. The "Introduction" noted the extensive preparation involved in the selection of hymns and recommended a revival of the ancient method of chanting by choirs and congregations. It made specific suggestions for the effective use of music in religious services. The hymnal was edited by Eben Tourjee and was published by the Board of Publications of the M. P. Church. Bassett noted, "It is an excellent collection, containing the choicest hymns and spiritual songs, both old and new . . . and it gives general satisfaction." A second edition of the hymnal was published in 1884. *The Tribute of Praise* was in general use in M. P. churches until the General Conference of 1900 authorized the compilation of *The Methodist Protestant Hymnal*.

That hymnal of 1900 (with later editions) was the last official hymnal of the M. P. Church. The General Conference of 1900 accepted a recommendation from the Conference Committee on Publishing Houses that "a committee of five be appointed to compile, adopt or otherwise secure for the use of the church a hymnal that shall bear the title of the 'Methodist Protestant Church Hymnal,' and also the imprint of our Board of Publication." THOMAS H. LEWIS was appointed to serve as the chairman of this hymnal committee, which also included S. S. Fisher and William Walls of the Muskingum Annual Conference, M. D. Helmich of the West Virginia Conference, and the Hon. J. W. Hering of the Maryland Conference. Nearly 50,000 copies of the hymnal had been sold by 1904. The music edition was the only style in which the book was published.

#### RALPH HARDEE RIVES

**British Methodist.** John Wesley's first two hymnbooks were both entitled *A Collection of Psalms and Hymns*, though they were quite distinct compilations. That published at CHARLESTON, S. C., in 1737, was the first American hymnbook—previous American publications had contained metrical psalms only. The second appeared in London in 1738. Both depended heavily on the psalms and hymns of ISAAC WATTS. Neither had a large circulation. They were followed by three books entitled *Hymns and Sacred Poems*, appearing in 1739, 1740, and 1742, each edited jointly by John and Charles Wesley. In the 1739 volume, hymns of Charles Wesley appeared in print for the first time. It will be noted from the title that these works contained not only "hymns" for singing in public worship, but "sacred poems" for private meditation. The first *Hymns and Sacred Poems* was widely used, going through three editions in 1739 and an American edition in 1740. They continued to be printed in varying forms throughout the century, and contain many of the classic hymns of Charles Wesley.

In 1741 John Wesley published a third *Collection of Psalms and Hymns*, to which in its second edition of 1743 were added many contributions by Charles, as well as his name on the title page. This collection became very popular, and by 1789 had gone through seventeen editions, including three in America. It was superseded by the *Collection of Psalms and Hymns for the Lord's Day*, added to the *Sunday Service* from 1784 onwards.

Reaching even wider circles were many small collections of hymns for special occasions, usually festivals in the Christian year. The first major work of this kind was *Hymns on the Lord's Supper*, a magnificent collection preceded by an abridgment of Daniel Brevint's *Christian Sacrament and Sacrifice*, on the scheme of which the hymnbook was prepared. This volume first appeared in 1745 and was reprinted every few years, passing through nine editions by the time of Charles Wesley's death in 1788. Much smaller in size were the publications for different festivals: *Hymns for the Nativity of our Lord* (twenty-nine editions from 1744-91, including the first Methodist publication in America, by Dunlap of Philadelphia in 1769), *Hymns for our Lord's Resurrection* (twelve editions 1746-91), *Hymns for Ascension Day* (eight editions 1746-89), *Hymns of Petition and Thanksgiving for the Promise of the Father*, often called "Whit-sunday Hymns" (ten editions 1746-86), and *Gloria Patri, &c., or Hymns to the Trinity* (nine editions 1746-75). Other pamphlet hymn collections were connected with special national days of prayer or thanksgiving. Still others were written for aspects of the Christian life of special importance to the Methodists: *Funeral Hymns* (two series, of which the first went through eight editions, 1746-84); *Hymns for those that seek, and those that have, redemption in the blood of Jesus Christ* (nineteen editions 1747-88, including three in America from 1770); *Hymns for the Watchnight*, extracted from still another collection of *Hymns and Sacred Poems*, and going through at least thirteen or fourteen editions from about 1749; and *Hymns for New Year's Day*, of which there were fifteen editions 1749-91.

John Wesley published his first more general hymnbook in 1753, eighty-four hymns under the title *Hymns and Spiritual Songs, intended for the use of real Christians of all denominations*. This passed through no fewer than thirty-three editions by 1786, including four in America, where it was frequently bound with the *Collection of Psalms and Hymns* of 1743 and the *Redemption Hymns* of 1747 to form the first composite comprehensive hymnbook of American Methodism. His next such venture was published in 1761, entitled *Select Hymns: with tunes annex: designed chiefly for the use of the people called Methodists*. This was the first Methodist hymnbook with tunes, though he had published a small tunebook in 1742. The 1761 volume included a twelve-page section furnishing a musical primer, and appended was a page with Wesley's well known "Directions for singing." *Select Hymns* went through four hymn-and-tune editions up to 1773, and was superseded by another hymnbook with tunes, *Sacred Harmony*, published in 1780. The words section of *Select Hymns* continued in use a little longer, going through six editions by 1787.

The major event in Methodist hymnody was Wesley's successor to *Select Hymns*, published in 1780, the same year as *Sacred Harmony*. This was *A Collection of Hymns for the use of the people called Methodists*, a selection of 525 hymns designed to replace the many smaller hymn pamphlets as well as the *Collection of Psalms and Hymns, Hymns and Spiritual Songs*, and *Select Hymns*. In his preface, dated Oct. 20, 1779, Wesley stated that the book appeared in response to requests over many years. He noted that in its arrangement according to the various spiritual states of a Christian this general hymnbook was unusual: "The hymns are not carelessly jumbled together; but carefully ranged under proper heads, accord-

ing to the experience of real Christians. So that this book is in effect a little body of experimental and practical divinity." History has confirmed his hope that "all persons of real judgment" would find both the spirit of poetry and the spirit of piety "breathing through the whole collection." This work went through seven editions during Wesley's own lifetime, and hundreds later, many of these later editions having themselves been published in several different formats. It is quite impossible to estimate the millions of copies of Wesley's collection which have been published, let alone its derivatives in different Methodist denominations and in many parts of the world.

The 1780 *Collection* was pirated by a Methodist bookseller of York, ROBERT SPENCE, but in 1785 and 1787 Wesley in his turn took up Spence's idea of a smaller *Pocket Hymn Book*. Although Wesley's second *Pocket Hymn Book* went through many editions, however, it was nothing like as popular as Spence's, which became the true parent of the mainstream of American Methodist hymnody.

Wesley's *Collection* formed the basis for all the general hymnbooks used by the Wesleyan Methodist Church, with major supplements published in 1831 (209 hymns) and 1876 (with 487). The majority of the 1,026 hymns in the 1876 book were still by the Wesleys, 724 being noted as from the pen of Charles, and twenty-six as by John. Not until the twentieth century was there a change in title, in contents, in arrangement. The Wesleyan book of 1904 was entitled *The Methodist Hymn-Book*; John Wesley's name was dropped from the title page; of the 981 hymns fewer than half (only 446!) were credited to Charles Wesley, twenty-nine to John. The remainder came from various sources, mostly from eighteenth and nineteenth century English writers, of various denominations. Wesley's original plan of arrangement by the various stages of a Christian's life was deserted for more conventional sections of hymns on "The Glory of God," "The Christian Life," "The Gospel Call," "The Church," "Time, Death, Eternity." The title was the more apt in that other Methodist denominations were associated with the Wesleyan Methodists in the book's publication—the METHODIST NEW CONNEXION, the WESLEYAN REFORM UNION, and the associated Wesleyan Methodist Conferences in IRELAND and AUSTRALIA.

*The Methodist Hymn-Book* of 1933 was modelled upon that of 1904, with a further reduction in the hymns of the Wesleys in order to make room for others both ancient and modern. This book, of course, was designed for all British Methodists, most of whom had come together in METHODIST UNION in 1932.

The PRIMITIVE METHODISTS came into the 1932 union with their own strong traditions of robust hymn-singing. As early as 1809 HUGH BOURNE had provided *A General Collection of Hymns and Spiritual Songs for Camp Meetings, and Revivals*, adapted from a similar collection published by LORENZO DOW in 1806 and 1807. In 1821 Bourne enlarged his book by the addition of original hymns by himself and another Primitive Methodist preacher; this was copyrighted, and went through many editions as *A Collection of Hymns for Camp-Meetings, Revivals, &c.* In 1824 Bourne published still another book on a broader scale, with "hymns for sacraments and the general varieties of meeting and worship." This contained 536 hymns, and was entitled *Large Hymn Book for the use of the Primitive Methodists*. The 1821 *Collection* with its 154 hymns was frequently bound up behind the *Large Hymn Book*, and

so became known as the "Small Hymn Book." In each about half the hymns were by Charles Wesley, so that even among the Primitive Methodists there was a strong nucleus of Wesleyan hymnody. In 1853 JOHN FLESHER prepared *The New and Enlarged Hymn Book for the use of the Primitive Methodists*, containing 852 hymns. The title was soon changed to *The Primitive Methodist Hymn Book*, and in 1864 it was revised by WILLIAM ANTLIFF. This was replaced in 1887 by *The Primitive Methodist Hymnal* containing 1,052 hymns selected by a committee appointed by the 1882 conference. Greatly strengthened by a 295-hymn *Supplement* published in 1912, this book remained in use until after Methodist Union in 1932.

The other denomination uniting in 1932 was the UNITED METHODIST CHURCH, itself the union in 1907 of the Methodist New Connexion, the BIBLE CHRISTIANS, and the UNITED METHODIST FREE CHURCHES. In 1798 the Methodist New Connexion issued from its publishing house in Nottingham its own version of Wesley's *Collection*, differing very little from the original, and within two or three years added an appendix of 276 hymns entitled *A Collection of Hymns for the use of the Methodist New Connexion*. Selections from this augmented book and from the 1831 Wesleyan *Supplement* were published in 1835 as *Hymns for the use of the Methodist New Connexion*. This was replaced in 1863 by *Hymns for Divine Worship*, with 1,024 hymns and anthems, which served until 1904, when the New Connexion officially adopted the *Methodist Hymn Book*, in whose preparation it had cooperated with the Wesleyan Methodist Church.

The Bible Christians also retained much of Wesley's *Collection*. In 1820 WILLIAM O'BRYAN prepared a small *Collection* to supplement Wesley's, and in 1823 selected 612 hymns from both books to form *A Collection of Hymns for the use of the people called Arminian Bible Christians*. This book was enlarged in 1838 (with "Arminian" dropped from the title), and revised in 1862, yet it remained substantially the same as Wesley's 1780 *Collection* until 1889, when it was revised and completely rearranged, being issued under the same title with 1,004 hymns and the Te Deum.

The WESLEYAN METHODIST ASSOCIATION also adopted Wesley's *Collection*, adding their own *Supplement*, and this practice continued with varying supplements after the formation of the United Methodist Free Churches in 1857. Not until 1889 did an independent and rearranged book appear, *Methodist Free Church Hymns*, with 1,042 items. This served until the union in 1907 with the Methodist New Connexion and the Bible Christians to form the United Methodist Church.

The United Methodist Church agreed at the outset to use the *Methodist Hymn Book* prepared in 1904 by the Wesleyan Methodist Church in collaboration with the Methodist New Connexion and the Wesleyan Reform Union, which latter small denomination also shared the preparation of the *Methodist Hymn Book* of 1933. Some congregations continued their former practice of using the *Methodist Free Church Hymns* of 1889, which was republished as *The United Methodist Church Hymnal*. To this a *Supplement* was issued in 1927, though the preface spoke hopefully of either a new hymnbook "for our own Church, or, if Methodist Union be consummated, for the one Methodist Church."

Seven children's hymns were included in *Hymns and Sacred Poems* of 1742, including "Gentle Jesus, meek and mild," and a few years later a separate pamphlet

was issued by Charles Wesley, entitled *Hymns for Children*. The same title was used for a volume published in 1763, three times reprinted, which contained 100 hymns. From this in 1787 John Wesley made a selection of 44, which also went through three editions. This special provision for children's song was taken over from the Wesleys by JOSEPH BENSON, especially in view of the rapidly proliferating SUNDAY SCHOOL movement. In 1806 Benson issued a small book with a very large and revealing title: *Hymns for children and young persons, on the principal truths and duties of religion and morality, selected from various authors, and arranged in a natural and systematic order*. To this he added in 1811 *Hymns for children, selected chiefly from the publications of the Rev. John and Charles Wesley, and Dr. Watts*. Both went through several editions in England and America, until superseded in 1835 by *A Collection of Hymns for the Use of Wesleyan-Methodist Sunday Schools*, prepared by THOMAS JACKSON and RICHARD WATSON. This in turn gave way in 1857 to *The Wesleyan-Methodist Sunday-School Hymn-Book*, edited by WILLIAM H. RULE. This was followed in 1870 by *The Methodist Scholars' Hymn-Book*, and in 1879 by one of the best books available at the time, containing 589 hymns by many authors—*The Methodist Sunday-School Hymn-Book*. This was used also by the Methodist New Connexion. It was not replaced until 1911, by *The Methodist School Hymnal*, the joint product of the Wesleyan Methodist Church, the United Methodist Church, and the Wesleyan Reform Union. After Methodist Union this in turn was replaced by *The School Hymn-Book of the Methodist Church*.

The other uniting bodies had used their own children's hymnbooks until 1911, the Primitive Methodists beginning earlier and continuing later. Hugh Bourne published a *Sunday-Scholar's Companion* for them in 1823. This was twice revised and went through many editions, being replaced by one prepared at the request of the 1863 Conference, the *Primitive Methodist Sabbath-School Hymn Book*, edited by WILLIAM ANTLIFF. This gave place in 1879 to the *Primitive Methodist Sunday School Union Hymn Book*, which was succeeded in 1900 by the *Primitive Methodist Sunday School Hymnal*, which remained in use until after Methodist Union. The Bible Christians published *The Child's Hymn Book for Sunday Scholar's Companion* in 1832, and an enlarged edition appeared in 1863. For a time the Methodist New Connexion used *Sunday School Melodies*, but in 1862 this gave way to *The Juvenile Hymn Book*, edited by John Stokoe. From 1879 onwards the connexion used the official Sunday School hymnbooks of the Wesleyan Methodists. The United Methodist Free Churches published their *Sunday-School Hymns* from 1860, superseded in 1888 by *Methodist Free Church School Hymns*. As noted above, the United Methodist Church cooperated with the Wesleys in preparing the new *Methodist School Hymnal* of 1911.

Frank Baker, *Representative Verse of Charles Wesley*. London: Epworth Press, Nashville: Abingdon, 1962.

L. F. Benson, *English Hymn*. Richmond, Va.: John Knox Press, 1962.

John Julian, *Dictionary of Hymnology*. London: John Murray, 1925.

FRANK BAKER

Through the Indonesian Council the thirty regional denominations which make up the council, separated by theology, language, and distance, find a unity to minister to the nation. For example, the Council, on behalf of her member churches, will supply the North American mission boards with annual priority lists of needed missionary personnel. When they indicated a high priority request for assistance to the Karo Batak Protestant Church of Sumatra (1966) the E.U.B. Church responded with personnel, the Richard Browns, and with the working funds for the ministry in cooperation with The Methodist Church.

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ARTHUR BRUCE MOSS  
LOIS MILLER

**INFANT BAPTISM.** (See BAPTISM.)

**INGHAM, BENJAMIN** (1712-72), one of the OXFORD METHODISTS, was the evangelical apostle of Yorkshire in the early days of the eighteenth-century revival. He was born at Ossett, near Leeds, June 11, 1712. He sailed to GEORGIA with the Wesleys in 1735, and was brought into contact with the MORAVIANS, by whom he was much impressed, believing them to be "more like the Primitive Christians than any other Church now in the world." His visit to their headquarters at HERRNHUT in Germany with JOHN WESLEY in 1738 confirmed his conviction; and after sharing in the significant love feast at FETTER LANE on Jan. 1, 1739, he returned to his native Yorkshire and embarked upon his mission. Soon some fifty societies were established, which in July, 1742, were placed under Moravian control, though a Moravian historian maintains that Ingham was never ecclesiastically a Moravian. Meanwhile Ingham had married LADY MARGARET HASTINGS, sister-in-law of the COUNTESS OF HUNTINGDON. Through Ingham, the Moravians secured their northern headquarters, first at Wyke and later at Fulneck. In 1754 he was led to separate from the Moravians, and some eighty congregations of "Inghamites" were formed. At the Leeds Conference of 1755 CHARLES WESLEY urged their amalgamation with the Methodists, but John Wesley resisted the suggestion. In 1760 Ingham inclined toward the doctrines being advanced by Robert Sandeman, a Scottish sectarian; and as a result most of his followers left him, many joining the Methodists.

C. W. Towson, *Moravian and Methodist*. 1957. L. Tyerman, *Oxford Methodists*. 1873. A. SKEVINGTON WOOD

**INGHAM, SEPTIMUS WATSON** (1837-?), pioneer American preacher and missionary to the Iowa-Dakota region. As a young man of twenty-one years, he was admitted on trial in the UPPER IOWA CONFERENCE in 1858. For two years he worked among settlers of the river valleys of northeast Iowa leading northward to the MINNESOTA border, and proved himself a capable evangelist.

George Clifford, appointed presiding elder of the Sioux City district in 1860, persuaded Bishop OSMON C. BAKER to appoint a missionary to the settlers in Dakota land. The Sioux and Dakota Indian tribes had just signed a treaty ceding this land to the whites, which opened it for settlement. Ingham was chosen for this work. On Oct. 12, 1860, he rode his horse into his new parish. He had been assigned to "all that land between the Big Sioux and Missouri Rivers." He had ninety cents in his pocket and had been promised \$130 support for the first year. He preached the first sermon delivered by a Methodist minister at a tavern in Vermillion on October 14. Thus started the work of Methodism in Dakota.

During the two years of his assignment, Ingham rode about 7,000 miles, mostly on horseback. He ranged all the way up the Missouri to Fort Randall, a military establishment. Ruins of the fort chapel still stand near the big dam on the Missouri which bears its name. He also traveled up the Big Sioux to the falls, which are in the center of the city of Sioux Falls.

Ingham preached as often as possible, wherever a group could be gathered and regularly at five places; Vermillion, Yankton, Ft. Randall, Brule Creek and Elk Point. Only one class was formed by him, at Vermillion.

Ingham wrote a detailed report of this work which is in the archives of Dakota Mission. As he closed his work, in 1862, he returned to Upper Iowa Conference. He seemed to have the characteristic restless energy of the pioneers.

He had been ordained deacon in 1860 and is variously listed in the *Journal* of the Upper Iowa Conference thereafter, but there is no record of his ordination as elder. However, he was appointed presiding elder of the Cedar Falls district in 1876.

In 1885 he was appointed "Missionary to North Dakota," transferred to the NEBRASKA CONFERENCE in 1887 and reported by the NORTH DAKOTA CONFERENCE as "located at his own request" in 1888, thirty years after his reception on trial in Upper Iowa Conference.

It is easy to deduct from this record that he was a man of courage, endurance, conviction and zeal. The Church at Vermillion stands as witness to this evaluation.

S. W. Ingham, "Dakotah Mission," manuscript report.

C. A. Armstrong, *North Dakota*. 1960.

*Journals of the Upper Iowa Conference*.

S. N. Fellows, *Upper Iowa Conference*. 1907.

M. D. Smith, *South Dakota*. 1965.

JOHN V. MADISON

**INGHAMITES.** The evangelism of BENJAMIN INGHAM, member of the HOLY CLUB and companion of JOHN WESLEY to GEORGIA and GERMANY, led to the formation of over fifty small religious societies in Yorkshire. In 1742 he transferred these to the oversight of the MORAVIANS, while he himself turned to further evangelizing, with the cooperation of WILLIAM GRIMSHAW. In order to secure continued Christian fellowship for his converts, however, he organized more societies in the Yorkshire and Lancashire dales and in Westmoreland. As an ordained Anglican clergyman he urged his followers to attend their parish churches but like Wesley he gradually built up for them an organization quite independent of the church. An attempt in 1749 to unite his societies more closely with Wesley's failed, but Grimshaw continued to preach for him. A conference of Ingham's societies held at Winewall on Dec. 27, 1755 formally organized them as a denomination distinct from the

Church of England, over which Ingham was "General Overseer" and WILLIAM BATTY and James Allen (whom Ingham himself ordained) were "General Elders."

The doctrinal basis of membership among the Inghamites, like their general polity, remained much the same as in Wesley's societies—a desire "to follow the Lord Jesus Christ, and to endeavour through His grace to believe, live, and submit to the rule of His holy gospel, as the same is set forth in Scripture." They assumed no distinct name for themselves, and were content to be classed under the general term of "Methodists." At this time they were at their peak. Between 1750 and 1757 they built seven meetinghouses, at Rothwell, Dent, and Salterforth, in Yorkshire, at Wheatley and Winewall in Lancashire, and at Birks and Burton in Westmoreland, in addition to converting a barn for worship in Kendal, and using numerous makeshift meeting places. In 1748 Ingham had published *A Collection of Hymns for the Societies*, and in 1757 James Allen provided a larger book, *A Collection of hymns for the use of those that seek and those that have redemption in the blood of Christ*, of which only the title was borrowed from Wesley's hymnody. This went through an enlarged second edition in 1761. Both editions were printed at Kendal, which gradually became the center of the movement.

In the summer of 1761 Batty and Allen, at Ingham's request, visited the Glassite or Sandemanian church in Scotland and "found reason to joy over their order, and steadfastness in the faith of Christ." This was Allen's reaction, at any rate, and shortly after the visit he broke with the Inghamites to become a Sandemanian, though he took with him only his own society at Gayle and a scattered handful of adherents in other places. Nevertheless the defection was very unsettling, and during Ingham's last years his societies were visibly disintegrating, nearly a hundred societies being reduced to fewer than twenty. In 1813 the remaining thirteen united with the Scots Old Independents, with whom (ironically enough) the Glassites who had inveigled Allen away from Ingham and then deserted him were now associated. Little now remains of them except a congregation in Kendal and a warm devotional spirit still cherished by descendants not only in England but in Brantford, Ontario and PRTTSBURGH, Pa.

*Historical Sketches of the rise of the Scots Old Independent and the Inghamite Churches*, Colne, 1814.

L. Tyerman, *Oxford Methodists*. 1873.

F. Baker, *William Grimshaw*. 1963.

R. W. Thompson, *Benjamin Ingham*. 1958. FRANK BAKER

**INGLEWOOD, CALIFORNIA, U.S.A. First Church** was established as the start of Methodism in a city of 250 inhabitants on July 22, 1905. There were eight church members and twelve Sunday school pupils. The first sermon preached at this location was on May 21, 1905, by W. A. Adkinson in the Queen Street Schoolhouse.

The first church building on Commercial Street, now the corner of Manchester and LaBrea Boulevards, was built in 1908. Other structures were added at this location until the present site at the corner of Spruce and Kelso Streets was chosen and ground broken for a new building under the pastorate of John G. Ross, Sr., in July 1940.

The beautiful Spanish style of architecture is gracefully displayed in the cruciform sanctuary, with seventeenth century Spanish tile decorating the pulpit, altar,

and chancel steps. The pulpit was given by the architect, Reginald Inwood, in honor of his uncle, Alfred Inwood, a Methodist minister and former district superintendent. Two arms of the cruciform plan are formed by the Shugars Memorial Chapel and a matching one, and the nave and balcony permit seating of nearly 600 persons when added to the chancel and chapel areas. A modern new social hall was built and consecrated on Sept. 16, 1962. It houses the kitchen, stage lighting and electronic equipment, and has ample rooms for choir rehearsal, robing, music storage, and several multi-purpose rooms now being used by thriving adult classes.

Sixty years of service were appropriately celebrated on Oct. 17, 1965. In 1970 the membership was reported at 1,516. A succession of consecrated ministers has been appointed through these sixty years. The thousands of faithful church members who have labored under their direction over the years have helped to make Inglewood First Church one of the "Great Churches of the Golden West."

WILLIAM H. MERWIN

**INNOCENT, JOHN** (1829-1904), Methodist missionary in CHINA, was born in SHEFFIELD on Oct. 29, 1829, and in 1852 entered the ministry of the METHODIST NEW CONNEXION. In 1859 he shared with WILLIAM N. HALL the founding of the Methodist New Connexion mission to China, serving first in the province of Shantung. Innocent remained in China until 1885, mostly in Tientsin. After two years of superannuation, during which he served circuits in his native Sheffield and Southport, England, he returned to China for a further ten years of active work. Largely in recognition of this impressive missionary record, in 1897 he was elected President of the Methodist New Connexion Conference. After two years of furlough, however, in 1899 he returned to Tientsin, though this time as a supernumerary, and for one year only, closing his ministry as a supernumerary in Nottingham, England, where he died Nov. 28, 1904.

*A Narrative of the Origin and Early Progress of the Wonderful Work of God in Laou Ling, Province of Shantung, China; as reported in the Journals and Letters of the Rev. William N. Hall and the Rev. John Innocent*. London: Cooke, 1867.

Methodist New Connexion, *Minutes of the . . . Annual Conference*. London. 1905, p. 7. FRANK BAKER

**INSKIP, JOHN S.** (1816-1884), American clergyman, evangelist and editor, was born in Huntington, England, on April 10, 1816, and came to the United States with his parents when he was five years of age. The family settled first at WILMINGTON, Del., and then at Marshallton, Pa. In 1836 he entered the ministry of the M. E. Church, joining the PHILADELPHIA CONFERENCE, and served churches in that Conference for a time, then in the CINCINNATI, the NEW YORK EAST, the NEW YORK, and BALTIMORE CONFERENCES. When he was pastor at Springfield, Ohio, he introduced the custom of having families sit together in church. Previous to that time, men sat on one side and the women on the other in Methodist meetinghouses and churches.

John Inskip was at one time tried and censured by his conference for "contumacy," but appealed to the GENERAL CONFERENCE of 1852, which exonerated him.

He later became an editor of *The Christian Standard*

ENCE in 1862 and served as principal of Stockwell Collegiate Institute (Indiana) and pastor of Ames M. E. Church, New Orleans, La.

In 1869 he went to Argentina as pastor of the Buenos Aires church and superintendent of the South America Mission. With mission board approval, he closed out German and French missions, letting the self-supporting English work stand, but concentrating on work in Spanish. During his pastorate the present church building on Corrientes Avenue was built.

Jackson's *Himnario* contained more than 100 hymns, of which fifty-seven were from his own pen. Of these, some were original productions and others were free translations of standard English hymns.

After returning to the United States, he was pastor of Grand Avenue Church, KANSAS CITY, Mo., and Centenary Church, CHICAGO, Ill. In 1890 he became superintendent of Chicago Northern District, beginning a long term of service in the superintendency.

W. C. Barclay, *History of Methodist Missions*. 1957.

HUBERT R. HUDSON



SAMUEL JACKSON

**JACKSON, SAMUEL** (1786-1861), British Methodist, was born at Sancton, Yorkshire, younger brother of THOMAS JACKSON, like him entering the Wesleyan ministry, and like him being elected president of the Conference (in 1847)—the only instance of brothers occupying that office. He was best known because of his concern for the conversion and religious education of the young, with which most of his many publications were concerned.

[Anon.] *Samuel Jackson and the Children of Methodism*. London: Hamilton, Adams, 1875.

FRANK BAKER

**JACKSON, THOMAS** (1783-1873), one of the earliest Methodist historians, was born at Sancton, Yorkshire, England, on Dec. 10, 1783, the son of a farm laborer. He was converted in 1801 through the preaching of MARY TAFT and entered the Wesleyan Methodist ministry in 1804. He served for eighteen years as the CONNECTIONAL EDITOR and for nineteen years as tutor in the Theological Institution at Richmond, and was president of the Conference in 1838 and 1849. Though he had received only a very elementary education, he became one of the leading scholars of Methodism. Of the many books which he wrote or edited, the most important are: *The Life of the Rev. Charles Wesley* (1841), *The*



THOMAS JACKSON

*Works of the Rev. John Wesley* (1829-31), and *The Lives of Early Methodist Preachers* (1837-38; 3rd ed., enl., 1865-66). He died near London on March 10, 1873.

T. Jackson, *Recollections*. 1873.

E. C. Rupp, *Thomas Jackson*. 1954.

C. ERNEST LONG



WILLIAM JACKSON

**JACKSON, WILLIAM CHRISTOPHER** (1874-1944), British Methodist, was born at Lincoln. He was educated at St. Catherine's College, Cambridge, and entered the ministry of the UNITED METHODIST FREE CHURCHES in 1898. He quickly rose to prominence as an administrator, and from 1919 he served in connection with the United Methodist Church Chapel Fund; he did much to put his church on a sounder financial basis. It was a deliberate tribute to his work that he was chosen as the last president of the UNITED METHODIST CHURCH in 1932; he also served as president of the new Methodist Church in 1935.

JOHN KENT

**JACKSON, MISSISSIPPI**, U.S.A. (population 150,332), is the capital and metropolis of MISSISSIPPI, located close to the center of that state. The city was named for Andrew Jackson after his victory over the British in NEW ORLEANS in early 1815. Under Jackson's leadership many Mississippians then took part.

The story of Jackson Methodism is told in the history of the churches whose accounts appear below. The Jackson District has been a key district in the MISSISSIPPI CONFERENCE since early days. Bishop CHARLES B. GAL-

**Metropolitan A.M.E. Zion Church** was organized in May, 1847 in downtown Jersey City. It was originally known as St. Mark's A.M.E. Zion Church. Several locations were used by the congregation. It was from this body that the split forming St. Mark's Church was made. Steady growth in membership from a handful of people to a present congregation of 650 has marked the progress of this church which has purchased the sanctuary once occupied by Emory.

**Bethel**, the first A.M.E. Church in Jersey City, was founded in 1850 by Stevens Barrell. During its growth and development over a period of eighty years, Bethel was under the leadership of thirty-two ministers in ten different locations. Mt. Pisgah A.M.E. evolved out of Bethel as a result of a property settlement and organized as a separate church Oct. 14, 1931.

**Calvary C.M.E. Church**, whose first pastor was assigned in 1938, also grew out of the Bethel A.M.E. split. For several years, the group remained independent, and then joined the C.M.E. denomination.

**St. John's A.M.E.**, who purchased the old Lafayette Church building in 1963, was begun as Mose Chapel in 1919.

The Wesleyan Methodist Church operated as a tent meeting for many years before laying the cornerstone of their current building in 1927.

History records a continuous chain of Methodist missions within the city based on ethnic languages, including German, Scandinavian, Italian, and Slavic groups. Several were associated with other congregations and in time, absorbed into the parent body. Others became independent congregations. The only extant language work now is for the Spanish-speaking people.

One E.U.B. Church has also been located within the city.

Methodist churches in Jersey City are in a continuous state of change. "Older church-going and church-loving people have passed away, and many once attractive dwellings are now occupied by a dense population that does not care for the religious institutions which were once highly prized." Written in 1837, this statement is an even more accurate description of the city church today.

Alphabetically listed, the 1970 roster of The United Methodist churches in Jersey City are: Browne Memorial, Christ Church, Church of the Covenant, Clair Memorial, Lafayette, and Trinity, a total of six churches, the largest of which is Christ, with 562 members.

Methodism has declined in number through the past half century. Membership of The United Methodist churches in 1970 was set at 1,369. Property valuations were estimated at \$1,778,227.

V. B. Hampton, *Newark Conference*. 1957.

*Journal of the Northern New Jersey Conference.*

A. ELIZABETH FOLEY

**JESSOP, THOMAS EDMUND** (1896- ), British Methodist layman, was born in Huddersfield, Yorkshire, on Sept. 10, 1896. He was Ferens professor of Philosophy at the University of Hull from its foundation (by the generosity of T. R. FERENS) in 1928 until 1961, when he became Professor Emeritus. His many publications include several on George Berkeley, of whose *Works* (1948-57) he was co-editor. He has also written widely interpreting Christianity to the intelligent man in the street, and from 1948-61 was Chairman of the Adult Religious Education

Sub-Committee of the BRITISH COUNCIL OF CHURCHES. He was twice wounded on the battlefield in active service, 1916-18, being awarded the Military Cross, and during the Second World War gave significant educational service to the troops, and in 1945 was awarded the Order of the British Empire. He was in great demand as a local preacher and lecturer, and was elected vice-president of the Methodist Conference in 1955. From 1956-66 he served on the Executive Committee of the WORLD METHODIST COUNCIL.

FRANK BAKER

**JOBSON, FREDERICK JAMES** (1812-1881), British Wesleyan Methodist, to whose friendship with Dean Stanley is due the monument erected to the WESLEYS in Westminster Abbey. He was born on June 6, 1812, at Northwich, Cheshire, was converted on April 3, 1829, while painting a picture, "Christ before Pilate," and entered the Wesleyan ministry in 1834. Earlier apprenticed to an architect, he used his knowledge later to produce *Chapel and School Architecture* (1850). As a popular writer he won wide reading among Methodists on both sides of the Atlantic for *A Mother's Portrait* (1855), and in some degree for *America and American Methodism* (1857), which grew out of his visit as a fraternal delegate to the 1856 GENERAL CONFERENCE of the M. E. Church. Elected to the LEGAL HUNDRED in 1853, he played a leading part on many committees, and for some years was a general treasurer of the Missionary Society. From 1864-80 he was BOOK STEWARD, and during his period of office published a new supplement to the Methodist *Hymn Book*. He was elected president of the Conference in 1869. He died at Highbury, London, on April 1, 1881.

Benjamin Gregory, *The Life of Frederick James Jobson*. London: T. Woolmer, 1884.

W. B. Pope, *Death and Life in Christ*. 1881.

G. J. Stevenson, *Methodist Worthies*, iii. 1885.

H. MORLEY RATTENBURY



EDWARD C. JOHN

**JOHN, EDWARD C.** (1905- ), ordained elder of the East Michigan Conference, and a bishop of the FREE METHODIST CHURCH. He has the B.S. degree in educa-

secretary for the Korea Quarter-Centennial until 1912. He thereafter continued in the New York office as editorial secretary and as one of the associate secretaries. He published numerous articles on Korea and one major work, *Korea; Country and People*.

He died May 11, 1919.

*Korea Mission Field*, July 1919; November 1928.

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

CHARLES A. SAUER

**JONES, GRIFFITH** (1683-1761), Welsh evangelical clergyman, born in Carmarthenshire, WALES, of Nonconformist parents, but joined the Church of England and was ordained deacon in 1708 and priest in 1709. In 1716 he became rector of Llanddowror, under the patronage of his brother-in-law Sir John Phillips. He itinerated widely throughout South Wales preaching evangelical sermons both within and outside parish churches. One of his sermons led to the spiritual awakening of DANIEL ROWLANDS, co-founder of the WELSH CALVINISTIC METHODISTS. Jones was also highly respected by HOWELL HARRIS. In 1730 Jones organized the first of many charity schools, in which both adults and children were taught to read the Bible in Welsh. He canvassed subscriptions and employed devout teachers of various denominations to conduct "circulating schools" throughout the country, the teachers staying a few months at a time in one town or village and then moving on to another. This work was strongly supported from English sources, including the Society for Promoting Christian Knowledge. By his death on April 8, 1761, over 3,000 schools had been opened, and more than 150,000 persons taught in them. Jones's charity schools were widely seen as the cause of the rise of Methodism in Wales.

*Dictionary of National Biography*.

David Jones, *Life and Times of Griffith Jones*. London: S.P.C.K., 1902.

FRANK BAKER

**JONES, HOWARD WATKIN** (1888-1953), British scholar, was born at Ironbridge, Shropshire, in 1888. Educated at KINGSWOOD SCHOOL and Caius College, Cambridge, he entered the Wesleyan ministry in 1912. He published *The Holy Spirit in the Medieval Church* (1922) and *The Holy Spirit from Arminius to Wesley* (1929), obtaining the D.D. of his university. In his later years he was a representative of the Methodist Church in the ecumenical sphere. He served as church history tutor at Wesley College, Headingley (see THEOLOGICAL COLLEGES), from 1930 to 1953. He died on Oct. 23, 1953, having crowned his career by becoming PRESIDENT of the Methodist Conference in 1951.

JOHN KENT

**JONES, JAMES ADDISON** (1868-1950), American construction executive and philanthropist, was born in Randolph County, N. C., on Aug. 20, 1868. In early life he moved to CHARLOTTE and worked as a brick mason. He formed a small contracting company which was later incorporated as the J. A. Jones Construction Company, which became the world's largest.

The company received the largest contract ever awarded up to the time and built the gaseous diffusion plant at Oak Ridge, Tenn. where the first atomic bombs

were made, and also built the plutonium atomic energy plant at Hanford, Wash. In due course giant construction projects were carried out all over the world.

The liberality of Jones and his family as his business became great included the Jones Library at GREENSBORO COLLEGE, two buildings at BREVARD COLLEGE, the City Mission Society of Charlotte, DUKE UNIVERSITY Engineering School, Jones Educational Building and a Memorial Chapel at Dilworth Church in Charlotte.

Jones was a trustee of five Methodist institutions and a member of general boards of the church. He was a delegate to two GENERAL CONFERENCES (MES) and one JURISDICTIONAL CONFERENCE. He died on March 20, 1950, at Charlotte.

Clark and Stafford, *Who's Who in Methodism*. 1952.

Minnie B. Jones Ussery, "The Life of James Addison Jones," manuscript.

ELMER T. CLARK

**JONES, JOSHUA H.** (1856-1932), an American bishop of the A.M.E. CHURCH, was born in Pine Plains, S. C. on June 15, 1856. He received an A.B. degree from CLAFLIN COLLEGE in 1885 and a B.D. from WILBERFORCE UNIVERSITY in 1887. He was licensed to preach in 1872, ordained in 1873, and admitted into the New England Annual Conference. He held pastorates in SOUTH CAROLINA, MASSACHUSETTS, RHODE ISLAND and OHIO. After being a presiding elder in Ohio, he became the president of Wilberforce University in which position he remained until 1912, at which time he was elected to the episcopacy. He was the father of the first American Negro (Gilbert H. Jones) to earn a German Ph.D. at Jena in 1909, and he himself the first Negro to become a member of the board of education, city of Columbus, Ohio, in which capacity he served from 1882 to 1900.

Although self educated, he served for some years as president of Wilberforce University in Ohio. Sometime later on when he was bishop he was accused of improper use of funds in connection with his life at Wilberforce. A stormy session of the 1932 General Conference of his Church suspended him following the report of its committee on episcopacy and without giving him a chance to present his books and records or to explain errors in the specifications of alleged misconduct. Bishop R. R. WRIGHT states that this was "the saddest page in A.M.E. history."

Bishop Jones died in less than a year after this, in November 1932.

R. R. Wright, *The Bishops*. 1963.

GRANT S. SHOCKLEY

**JONES, MARY ALICE** (1898- ), American educator, editor, and author, was born in DALLAS, Texas. She was educated at the University of Texas, B.A., 1918; NORTHWESTERN UNIVERSITY, M.A., 1923; Yale, Ph.D., 1934; and did graduate work at the University of Edinburgh, Scotland. Her positions have included Editor of Children's Publications, M. E. Church, South, 1923-27; director of children's work, International Council of Religious Education (now the NATIONAL COUNCIL OF CHURCHES), 1929-45; children's book editor, Rand McNally Co., 1945-51; director, Christian Education for Children, BOARD OF EDUCATION, The Methodist Church, 1951-63. She has written more than thirty books, all dealing with the teaching of children and youth. Some of these books have been translated into Turkish, Spanish, Norwegian, Japanese,

**KENT, JOHN H. S.** (1923- ), British Methodist, was educated at Emmanuel College, CAMBRIDGE, where he read history, took a Ph.D., and later taught. He was accepted for the British Methodist ministry in 1950 and was given his theological training at Wesley House, Cambridge. After a year as assistant tutor in Wesley College, Headingley, and two years in the circuit ministry, he was permitted by the Methodist Conference to serve at Emmanuel College, Cambridge (1955-59), whence he was called in 1959 to teach church history at Hartley Victoria College, MANCHESTER. From 1965 he has been lecturer in ecclesiastical history and doctrine in the University of Bristol. He delivered the WESLEY HISTORICAL SOCIETY Lecture, on *Jabez Bunting, the Last Wesleyan*, in 1955, and has written discerningly in the realm of modern church history and ecumenics, notably in his *The Age of Disunity* (Epworth Press, 1966). He is the editor of the British Methodist materials in this *Encyclopedia of World Methodism*.

FRANK BAKER

**KENTS HILL SCHOOL**, Kents Hill, Maine, a coeducational boarding school, was founded in 1824 and chartered as Maine Wesleyan Seminary. The school has an active alumni association of 2,500 members. The governing board of twenty-five trustees is a self-perpetuating body, in which the majority must be Methodists, and eight designated as conference trustees are elected on nomination of the MAINE ANNUAL CONFERENCE.

JOHN O. GROSS

**KENTUCKY**, lying immediately north of TENNESSEE and South of OHIO, INDIANA, and ILLINOIS, is a border state between the northern and southern parts of the United States. Agriculture is the largest single industry, and tobacco is the principal crop. The state ranks third in the production of coal. Kentucky is noted for Hodgenville as the birthplace of Abraham Lincoln, for Fort Knox as the depository of the nation's gold reserve, for its farms near LEXINGTON which produce blooded race horses, for Mammoth Cave, and for its song, "My Old Kentucky Home." The state has a population of 3,160,555 (1970), and an area of 40,395 square miles. Its elevation ranges from 260 feet at the Mississippi River to more than 4,000 feet in the Cumberland and Pine Mountains. Originally a part of VIRGINIA, Kentucky was the first area west of the Allegheny Mountains to be settled by white people. The first settlement was at Harrodsburg in 1774. Kentucky was admitted to the Union in 1792.

Methodism was introduced into Kentucky by Francis Clark, a local preacher who emigrated from Virginia in 1783, settled near Danville, and formed several Methodist societies. Organized Methodism in Kentucky began in 1786 when Bishop ASBURY at the conference in BALTIMORE, appointed James Haw and BENJAMIN OGDEN as missionaries to the "Kentucky District." The next year the work was divided to form two circuits, Kentucky and Cumberland, and OGDEN was appointed to the latter, while Thomas Williamson and WILSON LEE were assigned to the former, with Haw as the elder. In 1788 the Kentucky Circuit was divided to form the Lexington and Danville Circuits.

In 1790 Bishop Asbury made his first visit to Kentucky, and held a conference of the preachers at MASTERSON'S STATION, five miles from Lexington. Asbury wrote, "To

reach the seat of the conference, required a journey of several days through a dreary wilderness, replete with dangers and infested by savages." The conference which began on May 15 and closed the next day, stationed twelve preachers on six circuits. Apparently there was no conference in the region in 1791, but beginning in 1792 a conference was held each year.

In 1796 the GENERAL CONFERENCE divided the M. E. Church into six annual conferences with geographical boundaries. One of the six was the WESTERN CONFERENCE which included Kentucky and Tennessee. Prior to 1796 Bishop Asbury held conferences of groups of preachers when and where convenient. After his first visit to Kentucky in 1790, Asbury went to the region for the conference sessions almost every year until his death in 1816.

In 1812 the Western Conference was divided to form the OHIO and TENNESSEE CONFERENCES, each of which included a part of Kentucky. Then in 1820 most of Kentucky was taken back from the Ohio and Tennessee Conferences and designated as the KENTUCKY CONFERENCE. In 1845 the Kentucky Conference adhered South, and the General Conference (MES) of 1846 divided it to form the LOUISVILLE CONFERENCE. The Kentucky and Louisville Conferences have continued to the present day with little or no change in their boundaries. Through the years the part of Kentucky west of the Tennessee River has been in the MEMPHIS CONFERENCE.

It may be said that the M. E. Church, South was "born" in Louisville, Ky. Following the division of the M. E. Church in 1844, representatives of the Southern annual conferences met in Louisville in May, 1845, and decided to form the southern branch of the church. (See LOUISVILLE CONVENTION.) Kentucky was also the birthplace of the Boards of Missions and Church Extension of the Southern Church.

The CAMP MEETING as an institution originated on the banks of the Red River in Kentucky. At a Presbyterian sacramental service, sermons were delivered by both Presbyterians and Methodists. A revival began, and people came with provisions to stay several days. Other similar meetings followed in different places. And so began the camp meeting movement which Methodism used effectively for a century or more.

There were a few scattered METHODIST PROTESTANT churches in Kentucky soon after that denomination was organized. In 1867 the M. P. Kentucky Conference was formed by dividing the Tennessee Conference. John Riggs, Sr. was the first president. In 1877 there were some 18 itinerants and about 1,795 members. Prior to 1921 the Methodist Protestants established a mission school at Pine Ridge. The conference came to unification in 1939 with about 20 churches, 33 ministers, and 800 members.

In 1845 when the Kentucky Conference (ME) voted to adhere South, a few of the ministers and congregations favored the Northern branch of the church, and the M. E. Church was soon active in Kentucky. Another KENTUCKY CONFERENCE of the M. E. Church was created in 1852. It grew little until after the Civil War, but at that time some twenty-six Southern Methodist ministers joined it and it became fairly strong. In 1869 the Negro ministers and churches of the conference were set off as the LEXINGTON CONFERENCE. The Kentucky Conference came to unification in 1939 with 105 charges and over 30,000 members. The Lexington Conference continued in the Central Jurisdiction of The Methodist Church.

Kentucky Methodism established schools and other in-

large the work of the old former Methodist Men as this organization was known in The Methodist Church.

District Boards of the Laity are called for in regarding the general plan of work for these. As with other boards of the Church, general regulations governing this board may be changed by succeeding General Conferences in minor particulars from time to time.

E. S. Bucke, *History of American Methodism*. 1964.

*Discipline*, UMC, 1968.

*Pioneering in Penn's Woods*, the Philadelphia Conference Tract Society, 1937.

ROBERT G. MAYFIELD

**LAY PASTORS.** In the late nineteenth century some British LOCAL PREACHERS were paid to assist circuit ministers, though without securing the training, status, allowances, and security of the ministers themselves. They were known variously as "hired local preachers," "lay agents," and "lay pastors," the latter becoming their official designation. Their employment was considered a necessary expedient in the Methodist Church after METHODIST UNION in 1932, though it was viewed with increasing misgivings. They were accepted and appointed by the HOME MISSION DEPARTMENT, usually from the ranks of accredited local preachers, and served four years on probation, pursuing a directed course of studies, before being accepted on an approved list. The lay pastor was expected to wear civilian attire, and was subject to the jurisdiction of the LOCAL PREACHERS' MEETING of the circuit to which he was appointed. After earlier attempts had been made to eliminate this "second class ministry," or at least to reduce its numbers, the Conference of 1947 urged circuits no longer to employ them, and this exhortation was re-emphasized by the Conference of 1963. Many of the former lay pastors were able through special training to gain acceptance to the regular ministry, and the *Minutes of Conference* no longer officially recognizes the standing of any except those who have retired in that work, whose names are listed. (See MINISTRY.)

FRANK BAKER

**LAYMEN'S ASSOCIATION, FIRST.** (See LAY MOVEMENT IN METHODISM.)

**LAYTON, (MISS) M. E.** (1841-1892), was the first missionary of the WOMAN'S FOREIGN MISSIONARY SOCIETY sent to an appointment in INDIA outside of the original India Mission field in Oudh and Rohilkhand. She started the Calcutta Girls' School on its great career of service. Originally its students were mainly Europeans and Anglo-Indians. Now they represent many racial and creedal communities, and the school contributes powerfully to both the national strength and to church growth. She was born in Delaware, U.S.A., February 1841, and died at Cawnpore, India, April 28, 1892.

J. WASKOM PICKETT

**LAZENBY, MARION ELIAS** (1885-1957), American minister, missionary, editor, and church historian, was born at Forest Home, Butler Co., Ala. Feb. 8, 1885. He was licensed to preach in 1906; was admitted into the ALABAMA CONFERENCE in 1907, and was appointed at that Conference to CUBA, where he served as pastor of the Trinity Church, Havana. Returning to his home confer-

ence, he served as pastor of several churches. In 1922 he became editor of the *Alabama Christian Advocate*, and in 1928 he transferred to the NORTH ALABAMA CONFERENCE and continued as editor until 1935. After serving as district superintendent and as pastor, he went to CHICAGO in 1943 to become assistant editor of the *Christian Advocate*. Returning to ALABAMA in 1949, he was for one year superintendent of the Huntsville District before being recalled to the editorship of the *Alabama Christian Advocate*. In 1953 he retired and was asked to write the *History of Methodism in Alabama and West Florida*. This last—a monumental task—was accepted by the conference shortly before Lazenby's death on Sept. 12, 1957, at Montevallo, Ala.

Clark and Stafford, *Who's Who in Methodism*. 1952.

C. T. Howell, *Prominent Personalities*. 1945.

**LEADERS, LEADERS' MEETING.** The CLASS MEETING arose in BRISTOL in 1742 as financially expedient, and rapidly developed into a valuable pastoral instrument, with the leader of each class not only collecting small weekly contributions for society expenses, but admonishing and encouraging his (or her) members. Otherwise their title might well have become "collectors" rather than "leaders." By about 1744 the CLASS LEADERS were exercising this pastoral oversight, not chiefly by visits to the homes of those members on their class list, but by conducting a weekly fellowship meeting for them. Many who thus began as class leaders developed sufficient theological acumen and eloquence to become LOCAL PREACHERS. The office of class leader was one which offered large scope for women as well as men.

The leaders brought the money which they had collected to the STEWARDS of their society, and in early years this took place weekly. Gradually this led to a regular meeting of stewards and leaders with the minister or his preaching helpers in order to discuss the spiritual welfare of the society, and this became known as the Leaders' Meeting, comprising the preacher in charge (in the chair), the stewards (the executive officers), and the class leaders. Throughout Wesley's lifetime the leaders' meeting possessed only advisory powers, and Wesley himself, or his preaching helpers, made the real decisions. The conference of 1797 for the first time gave the leaders' meeting the right of veto in the admission of members and in the appointment of the leaders themselves, thus slightly reducing the prerogatives of the preachers. The spiritual influence of the class leaders was very high indeed, but their administrative power remained very limited. The undercurrent of dissatisfaction about this was one of the factors in the rise of most of the major disputes within Wesleyan Methodism. Most of the daughter bodies reduced ministerial prerogative and increased the power of the lay leaders, and gradually this liberalizing tendency affected the parent body also. At METHODIST UNION in 1932 this was unequivocally written into the constitution of the new Methodist Church. The local Leaders' Meeting now possesses much greater authority, having complete oversight of the spiritual welfare of the society, including the appointment of leaders and stewards, and the admission and discipline of members.

Davies and Rupp, *Methodist Church in Great Britain*. 1965.

W. Peirce, *Ecclesiastical Principles*. 1854.

Spencer and Finch, *Constitutional Practice*. 1951.

FRANK BAKER

the first missionary, John Maddock, arrived. He died within a year, and although he was immediately replaced, the growth of the church was steady rather than spectacular. Many of the settlers were Irish Roman Catholics, and among the indigenous inhabitants, there were periodic revivals of the Obeah cult. There has been close cooperation with government, particularly in educational work.

**Dominica** was visited by Coke in 1787 and 1788. The small Methodist community, led by a Mrs. Webley, received its first minister, an Irishman named William McCornock, in 1788. Within six months, he had died. The early history of Dominican Methodism, until 1817, is marked by a high rate of mortality and sickness among missionaries, and consequently by periods during which the station was left vacant. Controversy about church property in 1810 severely reduced the membership, but by 1833 it had risen to almost 1,000. Roman Catholicism was well established in Dominica before the beginning of Methodist work, and its influence has continued to predominate. (See also WEST INDIES.)

*Kindling of the Flame*, British Guiana District, 1960.

G. E. Lawrence, *The Wesley of the West Indies*, Montserrat, 1938.

PAUL ELLINGWORTH

**LEFFINGWELL, CLARA** (1862-1905), American FREE METHODIST missionary, was born at Napoli, N. Y., Dec. 2, 1862. In 1886 she was licensed to preach, and served churches in NEW YORK and PENNSYLVANIA. In 1896 she went to CHINA under the China Inland Mission. She was there during the Boxer riots. Her concern was the evangelization of the Chinese and in having her own denomination share in it. After a term she returned home to crusade for the establishment of Free Methodist missions in China. The General Conference and Missionary Board were persuaded. She was appointed superintendent for China with the authority to raise the needed funds, and secure recruits for the field. In less than two years she had done both—breaking her health through overwork. However, she went to the field with several new missionaries. Within a few weeks, she had located a field for the Free Methodists in Honan Province. Stations were opened at Chengchow and Kaifeng. She lived only a few months afterward and died in China, July 16, 1905.

B. S. Lamson, *Venture!* 1960.

Sellew, *Clara Leffingwell, A Missionary*. N.d.

BYRON S. LAMSON

**LEFLORE, GREENWOOD** (1800-1865), American Indian chief and strong supporter of Methodist mission work among Indians, was born on June 3, 1800 near what is now JACKSON, Miss. He was the son of a French-Canadian trader and merchant, and of a French-Indian mother. When twelve years old he went to NASHVILLE, Tenn., where he was educated, living in the home of Major John Donly whose daughter, Rosa, he married. Returning to MISSISSIPPI he became one of the chiefs of the Choctaws and was soon very influential among them. He opened his home as headquarters for Alexander Talley in his preaching tours, and also served as interpreter. He was one of the chief leaders in the signing of the treaty of Dancing Rabbit Creek, which caused much bitterness among the Choctaws who opposed leaving their old home for the lands of OKLAHOMA. Leflore decided to stay in Mississippi rather than to migrate west, and became a prosperous land and slave owner. He served four years

in the state senate, built a magnificent mansion near the town later named for him—Greenwood, in Leflore County. The Civil War brought him great financial loss as he remained loyal to the Union until his death on Aug. 31, 1865. Other members of the Leflore family moved to Indian territory. A half-brother, Forbis Leflore, served as an assistant Methodist preacher and interpreter for preachers. For a time there was a Methodist appointment called Leflore, and a county in Oklahoma named for the family.

Babcock and Bryce, *Oklahoma*. 1937.

Angie Debo, *Rise and Fall of the Choctaw Republic*. Norman: University of Oklahoma Press, 1934, 1961.

*Dictionary of American Biography*, Dumas Malone, ed. Vol. XI, pp. 143-44. Charles Scribner's Sons. 1933.

*Publications of the Mississippi Historical Society*, Vol. VII, pp. 141-51.

WALTER N. VERNON

**LEGAL HUNDRED.** The name used in the Wesleyan Methodist Church for the select hundred preachers and their successors to whom Wesley assigned the legal conduct of CONFERENCE business by his DEED OF DECLARATION, 1784.

FRANK BAKER

**LEGION OF SERVICE** was a Youth movement started by the UNITED METHODIST CHURCH in Britain in 1922, and intended as an advance on both the CHRISTIAN ENDEAVOUR and the Scouting movement. Some idea of its mood may be gathered from the Aspiration of its highest grade of membership, the Guides:

As the shepherd counted the flock  
And through the night sought high and low  
The missing sheep, so let me seek  
The lost until I find;  
Nor the lost man alone,  
But Heaven's ideal of all he may become,  
The mother-thought of God for every life,  
Giving myself with joy to win his best,  
Believing still, though failures oft recur,  
Drinking the cup Christ drank,  
'For their sakes,' saving with Him,  
'I sanctify myself.'

A Fellowship of Service was also created, to serve the leaders of the Legion, and those who did other types of Youth work. At the time of Methodist Union, the Legion of Service reported twenty-two Senior branches with 687 members, and fourteen Junior branches with 363 members. The United Methodist Church had about 139,000 members at the time.

JOHN KENT

**LEIFFER, MURRAY HOWARD** (1902- ), American clergyman, educator, JUDICIAL COUNCIL member, was born at Albany, N. Y. He was educated at the College of the City of New York and the University of Southern California, receiving also the B.D. degree from GARRETT THEOLOGICAL SEMINARY, M.A. from the University of Chicago and Ph.D. from NORTHWESTERN UNIVERSITY. He was ordained and joined the SOUTHERN CALIFORNIA-ARIZONA CONFERENCE, 1927, but has since served as an educator.

As a teacher he has been instructor in sociology at Chicago Training School, 1929-32; associate professor of sociology and social ethics at Garrett, 1929-32; associate

to be completed in two years. It was to be without debt when dedicated." These stipulations were carried out and the new church was dedicated on Jan. 10, 1909. The old name Hill Street M. E. Church, South was changed to First M. E. Church, South, Lexington. Following unification in 1939, the church became known as the First Methodist Church of Lexington.

First Church in its long history has always assisted in starting other Methodist churches in Lexington. E. L. Southgate, pastor in 1894, with H. P. Walker, presiding elder, assisted in the organization of the Sunday school in the north section of the city. This later became Epworth Church. U. G. Foote, pastor in 1902-06, assisted in the establishment of the church that later became Park Church. For several years it was a mission under the Quarterly Conference of the Hill Street Church.

In September 1907, O. B. Crockett was appointed as the first regular pastor of the Park Church.

Under the ministry of Gilbert Combs in 1922-28 the WESLEY FOUNDATION of the University of Kentucky met in First Church. The Wesley Foundation continued here until it moved to the new location in 1964.

On Oct. 10, 1940 the Woman's Society of Christian Service was organized here. The new Educational Plant was dedicated free of debt on Oct. 24, 1965. Present membership is 1,306, constituting a cross section of the city of Lexington.

RUSSELL R. PATTON

**LEXINGTON CONFERENCE (ME)**, was organized at Harrodsburg, Ky., March 2, 1869, with Bishop LEVI SCOTT presiding. A Negro conference, it was formed by dividing the KENTUCKY CONFERENCE (ME) along racial lines. The conference began with two districts, Lexington and Louisville, twenty-six charges, and 3,526 members. The 1872 GENERAL CONFERENCE added OHIO and INDIANA to the territory of the Lexington Conference, and in 1873 it reported an Ohio District with twelve charges. In 1876 the conference boundaries were extended to include ILLINOIS. That year the conference had an Indianapolis District, and it reported fifty-eight charges and 6,871 members. Later MICHIGAN, MINNESOTA, and WISCONSIN were added, while southwest Illinois was surrendered to the Central Missouri (later CENTRAL WEST) Conference.

The Lexington Conference continued with two districts in Kentucky, one in Ohio, and one in Indiana, and for some years there was little growth in membership. In 1900 the conference reported 9,182 members. In 1914 the Chicago-Indianapolis District was formed, and the conference reported 12,506 members that year. In 1917 the Chicago District was organized with ten charges. During the First World War Negro migration to the north increased, and by 1920 the conference membership had risen to nearly 17,000. In 1938 the conference had 124 charges, and nearly 25,000 members.

The Lexington Conference's St. Mark Church in CHICAGO was known widely for years as one of the strongest congregations in Methodism. From 600 members in 1915, it grew to nearly 3,500 by 1930. From 1939 to 1964 the church regularly reported 4,000 to 4,700 members every year. In more recent years the St. Mark membership has greatly decreased.

At unification in 1939, the Lexington Conference became a part of the Central Jurisdiction.

Two members of the Lexington Conference were

elected bishops in The Methodist Church, M. W. CLAIR, JR. (1952) and M. LAFAYETTE HARRIS (1960).

The Lexington Conference supported PHILANDER SMITH COLLEGE at LITTLE ROCK, Ark. In 1942 the churches of the conference raised about \$1,100 for the college. GAMMON THEOLOGICAL SEMINARY was commended as the one institution in the Central Jurisdiction for training ministers.

In 1964, its last year, the Lexington Conference reported 124 charges, 130 ministers, 40,689 members, property valued at \$10,522,390. At that time the Kentucky churches of the conference were merged with the Tennessee Conference (CJ) to form the TENNESSEE-KENTUCKY CONFERENCE, and the remainder of the conference was absorbed by the overlying conferences of the North Central Jurisdiction.

*General Minutes*, MEC and MC.

*Minutes of the Lexington Conference.*

M. Simpson, *Cyclopaedia*, 1882.

ALBEA GODBOLD

**LEYLAND, ARTHUR STANLEY** (1901- ), British minister, was born Nov. 25, 1901, in St. George's, Shropshire, England. Accepted for the ministry in the PRIMITIVE METHODIST CHURCH in 1922, he was sent for theological training to Hartley College, Manchester, and served in circuits in different parts of the kingdom until 1945, when he came to the London area for the first of four terms there in Highgate, Barnet, Brixton Hill, and Streatham. From 1940 onward he acted as Assistant Secretary of the British Methodist Conference, and for many years conducted a weekly feature in the *Methodist Recorder*.

Dr. Leyland pioneered the ministerial exchange program of the WORLD METHODIST COUNCIL in 1946, when he exchanged pulpits with Dr. Theodore C. Mayer of The Methodist Church, U.S.A. Since that time he has served as chairman of the British Committee on Ministerial Exchanges in the World Methodist Council. He is also a member of the British Council of Churches Visiting Preachers and Exchange Committee. He has been a delegate from British Methodism to the WORLD CONFERENCE on several occasions.

FRANK BAKER

**LIBERIA** is a country on the southern "bulge" of West Africa. Methodism is as old as the country. Both Methodists and Baptists share honors in having had outstanding leaders among the original settlers. When the colonists gained foothold in present-day Liberia in January 1822, the Methodist leader, Elijah Johnson held the little group together in a critical hour. During a revival in 1824, "upwards of twenty persons, all professing Christ for the first time," were added to the Methodist Society. A few days later they were given a lot for a church, which was built and finished in 1825.

When the first Methodist missionary, MELVILLE B. COX, arrived in Liberia in 1833, he helped stabilize the Methodist work and brought it under episcopal supervision from America. Although Cox lived only four and one-half months after his arrival, he had carried the work beyond the boundaries of Monrovia. An Annual Conference was organized on Jan. 10, 1834, by Rufus Spaulding and S. O. Wright; however, formal authorization had to wait until the General Conference of 1836. There were three ministerial members at that conference: Spaulding, Wright, and the Liberian, Anthony D. Williams. Williams

have been F. Cuenod, 1924-37; H. van Oest, 1938-41; P. Spranghers, 1944-46; A. Wemers, 1947-58; J. Coviaux, 1959-64; and L. Berchier since 1965.

WILLIAM G. THONGER

**LIGHTWOOD, JAMES THOMAS** (1856-1944), British pioneer in the study of Methodist music and hymnology, was born in Leeds, the son of a Wesleyan Methodist minister. He was educated at **KINGSWOOD SCHOOL**. After some experience in trade, with his brother Edward in 1879 he opened a boarding school at Lytham St. Annes, Lancashire. He was one of the founding members of the **WESLEY HISTORICAL SOCIETY**, and in 1910 began the Methodist musical monthly, *The Choir*. In 1892 he published thirty-two *Tunes with Hymns for use in Day and Sunday Schools*, and continued to write hymn tunes throughout his life; five of them were included in the *Methodist Hymn Book* (1933). Of his many books the following are probably the most useful: *Methodist Music in the Eighteenth Century* (1927), *Stories of Methodist Music* (1928), *Samuel Wesley, Musician* (1936), and especially the standard reference work, *The Music of the Methodist Hymn Book* (1935).

FRANK BAKER

**LIM SI SIN** (1910- ), bishop for two terms of the autonomous Methodist Church of Lower Burma, whose election was the highlight of the Conference (Oct. 5-10, 1965), at which the Burma Annual Conference of The Methodist Church became the Autonomous Methodist Church of Lower Burma. Previous to his election, he had been the pastor for sixteen years of the Christ Methodist Church in Rangoon, and superintendent of the Chinese District of the Conference for almost the same period. He and his wife are the parents of seven children—three daughters and four sons, one of whom is Dr. Lim Toh Bin, a graduate of Northwestern Medical College (Illinois) and now practicing medicine in Canada. Bishop Lim was born in CHINA in 1910 and came to BURMA from Amoy in 1949 as pastor of the Chinese-language Christ Methodist Church.

The consecration of Bishop Lim was presided over by Bishop **HOBART B. AMSTUTZ**. A purple stole was presented to Bishop Lim by Bishop Amstutz. At the same moment Bishop Amstutz said, "I hereby dissolve the Burma Annual Conference of The Methodist Church and declare the establishment of the Autonomous Methodist Church of the Union of Burma."

Among the distinguished guests who attended this consecration were the Roman Catholic Archbishop Bazin; Anglican Bishop of Rangoon, H. V. Shearburn; Rev. John Thet Gyi, general secretary of the Burma Christian Council; representatives of the Baptist Church, and the Rev. Vulchuka, fraternal delegate from the Upper Burma Methodist Church which became autonomous in 1964. Bishop Lim's two terms as bishop ended in September 1969.

N. B. H.

**LIMA**, Peru, is the capital of that nation and is one of the most interesting cities in the world. It is one of the oldest cities of the Americas and contains within it both Indian and Spanish colonial tradition, as well as modern buildings



LA VICTORIA CHURCH, LIMA  
THE OLDEST EVANGELICAL CHURCH BUILDING

and processes. In it there is the oldest university in the Americas—the University of San Marcos, founded in 1551. The city's population in 1970 is given as 2,415,700.

There are today about ten regular Methodist Sunday schools and preaching places in Lima, as well as the several institutions whose work is described below. Three congregations are near self-supporting. The First Methodist Church is perhaps the strongest of these.

**Colegio Maria Alvarado** is a school for girls formerly known as Lima High School. Founded in 1906, it was one of the first girls' schools in PERU to offer secondary education. At the present time it has both elementary and secondary departments. It offers college preparatory, commercial and home economics courses. Enrollment in 1968 was 645.

The school is located near downtown Lima in a building provided in 1932 by the **WOMAN'S DIVISION OF CHRISTIAN SERVICE** and added to in 1954. Funds for the building were secured and administered through the service of Gertrude Hanks, who was principal for many years. The school is directed by Mrs. Olga Vanderghem, a graduate of Maria Alvarado and its first Peruvian principal.

**Escuela America de La Victoria** is an elementary school in the La Victoria section of Lima. Begun in 1916 as the parochial school of a Methodist church, Escuela America in 1966 enrolled 700 students. The director, Moises Huaroto, and the entire faculty were Peruvian.

**La Florida Methodist Center** is a social center in Lima, founded in the early 1950's by Martha Vanderberg, missionary of the Woman's Division of Christian Service. It was the first project of its type undertaken by any Protestant church in Peru and stimulated similar projects in Chincha, Miramar, Pedregal, and other places.

By the year 1950, villages of squatters had begun to spring up on the hills across the Rimac River from Lima. Miss Vanderberg learned of the needs of families there, beyond the reach of churches, schools, and social services. She was a teacher at Colegio Maria Alvarado and recruited a student to help her conduct a small vacation church school.

The interest continued, with students donating books for a reading room. Additional vacation schools were held, and Sunday classes were begun. Church services were added. Miss Vanderberg directed the work while continuing to teach, later becoming full-time director. A building was erected with the aid of the **BOARD OF MIS-**

excavations in Israel and Jordan. Dr. Livingston holds membership in the Academy of Religion; Society of Biblical Literature; National Association of Professors of Hebrew; Evangelical Theological Society and Wesley Theological Society. He is the author of *Genesis and Jeremiah, Aldersgate Biblical Series*; Psalms 73-150 in *Wesleyan Bible Commentary*; Genesis, in *Beacon Bible Commentary*; and Jonah and Obadiah in *Wycliffe Bible Commentary*.

BYRON S. LAMSON

**LIVING EPISTLE, THE**, a holiness magazine, was first introduced to Evangelicals in January 1869, as an independent piece of journalism. REUBEN YEAKEL, later bishop, and Elisha Hoffman, a song writer, were co-editors. It was a twenty-four page monthly during its first year, which was increased to thirty-two pages in the second year. Supported by a group of ministers and laymen as a private venture to teach holiness in accordance with the Bible and the Evangelical Discipline, it was offered to and accepted by the EVANGELICAL ASSOCIATION GENERAL CONFERENCE in 1871. Under the auspices of the Publishing House at least two-thirds of its pages were used for family and Sunday school purposes. By 1875, it had lost its primary purpose and was serving the Sunday schools of the church. By the end of 1907 its usefulness had disappeared, even as a Sunday school paper, and it was discontinued.

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

J. H. Ness, *History of Publishing*, 1966. JOHN H. NESS, JR.

**LIVINGSTONE COLLEGE**, Salisbury, North Carolina. (See SALISBURY, NORTH CAROLINA.)

**LOYD, JOHN SELWYN BROOKE** (1904- ), British statesman and Methodist layman, was born on July 28, 1904. His father and grandfather were both called John Wesley Lloyd, and his great-grandfather was a Methodist minister. He was educated at Fettes School and at Magdalene College, Cambridge. In 1927 he was president of the Cambridge Union. His later career was divided between law, politics, and the army. A barrister of Gray's Inn, he joined the Northern Circuit in 1930, and in 1951 became a Master of the Bench, Gray's Inn. He served throughout the Second World War in the army, rising from second lieutenant to brigadier in 1944. He was also staff officer on H.Q. Second Army until the surrender of Germany. After the war he entered the House of Commons as M.P. for the Wirral Division of Cheshire; he was minister of state at the Foreign Office from 1951 to 1954, and then within a period of fifteen months he was successively minister of supply, minister of defence, and secretary of state for foreign affairs, all in Conservative cabinets. He was foreign secretary, 1955-60, a period including the Suez crisis, which led to the resignation of Anthony Eden as prime minister. After an unusually long period at the Foreign Office, Lloyd was chancellor of the exchequer, 1960-62, when he instituted his famous "wage pause" and set up the National Economic Development Council. When he left office in 1962, he was asked to prepare a report on the organization of the Conservative party. He returned to office in 1963 in Sir Alec Douglas-Home's government, as lord privy seal and leader of the House

of Commons. He was made a privy councillor in 1951 and a companion of honour in 1962.

PETER STEPHENS

**LOCAL PREACHERS IN AMERICA.** (See MINISTRY IN AMERICAN METHODISM, THE.)

**LOCAL PREACHERS. Early History.** As early as 1738 JOHN WESLEY recognized the value of a layman who was prepared to witness publicly to his Christian experience, and to exhort others to a similar acceptance of saving faith. Such was JOSEPH HUMPHREYS when Wesley first sponsored him, though later he turned from "exhorting" to the authoritative exposition of scripture, and was ordained. Similarly Wesley accepted the services at BRISTOL in 1739 of JOHN CENICK. He was also happy to use THOMAS MAXFIELD as an exhorter in LONDON, but was both distressed and angry when Maxfield stepped over the narrow line dividing exhorting from expounding—the latter (in Wesley's view) the prerogative of a DEACON who had been episcopally ordained to the ministry of the Word of God. By 1741, however, Wesley had accepted Maxfield as his first "son in the gospel," i.e. a layman commissioned to a full time preaching ministry. Others speedily followed, and the term "preacher" was soon applied equally to exhorters and expounders, the subtle distinction almost forgotten. The expounders or preachers, however, were the forerunners of the Methodist MINISTRY, and the exhorters of the order of Methodist Local Preachers.

Wesley continued to emphasize the difference in the years that followed, although this left little trace in the official *Minutes* of the Methodist conferences. Those lay preachers whom he recognized as possessing suitable gifts and graces he usually called to itinerate among the Methodist societies as his HELPERS, and with the development of defined CIRCUITS one of these helpers in each was designated to oversee the others as Wesley's ASSISTANT. After Wesley's death these achieved the title which he had resisted, that of "minister." Sometimes the itinerant or travelling preacher was prevented from fulfilling a preaching engagement, and on such occasions his place might be taken by a substitute—possibly a Methodist who had already gained some pastoral experience as a CLASS LEADER, possibly a recent convert who was urged to relate his Christian experience in place of a regular sermon.

In 1747 Wesley carefully examined the situation in Cornwall, an area of rapidly expanding societies and insufficient itinerants. He found that of eighteen "exhorters" (this term was used) five were unfitted or unworthy, three were "much blessed in the work," and the remaining ten "might be helpful when there was no preacher in their own or the neighboring societies." These latter were the type of men whom he came to recognize as "local preachers," or preachers in their own locality as opposed to the itinerant preachers who travelled around wherever they were sent by Wesley. The 1747 Conference listed twenty-three travelling preachers and thirty-eight men who "assist us only in one place." Of these thirty-eight eleven later served for at least an interval as itinerants. At the 1753 Conference sixteen local preachers were present, of whom four later became itinerants.

CHARLES WESLEY urged his brother John in 1751 to make the following specific regulations about the admission of local preachers to full time service:

"With regard to the preachers, we agree:

1. That none shall be permitted to preach in any of our societies, till he be examined both as to his grace and gifts, at least by the assistant, who sending word to us may by our answer admit him a *local* preacher.
2. That such preacher be not immediately taken from his trade, but be exhorted to follow it with all diligence.
3. That no person shall be received as a *travelling* preacher or be taken from his trade by either of us alone, but by both of us conjointly, giving him a note under both our hands.

Something of this kind may well have been agreed at the 1752 English conference (whose minutes have not survived), as in fact it was at the first Irish conference, held that year in Limerick. If so, these regulations were not incorporated into the "LARGE MINUTES," which contain only a casual reference to local preachers. In the DEED OF DECLARATION OF 1784 they are not mentioned at all.

Although (unlike the itinerant lay preachers) the local lay preachers were the subject of very little legislation during Wesley's lifetime, they nevertheless remained an important part of the Methodist system. As early as the 1760's regular preaching plans were prepared in some circuits to organize their activities the most usefully, and the larger a circuit became the more need there was for local preachers to supply pulpits on Sundays. With a few exceptions the local preachers were regarded as temporary substitutes who must carefully be prevented from aggrandizing themselves at the expense of the travelling preachers, and Wesley occasionally advised his assistants to "clip their wings." At the same time the "locals" were seen as potential itinerants, whose home circuit was both their training ground for the itinerancy and the more limited field of ministry to which they could return if for one reason or another either they or Wesley felt it necessary for them to leave the full time itinerancy, as many did: of two hundred itinerant preachers, accepted between 1741 and 1765, only eighty-one actually died in the full time work or as "supernumeraries."

In 1780 JOHN CROOK, the founder of Methodism in the Isle of Man, and Wesley's assistant there, met forty-five local preachers serving in the island, and the "Local Preachers' Minute Book" recording their deliberations and decisions at Pell on that occasion remained in use until 1816. Their business was conducted by the method of question and answer, as in Wesley's annual conference for the travelling preachers. Wesley's *Journal* for Feb. 6, 1789 speaks about "the quarterly day for meeting the local preachers" as if it were a normal thing, in London at least. Not until 1796, however, were quarterly local preachers' meetings formally incorporated into the printed legislation as a universal feature of Methodist polity. The systematic training and organization of local preachers came much later still.

*The Local Preachers in Early Methodism*, by Duncan Coomer, in *Proc. of the W.H.S.*, xxv, pp. 33-42 (Burnley, 1945). Rupp and Davies (eds.) *Methodist Church in Great Britain*. Vol. 1. pp. 236-38.

FRANK BAKER

**Later History.** One of the causes of Methodist disunity in the early nineteenth century was the tension which developed between the local and itinerant preachers as the latter settled down into a normal ministry. This tension was largely resolved when laymen were admitted to the Wesleyan Methodist Conference in 1877. But even at

METHODIST UNION in 1932 it was still necessary to allow for the possibility that in extraordinary circumstances laymen—who were in practice local preachers—should administer Holy Communion.

From an early date women also were allowed to preach. Even John Wesley himself occasionally used women preachers. PRIMITIVE METHODISM prided itself—from 1803—in having "no sex limitation in church work." The Wesleyans were much slower in recognizing that women lay preachers as well as men had a legitimate call and place in the life of the church, and did not officially acknowledge this until 1918. Since that date the number of women preachers in Methodism has steadily risen, and particularly since Union—this despite the shrinkage in total membership. In 1963 one out of every five local preachers in the active work was a woman.

The systematic training of local preachers has only become general in the present century. The first written examinations were in 1927, and these became general and obligatory only after Union (1936). The Local Preachers' Department—which is answerable to the Conference for all matters relating to local preachers, particularly their training and standards—came into being only in 1937, and the first ministerial secretary to be specially responsible for this work was appointed that year. Since then the department has steadily grown in size and scope, in its activities and its influence throughout Methodism. In other communions, where the value and distinctive contribution of lay preachers is becoming increasingly recognized, the Methodist organization with its Order of Local Preachers and its facilities for training them, is both coveted and emulated.

In Methodism in Great Britain there are now about 22,000 fully accredited local preachers, and about 4,000 at various stages of their preliminary training. Three out of every four Sunday services are taken by local preachers.

*Annual Reports of the Local Preachers' Department.*

*The Preacher's Handbook.*

R. F. Wearmouth, *Methodism and the Working Class Movements*. 1937.

DAVID N. FRANCIS

**LOCAL PREACHERS OF THE METHODIST EPISCOPAL CHURCH, NATIONAL ASSOCIATION OF**, grew out of an 1858 New York City convention of local preachers. There persons from twelve annual conferences largely in the northeast organized the "Local Preachers' Association of the M. E. Churches of the U. S.," with provision for auxiliary conference and district associations. In 1859 at BALTIMORE the name was changed to "National, etc." The group was able to secure listing of local preachers in the annual conference minutes, held an annual convention, and also promoted historical observances such as the 1866 Centennial, and the erection of the Embury monument at ASHROVE, N. Y. Following incorporation in Baltimore, Md., Jan. 12, 1833 for "fraternal intercourse, brotherly cooperation, the advancement of education, etc.," the Association in 1890 gained control of Ft. Wayne College from the NORTH INDIANA CONFERENCE, renamed it Taylor University and elected its trustees until the Alumni Association of the school took control in 1922.

Despite its name, the organization enlisted few supporters outside the northeast. The last known officers were elected for 1917-18.

*Methodist Year Book*, 1919.

EDWIN SCHELL

Aug. 10, 1815. He received his early education in the "old field schools" of the day, and became a local preacher for the M. E. Church before he was twenty-one years old. Although he never entered the annual conference, he preached and had stated appointments in many areas of eastern NORTH CAROLINA and VIRGINIA. He was frequently called upon "to deliver funeral discourses and Masonic addresses, in both of which he very greatly excelled." His sermons always attracted large audiences. In a eulogy to Lowe presented in 1882, Theodore B. Kingsbury observed that Lowe's name "should be added to that roll of illustrious American preachers who were eminent for a rich, glowing, and inspiring eloquence." Lowe never wrote out his sermons, made an outline, or used notes, feeling that he lost all inspiration and fervor when he resorted to a pen. His sermons, which usually lasted thirty to forty minutes, were mentally organized while he was working or fishing and he would memorize the language he wished to use. His "finest oratory," however, was usually heard when there had been no previous preparation and he spoke extemporaneously. He spoke with a clear, musical voice and always used pure, correct English. He had "a splendid imagination but under the control of reason and taste and allied to wisdom and discretion. He was a very sound piece of American timber." He "spoke fine poetry, although presented in the garb of prose." Once, he spoke at the JOHN STREET CHURCH in New York City and afterward was invited to preach there for the then unheard of salary of \$12,000 a year. He chose, however, not to leave his home and labors in North Carolina.

Lowe married Maria J. Wade of New Bern, N. C., in August, 1842, and to this union two daughters were born. He died on Feb. 13, 1869.

W. C. Allen, *History of Halifax County*. Boston, 1918.  
Theodore B. Kingsbury, *An Oration on the Life and Character of the Late Rev. Thomas G. Lowe, Delivered at Hayward's Church, Halifax County, on June 24th, 1882*.

RALPH HARDEE RIVES

**LOWE, TITUS** (1877-1959), American bishop, was born in Bilston, England, Dec. 17, 1877, and came to the United States at the age of fourteen. The Lowe family settled near PITTSBURGH, Pa., and Titus, the youngest of six children, worked in a steel mill as a boy.

He was educated at OHIO WESLEYAN (A.B., 1900; A.M., 1908) and Western Theological Seminary (B.D., 1902), and received honorary degrees from Ohio Wesleyan, NEBRASKA WESLEYAN, and the College of Puget Sound. He married Anna B. Creed on Oct. 18, 1901; she died April 4, 1911, and he married Edith E. Egloff on Jan. 6, 1913. She died after Bishop Lowe retired, and in 1957 he married Ellen Louise Stoy.

Titus Lowe joined the PITTSBURGH CONFERENCE in 1900. His pastorates were: Fourth Street, Braddock, Pa., 1900-03; Thoburn Church, CALCUTTA, India, 1903-08; South Fork, Pa., 1908-09; First Church, Cedar Falls, Iowa, 1909-13; First Church, OMAHA, Neb., 1913-21; Y.M.C.A. Lecturer in France, 1917-18; and Corresponding Secretary of the Board of Foreign Missions of the M. E. Church in 1921.

He was elected bishop in 1924, and was assigned to SINGAPORE, 1924-28; PORTLAND, Ore., 1928-39; and to INDIANA, 1939-48. In 1942, Bishop Lowe organized the School of the Prophets while serving the Indiana Area.



TITUS LOWE

It was a week-long annual refresher training program for the state's 1,000 Methodist pastors and was still conducted at DePauw University when Bishop Lowe died.

A big athletic man, Bishop Lowe was a college football player in his youth and later an avid golfer. His greatest relaxation was found in playing the piano, and it was his familiarity with church music that caused his church to put him on the Hymnal Commission of 1930-34.

A week after retirement, Bishop Lowe was appointed director of METHODIST OVERSEAS RELIEF, and he served in this capacity, 1948-52.

He died at Indianapolis, Ind., on Nov. 27, 1959. His funeral was conducted on November 30 by Bishops RICHARD C. RAINES and J. RALPH MAGEE. The remains were cremated.

*Who's Who in the Clergy.*  
*World Outlook*, January 1960.

JESSE A. EARL

**LOWELL, LEROY M.** (1894- ), an ordained elder of the Southern Michigan Conference of the FREE METHODIST CHURCH, was born at Cortland, N. Y. He received the A.B. degree (Magna Cum Laude) at GREENVILLE COLLEGE, 1923, and the A.M. degree from the Winona Lake School of Theology, 1933; SEATTLE PACIFIC COLLEGE conferred the Litt.D. in 1943. He was pastor of Free Methodist churches in CALIFORNIA, KANSAS and MICHIGAN. Dr. Lowell served as president of SPRING ARBOR (Michigan) Junior College, 1935-44 and 1955-57. He was the first speaker of the denomination's Light and Life Hour broadcast. He is author of *Building the House Beautiful*. He was editor of denominational youth papers, 1941-56. Dr. and Mrs. Lowell live near Lakeland, Fla. since retiring.

BYRON S. LAMSON

**LOWES, MATTHEW** (1721-1795), British Methodist, was born in Whitfield, Northumberland. As a young man he was deeply influenced by CHARLES WESLEY's sermon, "Awake, thou that sleepest!" published in 1742, and a visit of CHRISTOPHER HOPPER to his home about 1748 led

to his conversion. JOHN WESLEY confirmed the urging of his friends that he should become an itinerant preacher, but he remained a LOCAL PREACHER until he could discharge his father's debts. His first appointment was to the LEEDS circuit in 1751. The arduous work of the itinerancy proved too much for his indifferent health, and after intervals of serving as a "half-itinerant" in 1771, Wesley regretfully accepted his resignation because of his "asthmatic complaint." He remained in Newcastle as a supernumerary, whence he made occasional preaching expeditions as his health permitted.

On his preaching rounds Matthew Lowes had sometimes sold a family remedy, "Loves' Balsam." This method of supplementing his meager income to support a large family was stopped when the 1768 conference strongly urged itinerant preachers not to engage in trade, an exhortation followed up in 1779 by a specific prohibition. After his retirement, however, the position was different, and in November 1771, John Wesley wrote to Lowes: "Certainly there is no objection to your making balsam while you are not considered as a travelling preacher." Loves' Balsam apparently provided sustenance for Lowes and his family until his wife's death in 1793 and his own on Feb. 8, 1795. The recipe has continued to serve the farming community since, passing into the hands of a Methodist chemist in Alston, George Thompson, who sold the preparation as "Loves' Veterinary Oil." At a change of ownership on Thompson's death in 1890, it became "Laws' Oil," and is still manufactured by a firm of Carlisle chemists.

*Arminian Magazine*, 1795.

*Methodist Magazine*, March 1947.

FRANK BAKER

**LOWRY, HIRAM HARRISON** (1843-1924), American missionary, church builder and educator, was born in Zanesville, Ohio, May 29, 1843. He served in the 97th Ohio Infantry, 1862-63. In 1867 he graduated from OHIO WESLEYAN, married Parthenia Nicholson, and went to Foochow, China. He was the first Methodist missionary to cross the Pacific in a steamship.

In 1869, the Wheelers and Lowrys were sent to Peking to open a mission there. In 1873, when Wheeler had to return to the United States because of ill health, Lowry became superintendent of the mission, a position in which he continued until 1893. When Peking University was opened in 1894, he was named its president and continued until 1918, when it was reorganized to become a union institution and renamed Yenching University. He died in Peking on Jan. 13, 1924.

He was an able, broad-minded, unselfish and diligent administrator, and the North China Annual Conference often recognized its debt to this pioneer missionary.

W. C. Barclay, *History of Missions*, 1957.

*Dictionary of American Biography*.

W. N. Lacy, *China*, 1948.

*Who's Who in America*, 1918-19.

FRANCIS P. JONES

**LOWSTUTER, WILLIAM JACKSON** (1871-1958), American minister, teacher and New Testament scholar, was born in Brownsville, Pa., on Oct. 19, 1871. His family inheritance was German and English. His early religious life was in the Protestant Episcopal Church of his mother. But Methodism early appealed to him and he turned toward her strong educational stress. He received a M.A. degree for public school teaching from California Normal

School, California, Pa., in 1890. He received his A.B. degree from ALLEGHENY COLLEGE in 1898, and was received into the PITTSBURGH CONFERENCE and fully ordained in 1902.

He served Methodist Churches in Vanderbilt, Pa., and Braddock, Pa., and then decided on further education and entered BOSTON UNIVERSITY.

He was married to Lida Vance Moore on Sept. 15, 1903. One son, William Robert Lowstuter, and three grandsons survive.

He received the S.T.B. degree from Boston University in 1908, the Ph.D. in 1911, and the D.D. from Allegheny in 1915. Elected the Jacob Sleeper Fellow from Boston University, he spent two years of study in Berlin and Marburg, Germany.

From 1911 to 1918 he taught at the LIFF SCHOOL OF THEOLOGY, and from 1918 until his retirement in 1941 at the BOSTON UNIVERSITY SCHOOL OF THEOLOGY.

He died at St. Petersburg, Fla., in 1958. After Mrs. Lowstuter's death he married a friend of many years, Mrs. Anna Taylor, who died in 1965.

Lowstuter's love of the parish ministry never left him, and there is a Memorial Room in his honor in the United Church of Norfolk, Mass., where he served many years. He had a superb ability in the classroom to unite the study of the New Testament text to the living church. He was an able lecturer, but most of all he was a teacher of ministers! No man ever had a higher respect for his calling. "My students are my books," he would say, and this was his standard for faculty efficiency at the professional level. Few men, if any, ever trained more men for the schools and churches of American Methodism.

WALTER G. MUELDER

**LOYNE, SOPHIA D.** (1845-1917), was the wife of an American clergyman, and a pioneer in founding institutions to help the needy. She was born in Yorkshire, England, a daughter of James and Hannah Drinkwater, and came to the United States during the period of the Civil War. She married William A. Loyne in October 1870, while he was a local preacher in St. John's Church, Dover, N. H. She had five children, four of whom survived her.

After her husband went into the traveling ministry and during her residence in Portsmouth, N. H., Mrs. Loyne became interested in the poor of the city, the needy sailors, and the aged people. She then helped found a home for the aged, the first institution of its kind in that state. Also through her prayers and influence came into existence the Manchester (N.H.) Children's Home and Dispensary and the Mercy Home for the Care of Girls. During residence in Colebrook, N. H., her heart bled for the neglected lumbermen of the North Country, and from her small beginnings the work grew rapidly until it was a nation-wide service of the Woman's Christian Temperance Union. At the head of this movement, first as State Superintendent of the Department of Lumbermen and then as National Superintendent of the Department of Lumbermen and Miners, Mrs. Loyne held both offices throughout the rest of her life.

This work embraced over four million men and many thousands of families, and was one of the largest departments of Christian activity to be found anywhere in the world in those days. While living in Woodsville, N. H., she felt moved to aid the woodmen and the railroad men, and through that interest the Woodsville Cottage Hospital was

son County, N. C., with a special emphasis on home missions and scriptural holiness.

Doctrinally, the church is Wesleyan with an emphasis on the universality of the atonement, the witness of the spirit, and holiness. They retain the CLASS MEETING structure and require a probationary period of six months for prospective members.

A bishop presides over the six congregations and 1,000 members in their annual conference meeting. Ministers are not itinerant and, hence, have no time limit on the length of their pastorate. The *Yearbook of American Churches* of 1968 lists Bishop M. L. Lowry of Pembroke, N. C. as the bishop.

*Census of Religious Bodies*, 1936.

*Yearbook of American Churches*, 1968. J. GORDON MELTON



ROBERT F. LUNDY

**LUNDY, ROBERT FIELDEN** (1920- ). American missionary and bishop, is the son of Clyde E. and Elizabeth (Teilman) Lundy. He was born at Stilesboro, Ga., on March 29, 1920. He is a graduate of EMORY AND HENRY COLLEGE, and CANDLER SCHOOL OF THEOLOGY, EMORY UNIVERSITY, and holds the honorary D.D. degree from Emory and Henry.

He married Elizabeth Hall of Pulaski, Va., on June 15, 1944, and they have three children.

From 1944 to 1948, Robert Lundy was pastor of First Church of Oak Ridge, Tenn., and during one year at Yale he was pastor of East Pearl Street Church in New Haven, Conn.

Going to MALAYSIA in 1950 as a missionary, he served in a variety of capacities. His pastorates included Klang, Kuala Lumpur, Kuantan, Ipoh, Barker Road and Wesley Churches in SINGAPORE. While pastor of the Kuantan Church he organized and served the Eastern Malaya District. For four years he was district superintendent of the Perak District. In addition to his other work, Lundy was editor of *The Methodist Message*, the official organ for Southeast Asia, and served as Methodist News Correspondent for Malaysia. He served for a term as President of the Council of Churches of Malaysia and Singapore.

He was elected bishop in 1964 to head the work in the Singapore area for a four year term. At that time the Singapore area of The Methodist Church had four annual conferences with diverse languages. After serving his terms as bishop, R. F. Lundy resumed his place in the autonomous church recently organized in Malaysia.

Going simultaneously to Southeast Asia with Bishop Lundy were his brother, John Thomas Lundy, later Field Treasurer for Singapore and a cousin, Dr. Gunnar Teilmann, a leading minister in Malaysia.

*Who's Who in The Methodist Church*, 1966.

CLYDE E. LUNDY

**LUNN, HENRY SIMPSON** (1859-1939), British, medical missionary and railway and shipping agent, was born on July 30, 1859, at Horncastle, Lincolnshire, and entered the Wesleyan ministry in 1881. After training as a minister, he qualified as a medical doctor with a view to service overseas; and in 1887 he went to INDIA, but returned the following year because of ill health. Service at the West London Mission was interrupted in 1890 by controversy with the Mission House over missionary methods in India, and this led to Lunn's resignation from the ministry in 1893 and the resumption of his business career. He became involved in Liberal politics and discussions of church unity, and was knighted in 1910. His publications include *The Love of Jesus*, *The Secret of the Saints*, and *Reunion and Lambeth*. He edited *Review of the Churches* from 1892-96, 1920-30. He died on Feb. 16, 1939.

H. S. Lunn, *Chapters from My Life*. London, 1918.

\_\_\_\_\_, *Nearing Harbour*. London, 1934.

H. MORLEY RATTENBURY

**LUTON INDUSTRIAL COLLEGE** in England, was founded in 1957. Its charter laid down the following principles: to make the Christian faith relevant in the realms of industry and commerce; to give practical training in industrial mission; and to give training in leadership and corporate responsibility. The College was founded through the initiative of a Methodist minister, William Gowland, who left the Albert Hall, Manchester, in 1954, to make his headquarters in Luton, Bedfordshire, a car manufacturing town in the south of England. The Conference stationed him in charge of a church called Chapel Street, built to seat 2,000, and then on the point of closure. Gowland developed the premises as a community-center, the Luton Industrial Mission, and was soon acting as industrial chaplain in eight factories. He started the College itself in the Chapel in 1957, and during the first ten years, 6,000 students attended short courses. The main aim was to train laymen but theological students also attended. In September 1959, the College became a division of the Methodist HOME MISSION DEPARTMENT. The British Methodist Church now has about two hundred ministers who serve as industrial chaplains; they all receive an induction course before they start, and are invited back every third year for retraining. An annual study conference for the chaplains is part of their three-tier training. The College is ecumenical in terms of staff and students. It was the first industrial college of its kind in the world. One important emphasis of industrial chaplaincy in British Methodism has been that chaplains should only be appointed where both management and trade unions are in agreement: no ecumenical work is possible within industry where the unions in particular oppose the



LYDIA PATTERSON INSTITUTE, EL PASO, TEXAS

coming of the chaplain. There has been a tendency in Britain for chaplains to be set up through management alone. A second emphasis has been on the need for continuity in the chaplain's work: men should not be sent and then taken away again within two or three years.

WILLIAM GOWLAND  
FRANK BAKER

**LYCETT, FRANCIS** (1803-1880), British businessman and benefactor of the church, was born at Worcester, the son of a glovemaking, and was converted in his youth. In 1832, following a slump in his father's business, he became manager of a glove firm in LONDON and prospered. From 1866-67 he was sheriff of London and Middlesex, and was awarded a knighthood in 1867. He refused the honor of meeting Emperor Napoleon III because the meeting was to have been on a Sunday.

Lycett was generous in support of the Wesleyan Theological Institution, the Leys School, CAMBRIDGE, home and overseas missions, and the BRITISH AND FOREIGN BIBLE SOCIETY. With GERVASE SMITH he was largely responsible for the Metropolitan Chapel Building Fund, launched in 1860, and personally promised £50,000 for the building of fifty chapels in twenty years, provided an equal sum was raised in the provinces. He died on Oct. 29, 1880.

G. J. Stevenson, *Methodist Worthies*. 1885.

H. MORLEY RATTENBURY

**LYCOMING COLLEGE**, Williamsport, Pennsylvania, was established in 1812 as Williamsport Academy. It became Williamsport-Dickinson Seminary in 1848, Williamsport Dickinson Junior College in 1929, and Lycoming College in 1948. The college is the property of the Preachers' Aid Society of the CENTRAL PENNSYLVANIA CONFERENCE.

Lycoming is the Indian name for the region around Williamsport. The college offers the B.A. degree. The governing board has thirty members elected by the Preachers' Aid Society of the Central Pennsylvania Conference.

JOHN O. GROSS

**LYDIA PATTERSON INSTITUTE**, El Paso, Texas, originally a school for Mexican boys, now coeducational, was made possible by a gift of \$75,000 on Dec. 4, 1913, by an El Paso attorney, Millard Patterson, who was not a Methodist. Patterson stipulated that the money was "to be used under the auspices of the Methodist Episcopal Church, South for the education and religious training of boys and young men to preach the gospel in Mexico." The school was named Lydia Patterson in memory of Patterson's wife who was for many years a member of Trinity Church, El Paso. The original gift was used to erect a building to house the school. From the beginning the institute received support as a missionary project, and today it is related to the National Division of the General Board of Missions while at the same time it enjoys a special relationship to the SOUTH CENTRAL JURISDICTION whose annual conferences accepted quotas and raised some \$750,000 for its building program in the 1960's. The institute has a special English department, an intermediate school, a high school, a preministerial department, and a night school for adults. Young men preparing for the ministry may live in the institute's dormitories while attending college in El Paso. The institute is closely affiliated with the RIO GRANDE CONFERENCE, many of whose ministers are among its alumni. Lydia Patterson Institute is accredited by the Southern Association of Colleges and Schools and by the University Senate. It is managed by a board of trustees elected by the South Central Jurisdictional Conference. In the main its support is derived from tuition, individual donations, and advance specials from the churches of the South Central Jurisdiction. In 1969 the institute reported 25 teachers, 582 regular students, a library of 10,200 volumes, a plant valued at \$1,600,000, an annual budget of \$262,000, and an endowment of \$17,000.

*Bulletins* of Lydia Patterson Institute.

1970 Yearbook, General Board of Education.

*Project Handbook Section of Home Fields* (National Division, Board of Missions of The Methodist Church). N. B. H.

**LYNCH, JAMES** (1775-1858), Irish preacher and missionary pioneer in CEYLON and INDIA, under the British Wesleyans, was born in Londonderry, in the north of

**MAXEY, ELIZABETH** (1846-1924), was a Methodist deaconess in CALCUTTA for many years. She was closely associated with the ministry of FRANCIS WESLEY WARNE while he was pastor of Thoburn Church, Calcutta. Before leaving for INDIA in 1888, she had taught in OHIO schools for twenty-one years.

Miss Maxey succeeded in helping a vast number of people, moving easily and often between the palaces of the wealthy and the hovels of the poor. Among those who bore witness to her helpfulness were the renowned merchants and their wives, Sir Thomas and Lady Lipton and Sir Robert and Lady Laidlaw. The former invited her, after she returned, to their home in Britain and provided the expenses of her return to India. The latter were members of Thoburn Church and conferred with her often about the needs of poor Anglo-Indians and Indian Christians.

Bishop Warne testified to her rare ability to move well-to-do people to assist the needy, and credited her with an influence upon Robert Laidlaw that contributed largely to his magnificent benefactions to Calcutta Boys' School and to other English-language schools in India.

Miss Maxey died in Urbana, Ohio, May 30, 1924.

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



THOMAS MAXFIELD

**MAXFIELD, THOMAS** (d.1784), British Methodist, was converted as a young man under JOHN WESLEY's preaching at BRISTOL on May 21, 1739, and was soon made the leader of a BAND there. The following year he accompanied CHARLES WESLEY to LONDON, where he was given pastoral responsibility as a trusted assistant leader. It was almost certainly in the winter of 1740-41 that John Wesley left him in pastoral charge of the FOUNDRY society while he went to Bristol. During that period Maxfield gradually progressed from speaking of his Christian experience and giving general exhortations to preaching, i.e. expounding a text from the Bible. In Wesley's view this was the prerogative of an ordained DEACON, to whom alone was committed the ministry of God's Word. When news of this indiscretion was relayed to him in Bristol, therefore, he hastened to London, complaining to his mother (who spent her last years at the Foundry), "Thomas Maxfield has turned preacher, I find."

She replied, "Take care what you do with respect to that young man, for he is as surely called of God to

preach as you are. Examine what have been the fruits of his preaching, and hear him also yourself." Having followed her advice, Wesley's "prejudice bowed before the force of truth: and he could only say, 'It is the Lord: let him do what seemeth him good.'" (Coke and Moore, *Life of the Rev. John Wesley*, pp. 219-20.)

Maxfield made a similar deep impression upon Selina, COUNTESS OF HUNTINGDON. Thus convinced, in the early months of 1741, John Wesley began to employ Thomas Maxfield as a full time lay preacher, his first "son in the gospel," the forerunner of the many more without whose assistance it would have been impossible to extend and sustain the Methodist societies throughout the British Isles.

For many years Maxfield remained one of Wesley's most trusted itinerant preachers, present at many conferences, and from 1745 onwards named one of the ASSISTANTS, although the minutes for 1755 listed him for the time being as one of the chief LOCAL PREACHERS. At the 1758 conference his name followed immediately those of the Wesleys, a position which would have been especially appropriate if (as is likely) he had already been ordained priest by Dr. William Barnard, bishop of Derry 1747-68. This ordination was on Wesley's recommendation, and the bishop told Maxfield: "Mr. Maxfield, I ordain you to assist that good man, that he may not work himself to death."

Maxfield was an emotional preacher, and somewhat inclined to exaggeration. In the early 1760's he became the leader of a group of London visionaries (including GEORGE BELL) who rejected normal Methodist discipline. Disowned by Wesley (or disowning Wesley, depending on the point of view) in 1763 he set up as an independent minister in London. In 1766 he published for his congregation *A Collection of Psalms and Hymns*, with a companion *Collection of Hymns for the Lord's Supper*. The following year he issued *A Vindication of the Rev. Mr. Maxfield's Conduct in not continuing with the Rev. Mr. John Wesley, and of his behaviour since that time*, which Wesley belatedly answered in print in 1778.

Maxfield married a wealthy lady, Elizabeth Branford, one of GEORGE WHITEFIELD's converts, by whom he had a large family. She died in 1777. Maxfield himself was seized with a paralytic stroke on Dec. 21, 1782, and died March 18, 1784. His breach with Methodism was to some extent healed during his later years.

C. Atmore, *Methodist Memorial*. 1801, 1871.

*Dictionary of National Biography*.

J. Wesley, *Journal*. 1909-16.

—, *Letters*. 1931.

Wesley Historical Soc. *Proceedings*, xxi, xxvii. FRANK BAKER

**MAXWELL, D'ARCY**, Lady Maxwell (?1742-1810), Scots Methodist, was the youngest daughter of Thomas Brisbane of Brisbane, Ayrshire, SCOTLAND. Educated in Edinburgh, at sixteen she went to live in London with her aunt the Marchioness of Lothian, by whom she was presented at court. Shortly afterwards she married Sir Walter Maxwell, fourth baronet of Pollok, Scotland, but at the age of nineteen lost both her husband and their baby son. Personal tragedy led to a deepened spiritual life, conversion, and an unceasing spiritual pilgrimage. Later she testified: "God brought me to himself by afflictions." In January 1762 she entered into a solemn covenant with God, which she put into writing in 1764 and frequently renewed, especially at Holy Communion.

Shortly after her husband's death Lady Maxwell had moved to Wariston's Close, Edinburgh, and became a member of the West Kirk (St. Cuthbert's). Although at first she employed a private chaplain of the Church of Scotland to care for the spiritual needs of her household, after a few years she herself conducted daily worship for them, a practice which she kept up for about forty years.

D'Arcy, Lady Maxwell, was much more sensitive and saintly than her friend, the somewhat imperious LADY GLENORCHY, yet she retained the attributes of Martha as well as of Mary. Named as Lady Glenorchy's executor, she faithfully prosecuted her friend's chapel-building and other religious projects. On her own account she also founded in 1770 and continued to maintain a charity school in Edinburgh, where by her death over 800 poor children had been trained. She was a keen advocate of SUNDAY SCHOOLS, of which she founded at least three, two in Scotland and one in England.

Membership of the Methodist Society was open to those who wished also to continue as churchmen or dissenters, and in 1764 Lady Maxwell seems officially to have become a Methodist, remaining such until her death, although her name does not appear in the earliest extant Society Book, dated 1806. The Society Book does record, however, that the Methodist preachers in Edinburgh were still holding a special CLASS MEETING in the evenings as at first. She also met in a Methodist BAND, and was one of the most generous and enthusiastic supporters of Methodist principles and causes. During the bitter Calvinistic controversy of the 1770's Lady Maxwell remained loyal to Wesley, even in a stronghold of Calvinism.

She had first become friendly with JOHN WESLEY in 1764, and maintained a regular correspondence with him until his death in 1791, when she inserted a notice of his death in the Edinburgh newspapers, pleading for belated justice "to one of the greatest characters that has appeared since the apostolic age." At least twenty-five of Wesley's letters to her are known. He constantly urged her to eke out her frail health by exercise and travel, advice which she followed. She died July 2, 1810, respected and beloved by Methodists and Presbyterians alike.

John Lancaster, *The Life of Darcy, Lady Maxwell*, 2nd ed. London, Kershaw, 1826; see also the revised 3rd ed., by William Atherton, London, John Mason, 1838. FRANK BAKER

**MAYFIELD, ROBERT GREENLEAF** (1911- ), American lay leader, was born at Lebanon, Mo., on July 31, 1911. He was educated at the University of Missouri where he got his LL.B. degree; he was given the honorary LL.D. from ILLINOIS WESLEYAN UNIVERSITY, 1958. His wife was Frances Margaret Odom, whom he married on Jan. 12, 1943, and they have two children.

Dr. Mayfield was admitted to the MISSOURI bar in 1935, and practiced in his native town of Lebanon for some seven years, at which time he became associate secretary of the GENERAL BOARD OF LAY ACTIVITIES of The Methodist Church with offices in Evanston, Ill. He became General Secretary in 1952 and served in that capacity until 1968. He served with the Army of the United States, 1942-46, and again from 1950-52.

He was a member of the Board of Managers of the United Church Men during the period 1952-68, and was a lay member of the Third Assembly of the WORLD COUNCIL OF CHURCHES at New Delhi, India, 1961, and

of the Fourth Assembly at Uppsala, Sweden, in 1968. He was also a delegate to the WORLD METHODIST CONFERENCES of 1956, '61, and '66, and was a member of the executive committee of the WORLD METHODIST COUNCIL. He is presently Assistant to the President in stewardship at ASBURY THEOLOGICAL SEMINARY.

*Who's Who in the Methodist Church*, 1966.

N. B. H.

**MAYSVILLE, KENTUCKY, U.S.A.** The area of Mason County, formerly Bourbon County before statehood was granted, was touched by Methodism after Bishop FRANCIS ASBURY at the 1786 Conference in BALTIMORE created a KENTUCKY Circuit. Two years later he visited the settlement of Limestone (now Maysville), and created the Limestone Circuit. BENJAMIN OGDEN and James Haw, said to be the first itinerant Methodist preachers to set foot on Kentucky soil, organized the second Methodist Church in Kentucky in 1786. This was in a cabin occupied by Mr. and Mrs. Thomas Stevenson. Mrs. Stevenson had united with a church in MARYLAND in 1768, and she became a member of this second Methodist church organized in Kentucky. This church was located within a few miles of Maysville, or Limestone. When Limestone was a trading post and Indians lingered in the area the first Methodist church was built in Maysville. Samuel Tucker and Joseph Lillard were the first pastors assigned to Limestone Circuit. Returning from a trip with friends, Tucker was the only person to survive an attack by Indians, but expired soon after reaching Maysville and was buried in an unmarked grave located in the area of Front and Market Streets.

In 1813 the first Methodist church, a small frame building, was erected on the south side of Second Street adjoining Graces Alley. Four different buildings occupied this site, the last of which was dedicated in 1891. This building was dismantled in 1966 and the site is now occupied by a car lot.

In 1844, pursuant to provisions of the PLAN OF SEPARATION for churches in the border states to the Mason-Dixon Line to determine whether they would identify with the M. E. Church or the M. E. Church, South, 109 members of the Maysville Church voted to go to the new church, and ninety-seven to remain with the M. E. Church. The group with the majority vote claimed possession of the building and the M. E. group brought suit for possession of the property. This became a test case and went to the Court of Appeals in Frankfort, Ky., which decided in favor of the M. E. Church, South. Maysville Methodism thus became bitterly divided.

In 1847, John Armstrong, a wealthy merchant and a strong supporter of the old church, bought a parcel of land on Third Street and the Third Street M. E. Church was erected thereon. In 1946, following the Uniting General Conference in Kansas City in 1939, these two churches were united and Trinity Methodist Church was born. In 1955 a new sanctuary was erected.

Methodism has traditionally been a vital religious movement in Maysville and in later years Seddon Church and Central Church were organized. Few other towns of comparable size have more than one Methodist church. The Seddon Church was organized in 1888 and the Central Church in 1886. Scott Church, which gets its name from Bishop LEVI SCOTT, was organized in 1864, by a Rev. Talbert, and the first active pastor, Adam Nunn, was appointed in 1869. The LEXINGTON ANNUAL CONFERENCE

to the Church in the North, while the Southern delegates took the position that the Church would be practically destroyed in the South by punitive action against a slaveholder in a state where emancipation was forbidden by law, and who had violated no rule of the Church. Furthermore, it was claimed that the General Conference proposed to pass on the constitutionality of its own action.

The Northern majority adopted a resolution which requested Bishop Andrew to desist from exercising the functions of his office so long as the impediment remained. In the *impasse* a PLAN OF SEPARATION was adopted. This provided that if the Southern Conferences deemed it advisable to organize a separate General Conference the assets of the BOOK CONCERN would be divided proportionately, conferences and churches should decide to which branch they would adhere, and neither body would continue or organize work in areas which adhered to the other. All this was mutually and amicably agreed upon.

Under the Plan of Separation the Southern Conferences elected delegates to a Convention which met at LOUISVILLE, Ky., and there decided to organize a separate Church. In 1846 the first General Conference of the M.E. Church, South met in PETERSBURG, Va., and held its sessions in a Negro church building, as the Washington Street Church had not been completed. The new Church retained the same law on slavery.

Bishop JOSHUA SOULE of MAINE, who in 1808 had been the author of the CONSTITUTION of the Church, adhered to the South because he believed that the action of the General Conference deposing Andrew broke the Third RESTRICTIVE RULE and was in violation of the Constitution. The Conference of the M.E. Church, South gladly accepted Bishop Soule as bishop, and elected WILLIAM CAPENS of SOUTH CAROLINA and ROBERT PAINE of TENNESSEE to the episcopacy. Further moves of this important conference may be seen in the brief synopsis of its work under GENERAL CONFERENCES.

A change of sentiment occurred in the North, however. The General Conference of the M.E. Church in 1848 revoked the Plan of Separation, declined to receive LOVICK PIERCE, the fraternal delegate from the Southern Church, and refused to divide the assets of the Book Concern. A long period of estrangement followed and Northern conferences were organized in the South. The Plan of Separation was, however, upheld by the U. S. Supreme Court. In 1876 the CAPE MAY COMMISSION, appointed by both Churches, unanimously declared that both were legitimate branches of Episcopal Methodism and fraternal relations were established.

The M.E. Church, South grew greatly and later established conferences on the West Coast and in the Northwest, which was not a part of the United States at the time of the division. In 1939 there were thirty-four annual conferences with 6,500 pastoral charges and a membership of over 3,000,000. There were organized missions among the Orientals, Indians and Mexicans in the West and Southwest, and these had around 12,000 members. Foreign missions had been established in ten countries, and these had a total membership of approximately 150,000. (See also METHODISM IN THE UNITED STATES.)

G. Alexander, *History of the M. E. Church, South*. 1894.  
*History of the Organization of the M. E. Church, South*. 1845.  
*Missionary Year Books*, MES.

M. Simpson, *Cyclopaedia*. 1878.

ELMER T. CLARK

**METHODIST FEDERATION FOR SOCIAL SERVICE** was an unofficial group formed in 1908 within the M. E. Church to work, as its name implies, for social justice in American life. Some extremely able church leaders were among its first organizers, including Bishop F. J. McCONNELL, Bishop HERBERT WELCH, and others. For the account of its involvement and pronouncements in matters that caused the withdrawal of support from it by the 1952 GENERAL CONFERENCE, see ETHICAL TRADITIONS IN AMERICAN METHODISM.

N. B. H.

**METHODIST HISTORY** is a 64-page quarterly periodical published by the COMMISSION ON ARCHIVES AND HISTORY of The United Methodist Church, LAKE JUNALUSKA, N. C. Volume 1, Number 1 of the journal appeared in October 1962, with ELMER T. CLARK as editor, under the auspices of the then Association of Methodist Historical Societies. The magazine carries both scholarly and popular articles on Methodist history. It fills a need in that it prints and preserves valuable Methodist historical material.

ALBEA GODBOLD

**METHODIST HOMES FOR THE AGED** (Br.). Through the initiative of the Rev. Walter Hall, the last twenty years of whose active ministry were spent in the LONDON area, the British Methodist Conference of 1942 founded the Methodist Homes for the Aged. This organization was designed to aid at least a few of the many who retire on fixed incomes of dwindling value because of the rising cost of living, and was in the tradition of JOHN WESLEY'S provision of homes for poor widows. Large houses were secured, and subdivided into bed-sitting-rooms for the residents, who share a communal dining room and lounge. Residents must be over sixty-five, and they contribute to the expenses of the Home according to their means. Hall and his successors, the Revs. William Stoate and Richard J. Connell (the present General Secretary), have been successful in raising money from many sources, mainly in gifts from individuals. The Homes available have increased from three in 1947 to twenty-six in 1969, and others are in the planning stage. One of the earliest residents in the Bognor Home was Mrs. E. Rhein, a descendant of CHARLES WESLEY. There is always a long waiting list of people seeking accommodation. (For Methodist Homes for the Aged in American Methodism, see HEALTH AND WELFARE MINISTRIES, Board of, and HOMES AND FACILITIES FOR THE AGING (EUB).)

FRANK BAKER

**METHODIST INFORMATION** (U.S.A.), whose full title is the Commission on Public Relations and Methodist Information of The United Methodist Church, is the official news bureau and public relations office of that Church. It was begun in 1940 at the GENERAL CONFERENCE (TMC) of that year and owes its origin to the Bishops of the Church at the time of the reorganization of their Methodism in 1939. They had observed that social service organizations were establishing strong publicity departments, and that there were successful public relations operations in other religious bodies. Therefore, in their EPISCOPAL ADDRESS to the Uniting Conference, the Bishops, under the heading "An Intelligent Church," said

seminary in Ohio. Between 1956 and 1960, Ohio Methodists raised \$3,500,000 in a state-wide campaign. Later, \$2,000,000 was added. OHIO WESLEYAN UNIVERSITY gave the school fifty-seven acres for a campus, and an additional fifteen-acre plot was obtained. The physical plant, dedicated October 14, 1960, was erected at a cost of \$4,000,000. Instruction began in September, 1960. The seminary gives a B.D. degree. The governing board is made up of forty-four trustees, twelve each elected by two Ohio conferences; nine from bordering annual conferences, nominated by the bishops and elected by the conferences; ten at large; and the bishops of the two Ohio areas.

JOHN O. GROSS

**METHODIST UNION FOR SOCIAL SERVICE**, an organization founded by S. E. KEEBLE in 1905, and dissolved in 1926 when its functions were taken over by the Temperance Department of the Wesleyan Methodist Church.

Maldwyn L. Edwards, S. E. Keeble, London, Epworth Press, [? 1950].

FRANK BAKER

**METHODIST UNITARIAN MOVEMENT, THE**, (1806-58) forms the only real example of Methodist deviation upon doctrinal grounds. It was founded by JOSEPH COOKE (1775-1811), and gave birth to vigorous churches on the borders of Lancashire and Yorkshire. Because of two sermons preached at Rochdale in 1805, Cooke was expelled from the Methodist Society on grounds of doctrinal error. Although he never reached a Unitarian position, he appeared to have Socinian leanings, and the Methodist Unitarian Movement was the logical outcome of his methods in the study of the Scriptures. His followers became known as "Cookites," and their first chapel was built in Rochdale in 1806, followed by one at Newchurch-in-Rossendale in 1809. The earliest extant plan (1812) shows eighteen preachers and prayer leaders and sixteen places.

Closely associated with Cooke was John Ashworth. The introduction of the Cookites to organized Unitarianism arose as a result of their preachers occasionally supplying the pulpit of the Elland Unitarian Chapel, at that time in a straitened condition. The first annual meeting of the Methodist Unitarian Association, which existed until 1844, was held in Rochdale in 1818. In the following years Richard Wright (1764-1836), an itinerant of the Unitarian Fund, a missionary society established by the Unitarians in 1806, stimulated and encouraged the Methodist Unitarian congregations. About 1838, however, their organization began to dissolve. The leaders of the movement died; John Ashworth in 1851; James Taylor in 1856; James Wilkinson, the last of the faithful band of Cookite preachers, in 1858. Henceforth the congregations became independent in government and discipline, and passed into the main stream of Unitarian Christianity. Ashworth was the author of *Ten Letters: Giving an account of the Rise and Progress of the Unitarian Doctrine in the Societies . . . formerly in connection with the late Joseph Cooke* (1817; 2nd ed., 1829; reprinted, 1870).

The government and discipline of the movement was Methodist; the annual meeting of the association was a Methodist conference in miniature. The movement strongly supported the growth of Sunday schools, an outstanding example of which was at Todmorden, where

John Fielden (1784-1849), M. P., was superintendent. The half century during which the movement flourished was a period of social and political unrest. The Methodist Unitarians were, in the main, weavers, colliers, and artisans, and their ministers belonged to the same class. Fielden threw himself into the crusade for factory reform, and many Methodist Unitarians were behind the Todmorden Political Union, formed in 1831 to obtain radical reforms, the abolition of slavery and oppression. Of the political council, numbering twenty, seven were prominent Methodist Unitarians. The Methodist Unitarians also numbered in their ranks some of the earliest advocates of cooperation in England.

H. McLachlan, *The Methodist Unitarian Movement*. Manchester, 1919.

JOHN T. WILKINSON

**METHODIST WOMEN'S FELLOWSHIP** in New Zealand came into being on Feb. 1, 1964, for the first time combining all women's work in the church into a single, nationwide movement. The former WOMEN'S MISSIONARY UNION and the WOMEN'S GUILD FELLOWSHIP thereupon ceased to exist; and in addition many local groups, variously known as Fireside Clubs, Young Mothers' Groups and so on, were affiliated to the movement. The result has been a great increase in efficiency and a considerable saving in overhead expenses.

The new movement has taken over the programs and responsibilities of the former separate organizations. Its executive powers are vested in a national convention which meets annually in October. Membership is approximately ten thousand, and the amount raised for national objectives (year ending August 31, 1966) was £18,000. In addition, local fellowships raised a further £20,000 for circuit and trust objectives.

*New Zealand Methodist Conference Minutes, 1964-66.*

L. R. M. GILMORE

**METHODIST WOMEN'S MISSIONARY UNION** in New Zealand was formed in 1915. For many years auxiliaries or groups of missionary minded women had been working for missionary advancement: in Dunedin from 1902, in Christchurch from 1907, in Auckland and Wellington from 1908. Representatives of these and other auxiliaries—twelve in all—met in Christchurch in 1915 and formed the Methodist Women's Missionary Union and annual conferences have been held ever since.

In 1962, the union reported 226 auxiliaries with a total membership of 6,363. The income for 1960-61 was £17,302. Since 1906, gift parcels have been sent periodically to home and overseas sisters engaged in missionary work. Kurahuna, a hostel for Maori girls was opened by the union and is still supported by members of the Methodist Women's Fellowship. Each year, a special objective was accepted by the union; and in 1960-61, £2,750 was raised and sent to the Home and Maori Mission Department to assist in replacing furniture and amenities in one of the department's hostels for Maori girls.

The "Gleaners' Circle" has always endeavored to enlist support for missions from women living in isolated places. Gleaners have been sent regular missionary letters from the national president and from missionary sisters. Used stamps are sold too; and in 1960-61, £1,486 was raised in this way.

District conventions have been a feature of the union

Shrine, Minnesota ministers established congregations in Dakota Territory between 1874 and 1884. The Dakota Conference was organized in 1884 with about one thousand members. The German language was used for worship services in most of the congregations in the Dakota and Minnesota Conferences until 1914.

After a minority group from the Evangelical Association formed THE UNITED EVANGELICAL CHURCH in 1894, congregations were established in Minnesota by the Des Moines Conference (UE). In 1899, these were placed in the newly formed Northwestern Conference (UE). In 1922, The United Evangelical Church and the Evangelical Association united to form THE EVANGELICAL CHURCH. At the session of the Minnesota Conference in 1923, nine fields and ten ministers from the Northwestern Conference became a part of the Minnesota Conference of The Evangelical Church. At that time there were 7,980 members.

The Minnesota Conference of the E.U.B. CHURCH was organized in Rochester, May 2, 1951, when the two original conferences united. At the time of this union there were 14,485 members. Of these 2,235 were former United Brethren and 12,250 were former Evangelical members. At the beginning of 1969 there were in the Conference 15,286 members in eighty-three congregations served by sixty-two ordained and one non-ordained minister. Most of the churches are located in the southern one-half of Minnesota and about twenty-two percent of the membership lives in the seven-county Twin City metropolitan area of MINNEAPOLIS and ST. PAUL. Union with the former Methodist conference in Minnesota was effected in 1969.

*Minutes of the Minnesota Conference (UB), 1951.*

Albert H. Utzinger, *History of the Minnesota Conference of The Evangelical Association, 1856 to 1922.* Cleveland, 1923.  
ROY S. HEITKE

**MINNIS, JESSE F.** (1895- ), American M. P. Missionary to INDIA, was born in Orange County, N. C., on June 10, 1895. He was educated at Elon College (B.A.), WESTMINSTER THEOLOGICAL SEMINARY (B.D.), DREW UNIVERSITY (M.A.), and had a year of graduate study in Cornell University. He married Meryl Stokes of MARYLAND shortly before going to India in 1922.

His first appointment was as superintendent and treasurer of the Methodist Protestant Mission at Dhulia, West Khandesh District, Bombay Province. Except when on furlough, he remained superintendent of the mission until it was united with the BOMBAY ANNUAL CONFERENCE of the Methodist Church in Southern Asia. He was then named superintendent of the Dhulia-Puntamba District.

After unification his appointments included, besides the one already mentioned, superintendent of the Nagpur and Bombay districts, and supervisor of building construction in the Bombay Annual Conference. He wrote a booklet in English entitled *Financing the Rural Church*. In 1955 Mrs. Minnis became ill, and physicians ordered the return of the family to America. Although she recovered, it was thought inadvisable for them to try again to work in the tropics. Jesse Minnis joined the NORTH CAROLINA CONFERENCE and served various churches as pastor. He retired from the missionary ranks in 1961 and from the Annual Conference in 1963.

*Minutes of the Bombay and North Carolina Conferences, 1961-63.*  
J. WASKOM PICKETT

**MINOR DISTRICT SYNOD.** The Wesleyan Methodist Conference of 1793 made provision for a court of appeal for preachers accused of immorality or at odds with their colleagues. This consisted of two preachers chosen by the accused and two chosen by the accuser, presided over by the Chairman of the District, who had a casting vote. This "Minor District Meeting" was empowered to act on behalf of the District Meeting comprising all the preachers, either by suspending the preacher accused or by arbitrating in the dispute. Any preacher thus subject to discipline had the right of appeal to a full District Meeting or to the Conference itself. In 1894 the court was increased to six (apart from the chairman) by the addition of two preachers nominated by the Chairman of the District or (if the Chairman himself was a party in the dispute) by the President of the Conference.

In 1835 the principle of appointing a small group to adjudicate disputes between preachers was extended by the Conference to lay members of the Wesleyan Methodist Society who felt that they had been unjustly expelled. They also were empowered to nominate two preachers to a Minor District Committee which had "the power of modifying, reversing, or confirming the sentence." At the same time and in a similar manner the Superintendent Minister was also given the right of appeal against any LEADERS' MEETING which he felt was obstructing his work. Because these provisions were sometimes misunderstood, sometimes abused, the Conference of 1852 provided for a second hearing of disciplinary cases within the CIRCUIT itself by a "special circuit meeting" consisting of not more than twelve lay members appointed by the QUARTERLY MEETING, to be presided over by the Chairman of the District.

The Wesleyan Methodist Conference of 1892 officially altered the title of what had been called both District Meetings and District Committees to "District Synods," and as a consequence the Minor District Meeting was renamed a Minor District Synod. Under this designation the court has been continued with provisions almost unaltered into the Methodist Church.

FRANK BAKER

**MINUTES OF CONFERENCE**, quite often termed *Journals* in connection with the reporting of the General and Annual Conferences in American Methodism, have always been carefully kept by a Secretary and his assistants in each Conference involved.

JOHN WESLEY called the first Methodist Conference in 1744 and JOHN BENNET—then a lay preacher—kept the *Minutes* of this gathering. WILLIAM MYLES—one of Wesley's preachers and an intimate friend of the founder of Methodism—states, "The subjects of their deliberations were proposed in the form of questions, which were amply discussed, and with the answers, written down and afterwards printed under the title *Minutes of Several Conversations Between the Reverend Mr. Wesley and Others*' but now commonly called the 'Minutes of the Conference'". (William Myles, *Chronological History of the Methodists*, London, Third Edition, 1803, p. 23, quoted by Thomas B. Neeley, *History of the Origin and Development of the Governing Conference in Methodism*, Cincinnati: Cranston & Stowe, New York: Hunt and Eaton, 1892).

John Bennet's *Minutes* quoting Mr. Wesley in the record of the 1744 Conference stated, "It is desired . . .

his school was located. He had married Margaret Fleming in 1924 and they always worked together as a team. In order to help the school she even worked in the kitchen. Their two sons, Cecil Lee and Richard, were both born in Cuba.

For health reasons they retired from the field in 1939, but continued to be active where he served as supply pastor and officer and teacher in his local church. They reside in Newport News, Va.

*Anuario Cubana de la Iglesia Metodista.* GARFIELD EVANS

**MORRIS, DINAH**, a character in George Eliot's novel *Adam Bede*, almost certainly based on a real female preacher, George Eliot's aunt by marriage, ELIZABETH (TOMLINSON) EVANS.

FRANK BAKER

**MORRIS, JAMES SAMUEL** (1848-1931), South African Wesleyan Methodist missionary, was born at Fort Beaufort, Cape Colony, on Aug. 31, 1848. He was the son of 1820 settlers and educated at Lovedale. Converted at Queenstown under Bishop WILLIAM TAYLOR, he offered for the ministry in 1872. A perfect Xhosa linguist, he did mission work in the Wodehouse and Tsomo Circuits before moving to Buntingville, Western Pondoland, in 1875. Here he gained the confidence of the Paramount Chief Nqwiliso and helped to prevent the Mpondo from siding with the Mpondomise in their 1880 Rebellion. Instead, he himself led a column of 400 Mpondo warriors which Nqwiliso dispatched at his suggestion to relieve the Colonial magistrate at Tsolo, who was besieged in the local gaol. Grateful for his advice, the Chief and his people made gifts of cattle for the erection of the New Kilner Institute at Buntingville. In spite of previous assurances, the Cape Government refused maintenance grants because Pondoland was outside the colony, and in 1887 Morris broke down under the resultant strain. He then spent fifteen years among the migrant laborers in the Diamond Fields Compounds at Kimberley and a short but worrying period at Edendale, Natal, before returning to Western Pondoland. After four years at Palmerton, he returned in 1909 to Buntingville where the Institution had been reopened with government assistance after the annexation of Pondoland to the Cape. Morris retired in 1919 and died in East London on Feb. 23, 1931. He was revered for his personal bravery, wise counsel, administrative talent, practical evangelical preaching and deep understanding of the African people.

E. H. Hurcombe, *For God and the Bantu* (life story of J. S. Morris). N.d.

*Minutes of South African Conference, 1931.*

J. Whiteside, *South Africa*. 1906.

G. MEARS

**MORRIS, PERCY F.** (1879-1943), prominent American layman, was born in Bloomington, Ill., on July 20, 1879. He grew up on a ranch in CALIFORNIA, later moving to SAN FRANCISCO where he eventually owned a food brokerage firm. He married Lillie Gaddy in 1910 and they had two daughters and a son.

Percy Morris participated in nearly every phase of church work, but his chief interests were youth and missions. He was a founder (1907) and early president of the California Conference EPWORTH LEAGUE, and organized

the first Epworth League Institute in California. At the Asilomar Institute of 1916, he took a leading part in raising the necessary money to send GEORGE A. MILLER (later bishop) to PANAMA and COSTA RICA. His continuing interest led to his chairmanship of the Panama-Costa Rica Cooperating Council.

He served on numerous CALIFORNIA CONFERENCE boards and commissions, and was chairman of the WORLD SERVICE and FINANCE Commission. He was a lay delegate to the GENERAL CONFERENCE in 1932, and to the Western JURISDICTIONAL CONFERENCE, 1940.

As a Trustee of the College of the Pacific for many years, he recognized the need for a chapel there. He made the initial gift and was Building Committee chairman for the Gothic chapel, dedicated in 1942, which today bears his name.

He died in Oakland of a heart attack on Nov. 22, 1943.

L. L. Loofbourow, *Cross in the Sunset*. 1961.

*Who's Who in Pan-Methodism.* MARJORIE MORRIS BAYHA

**MORRIS, THOMAS ASBURY** (1794-1874), American bishop, was born on April 28, 1794, in Kanawha County near Charleston, W. Va. He was reared under Baptist influence and was converted in 1813 and made a Methodist class leader. The following year he became an exhorter and was licensed to preach.

In 1816 he was admitted on trial in the OHIO CONFERENCE and in due course was ordained a deacon by Bishop GEORGE and an elder by Bishop ROBERTS. His first appointment was to the Marietta circuit where he remained two years. In 1818 and in 1819 he served the Zanesville circuit and in 1820 he was sent to Chillicothe and then to Lancaster.

In 1822 he was transferred to KENTUCKY and sent to the Christian circuit, which covered two counties and parts of five others in Kentucky and TENNESSEE. He was then appointed to Hopkinsville and in 1824 he served the Red River circuit in Tennessee, which had twenty-one appointments, the nearest being twenty miles from his home. In 1825 he was made presiding elder of the Green River district in Kentucky, where he served two years. His succeeding appointments were LOUISVILLE, Lebanon circuit in Ohio, COLUMBUS, CINCINNATI, and presiding elder of the Cincinnati district. In 1834 he became editor of the *Western Christian Advocate*.

Morris was a member of the GENERAL CONFERENCE of 1824 and all of the succeeding conferences until elected bishop at the General Conference in Cincinnati in 1836.

As bishop he presided over conferences in Tennessee, TEXAS, ARKANSAS and in other areas, including the INDIAN MISSION in OKLAHOMA. He adhered to the North when the Church was divided in 1844. Morris was of course a bishop during the tension and disruption of the Church during the eighteen-forties. There is evidence that he endeavored to stand between the two irreconcilable forces. He attended the LOUISVILLE CONVENTION called by the southern delegates in 1845 but declined to preside at any session. He with Bishop JAMES expressed a desire to go and hold the conferences assigned him in the South as the plan of visitation had been worked out by the bishops of the as yet undivided Church. However, the other bishops did not agree and worked up another plan of visitation in which Morris and James were excluded from any southern conference visitation. At one time he was charged in the press with having married a woman who owned slaves,

he went from church to church, denomination to denomination, seeking spiritual peace. He was greatly impressed by WHITEFIELD's open air preaching in May 1739, but even more so with Wesley's first sermon in Moorfields on June 17, 1739. He became a constant hearer of the Wesleys, and in October experienced conversion, mainly through the influence of JOHN WESLEY and one of his soldier converts. He immersed himself in devotional reading, fasted every week-end, and urged others to be religious, even paying one of his fellow-workers to go and hear Wesley.

Meanwhile Nelson was happy to hear that some of his relations in Birstall were attending the preaching of BENJAMIN INGHAM, the Wesleys' colleague in OXFORD and GEORGIA. In the winter of 1740 he returned home expecting to find them also sharing his own radiant joy in a personal religious experience, but found them spiritually lifeless. He began to speak of his own far different experience, of *knowing* that his sins were forgiven. Increasingly large groups gathered in his home, some to listen sympathetically, some to dispute. Within a few days his brother was converted, then six of his neighbors, and eventually his wife Martha. Within three weeks the number of converts had increased to seventeen. It became clear that a rival fellowship was being created, owing allegiance to Nelson and through him to the Wesleys. Ingham sought unavailingly to restrain his enthusiastic preaching, although for some time they worked together in a group of societies many of which became Moravian.

In May 1742, John and CHARLES WESLEY stayed with Nelson in Birstall for a week, and from that time he unhesitatingly gave his full allegiance to them. He introduced Methodism into many towns and villages in Yorkshire and Lincolnshire, continuing to support himself and his family by intermittent labors as a stone mason, often hewing stone during the day and preaching in the evening. On May 4, 1744, a long-hatched plot to press him for a soldier succeeded, and he was sent north for military training, though he continued to preach to his captors and the jeering populace, often with remarkable success. After nearly three months he was set free, largely through the intervention of the COUNTESS OF HUNTINGDON, urged on by the Wesleys. Shortly afterwards John Wesley employed Nelson fully as a regular itinerant preacher, and in that capacity he travelled for almost thirty years in many parts of the country, often as Assistant in charge of a Circuit. He spent much time in the circuits of BRISTOL, MANCHESTER, and LEEDS, in addition to his native town of Birstall. Indeed he seems to have been especially successful in the areas most affected by the Industrial Revolution, where his direct homely preaching continued to make a great impression upon working people. His last circuit was Leeds, where he had introduced Methodism a generation earlier. Here he died of apoplexy on July 18, 1774. Thousands of admirers accompanied his coffin through the streets of Leeds, singing or weeping, as he was taken for burial in his native Birstall.

Nelson's homespun narrative of his arrest by the press-gang, and of his brief sojourn in the army, proved to be useful material for Methodist gatherings. Charles Wesley read a manuscript copy of this aloud to the Bristol society in September 1744, and John Wesley prepared it for publication the following month. It was entitled *The Case of John Nelson*, sold for threepence, and was snapped up so rapidly that a second edition was called for during that same month of October, and two more before the end of

the year. In 1767 Nelson himself published a much larger work, in effect an expansion of this earlier one, for it took his story no further than April 1745. This was entitled *An Extract from John Nelson's Journal*, and became a best-seller, especially as edited and slightly abridged by John Wesley. Indeed this is probably the best known of the many autobiographies of Wesley's preachers, and has largely served to make Nelson Wesley's best known lay preacher.

F. Baker, *William Grimshaw*. 1963.

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

FRANK BAKER

**NELSON, JUSTUS H.** (1851-1937), American preacher and missionary to BRAZIL, was born in 1851, probably in WISCONSIN. He studied at LAWRENCE UNIVERSITY at Appleton, Wis., and at the BOSTON UNIVERSITY SCHOOL OF THEOLOGY, from which he graduated in 1879. In 1880, he was admitted on trial in the Providence, later NEW ENGLAND SOUTHERN CONFERENCE.

By this time, WILLIAM TAYLOR had made his last voyage to South America (1877-78), and had returned to the United States to recruit missionaries who were to serve on a self-supporting basis. Nelson was one of his recruits.

While awaiting his appointment, Nelson studied a year at Boston University, taking an "electric Course in Medicine." This, plus a course in practical nursing taken after going to Brazil (in Belém, province of Paraná), enabled him to be of great usefulness in administering simple treatments to the poor.

Mr. and Mrs. Nelson with William Taylor arrived in Belém on June 19, 1880, Taylor remaining only long enough to get a school successfully started. This school prospered and new recruits were sent out, including Justus' brother. But when yellow fever took the lives of two recruits and fire destroyed the school building, Nelson was forced to close it. He remained on the field, however, supporting himself and family by teaching English, German, and Portuguese.

When on his first furlough, leaving GEORGE NIND in charge of his work, Nelson asked that Brazil be organized into a district of the Providence Annual Conference, which was so done, with Nelson named presiding elder. He continued in this capacity until the Brazil Mission was organized into the South American Annual Conference (ME), to which he was then transferred.

Nelson organized the first Methodist church in Belém on July 1, 1883. In addition to pastoral work, he edited a religious publication which he called *O Apologista Cristiano Brasileiro* (The Brazilian Christian Apologist). For this, he translated many hymns by Wesley and others. In one issue, he referred to the "idolatry prevalent in Brazil," and for this was sentenced to jail for "4 months, two days and 12 hours, being released April 8, 1893."

Nelson had hoped to stay in Brazil fifty years, working mainly in the Amazon region. But a depression forced his retirement in 1926, after forty-six years. He returned to the United States that year and died in 1937. He was survived by one son, Luther T. Nelson.

W. C. Barclay, *History of Missions*. 1949-57.

Annual Report, Board of Missions (ME), 1893. D. A. REILY

**NELSON, REUBEN** (1818-1879), American minister, educator and publisher, was born in Andes, N. Y., Dec. 16,

**OSBORN, THOMAS GEORGE** (1844-1910), British Methodist educator, was the son of Thomas Osborn of Rochester and a nephew of the well-known **GEORGE OSBORN**. He was educated at Wesley College, Sheffield, and Trinity Hall, Cambridge, where he became a Fellow. Although studying for the Bar, in 1866 he was persuaded to accept a temporary emergency appointment as Headmaster of **KINGSWOOD SCHOOL**—where he remained for nearly twenty years. During that time he successfully introduced the best current public school practice to Wesley's foundation, and left it immeasurably stronger. During much of this period Woodhouse Grove served as a preparatory school for Kingswood, so that Osborn was in charge of both institutions, seeking to ensure for them a true family spirit as well as high academic standards and religious culture. Upon his resignation in 1885 (partly because of pressure to have a minister instead of a layman as headmaster), he founded Rydal School in Colwyn Bay. He remained one of the most prominent and influential laymen in Wesleyan Methodism, for long a member of every Conference from the first admission of laymen. At the centenary of Wesley's death in 1891, he delivered an address at Wesley's Chapel, City Road, London, in which he called for a Ladies' College for British Methodism. He did not marry until 1896, and died April 8, 1910.

FRANK BAKER

**OSBORNE, DENNIS** (1828-1902), was an Anglo-Indian who was soundly converted in **LUCKNOW** in 1871 under the preaching of **WILLIAM TAYLOR**. At the time he was superintendent of the chief engineer's office. One Sunday when the pastor was ill, Osborne was called upon to preach. That first sermon established his reputation as a preacher. Osborne and another layman held meetings in Allahabad and organized a church. When the church fell into trouble, having no pastor, Osborne went again for meetings, and this time remained as pastor, resigning his coveted post and accepting an uncertain salary of less than one-third of what the government had been paying him. He joined the Annual Conference in 1874. He and **JAMES MILLS THOBURN** started annual meetings in Lucknow at the time of the Dasehra Festival. People came from as far away as **CALCUTTA, BOMBAY, MADRAS, and CEYLON**. The meetings were held annually for more than fifty years.

Osborne went to the **GENERAL CONFERENCE** in 1884. His speeches in America generated so much interest in missions that he returned with funds to open a boys' school, the Philander Smith Institute at Mullingar, Mussoorie. He became superintendent of the Allahabad District, and organized English language congregations in Agra, Roorkee, Mussoorie, Meerut, and Ajmer. He was at the time of his death superintendent of the Bombay District. Osborne sponsored **PHOEBE ROWE**, the Anglo-Indian woman evangelist.

*The Lucknow Witness*, Sept. 5, 1873. J. WASKOM PICKETT

**OSHKOSH, WISCONSIN, U.S.A.** **Evergreen Manor, Inc.**, is a church operated home for the aged, owned and operated by the **WISCONSIN CONFERENCE** of the United Methodist Church. Construction was completed in 1967 at a total cost of \$1,750,000, which includes land, furnishings, and construction.

Evergreen Manor has a Health Center of forty-eight

beds, licensed by the Boards of Health of the State of Wisconsin and the city of Oshkosh, which gives skilled nursing care to the residents. The Health Center is Medicare certified.

Evergreen Manor is operated under a corporation of twenty-one directors, elected by the Wisconsin Conference. The functional operation of Evergreen Manor has as its one task the care of aging men and women. Adequate resident activities make homelife challenging. Evergreen Manor allows no discrimination on the basis of race, color or national origin.

Evergreen Manor is a member of the Wisconsin Methodist Homes Association and is currently under the direction of the Executive Director of the Association, George H. Palmer.

**OSLO** is the capital of Norway. It was founded about 1050 A.D. The number of inhabitants (in 1966) is about 500,000.

The revivalist movement, which was started at Fredrikstad in 1849 by Ole P. Petersen (see **NORWAY**), and which was preliminary to the first Methodist congregation being organized at **SARPSBORG** in 1856, spread to Oslo as early as 1857. Carl Nilsson Osterlund, who was a bricklayer by trade, and who had been saved at the time when **CHRISTIAN WILLERUP** and Petersen were active in Halden, came to live in Oslo. He immediately began to hold meetings, and founded a Sunday school in Oslo seven years prior to the organization of a congregation there.

In the autumn of 1862, Anders Olsen, a cobbler, settled in Oslo. Some more Methodists from the Halden district also moved to Oslo, and this made more urgent the desire that there be a permanent organization. Anders Olsen dominated the period of transition from organized activity to congregation, and it was he who laid the foundation for the congregation which was organized in Oslo in 1865.

In the autumn of 1870, **MARTIN HANSEN** was appointed pastor in Oslo. The meetings drew very large crowds, and it became obvious that a chapel would have to be built. Hansen secured a site for the congregation, where a two-story building was erected, with the meeting hall on the first floor. This began to be used on April 23, 1871. On the same site three years later a church was consecrated in 1874—the first Methodist church in the capital of Norway. This congregation continues today as the First Methodist Church of Oslo.

The work in Oslo expanded, and in 1877 a second



CENTRALKIRKEN, OSLO, NORWAY

the displaced individuals arising from the Hukbalahap activities.

Together with her husband she joined Marking's Guerillas on Oct. 20, 1942, to fight the Japanese invaders of the Philippines. They were captured by the Japanese on Feb. 3, 1944, and incarcerated in Fort Santiago. Her husband was executed by the Japanese and after enduring severe torture she was set free on May 25, 1944.

After her retirement from government service Mrs. Perez continued her social work in various fields. She became president of the Philippine Wesleyan College in Cabanatuan City and served actively in several humanitarian and civic organizations including the Philippine Mental Health Association, Children's Garden (an orphanage), Friendship, Inc., and the Women's Christian Temperance Union.

BYRON W. CLARK

**PERFECTION, CHRISTIAN.** (See **CHRISTIAN PERFECTION.**)



E. BENSON PERKINS

**PERKINS, ERNEST BENSON** (1881- ), British Methodist minister, was born July 14, 1881 in Leicester, and was educated at Alderman Newton's School there. Accepted for the Wesleyan Methodist ministry in 1903, he served in Jersey for a year before going for theological training to Handsworth College, BIRMINGHAM. He early distinguished himself by his forceful advocacy of social reform, which found wide scope both in his superintendencies of city missions in NOTTINGHAM (1916-20), Birmingham (1925-35), and SHEFFIELD (1935-39), and also in his five years of service as Assistant Secretary to the Temperance and Social Welfare Department (1920-25). In 1939 he was appointed one of the Secretaries for the Department of Chapel Affairs. He retained that office until 1952, a crucial period during which he exercised a very important influence in directing the post-war reconstruction of Methodist property. His indefatigable labors were recognized by his election as President of the METHODIST CONFERENCE in 1948.

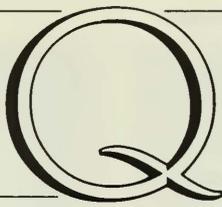
Benson Perkins was always active outside as well as within his own church. He was a prominent member of many national organizations, such as the Churches' Committee on Gambling, the National Federal Free Church Council (of which he was elected Moderator in 1954), and the BRITISH COUNCIL OF CHURCHES, of which he was

Vice-President 1952-54. In 1952 he superannuated after almost fifty years in the active ministry, but until 1961 he ably fulfilled his duties as Joint Secretary (with ELMER T. CLARK) of the WORLD METHODIST COUNCIL, to which he had been appointed in 1951. His best known writings include *With Christ in the Bull Ring* [i.e. at Birmingham] (1935), *The Methodist Church Builds Again* (with Albert Hearn, 1946), *Gambling in English Life* (the Beckly Lecture, 1950), *Methodist Preaching-Houses and the Law* (Wesley Historical Society Lecture, 1952), and his autobiography, *So Appointed*, which appeared in 1963. He was awarded an honorary LL.D. by CENTENARY COLLEGE OF LOUISIANA in 1956.

E. B. Perkins, *Autobiography*, 1964.

FRANK BAKER

**PERKINS, JOE J.** (1874-1960), and **LOIS CRADDOCK PERKINS** (1887- ), American Methodist churchmen and philanthropists, who have made significant contributions to Texas Methodism. Mr. Perkins was born on a farm in Lamar County, Texas, on March 7, 1874. In early life he moved to the cattle raising part of the state, in 1910 reaching Wichita Falls, his home for the remainder of his life. Mrs. Perkins was born in China Springs, Texas, on Feb. 8, 1887. She attended SOUTHWEST UNIVERSITY, and went to Wichita Falls in 1913 as a teacher. She married Mr. Perkins in 1918. Perkins' first business effort was a department store in Decatur, which eventually led to a chain of stores in North Texas. Later he engaged—usually with others—in mining activities, in ranching, in banking, and in the development of oil leases and property. Mr. and Mrs. Perkins' first loyalty, however, was to Methodist causes and projects. They have served their local church in many capacities, he as trustee and steward, she in educational and missions work. Both have been delegates to annual and GENERAL CONFERENCES. They have helped support many civic enterprises and especially youth character-building agencies. They have contributed generously to many Methodist agencies, such as the NORTH TEXAS CONFERENCE pension fund, DALLAS Methodist Hospital, Methodist Children's Home at Waco, ALASKA Methodist Church, Anchorage, WESTERN METHODIST ASSEMBLY at Fayetteville, Ark., Southwestern University, SOUTHERN METHODIST UNIVERSITY, and most of all to PERKINS SCHOOL OF THEOLOGY at Southern Methodist University. The latter gift has amounted to about \$12,000,000 including a new plant and an endowment. Giving by Mr. and Mrs. Perkins was always a joint action by husband and wife, and it was a natural outpouring of their concern for the cause involved, and never a mere financial contribution, as evidenced by their giving much of their time as trustee, board and committee member, and chairmen to various causes. Bishop PAUL E. MARTIN, for many years pastor of Mr. and Mrs. Perkins, called Mr. Perkins "the greatest layman I have ever known." Mr. Perkins died on Sept. 15, 1960. Mrs. Perkins has continued the same concern for Methodist enterprises. She has been awarded an honorary L.H.D. by Southwestern University and the LL.D. degree by Southern Methodist University. She was a member of the executive committee of the WORLD METHODIST COUNCIL, 1961-68. Dean JOSEPH D. QUILLIAN, JR., of Perkins School of Theology, has written that Mr. and Mrs. Perkins have given more to Texas Methodism than any other two persons—not simply of their means but also of their spirit. The Perkins heritage of churchmanship and philanthropy



**QUAKER METHODISTS**, the name by which the followers of PETER PHILLIPS of Warrington were known because they included many Quakers and adopted some of their customs. Later they came to be known as INDEPENDENT METHODISTS, the present name of the denomination.

JOHN T. WILKINSON

**QUAKERS AND METHODISM.** Like the Methodists, the Quakers had originated as a movement dedicated to the inculcation of personal religious experience and to securing the spiritual reform of the Established Church; they called themselves a "society," but accepted as their most familiar title a derisive nickname. It is not surprising, therefore, that in the early days of the revival it was frequently a friendly Quaker who gave protection and support to the persecuted Methodists. Although drawn together against their common enemies in the world, however, rivalry did develop between the two groups, who remained so far different in their views that they continued to seek proselytes from among each others' members. The Friends' quietist views on the MEANS OF GRACE especially distressed WESLEY, who maintained that because of this "a great gulf" was fixed between them. This was widened by the Quakers' formal insistence upon their peculiar and superficial "testimonies" in dress and speech, which Wesley termed "mere superstition."

Nevertheless the Society of Friends did exercise a beneficial influence upon Methodism. In himself insisting upon plain speech and simple dress Wesley acknowledged his debt to the Quakers. The Methodist QUARTERLY MEETING owed at least some of its inspiration (through JOHN BENNET) to the Friends, and they strongly influenced Methodist opposition to the slave traffic, just as Wesley's *Thoughts upon Slavery* was largely an abridgment of Anthony Benezet's *Some Historical Account of Guinca*—an abridgment warmly approved by the original author. Throughout the succeeding generations the Methodists and the Society of Friends have similarly maintained parallel courses, the social witness of Methodism enriched by that of the Friends, and they in turn gaining some warmth and flexibility in their spirituality in part at least from Methodist influences. Rarely, however, have Methodists been able to understand the more mystical aspects of Quaker teaching upon the "inner light," nor Friends to appreciate the sacramental emphasis which the Methodists derived from Wesley.

Frank Baker, *The Relations between the Society of Friends and Early Methodism*. London: Epworth Press, 1949.

FRANK BAKER

**QUARTERAGE.** The word "quarterage," meaning quarterly payments for the support of the ministry, is used in the 1796 *Discipline*, but it is not found in the book after that date. RICHARD BOARDMAN and probably ROBERT STRAWBRIDGE held quarterly meetings of societies and circuits.

In describing the work in 1772, JESSE LEE said the preachers regulated their business at different quarterly meetings. The quarterage was collected in preparation for the quarterly meetings and it was distributed or paid to the preachers at the meetings. *Asbury's Journal* for Dec. 22, 1772, says that at a quarterly meeting in MARYLAND, "Brother Strawbridge received eight pounds quarterage; brother King and myself six pounds each." Incidentally, that is the earliest known documentary reference to "quarterage" in Methodist writings. In explaining the word "quarterage" Simpson's *Cyclopaedia of Methodism*, published in 1876, says, "on stations and in cities this term is not so generally employed as formerly; but it is still in use on the circuits." Perhaps it is fair to say that as long as presiding elders were required to hold a QUARTERLY CONFERENCE on each charge every three months, and as long as it was the custom to divide the amount raised for the support of the ministry during the preceding quarter on a percentage ratio between the presiding elder and the preacher in charge, apparently the word quarterage was used on some circuits down to the beginning of the twentieth century and a little later.

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

*Discipline*, 1796.

E. S. Bucke, *History of American Methodism*. 1964.

M. Simpson, *Cyclopaedia*. 1878.

ALBEA GODBOLD

**QUARTERLY CONFERENCE, THE.** The Quarterly Conference (renamed by the United Methodist Church in 1968 the Charge Conference) has been the traditional business and governing body of the local charge or station in American Methodism. It has continued to be so to the present time, though it may abrogate its rights in certain important particulars to the OFFICIAL BOARD of the church—or to a Church Conference—should it decide to do so. Recent changes have been made in this Conference—now the Charge Conference—under the Constitution of 1968, but it yet remains the sovereign and controlling body in each local charge.

Apparently called Quarterly Meetings at first in America—as the equivalent body is still called in Britain—in time the name came to be Quarterly Conference instead of Quarterly Meeting. ASBURY and COKE in their *Notes on the Discipline* indicated that the ruling elder, then becoming known as the presiding elder, should always preside at the several Quarterly Conferences under his charge, and this presidency came to be an established rule in Methodism as Quarterly Conferences grew in status and in standing.

The DISTRICT SUPERINTENDENT, however, as the presiding elder is now called, in presiding has no vote since he is not a member. He cannot even resolve a tie if there is a tie vote. In the absence of the district superintendent, an elder "designated by him" is empowered to preside. Sometimes the pastor himself is so designated. The Quarterly Conference is and in general always has been

In 1949, he was awarded a scholarship for advanced study in the United States. He was accepted by BOSTON UNIVERSITY SCHOOL OF THEOLOGY as a candidate for the Doctor of Theology degree and was awarded that degree in the shortest possible time. His thesis on *The Bhagavad-Gita* and the Fourth Gospel was highly acclaimed. Again he went to Bareilly Seminary, but a year later he was appointed superintendent of the Shahjahanpur District, where he served for four years. In 1955, he was appointed to a professorship in Leonard Theological College. In March 1966, he became principal of the college. He is a member of the Faith and Order Commission of the WORLD COUNCIL OF CHURCHES, a member of the executive committee of the National Christian Council's Board of Theological Education, vice-president of the Madhya Pradesh Christian Council, and a member of the CENTRAL CONFERENCE Commission on the Structure of Methodism and on Church Union. He has written many articles for church papers on India and abroad.

*Minutes of the North India Conference, 1937-68.*

J. WASKOM PICKETT

**RAGSDALE, RAY WALDO** (1909- ), American minister, city pastor and church leader, was born at Washington, Ind., on Aug. 22, 1909, the son of Tilman L. and Clara E. (Johnson) Ragsdale. He was educated at DEPAUW UNIVERSITY, receiving the B.A. in 1931 and the D.D. in 1955; BOSTON UNIVERSITY, S.T.B., 1934; and the D.D. from the UNIVERSITY OF THE PACIFIC in 1951. He married Eleanor Hughes on Aug. 9, 1931, and they had two children.

He was admitted on trial in the INDIANA CONFERENCE in 1928 and after full ordination as elder in 1934, transferred to the west where he was pastor at Holbrook, Ariz., 1934-36; Flagstaff, Ariz., 1936-40; Fullerton, Calif., 1940-47; Westwood Church, LOS ANGELES, Calif., 1947-54; superintendent of the Los Angeles District, 1954-60; pastor of the First Church, Whittier, Calif., 1960-63; and is presently at the Catalina Church, TUCSON, Ariz. He has been a delegate to the WESTERN JURISDICTIONAL CONFERENCE, 1944 to 1964 inclusive; and a member of the GENERAL CONFERENCE, 1952 to 1964 inclusive. At the General Conference of 1960, he was the "chairman of chairmen" of the various legislative committees, and thus the director of the presentation of all legislation of the Conference. He has been a member of the executive committee of the General Board of EVANGELISM, 1946-64; of the WORLD COUNCIL OF CHURCHES, Central Committee, Nyborg, Denmark, 1958; a delegate to the third Assembly of the World Council of Churches at New Delhi, India, 1961. He is a trustee of the Methodist SCHOOL OF THEOLOGY AT CLAREMONT, Calif. He is the author of *Self Help for Church Members* and *The Work of the Official Board*.

*Who's Who in the Methodist Church, 1966.*

N. B. H.

**RAGSDALE, THOMAS CHARLTON** (1863-1945), American pastor, was born Dec. 26, 1863, in Laurens County, S. C., the son of E. C. and Elizabeth Calhoun Ragsdale. While Thomas was still a child, the family moved to TEXAS. In 1888 he was admitted to the NORTHWEST TEXAS CONFERENCE and was appointed in succession to Temple, Cisco, and Missouri Avenue Church in Fort Worth. He married and had five children. The writer of his memoir

does not mention his education. It is known that in mature life he was awarded an honorary D.D. degree.

In 1894 Ragsdale transferred to the TENNESSEE CONFERENCE, and in the next forty-five years served thirteen appointments: Fayetteville, West Nashville, Madison Street in Clarksville, West End in NASHVILLE, Murfreesboro, Pulaski, McKendree and Tulip Street in Nashville, Murfreesboro District, Nashville District, East End in Nashville, Springfield, and Dickson. An able preacher with a good sense of humor, it was said that he served more leading churches in Nashville than any other preacher in his day. He was a member of the 1922 and 1926 GENERAL CONFERENCES, leading his conference delegation both times. After his retirement in 1939, Ragsdale lived at Springfield, Tenn. He died there, Dec. 22, 1945.

Cullen T. Carter, *Methodist Leaders in the Old Jerusalem Conference, 1812-1962.*

*General Minutes, MECS, and MC.*

*Minutes of the Tennessee Conference, 1946.* ALBEA GODBOLD

**RAHATOR, SAMUEL** (1866-1936), Indian minister, was born at Nasik, Western INDIA, and was converted at a mission conducted by Major Campbell of the Royal Engineers, 1885. Immediately Rahator gave up his work as a clerk on the railways and moved into the *chauls* (slums) of BOMBAY. He was accepted for the ministry in 1892; his work falls into three parts: in 1892-1911 in the slums of Bombay, where he founded the Marathi Methodist Church, opened orphanages, and often mediated in Hindu-Muslim disputes; in 1911-25, when he trekked through the Maharashtra villages beyond Nasik, and opened up the country circuit of the Methodist Marathi Mission under the Wesleyan METHODIST MISSIONARY SOCIETY; and in 1925-36 when, at the government's request, he worked among the criminal tribes in Maharashtra and helped to resettle many of them in Bombay. The first Indian minister to undertake pioneer missionary work to his own people under British Methodism, he died in Bombay, April 13, 1936.

CYRIL J. DAVEY

**RAIKES, ROBERT** (1735-1811), Sunday school promoter, was born in Gloucester, England, Sept. 14, 1735. He was the son of the proprietor of the *Gloucester Journal*, founded in 1722, and on his father's death in 1757 succeeded to the business. Raikes was a humanitarian member of the Church of England, but seems to have had very few direct links with the Methodist societies. HANNAH BALL had founded a SUNDAY SCHOOL at High Wycombe in 1769, and several years later Thomas Stock began one at Ashbury, Berkshire. Stock moved to Gloucester, and Raikes cooperated with him, in July 1780 opening his own Sunday school in the parish of St. Mary le Crypt, where GEORGE WHITEFIELD had been born and educated. One of the earliest Sunday school teachers employed and paid by Raikes later married the Methodist preacher SAMUEL BRADBURN. In November 1783 Raikes inserted in his *Gloucester Journal* a long letter describing the work of the Sunday school. This was reprinted in the *Gentleman's Magazine* for June 1784, and may be regarded as the beginning of the widespread Sunday school movement. JOHN WESLEY'S *Journal* for July 18, 1784 describes his visit to a recently founded Sunday school in Bingley,

Yorkshire, noting: "I find these schools springing up wherever I go. Perhaps God may have a deeper end therein than men are aware of. Who knows but some of these schools may become nurseries for Christians?" In his *Arminian Magazine* for January 1785, Wesley printed an independent account by Raikes of the beginning of the Gloucester experiment. Raikes never claimed to be the founder of Sunday schools, though this title was accorded to him by Samuel Bradburn and others, but his advocacy undoubtedly led to their almost universal adoption.

*Dictionary of National Biography.*

*Methodist Magazine*, 1868, pp. 438-48.

FRANK BAKER



RICHARD C. RAINES

**RAINES, RICHARD CAMPBELL** (1898- ), American bishop, was born at Independence, Iowa, Dec. 23, 1898. He was the son of Robert Bielby and Cora Belle (Curtis) Raines. He was educated at CORNELL COLLEGE, A.B., 1920; D.D., 1931; BOSTON UNIVERSITY, S.T.B., 1924. S.T.D., 1950; at Oxford University, 1924-25. He holds a number of honorary degrees including the LL.D. from Yonsei University, SEOUL, KOREA, in 1958. He married Lucille Marguerite Arnold on July 14, 1920, and their children are Rose Lucille, Robert Arnold, Richard Campbell and John Curtis.

He was ordained to the ministry of the M.E. Church in 1926, and after serving brief pastorates in MASSACHUSETTS and the Mathewson Street Church in PROVIDENCE, R. I., 1927-30, went to the Hennepin Avenue Church, MINNEAPOLIS, as pastor. There he served from 1930 to 1948 when he was elected bishop of The Methodist Church by the NORTHEASTERN JURISDICTION meeting that year. Bishop Raines was then assigned to the INDIANA Area of The Methodist Church, and was reassigned to this area for five quadrennia until he retired in 1968.

He was a delegate to the General and Jurisdictional Conferences of the Church, 1948; to the WORLD COUNCIL OF CHURCHES in Amsterdam in that same year; to the World Council of Churches in Evanston, 1954; to the WORLD METHODIST CONFERENCE at Lake Junaluska in 1956, and to the World Council of Churches, New Delhi, India. He served upon the COMMISSION ON THE STRUC-

TURE OF METHODISM OVERSEAS (COSMOS) 1956-64. He was one of the consultants to the Commission on WORSHIP for the revision of the Methodist Hymnal in 1960-64; member of the Commission on CHAPLAINS; of the Commission on Camp Activities; of the Executive Committee of the World Methodist Council; and of the Assembly of the World Council of Churches. He served as president of the Division of World Missions of the Board of Missions of The Methodist Church, 1952-60; and as president of the Board of Missions, 1960-64. He was also the chairman of the Commission on PUBLIC RELATIONS AND METHODIST INFORMATION of The Methodist Church 1952-60.

Bishop Raines has been a trustee of Cornell College, Iowa; DEPAUW UNIVERSITY; and was in demand as a lecturer at various institutions of learning.

Bishop Raines was the first bishop to appoint a fulltime administrative assistant, which type of appointment later became a common and helpful procedure in many areas. He established the first full-time area program of public relations, and the first area program of pastoral care and counseling. He served as president of the COUNCIL OF BISHOPS of The Methodist Church, 1966.

His episcopal travel included two visits to South America in 1946, and 1963; and he was liaison bishop between American and Korean Methodists, 1952-60. He made an around the world tour, stopping in KOREA, while Korean churches were being rebuilt. In 1952 he visited Korea, JAPAN, and FORMOSA, conducting a series of seminars for chaplains in Japan and Korea on the invitation of the Chief of Chaplains' of the United States Army. He was also in Korea in 1954 and 1955, in Africa and the Near East in the same year, and in the spring of 1957, Korea and Japan.

Since retirement he and his wife reside in Pompano Beach, Fla. He has been assigned by the Council of Bishops to work in the area of recruitment.

*Who's Who in America*, Vol. 34.

*Who's Who in the Methodist Church*, 1966.

N. B. H.

**RAIWIND CHRISTIAN INSTITUTE**, Raiwind, Pakistan, is twenty-one miles south of Lahore. There are two departments included in the Institute. The high school has an enrollment of about 450. Of the twenty-five taking the final government examination in the high school graduating class of 1964, only one failed to pass. The high school enrollment is 427 of whom 351 are Christian. Fifty-three of these are girls. The second Department is the Training Class, preparing high school graduates to become teachers in primary schools, urban or rural. It is a one-year course finishing up with a government examination, and those passing receive a teaching certificate. This institute is the only approved non-Government training institution. Reporting the examination results conducted by government and noting that out of the 152 candidates for the high school and the Teacher's Training examinations only one failed, Inayat S. Mall, the capable principal, remarked: "These fine results bear testimony to the team work of the teaching staff."

CLEMENT D. ROCKEY

**RAKENA, PIRIPI** (c. 1860-1934), outstanding NEW ZEALAND Methodist Maori minister, was trained at Wesley College, Three Kings. Accepted for the ministry in 1882,

1878, trained at Headingly College, and entered the Wesleyan ministry in 1902. He went to China in 1902, and served in the Hupeh district until 1935; he was a general secretary of the Wesleyan METHODIST MISSIONARY SOCIETY from 1935-50, and was president of the Methodist Conference in 1949. He was the son, grandson, brother, and father of Methodist ministers. His was the controlling voice in Methodist policy in China for many years. He died on Dec. 24, 1961.

JOHN KENT

**RATTENBURY, JOHN ERNEST** (1870-1963), British Methodist, brother of HAROLD B. RATTENBURY, and like him educated at Woodhouse Grove School. He entered the Wesleyan Methodist ministry in 1893, being trained at Didsbury College, MANCHESTER. Much of his ministry was spent in city missions, including eighteen years in the West London Mission, where he preached first in the Lyceum Theatre and then opened the Kingsway Hall. He was a founding member of the METHODIST SACRAMENTAL FELLOWSHIP, and an outstanding advocate of its ideals. The most important of his many publications appeared after his retirement in 1935; *The Conversion of the Wesleys* (1938), *The Eternel Doctrines of Charles Wesley's Hymns* (the Fernley-Hartley Lecture for 1941), and *The Eucharistic Hymns of John and Charles Wesley* (1948). He died Jan. 19, 1963.

FRANK BAKER

**RAYMOND, MINER** (1811-1897), American minister and educator, was born on Aug. 29, 1811, at Rensselaerville, N. Y. With little education he turned to the shoemaker's trade, but in his eighteenth year felt called to a religious life. He entered Wesleyan Academy in WILBRAHAM, Mass., where, under the influence of WILBUR FISK, he moved from the role of student to that of helper and teacher. In 1838 he joined the NEW ENGLAND CONFERENCE, but continued at Wilbraham for three years.

From 1841 to 1848 he held pastorates in Worcester, Boston, and Westfield, Mass. He was elected principal at Wilbraham in 1848. The Academy under his administration prospered, with new buildings—Fisk, Binney, and Rich Halls being erected. He was elected professor of Systematic Theology at GARRETT BIBLICAL INSTITUTE of Evanston, Ill., in 1864, where he wrote a three-volume work, *Systematic Theology*.

Raymond was a delegate to six GENERAL CONFERENCES, representing the New England Conference five times and the ROCK RIVER CONFERENCE once. In 1856 he was General Conference Chairman of the Committee on Slavery. In 1872 he received over fifty votes for bishop.

He was married twice. By his first wife, Elizabeth Henderson, who died in 1877, he had five sons and a daughter. His second wife was Mrs. Isabella Hill Binney, widow of Amos Binney, one-time member of the New England Conference. Raymond died on Nov. 25, 1897, at Evanston, Ill.

J. M. Buckley, *History of Methodists*. 1896.  
*Zions Herald*, Dec. 1, 1897.

ERNEST R. CASE

**READER AT CITY ROAD CHAPEL, LONDON.** In JOHN WESLEY's lifetime it had been the custom to use the services of the Book of Common Prayer at City Road Chapel,

and to employ Anglican clergymen to assist with the communion services. This continued after 1791, and in 1811 THOMAS VASEY was appointed as "Reader." He had been ordained by John Wesley in September, 1784, and sent to America and was later ordained in America by the Protestant Episcopal Bishop William White of PHILADELPHIA. His duty was to perform the liturgical service, which he did until the close of 1825. When he resigned, the trustees of the chapel made a vain attempt to find an Anglican clergyman to continue the succession; they then applied to the Wesleyan Methodist Conference for an itinerant to be stationed as Reader. This led to a quarrel with HENRY MOORE, who was still superintendent of the circuit in which the chapel lay, and who tried to claim the position of Reader in terms of John Wesley's will. Legal advice did not sustain Moore's claims, and from 1826 the Conference appointed itinerants to do the work of Reader at City Road, though not apparently using the title as such. By 1850, however, the City Road society had lost ground financially, and so in 1852 the trustees decided to save money by abolishing the office of Reader, and this decision came into effect from the Conference of 1853.

JOHN KENT

**READFIELD, MAINE, U.S.A.**, is significant as the location of what is now called the Jesse Lee Memorial Church, the first Methodist meetinghouse erected in the state. JESSE LEE visited the region in 1793, and the following year was appointed presiding elder of the Lynn District and the Province of MAINE. Philip Wager was sent to the Readfield Circuit in 1794, and under Lee's direction he led in building the meetinghouse. In November Lee wrote that the edifice was almost completed, and on June 21, 1795, he dedicated the plain, rough structure.

On Dec. 12, 1794, Lee administered the communion to the society members at Readfield, the first time the rite was observed under Methodist auspices in Maine. With ten preachers present, Bishop ASBURY conducted the first Methodist conference in the Province of Maine at Readfield, beginning Aug. 29, 1798.

In 1825 the Readfield Church building was moved some thirty rods from its original location and was repaired and rededicated. In 1857 the structure was remodeled; the roof was raised and a steeple and bell were added. When the railroad came to Readfield, a new village grew up around the depot, and another Methodist church was established there. The original church was then called East Readfield.

About 1900, East Readfield was rededicated as the Jesse Lee Memorial Church. Today services are conducted in the building only at Easter, Christmas, and in the summer months; the members worship at the Kents Hill Church five miles away during the rest of the year.

In 1971 the Jesse Lee Memorial Church had twenty-nine members and its building was valued at \$25,000.

Allen and Pilsbury, *Methodism in Maine*.

*East Readfield Church*. (Typescript), 7 pp., n. d.

*General Minutes*, MEC and UMC.

*Minutes of the Maine Conference*. WILLIAM T. BENNETT

BERTRAM F. WENTWORTH

**READING, PENNSYLVANIA, U.S.A. Memorial Church of the Holy Cross, Methodist.** This is the mother church of Methodism in Reading. The first Methodist sermon in

OF DENVER, actually developed. Today Denver is one of the eight universities of The United Methodist Church.

In 1892, the ILIFF SCHOOL OF THEOLOGY was established at Denver to serve Methodism in the Rocky Mountain region. It was made possible by a gift by WILLIAM SEWARD ILIFF, a layman who was a leader in the political and economic development of the west.

In 1970, the Rocky Mountain Conference reported 405 ministers, 227 pastoral charges, 109,651 members, and churches, parsonages and other property valued at \$50,469,463.

E. S. Bucke, *History of American Methodism*. 1964.

*Journals of the Colorado and Rocky Mountain Conferences*.

K. E. Metcalf, *Beginnings of Methodism in Colorado*. 1948. An unpublished Th.D. dissertation in Iliff School of Theology Library. WALTER J. BOICEGRAIN

**ROCKY MOUNTAIN CONFERENCE** (1872-1876). (See UTAH.)

**ROCKY MOUNTAIN CONFERENCE** (EUB) was founded in 1951 and included one congregation in WYOMING in addition to churches in COLORADO and NEW MEXICO. The conference goes back to Oct. 19, 1869, when St. Clair Ross and his wife arrived in DENVER, Colo., looking forward to the establishing of a preaching appointment for the Church of the UNITED BRETHREN IN CHRIST. From Denver, they journeyed north or "down the Platte" to a village then known as Island Station, later known as Henderson, Colo. Here, in 1871, the first United Brethren Church building was erected and was dedicated on Jan. 21, 1872.

Under the authorization of the Board of Missions of the United Brethren Church, the work in Colorado was organized into a mission conference, April 15, 1872, by Bishop JOHN DICKSON. Three men who had brought their credentials with them made up the membership of this first conference; they were St. Clair Ross, A. Hartzell, and W. H. McCormick. Shortly thereafter, the names of E. J. Lamb and L. S. Cornell were added to the list.

During this same period, the EVANGELICAL ASSOCIATION was developing work in the states of KANSAS and NEBRASKA and establishing work in Colorado. In 1885, a local preacher of the Kansas Conference attempted to organize a mission among the English-speaking people of the area of South Pueblo, Colo.; but this ministry failed for lack of interest in English services. In the year 1902, the Kansas Conference again tried to take up work in Colorado which resulted in the establishing of two missions, one in Ordway and the other in Colorado Springs.

About the same time, the Nebraska Conference of the Evangelical Association looked toward Colorado as a mission field and in 1887 established a mission in the vicinity of Yuma and Northeastern Colorado. Later, congregations were organized in Sterling, Denver, and Loveland.

Encouraged by the opening of new lands for homesteaders, the United Brethren Church organized a North Texas Mission Conference on Nov. 5, 1908, with small groups in north TEXAS, the "Strip" in OKLAHOMA, and New Mexico. This Conference finally became the New Mexico Mission Conference on Sept. 5, 1914; but the churches in the "Strip" in Oklahoma were transferred to the Oklahoma Conference and the churches in Texas went out of existence. In the development of this Conference

a special interest was being given to the Spanish-speaking population.

On June 2, 1920, the congregations organized by the Kansas and Nebraska Conferences of the Evangelical Association in Colorado were constituted as the churches of the newly organized Colorado Conference of the Evangelical Association (The EVANGELICAL CHURCH, following the merger of the Evangelical Association with the United Evangelical Church in 1922).

On Aug. 22, 1929, the Colorado Mission Conference and the New Mexico Mission Conference of the United Brethren Church were formally organized as the Colorado-New Mexico Conference of that church.

Following the merger of The Evangelical Church and the Church of the United Brethren in Christ in Johnstown, Pa., on Nov. 16, 1946, the Colorado Conference (EV) and the Colorado-New Mexico Conference (UB), were merged in May 1951 as the Rocky Mountain Conference of The EVANGELICAL UNITED BRETHREN CHURCH. This conference united in 1969 with the conference of the same name in the former Methodist Church to form the Rocky Mountain Conference. At the same time the New Mexico congregations joined the New Mexico Conference in the SOUTH CENTRAL JURISDICTION of The United Methodist Church.

HAROLD H. MAXWELL

**RODDA, MARTIN** (dates unknown), British Methodist, eldest brother of RICHARD RODDA, was accepted as an itinerant preacher by JOHN WESLEY in 1763, but resigned in 1766 because of difficulties with a Welsh Methodist. He returned to the itinerancy in 1768, and in 1773 was stationed in East Cornwall under JAMES DEMPSTER, whom he accompanied to America in 1774. Rodda's strong loyalty to the British Crown caused trouble both for himself and for American Methodists in general, and he escaped with difficulty to England. After serving in three more English circuits (the last once more in his native Cornwall), in 1781 he retired permanently from the itinerancy.

E. S. Bucke, *History of American Methodism*. 1964.

T. Jackson, *Lives of Early Methodist Preachers*. 1871. *Minutes of the Methodist Conferences*, 1862. FRANK BAKER

**RODDA, RICHARD** (1743-1815), British Methodist, was born at Sancreed, Cornwall, and converted at the age of thirteen. While working in the tin mines, he had several providential escapes. In 1769 he was appointed to the Glamorganshire Circuit and later was stationed several times in Wales and Cornwall. He was a pioneer of Sunday school work in CHESTER and one of the signatories of the HALIFAX CIRCULAR in 1791. In 1802 he settled in London.

JOHN A. VICKERS

**RODRIGUEZ BORGES, ARMANDO ANDRES** (1929- ), bishop of the Methodist Church of CUBA, was born in Yaguaramas, Las Villas, Cuba, Nov. 30, 1929. His parents were Manuel Rodriguez and Elisa Borges. His early education was in his home town, but he later studied law and graduated from the University of Habana in 1954. He entered the Union Theological Seminary in Matanzas graduating in 1957. In 1956 he married Alida Barrios,

leyan itinerant in 1813. He was the only member of CONFERENCE to vote against the expulsion of SAMUEL WARREN in 1835, and himself ceased to be recognized as a Wesleyan minister in 1852. He later joined the ministry of the UNITED METHODIST FREE CHURCHES.

C. ERNEST LONG

**ROWLANDS, DANIEL** (1713-1790), Welsh Methodist, second son of the rector of Llangeitho, Cardiganshire, WALES, where he became curate to his brother John, who had succeeded to the living on their father's death in 1731. Rowlands was ordained deacon in 1733, priest in 1735. About 1735 a sermon by GRIFFITH JONES of Llanddowror made a deep impression upon him, and he became an eloquent evangelical preacher. In 1737 HOWELL HARRIS, who had himself begun preaching (as a layman) in 1735, heard him and sought his acquaintance. The clergyman Rowlands then followed the example of the layman Harris in founding religious societies, the beginning of the WELSH CALVINISTIC METHODISTS. At the first general assembly or "association" of these societies in 1743, Rowlands was appointed deputy-moderator to act in the absence of GEORGE WHITEFIELD. This in effect meant that he became the leader of the movement. Tension with Harris followed, and an incompletely healed rupture in 1751. Because of his Methodist activities Rowlands was suspended by his bishop in 1763 from the exercise of his functions as a clergyman of the Church of England. He continued to minister in a new building erected for him at Llangeitho, where he died Oct. 16, 1790.

*Dictionary of National Biography.*

*Journal of the Calvinistic Methodist Historical Society*, Vol. XII, pp. 41-64, June 1927.

W. Williams, *Welsh Calvinistic Methodism*. 1884.

FRANK BAKER

**ROWSE, WILLIAM** (1835-1899), NEW ZEALAND minister, was born in Cornwall, England. When twenty-three, he was accepted as a minister on probation, and at the end of the same year came to New Zealand.

After serving as a probationer in Canterbury and AUCKLAND he was appointed in 1863 to the Maori Mission. For fifteen years he served at Waima in North Auckland. By boat and by horseback he covered a wide circuit. During that time village schools were opened; teachers trained; churches built; young men sent out as local preachers; and a people sunk in the depths of degradation through liquor were won from its cruel bondage.

For the sake of his family, Rowse returned to circuit work in 1878 and died in Greytown on July 15, 1899. His was a devoted life, free from all self-advertisement, and many were the people he won to faith in goodness and in God.

W. Morley, *New Zealand*. 1900. WILLIAM T. BLIGHT

**ROYAL OAK, MICHIGAN, U.S.A.** **First Church**, begun as a "preaching place in a six-point circuit," is the parent of seven adjacent Methodist churches in the expanding suburbs of metropolitan DETROIT.

This church was organized in 1838, the town's first permanent church organization, although itinerant Methodist ministers had preached under the trees or in a vacant store room before that date. J. M. ARNOLD was one of the early ministers.

The first church building, of white frame with an attractive cupola, was completed in 1843 on the present site at a cost of \$1,500. A parsonage was erected forty years later at a cost of \$1,250, when Eugene Yager was the pastor.

In 1890 the first church was replaced by a brick structure at a cost of \$5,000, plus much donated labor. The brick was donated by Edwin Starr, one of the members, from his own kiln. This served until the first unit of the present structure was built in 1918 at a cost of \$90,000, under the pastorate of OSCAR THOMAS OLSON.

In 1928 the present church building was completed under the pastorate of Eugene Miles Moore, at a cost of \$155,000. Since then, reconstruction and renovation have produced a plant valued at \$1,346,090, with a sanctuary seating 875 and a four-level educational complex. The church presently underwrites a benevolence budget of \$42,000.

The seven churches which First Church has sponsored are: St. John's and Campbell Memorial in Royal Oak; Berkeley Church; Hazel Park Church; Femdale Church; Faith Church in Oak Park; and Madison in Madison Heights.

The membership includes many prominent citizens, among whom are several professors at Wayne State University, a member of Congress, three judges, numerous industrialists and public school personnel. In 1970 the church reported a membership of 2,811.

*General Minutes.*

MARSHALL A. WHEATLEY

**RUBLE, JOHN H.** (1811-1836), pioneer American circuit rider, was born in Washington County, Tenn. Converted under CAMP MEETING influences, he became a CLASS LEADER of the M.E. Church. Migrating to ILLINOIS, he received a preaching license Nov. 25, 1832, from Jacksonville Circuit, Sangamon District. Removing again to MISSOURI, Ruble was employed by William Ketron, Cape Girardeau District presiding elder, to travel Bellevue Circuit with Nathaniel Talbott. After three months he was sent to White River Circuit in ARKANSAS. He joined the MISSOURI CONFERENCE on trial, Sept. 4, 1833, and was sent back to the White River country. His next work was at Lexington, Mo. In 1835 he was admitted into full connection, ordained a deacon, and appointed to Burlington Circuit, St. LOUIS District.

Ruble, the first Methodist preacher to be married in Iowa, took as his wife Diana Bowen in Burlington, in February 1836, and they began living in Mt. Pleasant, a hamlet of three houses, where he preached the first sermon. He was authorized to perform marriage rites by William R. Ross, Des Moines County Clerk, Michigan Territory, on Oct. 31, 1835.

Taken with a fever at Sullivan Ross's home in Burlington, Ia., Ruble died there April 14, 1836, the first Methodist itinerant to die in Iowa. The place of his burial at Mt. Pleasant is marked by a stone monument, erected about 1860 and restored in 1934.

*Annals of Iowa*, April 1936.

A. W. Haines, *Makers of Iowa Methodism*. 1900.

MARTIN L. GREER

**RUDDLE, THOMAS** (1839-1909), British educator, was born at Trowbridge, Wiltshire, Nov. 15, 1839. The son of a factory worker, he trained as a teacher, and in 1864

eral Conference held in Monterrey, September 1866, he was re-elected and again at the Mexico City General Conference, July 19-26, 1870 re-elected for the quadrennium beginning then.

Bishop Ruiz is a young, energetic and understanding leader. He is an excellent speaker, a good organizer, and a most efficient worker with young people. His aim is to help the church become self-supporting and to find the place in which each member of the conference can render the best service to the cause.

GUSTAVO A. VELASCO G.

**RULE, WILLIAM HARRIS** (1802-1890), British Methodist, born at Penrhyn, Cornwall, Nov. 15, 1802. After early experiments as a portrait painter and a school teacher, in 1826 he entered the Wesleyan Methodist ministry, and became an ardent student. He served the Wesleyan METHODIST MISSIONARY SOCIETY in Malta (1827), St. Vincent (1827-31), and GIBRALTAR (1832-1841), which latter place he used as a stepping-stone for enthusiastic and partially successful attempts at missionary work among Roman Catholics in SPAIN. The following twenty-six years of a vigorous active ministry in England included five years as CONNEXIONAL EDITOR (1851-57) and eight years in pioneer chaplaincy work among Wesleyan soldiers at Aldershot (1857-65). Rule is said to have mastered ten languages, and was a prolific writer, his chief work being a monumental *History of the Inquisition* (1868). His writings on Methodism included *A Memoir of a Mission to Gibraltar and Spain* (1844), *An Account of the Establishment of Wesleyan Methodism in the British Army* (1883), and *Recollections of my life and work at home and abroad in connection with the Wesleyan Methodist Conference* (1886). In 1854 he was awarded the D.D. by DICKINSON COLLEGE. He died Sept. 25, 1890.

*Dictionary of National Biography.*

Findlay and Holdsworth, *Wesleyan Meth. Miss. Soc.*, iv, 1922.

FRANK BAKER

**RULES OF THE METHODISTS**, in eighteenth-century England. On the founding of the early Methodist societies, JOHN WESLEY drew up his *Nature, Design and General Rules of the United Societies in London, Bristol, Kingswood and Newcastle upon Tyne* (first edition, John Gooding on the Side, Newcastle upon Tyne, 1743). He subsequently issued rules which are to be found as follows in Wesley's *Works* (T. Jackson's third edition): BANDS (viii, 272); CLASS LEADERS (viii, 301); HELPERS (viii, 309); STEWARDS (viii, 262); preachers and Preachers' Fund (viii, 326, 317); congregational singing (viii, 318; xiv, 346). For Rules of the FETTER LANE society (May 1, 1738), see Wesley's *Journal* (i, 458). (See also GENERAL RULES.)

JOHN BOWMER

**RUNDLE, ROBERT TERRILL** (1811-1896), English missionary to the Indians of the Hudson's Bay Territory, was born in Nylor, Cornwall, England, June 18, 1811, the third son of Robert and Grace Rundle, and grandson of the prominent Methodist lay evangelist, WILLIAM CARVOSSO.

In 1839, the Hudson's Bay Company reached an agreement with the WESLEYAN MISSIONARY SOCIETY in England

to send the first party of missionaries into the area west of the Red River settlement of British North America. JAMES EVANS, an experienced missionary in Upper Canada, was chosen as the superintendent; and three young men, Rundle, Mason and Barnley, were recruited in England to serve with him.

After sailing to New York in April 1840, they journeyed to Montreal and were carried by the company canoes to their destinations, Barnley to Moose Factory, Mason to Lac la Pluie, and Rundle to Fort Edmonton. Since Evans failed to meet the brigade at Sault Ste. Marie, Rundle remained at Norway House, at the north end of Lake Winnipeg, until Evans' arrival. His first and highly successful missionary activity was among the Cree Indians of the Norway House region. It required from September 7 to October 17 for the company canoes to fight their way up the current of the North Saskatchewan to Fort Edmonton, the scene of eight years' arduous and often unrewarding labor.

While Rundle's room at the fort was constantly available, he travelled regularly to the forts at Rocky Mountain House in the south, Lesser Slave Lake to the north, Fort Pitt to the east, and to countless encampments of Indians—thousands of miles by horseback, cariole, canoe, and on foot. Perhaps the most impressive single experience began at Rocky Mountain House Fort in 1841. Having long dreaded an encounter with the famed Blackfoot tribe, he met them unexpectedly and was received with great warmth and affection. He went alone with them to their camps and was escorted back to Fort Edmonton by a Blackfoot warrior.

He introduced the Cree Syllabic recently invented by James Evans, taught singing, and conducted classes wherever he went. While evangelism was his primary purpose, he soon became oppressed by the recurrent starvation of the Indian peoples and their entire lack of agriculture. After repeated experiments with small gardens, he obtained the assistance of Benjamin Sinclair, a native Swamp Cree from Norway House, to assist in the formation of an agricultural settlement on the shore of Pigeon Lake in 1847, the first such attempt in the western region. Unfortunately his wrist was broken in a fall before Sinclair arrived, and in the summer of 1848 he was forced to return to England for medical care.

Rundle did not return, nor was he replaced from England. He married, served a succession of circuits until his superannuation in 1887; and died in 1896.

The importance of Rundle's work was obscured for many by the arrival of Roman Catholic missionaries in 1842 with consequent rivalry and confusion, by the disturbance surrounding the work of James Evans and Evans' death in 1846, by Rundle's misfortune and return to England in 1848, and by the transfer from English to Canadian control in 1854.

Recognition and honor were accorded to him as his work came to be seen in longer perspective. In the same year that David Livingstone was making his first African journey, Rundle was making the first missionary approach to the western tribes. He was accepted warmly by the Blackfoot and Stony, Assiniboine and Cree, and they remembered him. Early travelers such as artist Paul Kane and the Earl of Southesk, saw the effects of his work and eulogized him in their writings. J. Hector of the Palliser Expedition was successful in having a mountain named in his honor. All succeeding missionaries found a door opened and a path prepared toward Christian understand-

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JULIO SABANES

**SABANES, JULIO MANUEL** (1897-1963), bishop, was born in MONTEVIDEO, URUGUAY, July 2, 1897, the son of Methodist parents. After attending primary school, he secured gainful employment and in time became a bank clerk. Joining the church, he rose to leadership in the Methodist Youth Movement, and was one of the founders of *La Idea*, the organization's periodical in Uruguay. Also, he engaged in open air evangelistic preaching. He married Juana Puch, the daughter of a Methodist minister, March 10, 1923, and they had three children, Julio Ruben who is a pastor and district superintendent in Argentina, and Carlos, and Miriam.

Sabanes joined the River Plate Annual Conference on trial in 1923 and was ordained elder in 1927. He was appointed traveling evangelist for Uruguay. In 1926 he served two small churches near Montevideo, and later became assistant pastor of Central Church in the city. In 1929 he was appointed to Central Church, ROSARIO, Argentina's second largest city where he served eighteen years. During part of that time he was also district superintendent in ROSARIO and editor of *El Estandarte Evangelico*, the conference magazine. He was a delegate to five CENTRAL CONFERENCE sessions and to the 1940 GENERAL CONFERENCE, Atlantic City, New Jersey.

In 1947, Sabanes was appointed to Central Church, BUENOS AIRES, and district superintendent in that city. During the next five years he engaged in many civic and community activities along with his church work. In September 1952, the dictatorial regime of President Juan Peron banned him from his pulpit and forbade him to engage in pastoral work.

In November 1952, the Latin American Central Conference elected Sabanes bishop, and in 1956 he was

reelected for four more years. He was assigned to the SANTIAGO Area (later Pacific Area) which included CHILE, PERU, PANAMA, and COSTA RICA. With his episcopal headquarters in Santiago, Chile, Sabanes traveled and superintended his area for the next seven years. Also, he attended several meetings of the COUNCIL OF BISHOPS and the 1956 General Conference in MINNEAPOLIS. Because of poor health, Sabanes retired at the session of the Latin America Central Conference at LIMA, Peru, in 1960. Known as a "gentle person" who was "greatly beloved," he spent his remaining days at his home in Buenos Aires, where he died after a long illness, Aug. 29, 1963.

*World Outlook*, October, 1963.

JESSE A. EARL  
ALBEA GODBOLD

**SACKETT, ALFRED BARRETT** (1895- ), British Methodist, born at Strood, Kent, England, the only son of A. B. Sackett, Wesleyan minister. He was educated at KINGSWOOD SCHOOL and Merton College, Oxford. During the Great War of 1914-18 he served with the Northumberland Fusiliers, winning the Military Cross. After six years as housemaster at Christ's Hospital (transferred from London to Horsham, Sussex, in 1902), in 1928 he began an eminently successful headmastership, lasting thirty-one years, at his old school, JOHN WESLEY'S foundation, Kingswood School. He has served on many Methodist committees, including the WORLD METHODIST COUNCIL.

FRANK BAKER

**SACO, MAINE, U.S.A. School Street Church.** JESSE LEE, sometimes called the apostle to New England, preached the first Methodist sermon ever heard in Saco village, MAINE, on Sept. 10, 1793. His text was "Behold ye despisers and wonder and perish" (Acts 13:41). After passing the night at the home of Dr. Josiah Fairfield, he left on his further travels in the province of Maine.

The first Methodist church in Saco was dedicated in 1828, and was known as Wesleyan Hall and "the Corn Crib." Four years later a larger building was needed. The church continued to grow and many members were added to the Kingdom of Christ. In 1847, the Methodist society had grown enough to warrant being host to the Maine Annual Conference. In 1943 on the one hundred and fiftieth anniversary of Jesse Lee's visit, Bishop G. BROMLEY OXNAM gave the anniversary address on "The Crusade for a New World Order." Through the years the loyalty, faithfulness, and charity of the School Street members and pastors has been marked.

JOHN H. JORDAN

**SACRAMENT OF HOLY COMMUNION.** (See COMMUNION, THE HOLY.)

equipment, strengthening its faculty, developing new service programs, and training Indian women. She was tall, handsome, dignified, and reserved, but gracious.

Baker University granted her the honorary LL.D. degree, and the government of India awarded her the Kaiser-i-Hind gold medal for distinguished public service. She retired from the college principalship in 1939 and from work as a Methodist missionary in 1941, but from her home in TOPEKA, Kan., she continued to serve the church in many capacities for a decade and a half. She now lives in the home for retired missionaries at Robincroft, PASADENA, Calif.

M. A. Dimmitt, *Isabella Thoburn College*, 1933.

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

**SHANNON, PAUL E. V.** (1898-1957), American pastor, conference superintendent, and bishop of the E.U.B. Church, was born March 25, 1898, in Mountville, Pa., to Rev. and Mrs. A. L. Shannon, both of whom died when Paul was a young boy. After graduating from **LEBANON VALLEY COLLEGE** (A.B. 1918), he continued his studies in Bonebrake (now UNITED) THEOLOGICAL SEMINARY, graduating with the B.D. degree. In 1937 he was honored with the D.D. degree by Lebanon Valley College.

He was married in 1919 to Josephine S. Mathias (1896-1931), and they became the parents of two children. Shannon's second marriage was to Katherine Higgins in 1932. Two children were born to this union.

Pastorates served by Shannon included: Hillsdale-Falmouth, Pa.; Veedersburg, Ind.; Fairview, Dayton, O.; Liberty Heights, BALTIMORE, Md.; Dallastown, Pa.; and First Church, YORK, Pa. Between pastorates he served as Field Representative of Bonebrake (United) Theological Seminary. From his York pastorate (1935-1948) he was elected to the superintendency of the E.U.B. PENNSYLVANIA CONFERENCE, a position he held with distinction. In connection with his pastorates and administrative positions he served on many denominational and interdenominational boards, as well as with civic groups. Fraternally he was a Royal Arch and Knight Templar Mason.

Upon the death of Bishop DAVID T. GREGORY in 1957, Shannon was chosen by mail ballot to the office of bishop, with the East Central District as his diocese.

Following his presiding over the sessions of WESTERN PENNSYLVANIA CONFERENCE in 1957, Bishop Shannon returned to his home in York, Pa., to prepare for moving to the center of his new assignment. While conducting a dedicatory service during this interim he was fatally stricken, his death occurring several days later, May 23, 1957. Interment was in the Home Cemetery, Dallastown, Pa.

*Journal of the General Conference, EUB, 1958.*

*Minutes of the Pennsylvania Conference, EUB, 1957.*

PAUL E. HOLDCRAFT

**SHAPLAND, RICHARD HENRY BOWDEN** (1877-1937), British Methodist minister, entered the ministry of the UNITED METHODIST FREE CHURCHES in 1900, a few years before the denomination became part of the amalgamated UNITED METHODIST CHURCH of Britain. He gained a great reputation as a pastor and a deeply thoughtful preacher, especially during fourteen years at Burton-on-Trent, and in 1929 was elected President of the United Methodist Church. He was much admired in the wider church after METHODIST UNION in 1932, but failing health compelled

his retirement in 1935, followed by his death in his sixtieth year.

FRANK BAKER

**SHARON, MISSISSIPPI**, U.S.A., the county seat of Madison County, was in early days one of the most influential small communities in the State so far as Methodism was concerned. The Sharon Methodist Church, which gave its name to the community, was established in 1835, when Orsamus L. Nash was presiding elder of the Choctaw District and John Ira Ellis Byrd was pastor of the Madison Circuit. Dr. Birdsong Minter, a physician and local preacher, deeded to the church sixty-two acres of land for a church, cemetery, parsonage and district parsonage. This was the second Methodist parsonage in MISSISSIPPI and the first district parsonage. The town was incorporated in 1838.

Sharon Female College was established in 1837 as a union enterprise of several denominations, but by 1854 it had become a Methodist institution. Madison College was established as a school for boys in 1851 by Thomas C. Thornton, who was in his early ministry pastor of LOVELY LANE in BALTIMORE, MARYLAND. Both schools continued until some years after the Civil War. JAMES W. LAMBUTH and Bishop CHARLES B. CALLOWAY both taught in Madison College, the former shortly before going to CHINA as a missionary in 1854.

Many eminent Methodists are buried in the Sharon cemetery, including Dr. Thornton and the parents of Dr. J. M. Sullivan of MILLSAPS COLLEGE, who was for twenty-five years lay leader of the MISSISSIPPI CONFERENCE.

The present Sharon church was dedicated on May 15, 1892, by Warren C. Black. Church school rooms were added in 1951. The membership is small but the workers carry on the tradition of their fathers.

Early Methodist preachers at Sharon, in addition to J. I. E. Byrd, include WILLIAM H. WATKINS, Andrew T. M. Fly, Washington Ford, P. B. Bailey, Bradford Frazee, James MacLennan, Asbury Davidson, Frances H. McShann, J. B. Daughtry, James H. Laney, JOHN P. RICHMOND, Henderson H. Montgomery, George C. Light, James H. Merrill, Josiah M. Pugh, William M. Curtiss, and Samuel W. Speer, all these before the Civil War.

W. B. Jones, *Mississippi Conference*, 1951.

J. B. CAIN

**SHAW, ALEXANDER PRESTON** (1879-1966), was born in Abbeville, Miss., the fourth child among seven. Both his father, Duncan Preston Shaw, and his mother, Maria Petty Shaw, were former slaves and fully grown at the time of Emancipation. He was reared in a Christian home and was taught to observe the Christian virtues of honesty, truth and self-reliance and to be trustworthy at all times.

He attended, in his early boyhood, classes taught in church buildings. The equipment and instruction were both inadequate but by diligent study, under the most difficult circumstances, he obtained a primary and some grammar school training. In 1893 he entered RUST COLLEGE in the fifth grade, Rust having departments from the fifth grade through college, and here he received his A.B. degree in 1902. His professional training was received at GAMMON THEOLOGICAL SEMINARY in ATLANTA, where he received his B.D. degree in 1906. He did further study in theology at BOSTON UNIVERSITY SCHOOL OF THEOLOGY. Later in his career, Boston University gave



GEORGE A. SIMONS

Schultz Simons. He was a graduate of BALDWIN-WALLACE COLLEGE, of New York University, and DREW THEOLOGICAL SEMINARY, with an A.B., B.D., A.M., and D.D. degrees. He entered the ministry in 1899, and served several charges in his own land until he was appointed as superintendent of the FINLAND and St. Petersburg Mission Conference in 1907-11. He was superintendent-treasurer of the RUSSIA Mission, 1911-21; the Russia Mission Conference and Baltic Mission, 1921-24; the Baltic and Slavic Mission Conference, 1924-28.

He became director of the Ministers' Training Institute in Riga, Latvia, in 1923-27. He was a delegate to the M.E. GENERAL CONFERENCES in 1912 and 1920. He became editor and publisher of *Christiansky Pobornik* (Russia Christian Advocate) and of the Baltic and Slavic Bulletin. During the First World War he was chairman of the American Red Cross Committee in Russia, and a member of the board of the American Hospital for Wounded Russian Soldiers in Petrograd. He had to leave Petrograd in October of 1918 following the revolution there.

He accompanied a commission of the M.E. Church during the summer of 1919, visiting various European countries, and supervised distribution of relief supplies sent by the M.E. Church to Finland, Russia, etc., during the winter of 1920.

Simons was decorated by the Finnish Government, the Russian Red Cross, Estonian Red Cross, and the Latvian government. He wrote many Methodist books, pamphlets, and tracts in Russian while he lived in Europe. Unmarried, his sister Otilie accompanied him to Russia. His mother died in their home in St. Petersburg (now Leningrad), and was buried there in 1913. Simons returned to the United States where he served several charges, even until his death in Glendale, N. Y. in 1952.

L. A. Marshall, *American Pioneer in Russia*. 1928.  
*Nya Budbäraren* (Finland), Sept. 1, 1952.

MANSFIELD HURTIG

**SIMPSON, DAVID** (1745-1799), English clergyman, was born Oct. 12, 1745, near Northallerton, Yorkshire, and educated at St. John's College, CAMBRIDGE. He was converted about 1767 by means of the unitarian Theophilus Lindsey. Ordained deacon (1769) and priest (1771) in the Church of England, after two brief curacies in the

south of England he came to Macclesfield. The earnestness of his preaching at St. Michael's Church there earned him the title of "Methodist," and his opponents succeeded in having him deprived of his curacy. In 1779 he was appointed the first incumbent of the newly-consecrated Christ Church, Macclesfield, where he remained for twenty years. Christ Church was founded by Charles Roe (1715-81), who had strong Methodist sympathies. (His niece, HESTER ANN ROE, married Wesley's preacher JAMES ROGERS.) WESLEY was welcomed to the pulpit and behind the communion rail of Simpson's church, and Simpson in his turn preached for Wesley and on at least one occasion (in 1784) attended the Methodist CONFERENCE. Another of Wesley's colleagues, BRIAN BURY COLLINS, obtained his title as curate to Simpson, and thus was enabled to secure ordination as a clergyman. Wesley had a strong Methodist cause at Macclesfield, and Simpson's presence there secured close cooperation between church and society. Simpson was a prolific writer, whose publications included the following: *A Collection of Psalms and Hymns and Spiritual Songs: for the use of Christians of every denomination* (1776); *The Happiness of Dying in the Lord: with an Apology for the Methodists* (1784: a sermon on the death of James Rogers' first wife, with a lengthy defence of Methodism); *A Discourse on Beneficence, and the wonderful remunerations of Divine Providence to charitable men: with a great variety of examples* (1789: the examples include John Wesley); and his most frequently reprinted work, first published in 1797, *A Plea for Religion and the Sacred Writings*. Simpson died March 24, 1799, and was buried at Christ Church, Macclesfield.

Dictionary of National Biography.

FRANK BAKER

**SIMPSON, JAMES** (1873-1938), Canadian local preacher and temperance lecturer, leading labor figure, and first socialist mayor of Toronto, was born in Lancashire, England, Dec. 14, 1873, and came to Canada at the age of fourteen. He shortly became a "printer's devil," but with the formation of *The Toronto Daily Star*, joined its staff and for many years was its city hall reporter. Maintaining his membership in the typographical union, he rose from presidency of the local union to presidency of the Toronto Trades and Labor Council, finally becoming vice-president of the Trades and Labour Congress of Canada.

Familiarity with city politics led to a similar ascent from membership in the Toronto Board of Education in 1905 to its chairmanship in 1910. He was elected a controller on the city council in 1914 by the highest vote ever given a candidate up to that time. A socialist from his early years, he first contested the mayoralty of Toronto as a socialist candidate in 1908, and was prominent thereafter in efforts to organize a labour-socialist party in Canada, especially the Independent Labour Party in Ontario (1916), the Canadian Labour Party (1921), and the Co-operative Commonwealth Federation (1933). The breadth of his activities did not always endear him to some of his early fellow-socialists. In 1910 he was expelled from the Social Democratic Party for refusing to divulge confidential material of the Royal Commission on Industrial Training and Technical Education, of which he was a member. He not only led several strikes, but he also participated in numerous arbitrations of major labor dis-

course, continued the Creed in the *Discipline* of 1940 and succeeding quadrennia.

Within the present *Discipline* the original material has been greatly amplified. In place of the few terse statements in the 1908 *Discipline*, there are now whole paragraphs dealing with the family, economic life, responsible use of power, poverty and unemployment, wealth, social benefits for workers, the right to organize for collective bargaining, town and country life, urban life, Christian vocation, the Church and general welfare, alcohol problems, crime and rehabilitation, gambling, mental health and medical care, drug abuse, sex in Christian life, social welfare, human rights, civil liberties and civil rights, peace and world order, international organizations, the Christian and military service. The Creed concludes with a "mandate" to read, study and apply these principles. (See also ETHICAL TRADITIONS IN AMERICAN METHODISM.)

In parallel with the compilation and endorsement of the Social Creed, there came about within the respective Churches certain agencies charged with responsibilities in this whole field. In 1904 a Temperance Society was organized, which became in 1912 the Board of Temperance of the M. E. Church. It evolved by 1916 into the Board of Temperance, Prohibition and Public Morals. In 1918 the M. E. Church, South, organized a Board of Temperance and Social Service. The Commission on World Peace was established in the M. E. Church in 1924, and after union of the Churches there came into existence in 1952 a Board of World Peace, and a Board of Social and Economic Relations. In 1960, at a reorganization of these interests, there was created a Board of Christian SOCIAL CONCERNS, with a Division of Temperance and General Welfare, a Division of Human Relations and Economic Affairs, and a Division of Peace and World Order. The Division of Temperance and General Welfare (1960) became in 1964 the Division of Alcohol Problems and General Welfare. At the Uniting Conference of 1968, The United Methodist Church continued the Board of Christian Social Concerns, with a general committee appointed to study and recommend any needed modifications in its structure or mission.

General Conferences are competent to modify the Creed and change its language from time to time and do so. Methodists differ in interpreting the import of various items of the Social Creed, and especially in their application. Such differences will appear in the future as in the past. It may confidently be expected, however, that future General Conferences will honor the request of the earlier ones and continue to publish in the *Book of Discipline* the, or a, Social Creed.

The Social Creed is not considered binding Methodist law, as are statutory enactments in the *Discipline*, but as it does have behind it the force of General Conference acceptance, and full promulgation, and is the result of the thinking of representatives of the whole Church upon practical situations of everyday life, it will always be held in the highest regard by Methodist people everywhere. It is usually referred to in current terminology as the Methodist Social Creed, rather than as the Social Creed of the Churches as it was formerly called.

*Discipline*, TMC, 1964.

Samuel D. Lewis, "The Historical Development of the Social Creed of The Methodist Church." Unpublished ms., Candler School of Theology.

W. G. Muelder, *Methodism and Society*. 1961.

A. D. Ward, *Social Creed*. 1965.

SAMUEL D. LEWIS

**SOCIETY, METHODIST USE OF THE TERM.** *Society* commonly means "a collection or aggregate of persons usually thought of as forming a more or less cohesive, collective group." But in Methodist terminology, it early came to have a technical sense in that WESLEY began to speak of his followers in their different meetings as "societies," and in the GENERAL RULES, which he wrote, he spoke of "the rise of the United Society first in London and then in other places." He never intended to found a Church, and religious "societies" of various sorts were well known and often found all over Protestantism when Wesley lived.

Again and again we find him speaking of "meeting the society" in such and such a place; and in America the term persisted for years, so that in many stories of the origin of churches in this *Encyclopedia* it will be found that the original organization is spoken of as "a society which was formed." Indeed it took some time for the societies in America, even in the M. E. Church, to begin to recognize themselves as local churches, rather than societal groups, and there are those today who hold that the great organized Methodist churches of the present still have about them many of the marks of the early Societies.

Wesley gave rules for admission to his Societies. In a letter to VINCENT FERRONET in the year 1748, *A Plain Account of the People Called Methodists*, he told how the original societies began by certain persons, who wished to be guided in Christian understanding and living, coming to his brother CHARLES and to himself for help. Wesley said, "But I soon found they were too many for me to talk with severally so often as they wanted it. So I told them, 'If you will all of you come together every Thursday, in the evening, I will gladly spend some time with you in prayer, and give you the best advice I can.' . . . Thus arose, without any previous design on either side, what was afterward called a *Society*; a very innocent name, and very common in London, for any number of people associating themselves together." (*Letters*, II, p. 294.)

Thus the name came to be used in a technical sense in early Methodism. The different groups because of their organization became something of a church within a Church. Not until 1784 in America and some years after Wesley's death in England, did the "Societies" decide to become a Church—or Churches, as finally happened over the world.

Dow Kirkpatrick, *The Doctrine of the Church*. Nashville: Abingdon, 1964.

E. W. Thompson, *Doctrine of the Church*. 1939. N. B. H.

**SOCIETY MEETING.** Unlike churches with a congregational polity, in Methodism a gathering of all the local members possessed no authority at all in Wesley's time, and has achieved only very little during this present century. Early Society Meetings were occasions when the members of the various CLASS MEETINGS in each society came together for worship or fellowship, but not for business. This was transacted by Wesley's TRAVELING PREACHERS in conjunction with the LEADERS' MEETING and the TRUSTEES. It was customary for preachers to hold a Society Meeting after a preaching service in the smaller rural societies, either on Sunday afternoons or on weekday evenings. These were occasions for exhortations specifically aimed at committed Methodists rather than at the general public often present at the preaching ser-

VICES, and frequently some aspect of the GENERAL RULES was "explained and enforced." From 1821 onwards the preachers were "peremptorily required to read the pastoral address of the Conference to all the societies in their respective circuits." The periodical LOVE FEAST often constituted a form of Society Meeting, though frequently several societies joined together for this exercise. In the twentieth century the annual Society Meeting became the occasion for introducing new members and officers, and for reporting on the statistics and spiritual health of the society. At METHODIST UNION in Britain in 1932 an annual society meeting was made mandatory, and its gradual improvement in status was recognized by charging the members with electing their own representatives to the Leaders' Meeting in the proportion of one for each thirty members. (See also BRITISH METHODISM, ORGANIZATION OF.)

W. Peirce, *Ecclesiastical Principles*, 1873.

Spencer and Finch, *Constitutional Practice*, 1958.

FRANK BAKER

**SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS** (S.P.C.) is an Anglican society formed in 1701, ninety years before the publication of William Carey's famous tract, *An Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathen* (1792). The Society was formed to assist in the missionary work initiated by the Society for the Promotion of Christian Knowledge (S.P.C.K.), founded by Thomas Bray and four laymen in 1698. The work of the S.P.C.K. was essentially literary and educational; the S.P.C. was intended to provide the ministrations of the Church of England for British people overseas, and also to evangelize the non-Christian races of the world. In the eighteenth century the S.P.C. chiefly concerned itself with the first of these aims, finding and financing for example CHAPLAINS for British soldiers and settlers in INDIA and North America. Nevertheless, it is worth remembering that when JOHN and CHARLES WESLEY set out for the new American colony of GEORGIA in 1735, John clearly envisaged the evangelization of American Indians among his plans, and the conflict between the role of chaplain and evangelist characteristic of the Society in its earlier years was illustrated by the frustration of his Indian work. John had been a member of the S.P.C.K. since 1732. In the nineteenth century the S.P.C. joined in the expansion of missionary work common to all the Churches, and now has financial responsibility for more than sixty Anglican missionary dioceses, for nearly a thousand European missionaries, and many non-European workers.

JOHN KENT

**SOCKMAN, RALPH WASHINGTON** (1889-1970), American pastor and radio preacher of national note, was born at Mount Vernon, Ohio, Oct. 1, 1889, son of Rigdon Potter and Harriet O. (Ash) Sockman. He was graduated from OHIO WESLEYAN UNIVERSITY in 1911 with the B.A. degree; M.A., Columbia University, 1913; Ph.D., 1917. The D.D. degree was conferred upon him by Ohio Wesleyan in 1923, and subsequently he was recipient of honorary degrees from a number of educational institutions.

Sockman's ministry was unique in that he served but one church and that for a period remarkably long in the

Methodist connection, forty-four years and eight months. He began his pastorate at Madison Avenue Methodist Church, NEW YORK CITY, in 1916 as associate pastor, and became pastor in 1917, serving continuously until his retirement in 1961, at which time he became minister emeritus. During his pastorate the church became Christ Church, and Sockman led the building program for the present church edifice on Park Avenue.

The clergyman is probably best known for his preaching during thirty-six years on the National Radio Pulpit, and he has also had a television series. "The sermons delivered in a highly personal way," observed *The New York Times*, "brought in an average of 30,000 letters a year."

In a poll conducted by the *Christian Century* Sockman was named one of the six foremost clergymen of all denominations in the United States. *Look* magazine described him as "the most widely known of the nation's Methodist ministers." *Time* magazine called him one of the most noted preachers of our time. He participated in many interdenominational church councils and conferences and delivered numerous lectures. He served as visiting professor at Union Theological Seminary, New York, and at Yale University—also after his retirement as director of the Hall of Fame for Great Americans, New York City. He could easily have been elected a bishop, but rejected the suggestion saying that he preferred the pastorate.

He served as president of the Carnegie Foundation's Church Peace Union; president of the Methodist Board of World Peace; and a member of the Central Committee, WORLD COUNCIL OF CHURCHES.

Sockman was the author of numerous books, with three being selections of the Religious Book Club: *The Higher Happiness, How to Believe, and The Whole Armor of God*, with *Man's First Love* being a Pulpit Book Club selection.

On June 15, 1916, he was married to Zellah Widmer Endly. They have a daughter, Elizabeth Ash.

After retiring in 1961 Sockman continued to forward a ministry of preaching and writing. His death after a brief illness came on Aug. 29, 1970, in his New York home.

*Who's Who in America*, Vol. 84.

*Who's Who in The Methodist Church*, 1966.

J. MARVIN RAST

**SOLOMON, ABRAHAM** (1836-1903), was born in Jerusalem, Feb. 11, 1836. He studied under Rabbi Ezra Hasometh and received a diploma. His father set him up in business, and he went to Persia, and after that, in 1857, to INDIA, CHINA, AUSTRALIA, the PHILIPPINES, and back to India. In BAREILLY, he met another Jew who had come under Christian influence, and he was given a copy of the New Testament. He read it with strong interest and was almost persuaded to become a Christian.

Later he visited Peshawar and met a Presbyterian minister who had been born a Jew, Isador Lowenthal. Under Lowenthal's influence Solomon was again strongly drawn toward Christ. Business took him to Balkh and Bokhara. In 1864, he returned once more to India. In Moradabad he met EDWIN W. PARKER who urged him to accept Christ at once. He did so and was baptized on June 3, 1864. After his conversion, Solomon lost all interest in trade and wealth and became a teacher in a Methodist school. At a CAMP MEETING two years later, there came



J. W. E. SOMMER

March 31, 1881, the son of a then Wesleyan Methodist German minister and his British wife in Stuttgart, GERMANY. He was educated at KINGSWOOD, and then Cambridge University, England, and later at Lausanne, SWITZERLAND. After a brief period of assistant professorship in LONDON (where he married Beatrice Dibben; they had three daughters and one son, C. ERNST SOMMER), he became missionary in Turkey (1906-12) serving as dean of teacher training college, then dean of missionary training college near BERLIN (1913-20). He was professor of Old Testament and Ethics at Frankfurt Methodist Theological Seminary from 1920, becoming its president from 1936 until 1946, when he was elected bishop by the Germany Central Conference.

He had been district superintendent (part time) for eleven years (1926-37), and this gave him much help in understanding church administration and practical church affairs. During the war—before he was elected bishop —(1941-45), he was in charge of a circuit in addition to his Seminary work.

Bishop Sommer was recognized as a magnificent scholar, brilliant in debate, and of painstaking interest in the men whom he taught. For many years he was a leader in German Sunday school work through lectures and publications of various types. His dynamic personality loved encounter and lived through dialogue. He had great affection for young people. Significantly, enough, the last service he rendered a day before his death was a lecture to young leaders in Switzerland.

A member of the "World Alliance for Promoting International Friendship through the Churches," he took part in the noteworthy "Faith and Order Conference," in Lausanne in 1927. His contacts during these years necessarily took him also to the Amsterdam Conference of 1948. He wrote a significant preparatory article for this Conference: "Ecumenicity in one's home country." His confrères regarded him as a bishop of theological vision, of ecumenical range; added to this there was a deep sense of social responsibility. This was realized in his ethical teachings and in a slender but important volume on the social question and JOHN WESLEY, and evidenced also in his approach to the diaconate concerning man's body and mind and social life.

Bishop Sommer founded the Methodist Relief Work after World War II, which he co-ordinated with the Evangelical Relief Work of all Protestant Churches in Germany. With Pastor Niemoeller he was responsible for the founding of the "Co-operative Fellowship of Christian Churches in Germany." All the while he remained mis-

sionary minded. After six years of serving as a bishop he had, with the help especially of Bishop RICHARD C. RAINES and the INDIANA Area, U.S.A., put German Methodism on its feet again following that dreadful period of evil in general, and war in particular. Sommer was a great leader of men and a devout Biblical scholar. He left a deep impress on his people and Church.

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

C. E. Sommer, *Bischof Dr. J. W. E. Sommer in memoriam*. Der Evangelist, Anker-Verlag, Frankfurt a.M., 1952. N. B. II.

**SOONG, CHARLES JONES** (1864-1918), Chinese layman, was born in Hainan, Kwantung province, CHINA, on Sept. 10, 1864. When only nine years old, he was sent with his brother to East INDIA, and in 1877 he was an apprentice in his uncle's tea and silk shop in BOSTON, Mass. In some way he became a member of the U.S. Coast Guard and sailed to Wilmington, N. C. There he was converted and joined the Fifth Street M.E. Church, South. His Chinese name was Soon Chiao-chun, but when he was baptized he took the name of Charles Jones Soong, for Captain Charles Jones of the vessel on which he reached Wilmington.

Young Soong became a protégé of General JULIAN S. CARR, a wealthy manufacturer of DURHAM, N. C., who sent him to Trinity College (later DUKE UNIVERSITY) and VANDERBILT UNIVERSITY. From the latter institution he graduated in theology in 1885.

He returned to China as a missionary appointed by Bishop HOLLAND N. McTYEIRE, travelling with W. H. PARK, a medical missionary. In China he added a "g" to his name and became a pastor. He married Miss Ni Kwei-tseng, who became a Methodist and one of the most notable women leaders of the Church in China.

As a missionary and preacher, Soong encountered difficulties, and he eventually left the pastorate to become a publisher of Bibles. Until his death, he remained an outstanding Methodist layman.

Six children were born to the Soongs, and at least four of them became famous. His eldest daughter married Dr. Sun Yat-sen, called the George Washington of China. Another married Dr. H. H. Kung, descendant of Confucius, finance minister of China, and a man of great wealth. A son, T. V. Soong, was both finance and foreign minister and an international financial statesman. The youngest daughter, Mayling, became internationally famous as the wife of Generalissimo CHIANG KAI-SHEK.

Charles Soong died on May 4, 1918.

Elmer T. Clark, *The Chings of China*. Nashville, n.d.

ELMER T. CLARK

**SOOTHILL, WILLIAM EDWARD** (1861-1935), British UNITED METHODIST missionary in CHINA. Born in Halifax, England, he entered the ministry of the UNITED METHODIST FREE CHURCHES (from 1907 a part of the United Methodist Church of Britain), and spent twenty-nine years as a missionary in Wenchow, China. Not only did he engage in pioneering tasks such as founding a hospital, a training college, schools, and two hundred preaching places, he also wrote many books interpreting the Chinese people, and became one of the world's greatest authorities upon the Chinese language. He served as President of the Imperial University of Shansi, was president-designate of the proposed Christian University at

Hankow, designed to serve the whole of China—a plan brought to nothing by war and revolution—and in 1920 was appointed Professor of Chinese at Oxford University.

FRANK BAKER

**SOPER, DONALD** (1903- ), British Methodist minister and Life Peer, distinguished as preacher, open-air speaker, Christian socialist and pacifist, and writer, was born in LONDON. He was educated at Aske's School, Hatcham; St. Catherine's College, CAMBRIDGE; and at the London School of Economics. He trained for the Methodist ministry at Wesley House, Cambridge, and was first stationed at the South London Mission, 1926-29. He was then at the Central London Mission, 1929-36, and since 1936 he has been minister of the Kingsway Hall, London, and superintendent of the West London Mission, originally founded by HUGH PRICE HUGHES. Soper is a past alderman of the London County Council, and also of the Greater London Council which replaced it.

He was elected president of the Methodist CONFERENCE in 1953. A well-known open-air speaker on religious subjects, he has for many years held an open-air meeting on Tower Hill in London every Wednesday lunchtime, and in Hyde Park every Sunday afternoon. He is the chairman of the Christian Socialist Movement, and his Christian contribution to English politics was recognized when he was made a Life Peer in 1964. He has also been prominent in the SACRAMENTAL FELLOWSHIP and in the PEACE FELLOWSHIP. He has sought to encourage Methodist EVANGELISM through the Order of Christian Witness, an association of laymen and ministers who devote some part of each year to concentrated evangelistic work in a specific area. He has published many books, including *Christ and Tower Hill*, *All His Grace* (the Methodist Lent Book for 1957); *Practical Christianity Today*; and *Aflame with Faith*.

JOHN KENT

**SOPER, EDMUND DAVISON** (1876-1961), American teacher, administrator and author, was born in Tokyo, JAPAN, July 18, 1876. His parents, Julius and Mary Frances (Davison) Soper, were among the first Methodist missionaries to Japan. Soper's deep personal interest in the missionary movement led colleagues and students to refer to him as "Mr. Missions." He was also consistently committed to the values in church related colleges and devoted the greater part of his professional life to teaching and administration in such institutions.

On June 15, 1905, he married Miriam Alice Belt. Twin boys were born of this marriage: Robert Wells and Herbert Davison. Following Mrs. Soper's death in 1938, he was married on Nov. 10, 1939 to Moneta Troxel, a missionary-teacher on furlough from KOREA who survives him.

Soper held A.B. (1898), D.D. (1913), and LL.D. (1927) degrees from DICKINSON COLLEGE; B.D. (1905) and LL.D. (1935) degrees from DREW THEOLOGICAL SEMINARY; and was granted honorary doctorates from SYRACUSE (1931), OHIO NORTHERN and DEPAUW UNIVERSITIES (both in 1935). He was a member of Phi Beta Kappa, Omicron Delta Kappa and Kappa Delta Pi.

His service included five years as Field Secretary for the Missionary Education Movement; Professor of Missions and Religion, OHIO WESLEYAN (1910-14) and Drew

Seminary (1914-19); Professor of the History of Religion, NORTHWESTERN UNIVERSITY, (1919-25); Vice President and Dean, Divinity School, DUKE UNIVERSITY (1925-28); President, Ohio Wesleyan (1928-38); and Professor of the History of Religion, GARRETT THEOLOGICAL SEMINARY (1938-48). After retirement in 1948 he lectured for three years under the Board of Missions at Leonard Theological College, Jabalpur, INDIA, and elsewhere in the Orient.

In 1932-33, Soper was president of the Methodist Education Association and in 1934 was president of the Association of American Colleges. He was a member of the Edinburgh Missionary Conference (1910); the Faith and Order Conferences in Lausanne (1927), Edinburgh Conference (1937); and the Oxford Conference on Life and Work (1937). His far-reaching commitment to the ecumenical movement since its inception, to the modern missionary movement, to amicable race relations as an integral part of Christian world relations, and to an understanding of comparative religion is indicated by the titles of his books: *The Faiths of Mankind* (1918 and 1931); *The Religions of Mankind* (1921, 1938 and 1951 and still in print); *What May I Believe?* (1927); *Lausanne: The Will to Understand* (1928); *The Philosophy of the Christian World Mission* (1943); *Racism: A World Issue* (1947); *The Inevitable Choice* (1957).

Soper died Oct. 23, 1961 in Evanston, Ill.

ELEANOR DARNALL WALLACE

**SORTILEGE** in early Methodism, JOHN WESLEY learned from the MORAVIANS and resorted to sortilege when making important decisions—e.g., whether to marry Miss SOPHIA HOPKEY in GEORGIA; before printing his sermon on Free GRACE; before going to BRISTOL (*Journal*, ii, 158). The early Methodist society at FETTER LANE fixed the BANDS by lot, and appeal to lots was always accompanied by the prayer that "God would give the perfect lot." Wesley defended his practice in *The Principles of a Methodist Farther Explained* (*Letters*, ii, 245 ff). As Moravian influence decreased in early Methodism, so did the use of lots; and after Wesley's separation from the Fetter Lane Society (1740), it largely dropped out of the customs of Methodism, though not so completely that the Conference could not revive its use during the Sacramental Controversy after John Wesley's death.

JOHN C. BOWMER

**SOSA, ADAM F.** (1902- ), pastor in the River Plate region of South America, was born in Asunción, PARAGUAY, son of Florentino and Ida Maldini Sosa. His parents had been sent to Paraguay from BUENOS AIRES, his father as lay preacher in charge of the Methodist Church in Paraguay and his mother to teach in the Asunción school. The father later was ordained and in 1916 became the first native district superintendent in the River Plate Annual Conference.

Adam, eldest of eight children, studied in the public schools of Argentina and, after ten years of commercial work, entered the Buenos Aires Union Seminary in 1932. He has served several pastoral charges in ARGENTINA; has been a district superintendent; has taught church history in the FACULTAD EVANGELICA DE TEOLOGIA in Buenos Aires; has been for several years president of the River Plate Confederation of Evangelical Churches and the Argentine Federation of Evangelical Churches; has been

ERENCE in 1869, being ordained DEACON in 1871. Serving this Conference with distinction during his entire ministry of thirty-five years, his pastorates included St. James, Elizabeth; Calvary, East Orange; and Central, Roseville and Centenary of NEWARK.

In 1896 he was elected to GENERAL CONFERENCE and was placed on the BOOK CONCERN committee and also on the BOOK COMMITTEE. He became a member of the Committee on the Entertainment of the General Conference, and was made its first chairman. The 1900 General Conference continued him in these offices. The General Conference of 1904 gave him 612 votes out of 691 to elect him bishop with the largest vote ever cast, up to that time, for that high office.

Bishop Spellmeyer died March 14, 1910, and was buried in Evergreen Cemetery, Elizabeth, after services held in Centenary Church, Newark, N. J.

FREDERICK G. HUBACH

**SPENCE, ROBERT** (1748-1824), British Methodist book-seller and publisher was born March 8, 1748, at Stillington near YORK. Spence's blacksmith father died when he was a child, and he was educated at a dame school in the village and by a curate supplied by the absentee incumbent, the famous Laurence Sterne. At thirteen Spence went into service as a postilion in a local family, who greatly resented his serious ways after joining the Methodists in 1763. His brother John was a Methodist LOCAL PREACHER in York, and managed to secure his apprenticeship to a bookbinder at Pontefract, whence he returned to York and launched his own business—a secondhand bookstall in the Thursday Market. Later he removed to a small shop on the old Ouse Bridge, and then to a larger building in High Ousegate. It was from this latter address that he ventured into the publishing business, printing many books and pamphlets for Methodists.

Spence's *Collection of Hymns from Various Authors*, published in 1781, borrowed so heavily from Wesley's much larger and much more famous *Collection* issued the previous year that he encountered severe criticism, and for a time pondered leaving the Methodists. He decided against it, saying: "The loss of Robert Spence will be of no consequence to them whatever; they can do better without me than I can without them." Eventually the tables were somewhat turned, however, for his shilling hymn book, subsequently entitled *A Pocket Hymn Book, designed as a constant companion for the pious*, caused Wesley in his turn to issue a *Pocket Hymn Book* in 1784, and another in 1785, which went through many editions. Spence's *Pocket Hymn Book* seems to have outsold Wesley's, and became the standard work in the U.S.A., where it went through at least sixteen editions before 1899. This was probably due largely to the advocacy of THOMAS COKE. Spence's *Pocket Hymn Book*, in fact, was the chief ancestor of the American *Methodist Hymnal*. Nevertheless Robert Spence retained a genuine love for Wesley's *Collection*, as for Wesley himself and the Methodists in general. At his death in York on Aug. 4, 1824 he had been a member of the Methodist society for sixty-three years and a local preacher for fifty-seven.

Frank Baker, *Union Catalogue of the Publications of John and Charles Wesley*, Durham, N. C., 1966, item 396.

Richard Burdekin, *Memoirs of the Life and Character of Mr. Robert Spence, of York, York, 1827.*

R. G. McCatchan, *Our Hymnody*, 1937. FRANK BAKER

**SPENCE, WILLIAM H.** (1875-1935), American minister, central figure of the book, *One Foot in Heaven*, was born in Huron County, Ontario, Canada, April 4, 1875. He was licensed to preach in the Canadian Methodist Church in 1899. He graduated from the University of Toronto in 1904, married Hope M. Morris of Stratford, Ontario, and moved the same year to the United States, where he joined the NORTHWEST IOWA CONFERENCE. After pastorates at Lake Mills and Clarion in IOWA he was appointed in 1909 to Fort Dodge, where a large new church was built and many of the incidents recounted in *One Foot In Heaven* occurred.

In 1917 he served a year at Hanscom Park Church, OMAHA, Neb., in the NEBRASKA CONFERENCE, later returned to Northwest Iowa Conference for two years at Grace Church, Sioux City, Iowa, and in 1920 transferred to the COLORADO CONFERENCE to Park Hill Church, DENVER, Colo. In 1923 he served at Burlington in the IOWA CONFERENCE. His last charge was Mason City, Iowa, in the UPPER IOWA CONFERENCE, where he served from 1929 to 1935. He retired for health reasons in 1935 and died December 1 of that year. He is buried at Mason City.

In 1916 he was named a member of the General Board of EPWORTH LEAGUE and was one of the founders of the Epworth League Institute at Lake Okoboji in Iowa, serving as its dean for three years. He was a member of the GENERAL CONFERENCE in 1916 and 1928.

In 1940 his son, Hartzell, published the book, *One Foot In Heaven*. It is in general his father's biography. The book was widely read and was made into a motion picture which was viewed by millions of people.

*Minutes of the Upper Iowa Conference, 1936.*

FRANK G. BEAN

**SPENCER, HARRY CHADWICK** (1905- ), American minister, was born April 10, 1905 in Chicago, Ill., to John Carroll and Jessie Grace (Chadwick) Spencer. He attended Albany College, 1921-22, and received his B.A. degree from WILLAMETTE UNIVERSITY, 1925. The same school honored him with the D.D. degree in 1935. He studied at University of Chicago Divinity School, 1926-28 and received the B.D. degree from GARRETT BIBLICAL INSTITUTE, 1929. Harvard University conferred an M.A. degree, 1931. He was married to Mary Louise Wakefield, May 26, 1935.

Dr. Spencer was ordained by ROCK RIVER CONFERENCE as DEACON, 1931, and ELDER, 1933. He served for two years each at Washington Heights and Portage Park Churches, CHICAGO, before becoming Recording Secretary to the Board of Missions, 1935-40. He was Assistant Executive Secretary, BOARD OF MISSIONS, 1940-45 and Secretary, Department of Visual Education of the Board, 1945-52. Since 1952 he has been the executive leader of the TELEVISION, RADIO AND FILM COMMISSION (TRAFECO).

In his professional service Dr. Spencer served one year as president, COUNCIL OF SECRETARIES, The Methodist Church; chairman of RAVEMCO (Radio, Visual Education and Mass Communication Committee), Division of Foreign Missions, NATIONAL COUNCIL OF CHURCHES, 1948-53; chairman, Broadcast and Film Commission, National Council, 1961-63; chairman, World Association for Christian Broadcasting, 1961-63; and representative of RAVEMCO to Asia Conference on Mass Communication, Bangkok, 1955, and TOKYO, 1958. Dr. Spencer has writ-

ECUMENICAL METHODIST CONFERENCE in 1891. Though the Staters lived frugally, their gifts to the church totalled \$25,000, and they contributed to the building of every Southern Methodist church and parsonage built in Montana during their lifetime. L. B. Stateler planted Southern Methodism in Montana and nourished it for thirty years.

E. L. Mills, *Plains, Peaks and Pioneers*. 1947.

E. J. Stanley, *L. B. Stateler*. 1916.

LELAND D. CASE  
ROBERTA BAUR WEST

**STATEN ISLAND, NEW YORK, U.S.A.**, is a fifty-seven square mile island in Richmond County at the gateway of New York Harbor. It early became the scene of Methodist preaching and Bishop FRANCIS ASBURY visited it on several occasions. His first visit was in November 1771, when he preached at the home of PETER VAN PELT November 9, twelve days after his arrival in America. On this trip he preached also at the home of Justice Hezekiah Wright in Rossville. By 1773 a circuit had been formed which has been called "Francis Asbury's first circuit in America."

The first CLASS MEETING was organized in 1771, with Israel Disoway as leader; from this developed Woodrow Church near Van Pelt's home, erected in 1787 under THOMAS MORRELL's ministry.

During the Revolutionary War, the island was occupied by British troops, and there is no record of Methodist services. Asbury resumed his visits after the war and preached at Woodrow Church on numerous later occasions. A pulpit Bible, still preserved, was presented to the church by Nancy Disoway in 1795, used by Bishop Asbury after that date. At Nicholas Crocheron's on May 24, 1802, after preaching at the new North End Church Asbury recorded in his *Journal*: "Several came forward and joined the society. I have visited upon the island for thirty-one years; and I am pleased to find there is a revival of religion."

Staten Island became part of the New Jersey Circuit in the PHILADELPHIA CONFERENCE in 1773; in 1792 it was a circuit alone, but from 1794 to 1809 it was in the Elizabethtown and Staten Island Circuit. HENRY BOEHM, who had been Asbury's traveling companion, was appointed to Staten Island and Woodrow in 1835. The NEW JERSEY CONFERENCE was formed that year and the island was included in that Conference. When the NEWARK CONFERENCE was organized in 1857 Staten Island was included therein. Growth of Methodism was steady. By 1850 there were five churches in the county, and a hundred years later there were a dozen.

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

V. B. Hampton, *Francis Asbury on Staten Island*. Staten Island Historical Society, 1948.

\_\_\_\_\_, *Newark Conference*. 1957.

A. Y. Hubbell et al., *History of Methodism and the Methodist Churches of Staten Island*. New York: Richmond Publishing Co., 1898.

*World Outlook*, November 1954.

VERNON B. HAMPTON

**STATION.** In the colonial period all traveling preachers were appointed to CIRCUITS. NEW YORK, PHILADELPHIA and BALTIMORE were vast circuits. Some circuits required five or six weeks of constant travel for the itinerant in making his rounds.

Simpson says: "This term [Station] is used in Meth-

odism and signifies a single church supplied by a pastor. It is used in distinction from circuits, where a number of appointments are united in one pastoral charge. In British Methodism the pastoral work is generally arranged in circuits, which embrace several important churches; but in the United States the larger churches are generally separated from each other, and are known in the appointments as stations."

It is not clear when the word station was first used.

At present in The United Methodist Church "a pastoral charge shall consist of one or more churches . . . to which a minister is or may be duly appointed or appointable as preacher in charge. . . . A pastoral charge of two or more churches is a circuit."

E. S. Bucke, *History of American Methodism*. 1964.

*Discipline*, 1964, 1968.

M. Simpson, *Cyclopaedia*. 1882.

JESSE A. EARL

**STATIONING OF PREACHERS.** During JOHN WESLEY's lifetime he determined to which CIRCUIT the TRAVELING PREACHERS should be assigned, and announced his decisions at the annual Conference, though he did in fact consider requests and solicit advice beforehand. In the early years a preacher's length of stay in any circuit was only a few months, but the normal period soon came to be one year, which occasionally might be extended to two, but might never exceed three. The "three-year-rule" was written into Wesley's 1784 DEED OF DECLARATION, and continued to be observed by many Wesleyan circuits well into this century, even after METHODIST UNION had rendered it obsolete.

With the establishing of the M.E. Church in America in 1784, it was acknowledged that the elected bishops should exercise Wesley's prerogative of stationing the preachers, and this has been true of most of the offshoots and divisions of this church, in both America and elsewhere. The refusal in 1792 of JAMES O'KELLY's plea for liberty of appeal against an appointment by a bishop led to the first major schism, and similar rebellion against hierarchical authority brought about the organization of the METHODIST PROTESTANT CHURCH nearly forty years later. Mainstream American Methodism, however, continued to regard the episcopal stationing of preachers as a key element in the Methodist system. Increasingly during this present century, however, Methodist bishops have taken others into their confidence, considering requests from the laymen and ministers concerned, and seeking advice from the DISTRICT SUPERINTENDENTS, though the final decision is episcopal. One of the major events at each annual conference is the bishop's reading of the appointments.

Matters took a very different course in Britain. At the first conference after Wesley's death a Stationing Committee was formed, consisting of one representative from each of the Districts into which that same 1791 Conference divided the country. A similar procedure was devised for Irish Methodism. The Stationing Committee met for three days during the week preceding the Conference in order to draw up a plan of the stations for the forthcoming connexional year. This was presented to the Conference itself, which accepted the majority of the recommendations, but usually altered a few, either because of peculiar circumstances unknown to the committee or because of special pleading.

Although many refinements have taken place over 180

years, this has remained the basic procedure for stationing British Methodist ministers. Circuits extend invitations to the ministers of their choice each year, and report those which have been accepted to the minister representing their District on the Stationing Committee—normally the CHAIRMAN OF THE DISTRICT. In their turn the representatives supply the Secretary of the Conference with these provisional arrangements, and he embodies them in a "Preliminary Draft of the Stations of the Ministers." This, together with a list of ministers who are expected to move and for whom no provisional arrangements have been made, is furnished to each member of the Stationing Committee, which meets to prepare a "First Draft" of the Stations for despatch to every minister in advance of the annual Conference. At the Conference in its Ministerial Session any appeals against this First Draft are considered, and occasional adjustments or emergency alterations are made. At the final (third) reading of the Stations no change may be made unless all parties are agreed upon it, but the President and the General Purposes Committee have the power to fill vacancies arising between one annual Conference and another.

Spencer and Finch, *Constitutional Practice and Discipline*. 1958. FRANK BAKER

**Stationing Committee, American.** The non-Episcopal Methodist Churches which continue the itinerant system usually have their appointments worked out, as the British do, by a Stationing Committee. The Methodist Protestant Church so managed it, as that Church had no bishops and no district superintendents. Each Conference (M.P.) elected a Stationing Committee upon which in many Conferences there were laymen sometimes in equal numbers with the ministerial members. The MARYLAND CONFERENCE of the M.P. Church empowered the president of the Conference himself to be its Stationing Committee.

The appointments in Methodist Protestant life were announced or placarded publicly sometime in advance of their final reading in order to allow for any appeals which might be made by ministers affected to be brought before the entire body. The Conference had the right to overrule its Stationing Committee when such an appeal came about, but as it turned out, it was almost unheard of for a minister's appeal against his appointment to be allowed. This was because the allowance of one such appeal would unsettle all other appointments—or threaten to unsettle them—and it was felt that after the Stationing Committee had worked out the entire pattern of appointments for the Conference, this pattern should stand unless there were very good reasons for overruling it in favor of one person. Usually in Methodist Protestant life, there was a second reading of the proposed appointments, then eventually a third and final one against which there was no appeal.

Other non-Episcopal Methodisms manage their appointment making in much the same way as did the Methodist Protestants. In Episcopal Methodism, of course, the bishop makes the appointments and his decision is final.

N. B. H.

**STATISTICS, DEPARTMENT OF**, formerly the Statistical Office (The Methodist Church, U.S.A.). An office with

a director empowered to collect and publish the general statistics of The Methodist Church (see General Minutes) was formally set up in 1941 with Thomas P. Potter as editor. Previously the GENERAL CONFERENCE ordered the BOOK EDITOR to collect and publish the statistics of the church. In 1952 in the general reorganization of The Methodist Church, the office was placed under the direction of the COUNCIL ON WORLD SERVICE AND FINANCE. It was supported by the General Administration Fund of the Church.

Its duties were to distribute and collect the forms prepared by the Committee on Official Forms and Records for the Pastors Report to the Annual Conference. These were then processed by computer for the *General Minutes*, which is published by the METHODIST PUBLISHING HOUSE.

Those who were in charge of the office for The Methodist Church are: Thomas P. Potter, 1941-42; Albert C. Hoover, 1943-59; Frank Shuler and Warren Erwin, 1960; Frank Shuler and Douglas Crozier, 1961; Murray Leiffer and Douglas Crozier, 1962; Roy A. Sturm and Douglas Crozier, 1963-65; Roy A. Sturm and Lois B. Hart, 1966-68.

The office is continued in The United Methodist Church and is presently located in the Headquarters of the Council on World Service and Finance at 1200 Davis Street, Evanston, Ill. Vernon Sidler is now in charge of the Department.

ROY A. STURM

**STATTON, ARTHUR BIGGS** (1870-1937), American United Brethren teacher, pastor, conference superintendent, and bishop, was born March 27, 1870, in the parsonage of the church of which his father was pastor near Sycamore, Ill. His father, Isaac K. Statton, was one of four brothers who were ministers, all natives of WEST VIRGINIA. His mother was Hester Wallahan, also of West Virginia.

Arthur Biggs Statton was educated in San Joaquin Valley College, Woodbridge, Calif., and Western College, Toledo, Iowa (A.B. and A.M.). LEBANON VALLEY COLLEGE conferred the D.D. degree upon him in 1909.

While teaching Natural Sciences and Languages at YORK COLLEGE, York, Neb., Statton was married to a former classmate, Lola B. Brown, of Harvey, Ill. To their union two children were born, Philo A., and Madeline (Mrs. Edward Oswald).

Statton received his license to preach in 1892, and in 1893 he was received into the membership of EAST NEBRASKA CONFERENCE, CHURCH OF THE UNITED BRETHREN IN CHRIST. He was ordained in 1896. Following brief pastorates in IOWA, he served the St. Paul's U.B. Church, HAGERSTOWN, Md., 1897-1917, with much success and distinction. From 1917 to 1925 he was a district superintendent in his conference. His spectacular success both as a pastor and administrator led inevitably to his being chosen as a bishop of the denomination, his assignment being the South West District, with headquarters in KANSAS CITY. From 1925 to the time of his death in 1937 his labors in the episcopacy were rewarded with continuous success. His administrative ability, his eloquence on the platform, his keen sense of humor, and his unfeigned piety left their impress upon the former United Brethren Church.

Stewards held office for one year, subject to reelection by the quarterly conference year after year, as is often done. The *Discipline* carefully outlined the duties of stewards, and these duties have, of course, grown enormously with the great growth of the organizational pattern and work of each local church. The stewards in each charge were organized as a Board of Stewards, or as was usually the case, as the nucleus and preponderant majority of the Official Board.

The "recording steward" in each local church was the secretary of the Quarterly (now Charge) Conference, and kept the records of each session of that Conference. These records or minutes were signed by the DISTRICT SUPERINTENDENT—or whoever acted as president—as he closed each Conference session and approved the minutes. The recording steward was elected such by the Quarterly Conference itself.

Another steward, known as the district steward which office is yet called for, represents in the District Stewards' Meetings the interest of his particular church. His especial duty is to meet with the other district stewards as each fiscal year opens, and see that the money, which must be raised during the year by the respective churches of the District, is allotted equitably to the different charges of the District. The district steward is said to be the only church officer in American Methodism for whom no rules of guidance whatever are outlined in the *Book of Discipline*, nor is there any specific delineation of his duties. Former *Disciplines* provided that stewards be "men of solid piety, who both know and love the Methodist doctrine and discipline, and of good natural and acquired abilities to transact the temporal business." (*Discipline* 1788, *et seq.*) The 1964 *Discipline* altered this to "stewards shall be persons of genuine Christian character who love the church and are competent to administer its affairs." All stewards had to be members of the local Methodist church except in certain situations in the Central Conferences in lands outside the United States.

*Ex officio* stewards known in the later years of The Methodist Church were those who served as stewards by virtue of their particular church office—the church lay leader, the church business manager, the director of Christian education or the educational assistant, the church-school superintendent, the chairmen of all commissions, the secretary of stewardship, the lay member and first reserve lay member of the Annual Conference, the president of the WOMEN'S SOCIETY OF CHRISTIAN SERVICE, the president of METHODIST MEN, the church treasurer or treasurers, the financial secretary, the membership secretary, the president of the Youth Adult Fellowship, and the president of the Methodist Youth Fellowship, or the president of the Youth Council if more than one fellowship is organized. These persons by virtue of their office enjoyed all the privileges of stewards in the meetings of the Board of Stewards. As most of these were and are elected to their respective church positions by the quarterly (now charge) conference, to that extent they too are elected persons.

**In The United Methodist Church.** In the reorganization of The Methodist Church when it became The United Methodist Church in 1968, the name steward largely disappeared from the *Discipline* of that year except in the case of the district steward. Those who were formerly called stewards were to be called members of the "Administrative Board" and certain specified persons, as the chairmen of various local committees, were specifically

named rather than being called stewards as such. The other Methodisms, aside from The United Methodist Church, of course keep the name and in common parlance the officers of each local church and members of the administrative board will no doubt continue to be called stewards for some time to come.

The finances of the local church have traditionally provided the great work and care of the Board of Stewards. That Board's relationship to the Official Board in the local church will be described under that organization.

#### *Disciplines.*

R. Emory, *History of the Discipline*. 1844.

N. B. Harmon, *Organization*. 1962.

J. Wesley, *Works*. 1829-31.

N. B. H.

**STEWARD (in British Methodism).** This title JOHN WESLEY may have borrowed from the old RELIGIOUS SOCIETIES, and he began to use it almost as soon as the first truly Methodist society was organized at the Foundery, LONDON, in 1739. The original duty of the stewards he appointed for the London society was to collect and disburse money for paying off the debt on the Foundery and for keeping it in good repair. Shortly afterwards Wesley added the responsibility for distributing the money collected for the poor, so that they also functioned like the modern "Stewards of the Poor Fund," except that in that capacity they did not make the physical arrangements for the administration of the Lord's Supper. Soon all the financial affairs of most Methodist societies throughout England were in the hands of similar officers. They were really what are now known as "Society Stewards," but carried out also the duties which, after Methodism grew in size and complexity, were delegated to chapel and poor stewards. The CIRCUIT QUARTERLY MEETING was in effect a meeting of all the stewards and all the class leaders of the societies in each circuit, together with the preachers stationed there, and at the first such Quarterly Meeting (Oct. 18, 1748) from among the "particular stewards" serving the different societies two were appointed as "general stewards" to look after the finances of the circuit as a whole. This office underwent many developments, and after Wesley's death became that of "Circuit Steward." In 1753 two of the Foundery stewards, William Briggs and THOMAS BUTTS, were asked to take care of Wesley's bookselling business in London. They thus became the first of a long series of BOOK STEWARDS, this office also in origin being an extension of the work of a regular society steward, although it soon became a highly specialised responsibility. Although some division of the duties of the stewards came gradually to be accepted, during Wesley's lifetime the situation remained somewhat amorphous, and stewards at different times and in different places carried out varying duties or combinations of duties, and were accorded varying degrees of prestige and authority, although Wesley made it quite clear that they were superior in status to the class leaders. In 1794 the trustees of a society were empowered to choose their own steward to oversee the building or buildings for which they were responsible, but neither his title nor duties were fully defined, and several variants have remained, the most common titles being chapel steward and property steward. Only in the nineteenth century was the office of poor steward clearly separated from that of society steward, and not until 1867 was the title "circuit

steward" officially accepted in Wesleyan Methodism in place of "general steward."

Davies and Rupp, *Methodist Church in Great Britain*. 1965.  
W. Peirce, *Ecclesiastical Principles*. 1873.  
Spencer and Finch, *Constitutional Practice*. 1951.

FRANK BAKER

**STEWARDSHIP** has come to be the term in present-day Methodist use and in that of other Christian bodies for a general attitude toward personal property as this is held by the Christian individual. It denominates an attitude toward earthly possessions, such possessions being considered not solely as private, personal holdings, but as values held in trust for God who is the Giver of all goods, as well as of life itself. Since the soul of each Christian admittedly belongs to God, so also he feels his possessions should also belong to God with he himself, of course, to administer and manage these in line with what he feels to be the will of God in property values, as in all the relationships of life.

Stewardship, as so denominated, occupies a position apart from the two prevalent driving forces in the realm of economics which the world has known for many centuries. One of these driving forces is the "profit motive" wherein each individual feels the need to acquire for himself—not always for selfish reasons—whatever he may gain in the way of goods of this world, in order first to support himself and family, and possibly to acquire the power and prestige which comes through the acquisition of money or other riches.

The other system is communism in which all theoretically share equally in all goods and values. In its pure form communism has always been quite intriguing to idealistic and Christian people. Indeed, the early Christians, as the Book of Acts tells us (4:32), for a time had "all things in common" with no one to have a claim more than another, and all to share equally "as each had necessity." This pattern of procedure, however, did not work out with such good people as the early Christians, nor is it believed that it will work any better today unless it be enforced by a ruthless police power which sooner or later comes to be the very breath of life to the communistic systems as the world now knows them. Many Christian groups through the ages and from time to time have endeavored to live as communistic colonies, but, while it seems to be quite noble in theory, in actual practice the system breaks down, as it broke down in the Book of Acts when the Greek Christians thought they were mitigated against by the Apostles (who were Jews) in the distribution of the daily goods and values (Acts 6:1).

However, again and again the communistic ideal has been before the Church, and at the time of the Reformation it was found necessary to formulate for the Church of England an ARTICLE OF RELIGION—"The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability." (Article XXIV—UMC). John Wesley passed this article on to American Methodism with no change at all and it is now Article XXIV of The United Methodist Church.

Our Christian forebears in England considered this Article necessary as an affirmation that each Christian does have a right to his own possessions. Our Church,

therefore, teaches that the title to one's private property is inherent in the individual, and this has been a fundamental precept among the Anglo-Saxon people, and among other peoples who are outside present-day communistic lands. The above Article of Religion does however guard against a rapacious capitalism—the "profit motive"—by affirming that every man out of his own private possessions must give to the poor according to his ability—and this means that there is a Christian obligation to share with others.

Stewardship for most Christians seems to be the answer to both these conflicting economic systems. The individual Christian truly and rightfully owns his own goods and values, and no one else may rightfully claim them; but in this world he holds all such in trust for God and for his fellow man. He is a steward keeping in trust his own share of this world's goods.

There is enormous literature on stewardship put out by the Methodist Churches, especially by the Board of the Laity, and other lay organizations in the different large Methodist Churches. Many Christian men of means sincerely feel their obligation to fulfill the ideal which Christian stewardship imposes upon them. Just as our wills are ours to make them God's, so our goods likewise are ours to use for God.

N. B. H.

**STEWARDSHIP, CHRISTIAN.** Br. (See CHRISTIAN STEWARDSHIP ORGANIZATION; ETHICAL TRADITIONS, Br.; LAY MOVEMENT IN METHODISM.)

**STEWARDSHIP, DEPARTMENT OF,** E.U.B. Church, was established by the 1958 GENERAL CONFERENCE. Although the operations of the department were directed by a full-time Secretary of Stewardship, it was amenable to the Council of Administration until 1966.

This late emergence of a Department of Stewardship was the culmination of a variety of stewardship interests within other organizations of both the Church of the UNITED BRETHREN IN CHRIST and The EVANGELICAL CHURCH. Interestingly, in both bodies, the original stewardship emphasis came from the youth who in the early 1890's formed the Young People's Christian Union of the United Brethren Church and the Young People's Alliance of The Evangelical Church.

By 1901, the stewardship attainments of the Young People's Christian Union attracted so much attention that the General Conference of the United Brethren Church formed a Christian Stewardship Commission. It continued to function until 1913, when it became the Commission on Stewardship and Finance and assumed responsibility for shaping and promoting the general budget. In 1917 General Conference formed the Board of Administration and assigned the duties of the Commission to the new Board.

In 1922 when the Evangelical Association and The United Evangelical Church, which had separated in the 1890's, came together again, they formed a Commission on Finance similar to that which had been founded by the Association in 1915. The Commission was instructed to "emphasize the unity of the various departments and promote Christian stewardship and the principle of tithing." In 1938 the Commission was abolished and its responsibilities turned over to the newly formed Administrative Council of the General Conference; and in 1942,

had been founded. One former Swedish Methodist congregation and one former Japanese Methodist church are among the present congregations.

Methodists founded the GOODWILL INDUSTRIES of Tacoma, an institution which continues today under an independent board. No work of the M.P. Church or M.E. Church, South, existed in Tacoma at the time of unification, nor has there been any predominantly Negro congregation of The Methodist Church. Other Methodist denominations are represented by one A.M.E. CHURCH, one C.M.E. CHURCH, and two FREE METHODIST Churches.

**Mason Church** was established in 1891 and bore from the beginning the name of the land developer who gave the land for the original building. Mason and three other churches came into being through the missionary vision of the pastor of the First Church, George C. Wilding, who sent colonies of members from that church to establish new suburban congregations.

Mason Church's history parallels that of the University of Puget Sound, which is located in the same north-end community. The church has had close association through the years with this Methodist-related university. The congregation's several buildings were constructed in 1891, 1911, 1944, and 1960.

During the 1950's Mason Church became the largest Methodist church in Tacoma. The longest pastorate in the history of the church, that of J. Henry Ernst, was a period of remarkable growth, culminating in the construction of a large and substantial sanctuary-social building. A notable feature of this building is an eighty-foot long faceted-glass portrayal of The Lord's Prayer by glass artist Gabriel Loire, of Chartres, France.

John Martin Canse, *Pilgrim and Pioneer: Dawn in the Northwest*. New York: Abingdon Press, 1930.  
Erle Howell, *Northwest*. 1966.

JOHN C. SOLTMAN

**TADLOCK, CHARLES WILLIAM** (1874-1942), American minister and church leader, was born on a farm near St. Joseph, Mo., Feb. 11, 1874. He was educated at CENTRAL COLLEGE, Missouri, receiving the Ph.B. degree in 1901. Central conferred on him the D.D. degree in 1915. Tadlock was admitted on trial in the MISSOURI CONFERENCE, M.E. Church, South, in 1900; was received into full connection in 1902, and was ordained elder in 1904. His appointments in the Missouri Conference were: 1900, Lebanon Circuit; 1901-02, Warrenton Circuit; 1903, Vandalia and New Harmony; 1904-07, Olive Street Church, St. Joseph; 1908-11, Fayette; 1912, Columbia.

In 1913 Tadlock was transferred to the St. JOSEPH CONFERENCE, and thereafter his appointments were in the City of St. Louis as follows: 1913-16, Centenary; 1917, Cabanne; 1918, St. Louis District; 1919-36, Centenary; 1937, St. Louis District; 1938-42, General Secretary, Board of Finance (Board of Pensions, Missouri Corporation, after 1940).

At different times Tadlock served as president of the St. Louis Conference boards of education and missions. He was a member of the board of curators of Central College. He was elected president of the Metropolitan Church Federation in St. Louis. The M.E. Church, South sent Tadlock as its fraternal messenger to the GENERAL CONFERENCE of the M.E. Church at DES MOINES in 1920. He was a delegate to the General Conference in 1926,

1934, and 1938, and to the Uniting Conference in 1939.

During Tadlock's second pastorate of eighteen years at Centenary Church, St. Louis, he became widely and favorably known in the M.E. Church, South. The period between the two world wars was the heyday of the "downtown" church in American Methodism. As such a congregation, Centenary grew in the 1920's to more than 3,500 members under Tadlock's able leadership. His pastoral and pulpit ministry inspired and won the loyalty of his people. The writer of Tadlock's memoir in the conference journal declared that from his youth the man "had the capacity to excel—and did excel." However, he was "devoid of desire for popular applause or acclaim or for mere honors." Always he devoted himself to doing well and honestly the work which fell to him. "The word which fit his character was sterling." He died on May 9, 1942 and was buried in Oak Grove Cemetery, St. Louis.

*Journal of the St. Louis Conference, 1942.*

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

ALBEA GOBOLD

**TAFT, MARY BARRITT** (1772-1851), British Methodist, a noted woman evangelist, exercised a wide influence over the North of England as a traveling preacher until her marriage to a Wesleyan minister, ZECHARIAH TAFT, confined her to circuit work. Among those who were converted through her preaching was THOMAS JACKSON. She died at Sandiacre, Derbyshire, England, on March 26, 1851.

*Memoir of Mary Taft*, By herself. London, 1827. G. E. LONG

**TAFT, ZECHARIAH** (1772-1848), British Methodist, protagonist of women preachers, entered the Wesleyan ministry in 1801. In 1803 he published *Thoughts on Female Preaching* "for the comfort and encouragement of an eminently pious female who thought it her duty to call sinners to repentance." (*Scripture Doctrine*, 1820, dedication.) In 1809 he published a Reply to an anonymous article in the *Methodist Magazine* which claimed that preaching by women was unscriptural. A revised and enlarged version of his *Thoughts* appeared in 1820, entitled *The Scripture Doctrine of Women's Preaching*, dedicated to his own wife, MARY BARRITT TAFT, one of the best examples of the practice which he was defending. This went through a second edition in 1826. His major work was *Biographical Sketches of the lives and public ministry of various holy women*, in two volumes (1825, 1828), a useful collection of the lives of nearly fifty women preachers in Methodism, beginning with SUSANNA WESLEY. Taft became a SUPERNUMERARY in 1828. He was arraigned before the Wesleyan CONFERENCE in 1835 for his sympathies with the WESLEYAN METHODIST ASSOCIATION, but the matter was dropped. He died Jan. 7, 1848.

FRANK BAKER

**TAGG, FRANCIS THOMAS** (1845-1923), American minister, was born June 2, 1845, in Union Mills, Md. He was educated at Carroll Academy, Union Mills, received his M.A. from WESTERN MARYLAND COLLEGE in 1915, and also received an honorary D.D. degree from ADRIAN COLLEGE in 1893.

Prior to entering the ministry, Tagg was a teacher

PHILADELPHIA, then one of the commanding Methodist churches in the East, remaining there until 1942 when he became Dean of the School of Theology of Temple University, Philadelphia. He served in this last capacity for ten years. He was elected to four GENERAL CONFERENCES, and was also active in the Faith and Order Movement, attending the World Conferences of Faith and Order in 1927 and again in 1937. He was also a delegate to the ECUMENICAL METHODIST CONFERENCE in London in 1921, and that in Atlanta, Ga., in 1931. He served with distinction on the Commission on Ritual and Orders of WORSHIP of The Methodist Church, 1940-44. He was also a trustee of both DREW UNIVERSITY and of DREW THEOLOGICAL SEMINARY, as well as of Temple University, and the Methodist Hospital in Philadelphia.

Thomas received many honors including the Conwell Award from Temple University in 1957. His chief contribution to Methodism was as a pulpit orator. His forthright, picturesque language, his challenging message, and his warm spirit evoked an appreciative response from hearers who filled the churches wherever he preached. He died July 14, 1959.

*Minutes of the Philadelphia Annual Conference, 1960.*

FREDERICK E. MASER

**THOMAS, T. GEORGE** (1909- ), British Methodist Member of Parliament, was born of devoted Methodist parents in Port Talbot in 1909. After education at Tony-pandy Grammar School and the University College of Southampton, he became a school teacher, first in LONDON, then in Cardiff, where he was elected President of the Cardiff Association of the National Union of Teachers. For five years he served on the National Executive of the N.U.T., which proved a stepping-stone to a fruitful political career. He was elected Labour Member of Parliament for Central Cardiff (1945-50), and from 1950 to the present time has been the Member for West Cardiff. From 1951 he has served as Chairman of the Welsh Parliamentary Labour Party and in various government positions. In 1951 he was appointed Parliamentary Secretary to the Minister of Civil Aviation, and in more recent years has been Joint Parliamentary Under Secretary of State, first at the Home Office (1964-6), next at the Welsh Office (1966-7), and then at the Commonwealth Office (1967-8). In 1968 he was made a Privy Councillor and became the Secretary of State for Wales.

For over forty years he has served Methodism in various offices, including that of LOCAL PREACHER. He was elected Vice President of the Methodist CONFERENCE in 1960. He has also served as President of the National Brotherhood Movement, and has been active in the work of the WORLD METHODIST COUNCIL. In 1959 he delivered the BECKLY LECTURE at the British Methodist Conference, on the subject of *The Christian Heritage in Politics*.

FRANK BAKER

**THOMAS, WILLIAM** (1889- ), a minister of the Belgian Conference of The Methodist Church, was born in Mezieres (Switzerland) on March 20, 1889, the son of a prominent pastor of Geneva, Frank Thomas. He graduated in Letters and in Theologie at universities both in Geneva and Berlin. He studied in America and obtained the Ph.D. degree from DREW UNIVERSITY in 1948. He

was assistant to his father in his ministry from 1914 to 1919, and was then appointed a missionary of the M.E. Church, South, in Belgium in 1922.

He was thereafter pastor of the Antwerp (French) Methodist Church (1922-47), and again in 1949-53. He became district superintendent of the Flemish work, 1925-50, and has been professor in the Brussels Protestant Theological School since 1950. He became president of that school in 1952, and served in that capacity until 1958. He married Adrienne Blauben in Antwerp in 1922. He was honorably retired by and in the Belgian Conference of the Methodist Church in 1961.

WILLIAM G. THONGER

**THOMAS, WILLIAM NATHANIEL** (1892-1971), Rear Admiral and Chief of CHAPLAINS, United States Navy, was born in Rankin County, Miss., March 21, 1892, the son of John C. and Annie Laura (Thompson) Thomas. He won the B.A. degree with honors at MILLSAPS COLLEGE in 1912. In 1935, Millsaps awarded him the D.D. degree, and in 1941 AMERICAN UNIVERSITY so honored him. He married Martha Ellen Fondren, Feb. 18, 1913, and they had two sons, William N. and John E.

Thomas began his ministerial career in the MISSISSIPPI CONFERENCE in 1911, serving several pastorates, including Summit, 1914-17. He was commissioned a chaplain in the United States Navy in January, 1918, and in succeeding years served at a Navy hospital, a naval station, on battleships, and at the Naval Academy, Annapolis. He was chaplain at Annapolis, 1924-27, and again 1933-45. His ministry to the midshipmen was so highly esteemed that the rule limiting chaplains to three years at any one post was set aside and his second tour of duty ran twelve years. Moreover, he was elected an honorary alumnus of the Naval Academy, a distinction accorded few non-graduates.

In 1945, Thomas became the first chaplain ever elevated to the rank of Rear Admiral, and in that capacity he served four years as Chief of Chaplains. In recognition of his service in the navy he was given the victory medal, the legion of merit, and other important citations.

On retiring from the navy in 1949 at fifty-seven years of age, Thomas was offered but declined the presidency of several institutions of higher learning. He was a trustee of American University, an advisory member of the Methodist Commission on Chaplains, an advisory member of the Naval Council of the Service Men's Christian League, and was on the board of control of the United States Naval Institute. He moved to LAKE JUNALUSKA, N. C., and was for twenty years a member of the board of trustees of the Lake Junaluska Methodist Assembly. He assisted in raising funds for that institution, and served as Dean of the Memorial Chapel. In the latter capacity he conducted the early morning communion services. While in retirement he served several interim pastorates in churches of different denominations in NORTH CAROLINA and MISSISSIPPI. He died at Lake Junaluska, April 27, 1971, and after funeral services in the Naval Academy Chapel at Annapolis, was buried with military honors in the Chaplains' Lot, Arlington National Cemetery.

*Who's Who in America, 1946-47.*

*Waynesville Mountaineer*, Waynesville, N. C., Apr. 28, 1971.

ALBEA GOBOLD

by General Conference action and respected by Asbury.

Subsequent General Conferences from time to time have changed the time limit. Through the greater part of the nineteenth century the time limit held, but with longer and longer terms (1836 made it two; 1864 changed it to three years; 1888 made it five). Later on, first in the M.E. Church and then in the M.E. Church, South, the time limit, after being much modified, was eventually removed entirely. (See Sherman, pp. 184-85.) For a time in the latter years of the M.E. Church, South, a bishop could not reappoint a man to his same station after four years had passed without the consent of a majority of the presiding elders, as they were then. (The M.E. Church, South changed the two year limit of 1836 to four years in 1866.) In The Methodist Church, however, all restrictions had been removed by the time of union and there are none now in The United Methodist Church (except district superintendents). However the influence of the four-year term which was standard in the South is still felt psychologically in many conferences though a bishop may now reappoint a man continuously to one position.

**District Superintendents.** Until well in the twentieth century, bishops could reappoint presiding elders or district superintendents (as they became), to the superintendency of successive districts, though the four-year time limit, as it was then, prevented the presiding elder from being given charge of any one district for longer than four years. It was possible, however, to keep a man in the district superintendency by moving him from district to district at the end of each four year term, and thus the "self-perpetuating cabinet," as it was called, with the cabinet members themselves heavily influential in seeing that each other were kept in cabinet positions, came to be known over both Episcopal Methodisms. In order to obviate this, the General Conference first in the M.E. Church, then in the M.E. Church, South, passed a measure which after union in 1939 held that "within the Jurisdictional Conferences of the United States" no bishop could appoint a minister as district superintendent "for more than six consecutive years nor for more than six years in any consecutive nine years" (*Discipline*, 1964, Paragraph 432.3). This regulation is continued in The United Methodist Church (*Discipline* 1968, Paragraph 391.3). Thus there is a six-year time limit in The United Methodist Church *in re* the district superintendency.

N. B. Harmon, *Organization*. 1962.

P. A. Peterson, *Revisions of the Discipline*. 1889.

D. Sherman, *Revisions of the Discipline*. 1874. N. B. H.

**TINDALL, JOSEPH** (1807-1861), pioneer Wesleyan Methodist missionary in Great Namaqualand (later South West Africa) was born at Gringley-on-the-Hill, Nottingham, England, on June 15, 1807, and married Sarah Goodyer on April 18, 1830. Under the influence of T. L. Hodgson he sold his business and emigrated to the Cape Colony, arriving in Cape Town on Jan. 16, 1836. He re-established himself in business in Cape Town and engaged actively in religious work. In 1839 he went to Great Namaqualand as catechist-assistant to EDWARD B. COOK and in 1843 was accepted for the ministry. Until 1855 he continued to minister at isolated mission stations in Great Namaqualand and Damaraland. Tribal warfare resulted in constant insecurity, while recurring fever and harsh conditions undermined his health. He was subsequently transferred to the relatively settled circuit of Somerset West. But the privations of earlier years carried both him

and his wife to an early grave. Mrs. Tindall died in 1860 and he on Nov. 25, 1861, at the age of fifty-four.

B. A. Tindall: *The Journal of Joseph Tindall, Missionary in South West Africa*. Van Riebeeck Society No. 40, Cape Town 1959. C. MEARS

**TINDLEY, CHARLES ALBERT** (1851-1933), founder of Tindley Temple in PHILADELPHIA, was born about July 7, 1851 in Berlin, Md., to Charles and Esther Tindley. His mother died during his infancy, and he, a Negro boy, was bound out into virtual slavery and treated with such unkindness and cruelty that "he often vied with the dogs for crumbs that fell from his master's table." A friend taught him to read after he had discovered some scraps of printed pages and inquired as to their meaning. He developed an unquenchable thirst for knowledge and continued his self-education through private study and later correspondence courses. Coming to Philadelphia, he was for a time a hod carrier, then became sexton of the church of which he later became pastor.

In 1885 he joined the DELAWARE CONFERENCE, serving several churches and eventually becoming the DISTRICT SUPERINTENDENT of the Wilmington District. In 1902 he was appointed to the church which today bears his name. Originally located on Bainbridge Street, the church at the time of his appointment had 130 members and a property valued at \$10,000. During his ministry of thirty-one years the church was moved to its present site, its name being changed to Tindley Temple. At one point it numbered more than 12,000 members and was the largest Methodist church in the world, and at his death in 1933 numbered 7,109 members, 2,666 preparatory members, and owned a property valued at \$400,000. Tindley was elected seven times to the GENERAL CONFERENCE, leading the delegation four times. An honorary D.D. degree was conferred upon him by BENNETT COLLEGE and an honorary Ph.D. by the Brandywine School. He was twice married and had six children by his first wife.

As an orator he was without peer in his day. "His towering physique, his commanding voice, his majestic eloquence, his cogent reasoning, and his inimitable style combined to render him the most popular preacher of his time." One of his most successful sermons was "Heaven's Christmas Tree." The first time he preached this sermon, which he repeated many times, over 100 persons professed conversion.

He died July 26, 1933, and his death was as dramatic as his life. Three times he whispered to his wife, "I have told you I was going to Heaven." Then, with his last breath he added, "I am going now."

*Journal of the Delaware Conference*, 1934.

FREDERICK E. MASER

**TIPLADY, THOMAS** (1882-1967), British Methodist, was born of Methodist parents in Wensleydale and early dedicated to Christian service. After training at RICHMOND COLLEGE for the Wesleyan Methodist ministry he served as an army chaplain during the first World War. The books and a lengthy lecture tour describing his experiences brought him to attention in the United States. In 1922 he began a noteworthy ministry in Lambeth, where in face of much criticism he transformed the Methodist church into a cinema known as "The Ideal." This work he supported by the writing of some 250 hymns, several

of which became widely known in the U.S.A. and CANADA. Dr. Erik Routley thus assesses his hymns: "His language was never very original and the thought forms were wholly traditional, but he managed always to avoid awkward or recondite images, and at his best he is very good indeed." (*Hymns Today and Tomorrow*, Nashville, Abingdon Press, 1964, p. 157.) The Lambeth Mission was destroyed by bombing in 1945, but was rebuilt, and Tiplady maintained an interest in the work throughout many years of retirement.

Thomas Tiplady's hymn "Above the Hills of Time the Cross is Gleaming" became very popular in America when set to the Londonderry air and published in the *Methodist Hymnal* of 1934. It was however omitted from the *Methodist Hymnal* of 1964 due to the great opposition of the musicians on the Hymnal Commission to the use of the Londonderry air in a hymnal.

Tiplady, following the second World War, sent his entire collection of hymns and poetry in manuscript form to the BOOK EDITOR of The Methodist Church in America requesting that the collection be kept in the United States and that it should be opened for use by those who might desire any of the material with no copyright charge to be made. NOLAN B. HARMON, who was then Book Editor, put the collection in the library of the METHODIST PUBLISHING HOUSE in NASHVILLE, Tenn., where it remains.

Thomas Tiplady died on Jan. 7, 1967.

FRANK BAKER  
N. B. H.

**TIPPETT, CHARLES B.** (1801-1867), American minister, was born in Prince Georges County, Md., Dec. 19, 1801. At the age of eighteen he began a long and useful career in the BALTIMORE CONFERENCE, including sixteen years as a presiding elder and a quadrennium as assistant BOOK AGENT at NEW YORK, besides a nineteen-year membership on the general book committee.

He led the EAST BALTIMORE CONFERENCE delegation in 1860 and was also a member of the 1832, '44, '52, and '64 GENERAL CONFERENCES. A soul winner, he also "possessed many elements of true greatness and power," together with the wisdom of honest purpose and intuitive discernment in both ministerial and family life. Suddenly stricken, he died Feb. 25, 1867 and was buried at Mt. Olivet Cemetery, BALTIMORE.

J. E. Armstrong, *Old Baltimore Conference*. 1907.

EDWIN SCHELL

**TIPPETT, DONALD HARVEY** (1896- ), American bishop, was born in Central City, Colo., on March 15, 1896, the son of William and Louise Eugenia (Magor) Tippett. He received the A.B. (1920) and the D.D. (1930) degrees from the University of Colorado; the B.D. degree from the LILF SCHOOL OF THEOLOGY in 1924; the M.A. from New York University in 1932; L.H.D. from the UNIVERSITY OF SOUTHERN CALIFORNIA in 1943; the LL.D. from the College of Surgeons and Physicians in 1944, and the UNIVERSITY OF THE PACIFIC, 1949; Litt.D. from Samuel Houston College, 1944; S.T.D. from WESTMINSTER THEOLOGICAL SEMINARY, 1956; D. Sacred Litt. from ILLINOIS WESLEYAN UNIVERSITY, 1959; D.D. from the Pacific School of Religion, 1962; and Arts D. from WILMETTE UNIVERSITY, 1963. In 1922 he and Ruth Under-

wood were married and she and Bishop Tippett have two sons, Donald Mead and Philip Auman.

Donald Harvey Tippett was admitted on trial at the COLORADO CONFERENCE, 1919, ordained DEACON, 1921, full connection and ELDER in 1922. His pastorates have included: Longmont (1919); Johnstown (1920-22); Christ Church, DENVER (1922-25); and Gunnison (1926-27)—all in Colorado; The Church of All Nations, NEW YORK CITY (1928-31); Bexley Methodist Church, COLUMBUS, Ohio (1931-40); First Church, LOS ANGELES (1940-48). It was while serving the Church of All Nations that he suffered a "brass knuckles" attack from members of the notorious Jack "Legs" Diamond gang and sustained permanent damage to one eye.

In Seattle in 1948 Donald H. Tippett was elected bishop at the Western JURISDICTIONAL CONFERENCE and assigned to the SAN FRANCISCO AREA, which included presidential supervision of the CALIFORNIA-NEVADA, the PACIFIC JAPANESE PROVISIONAL, and the CALIFORNIA ORIENTAL PROVISIONAL CONFERENCES.

During these pastoral years he was a member of the Jurisdictional Conferences of 1940, '44, and '48, and the GENERAL CONFERENCES of 1944 and '48. These were also teaching years when he was instructor at the University of Colorado, Western State College of Colorado, Teachers' College of Columbia University, and lecturer in homiletics at the University of Southern California and Visiting Professor of Homiletics at Iliff in Denver.

He has been president of the TELEVISION, RADIO AND FILM COMMISSION (1948-64); chairman of the Commission on CHAPLAINS (1952-64); and chairman of the Department of Ministerial Education (1952-64); and 1964-68 chairman of the Commission on Promotion and Cultivation; president of the Northern California-Nevada Council of Churches (1966-67); and president of the COUNCIL OF BISHOPS OF The Methodist Church, 1967-68.

Bishop Tippett is trustee of the Iliff School of Theology (since 1945), and was a trustee of the Pacific School of Religion (1948-58); and has been on the Board of Regents of the University of the Pacific since 1948. He is the recipient of the Norlin medal, University of Colorado (1949); Distinguished Citizen Award, City and County of Denver (1958); and received a citation for distinguished service in the U. S. Air Force (1958). He received the Rock Award (Youth for Service) in 1966; and an Award of Honor from Iliff in 1967. He is the author of *Desires of a Religious Man* (1942).

Bishop Tippett delivered the following lectures and learned papers: For the GLIDE FOUNDATION in 1956, *The Doctrine of Suffering*; The Fondren lectures at SOUTHERN METHODIST UNIVERSITY in 1960, *Toward a Responsible Ministry*; Willson lectures at Vanderbilt in 1961, *The Role of the Church in Educating for Christian Citizenship*; Jarrell lectures at EMORY UNIVERSITY, 1962, *The Church in the Life of Yesterday and of Today*; the Danforth Associates, 1962, *The Place of the Christian Educator in a Democratic Society*; Fondren lectures at SCARRITT COLLEGE, 1968, *Evangelism: Anachronism or Challenge?*

In 1950 Bishop Tippett was assigned to travel to South East Asia, Malaya, and Sarawak. He and Mrs. Tippett returned via the Holy Land and Western Europe. The trip was climaxed by a preaching mission in England and in the American Church in Paris. Two years later the bishop and his wife took their four-month missionary tour as an African safari, penetrating that continent deeply to visit mission stations, and to lecture and preside at annual

10, 1839, under Methodist Episcopal auspices. The church then became a part of the Summerfield Circuit.

Methodism grew rapidly in Baltimore County. The circuit was divided in 1854, and the Towson congregation became a part of the North Baltimore Circuit. A parsonage was built on Joppa Road in 1856 and served as the home of ministers' families until 1958.

A society of the M.P. Church was formed in 1861 and met in the Odd Fellows Hall in Towson. This group later moved to the Epsom Chapel and worshipped there until its own building was erected in 1909, at Allegheny and Bosley Avenues.

Towson Church was made a station appointment at the BALTIMORE CONFERENCE (ME) of 1869, with a membership of eighty-six persons. A new brick building was erected at 622 York Road and was dedicated on Oct. 26, 1871. Two committees were formed in 1951 to consider merger of First and Second Churches, so that the Methodists of Towson might become "one people." As a result the present Towson United Methodist Church was organized in May 1952. Worship was held in both churches until Easter Day, April 18, 1954.

With the construction of the Baltimore Beltway, land became available from GOUCHER COLLEGE and was purchased as a site for relocation of the merged congregations. In October 1957 a new church school building was consecrated and on May 11, 1958, Bishop G. BROMLEY OXNAM led the service of consecration for the new sanctuary. During the period of merger and relocation, Lewis F. Ransom was minister.

In 1970 Towson reported 2,507 members, property valued at \$1,125,000, and \$172,250 raised for all purposes.

*General Minutes, UMC, 1970.*

JOHN BAYLEY JONES

**TOY, JOSEPH** (1748-1826), early American class leader, educator, and preacher in NEW JERSEY and MARYLAND, was born on his father's plantation, which fronted on Delaware River near the mouth of the Rancocas Creek, Burlington County, N. J., April 24, 1748. He came from a devout Swedish background, and was a cousin to Bishop White of the Church of England. He attended Thomas Powell's boarding school in BURLINGTON, N. J., until he was twenty years of age.

In 1770 Toy came under the influence of Captain THOMAS WEBB, who was preaching in Burlington. Webb induced Toy to form and lead a Methodist class in Burlington. The following year Toy moved to TRENTON, N. J., formed a new Methodist class in his house, and later led in the erection of a frame meetinghouse for the Methodist Society. Toy is also listed as a trustee of the Methodist Society in New Mills (Pemberton), N. J.

In 1776 Toy moved from Trenton to Maryland. In 1779 he sponsored a Methodist Society in Abingdon, Md., and was instrumental in building a meetinghouse there.

When COKEsbury COLLEGE was built in Abingdon in 1786, Bishops ASBURY and COKE requested Toy to become instructor in mathematics and English literature. When Cokesbury was destroyed by fire a few years later, Toy moved to BALTIMORE and continued his teaching in a substitute building. This, likewise, burned later.

As early as 1789 Toy began to preach regularly. Relieved of his duties as instructor, he was ordained a DEACON in 1797 and entered the "traveling connection" in 1801. He was admitted into "full connection" in 1804.

All of his itinerant ministry, except one year (VIRGINIA CONFERENCE, 1803-1804) was served in the BALTIMORE CONFERENCE. J. E. ARMSTRONG reports that at the age of seventy Toy was heard to say that he had not been disappointed a congregation in twenty years.

He retired in 1819 and died on Jan. 28, 1826.

J. E. Armstrong, *Old Baltimore Conference*. 1907.

J. Atkinson, *Memorials in New Jersey*. 1860.

R. M. Bibbins, *How Methodism Came*. 1945.

*Methodist Magazine*, 1826.

*Minutes of the Methodist Conferences, 1773-1813.*

E. M. Woodward and J. F. Hageman, *History of Burlington and Mercer Counties*. Philadelphia: Everts & Peck, 1883.

FRANK BATEMAN STANGER

**TRACTS AND TRACT SOCIETIES.** JOHN WESLEY was a pioneer in spreading challenging religious literature written in such a way that ordinary people could understand and respond, and this was published at prices which they could afford. Many of his publications, indeed, occupied only four pages or so, and were advertised for sale at two or three shillings a hundred, so that they could be bought for free distribution. The first such tract was entitled *A Word in Season: or, Advice to a Soldier*; this was published early in 1743, and continued in print until Wesley's death. Because such ephemeral items were usually issued without the name of author or printer, and with no indication of the edition or the date, it is exceedingly difficult to secure precise facts about them. The most frequently reproduced appear to have been *Swear not at all*, of which at least twenty-seven distinct editions were published between 1744 and the end of the century; and *Remember the Sabbath Day*, of which twenty-nine are known. It is almost certain, however, that there were several more editions of each, for a number of those so far discovered are known only by a single survivor out of a complete edition of two thousand or more copies. On Dec. 18, 1745 Wesley recorded in his *Journal* that the London Methodists "had within a short time given away some thousands of little tracts among the common people." Some of the tracts were in fact printed on posters to be pasted up in public places (as is known from the ledgers of one of Wesley's printers, William Strahan), though in the nature of the situation it is unlikely that one of these will ever be discovered.

In January 1782, John Wesley issued proposals for establishing what appears to have been the first Tract Society known, and began canvassing donations towards it. Subscribers to the Society's funds were supplied with an appropriate quantity of tracts of their own choice, at cost. In commending this scheme, which may well have originated with THOMAS COKE, Wesley wrote:

I cannot but earnestly recommend this to all those who desire to see true, scriptural Christianity spread throughout these nations. Men wholly unawakened will not take the pains to read the Bible. They have no relish for it. But a small tract may engage their attention for half an hour, and may, by the blessing of God, prepare them for going forward.

The first "tracts" issued by this Society were much larger works than *Swear not at all* and its companions—skillful abridgments of JOSEPH ALLEINE'S *Alarm to Unconverted Sinners*, and Richard Baxter's *Call to the Unconverted*, to which was soon added WILLIAM LAW'S *Serious Call to a Holy Life*. These three works, however,

although they contained a total of over 400 pages, each bore on its title page the words: "This book is not to be sold, but given away." Reissues of Wesley's earlier tiny tracts and of many of his sermons helped redress the financial balance a little, and furnished a more realistic hope that the recipient would read his gift. The first catalogue of this first Tract Society, issued in 1784, listed thirty publications thus available for free distribution. Maintaining stocks of these tracts continued to be one of the important tasks of Wesley's Book STEWARDS.

This was an idea which was suited to the times, and inspired imitators. In 1795 HANNAH MORE began to issue her "Cheap Repository Tracts," supported by subscribers all over the country. Her private efforts led to the formation in 1799 of the Religious Tract Society. Behind this new form of EVANGELISM lay both directly and indirectly the Methodist Revival, and speaking of her project to John Newton, Hannah More confessed that "my great and worldly friends are terribly afraid I shall be too methodistical (a term now applied to all vital Christianity)."

Although soon far outstripped by the activities of the Religious Tract Society, Wesley's followers continued to expand their own efforts, and even broaden their purpose from specific evangelism to general uplift. Once again impetus for a new approach was supplied by Thomas Coke. In 1806, possibly earlier, he began publishing tracts independently of the Conference, employing his own printer and book agent, and setting up his own Tract Repository. Wesley's four-page tracts were by-passed for somewhat more substantial items, especially the Wesleys' sermons. Coke also went farther afield than the Wesleys' own publications, and probably wrote at least one tract himself—*A Plain Catechism . . . for Children*. Spurred to action by Coke's initiative, in 1808 the Conference officially accepted tract-distribution as a connective responsibility, taking over Coke's work. By that time he had forty separate tracts in his catalogue. The early "official" publications bore the imprint: "For the Methodist Tract Society, for Promoting Religious Knowledge," but this was later dropped. The 1811 Conference recommended the formation of auxiliary tract societies in the circuits, and the 1812 Conference authorized the appointment of a Wesleyan Tract Committee. The Society was reformed by direction of the Conference in 1828, and within ten years had published 410 tracts. Between 1825 and 1838 no fewer than 36,787,111 copies were issued, and by 1871 there were 1,250 separate titles. Tract libraries were established in the circuits, and the itinerancies of both local preachers and ministers greatly helped in the tract distribution.

In the smaller branches of British Methodism the book rooms were also responsible for the issue of tracts. The PRIMITIVE METHODISTS established tract societies in the areas of Cheshire under WILLIAM CLOWES, and in Derbyshire under HUGH BOURNE. In the early days of Anglican Tractarianism the Wesleyan Methodists produced their own "Tracts for the Times" in defense of the Methodist position. Also tracts were prolific in the internal Methodist controversies of the first half of the nineteenth century, but these so-called "tracts" were of a quite different *genre* from the inexpensive homilies distributed by the tract societies.

The same kind of thing happened in America. James P. Pilkington writes: "The tract—brief, pointed, anecdotal,

and lively—could well be called the foundation of The METHODIST PUBLISHING HOUSE, since it was for the publication of such as these that the BOOK CONCERN was called into being in 1789. The Methodists were among the first in the field with these 'books for the poor,' which were the nearest thing to mass media the early nineteenth century had to offer, and 'covered the land like the leaves of autumn'" (*The Methodist Publishing House: a History*, Vol. I, p. 194). At first the works were sold as cheaply as possible. In 1808 the GENERAL CONFERENCE ordered the Book Concern to appropriate \$1,000 for the free distribution of books, and in 1817 an official Methodist Episcopal Tract Society was begun on similar principles to those in England, mainly under the auspices of the Book Concern in New York. The *Address, Constitution, and By-laws of the New York Methodist Tract Society* was published in 1818, and local branches varying in size and influence seem to have sprung up throughout the country. The text of many of the tracts was taken from their British predecessors, and the publishing houses in both countries offered special discounts to SUNDAY SCHOOLS, which thus served as among the more efficient and prolific tract-distributors. The most powerful organization rivaling the Methodists in this field was the interdenominational American Tract Society, founded in 1825, mainly from an amalgamation of the American Tract Society instituted in Boston in 1814, with a similar New York Society. The M.E. Church declined to affiliate with this body (as later with the American Sunday School Union) on the grounds that it was dominated by Calvinists.

In both Britain and America the tract societies experienced an ebb and flow in usefulness, the highest tide probably being during the 1820's, and another after the halfway mark of the century. Simpson's *Cyclopaedia of Methodism* notes that at the General Conference of 1876 it was reported that during the previous year almost 36 million pages of Methodist tracts had circulated in the United States, and a further 36 million in foreign missions.

From Wesley's small beginnings the publication and distribution of helpful pamphlet literature at low cost or none at all has never dried up. Sometimes this has been due to private enterprise, as in the case of Wesley himself and of Thomas Coke. During the century following Wesley's death the official publishing house was usually the sponsor. During the present century this function has largely been taken over by connective organizations, sometimes independently, sometimes in collaboration with the Methodist Publishing House. Noteworthy in this respect have been the HOME MISSION DEPARTMENT in Britain and the General BOARD OF EVANGELISM in America, but many other bodies might be named in this fruitful enterprise which continues to follow Wesley's lead in adjusting a tried method to the needs and tastes of the changing generations.

F. Cumbers, *Book Room*. 1956.

J. P. Pilkington, *Methodist Publishing House*. 1968.

M. Simpson, *Cyclopaedia*. 1883.

FRANK BAKER

JOHN T. WILKINSON

**TRADE UNIONISM** and British Methodism. Continental labor movements owed their inspiration largely to Proudhon and Marx, but in England, in the words of Morgan Phillips, the debt was "more to Methodism than to Marx." When organized labor movements began to appear

a universal scholar. Warren was the author of numerous books, which showed thorough scholarship within his chosen field—the history and philosophy of religions. His hymn “I Worship Thee O Holy Ghost” was one of the most beloved hymns in the 1932-1964 Methodist Hymnal. He died on Dec. 6, 1924.

*Dictionary of American Biography.*  
M. Simpson, *Cyclopaedia*. 1878.  
*Who's Who in America.*

DANIEL L. MARSH

**WARREN, OHIO, U.S.A.** First Church is the largest Protestant church in the city, and the largest Methodist church in the Youngstown District. It is located downtown in the heart of the city, and architecturally is an excellent example of classic Greek design.

The church was organized in 1819, just twenty-one years after the city had been settled. The first church structure was located on the banks of the Mahoning River. In 1837 a downtown location was purchased for the building of a new church. In 1917 the present edifice was constructed on North Park Avenue, under the leadership of J. C. Smith. From this time membership grew considerably, and during the past fifteen years has averaged around 2,700.

Former pastors have included CHARLES BURGESS KETCHAM (later president of MT. UNION COLLEGE) and Harold Mohn (later General Secretary of the Advance Program of the Methodist Church). In 1969 the church observed its sesquicentennial.

The church recently sponsored the establishment of a new church in the suburb of Howland, Ohio.

In 1970 First Church reported 2,340 members and property valued at over \$1,250,000.

*General Minutes*, 1970.  
*First Church News*, Nov. 3, 1939.  
Harriet Taylor Upton, *20th Century History of Trumbull County, Ohio*. Chicago: Lewis Publishing Co., 1909.

ROBERT B. HIBBARD

**WARRENER, WILLIAM** (1750-1825), British Methodist, was the first missionary appointed by the Wesleyan Conference. Born in 1750, he became a preacher in 1779 and volunteered for America in 1786. With WILLIAM HAMMETT, ADAM CLARKE, and THOMAS COKE, he landed after being driven off course at St. John's, ANTIGUA, on Christmas morning 1786, where the preachers found JOHN BAXTER'S slave congregation. Coke left Warrener in charge of the work in Antigua, and the appointment was confirmed by the 1787 Conference. In 1790 he was transferred to St. Christopher and remained in the WEST INDIES until 1797. He remained active in Britain until 1818, and was a speaker at JABEZ BUNTING'S inaugural meeting of the WESLEYAN METHODIST MISSIONARY SOCIETY at LEEDS, at the Old Boggard House, on Oct. 6, 1813. Warrener died at Leeds, Nov. 27, 1825.

CYRIL J. DAVEY

**WARRENITE CONTROVERSY.** An agitation led by SAMUEL WARREN against a proposal of the WESLEYAN METHODIST CHURCH to found a theological institution for the training of its ministers (see Theological Colleges). For this he was expelled by the Conference of 1835, founding the WESLEYAN METHODIST ASSOCIATION. The

controversy resulted in a huge mass of pamphlet literature and newspaper publicity.

FRANK BAKER



PAUL A. WASHBURN

**WASHBURN, PAUL ARTHUR** (1911- ), American bishop and former E.U.B. minister, and executive secretary of the COMMISSION ON CHURCH UNION of the E.U.B. Church, was born at Aurora, Ill., on March 31, 1911, the son of Eliot Arthur and Lena (Burhnsen) Washburn. He is a graduate of NORTH CENTRAL COLLEGE and of EVANGELICAL SEMINARY. Ordained by the Illinois Conference of The Evangelical Church, he served as pastor of congregations in Eppards Point Township, ROCKFORD and NAPERVILLE, ILL.

He has served on the following General Boards and Agencies of the former E.U.B. Church: The General Program Council, Council of Administration, Council of Executive Officers, and the COMMISSION ON CHURCH UNION, of which last he was the executive secretary.

Bishop Washburn was a delegate to every GENERAL CONFERENCE of his Church from 1946 to 1962. He was a member of his Church's Commission on Federation and Church Union since 1958, and a representative of the denomination to the CONSULTATION ON CHURCH UNION. He is a trustee of North Central College and of Evangelical Theological Seminary. He also served as Guest Lecturer in Religion and Pastoral Theology at Rockford College, Rockford, Ill.; North Central College; and Evangelical Theological Seminary. In 1959 and again in 1960 he served as Lecturer in Homiletics at the Rural Leadership School of Michigan State University.

He is married to Kathryn Fischer and they are the parents of four children, Mary (Mrs. Ronald Lee Smith), Jane (Mrs. Edwin Eigenbroot), Frederick and John.

At the UNITING CONFERENCE of the Methodist and E.U.B. Churches, held in DALLAS, Texas in 1968, Dr. Washburn was elected a bishop on the first ballot in an election held at the last session of the General Conference

March 29, 1827, and was buried there. In 1889 the VIRGINIA CONFERENCE erected a monument over his grave.

*General Minutes, MEC.*

D. A. Watters, *First American Itinerant*. Cincinnati: Curt and Jennings, 1898.

William Watters, *A Short Account of the Christian Experience of William Watters*. Alexandria, Virginia: S. Snowden, 1806.

ALBEA GODBOLD



BASCOM WATTS

**WATTS, HENRY BASCOM** (1890-1959), American bishop, was born at Yellville, Ark., Nov. 6, 1890, the son of Joseph H. and Mary T. (Sims) Watts. His father, a pastor in the then Arkansas Conference, transferred to the NORTHWEST TEXAS CONFERENCE in 1896. Bascom Watts was educated at SOUTHWESTERN UNIVERSITY (A.B., 1813, D.D., 1932), and SOUTHERN METHODIST UNIVERSITY (B.D., 1918). He married Minne E. Keyser, Aug. 20, 1913, and they had two children. Their son Ewart is a member of the KANSAS EAST CONFERENCE.

Admitted on trial in the Northwest Texas Conference in 1914, Bascom Watts was ordained DEACON in 1916 and ELDER in 1918. His appointments in the Northwest Texas, CENTRAL TEXAS, WEST TEXAS, LITTLE ROCK, and East Oklahoma CONFERENCES were: 1914, Buchanan Street, Amarillo; 1915-16, Ochiltree; 1917-21, Lockney; 1922, First, Cisco; 1923-25, St. John's, Waco; 1926-29, University, Austin; 1930-35, Laurel Heights, SAN ANTONIO; 1936-38, First, LITTLE ROCK; 1939-40, Boston Avenue, TULSA; and 1950-51, Tulsa District.

Though Watts was a "transfer" man who served in five annual conferences, he was also a conference minded man who willingly worked on boards and committees and was soon recognized as a conference leader wherever he was. In both the West Texas and Little Rock Conferences he was chairman of the board of education. In the East Oklahoma Conference he was chairman of the commission on world service and finance and chairman of the Oklahoma Methodist Foundation, and in addition he served on the

board of trustees of Southern Methodist University and represented the Oklahoma-New Mexico Area on the Jurisdictional Council. He was a delegate to the 1934 GENERAL CONFERENCE from West Texas and he led the East Oklahoma General Conference delegation in 1948-52 and was a reserve delegate in 1944. He was elected bishop in 1952 and was assigned to the NEBRASKA Area which he superintended until his death, Nov. 3, 1959. Burial was in Tulsa, Okla., following a funeral service in Boston Avenue Church at which the church choir sang, in accordance with his request, "A Charge to Keep I Have" and the "Hallelujah Chorus."

*General Conference Journals*, 1930-52.

*South Central Jurisdictional Conference Journal*, 1939-52.

*General Minutes*, MECS and MC.

*Minutes of the West Texas, Little Rock, and East Oklahoma Conferences.*

Elmer T. Clark, *Who's Who in Methodism*. Chicago: Marquis, 1952.

*Who's Who in America.*

ALBEA GODBOLD

**WATTS, ISAAC (1674-1748), AND THE WESLEYS.** In their enthusiastic appreciation of the hymns of JOHN and CHARLES WESLEY some Methodist scholars have tended to overlook the important contribution both to the practice of hymn singing and to the corpus of Christian hymnody of Isaac Watts, and the Wesleys' acknowledged debt to him. Watts' *Hymns and Spiritual Songs* was published in 1707, shortly before the birth of Charles Wesley, and while John was a young child not yet old enough to begin those incomparable lessons at his mother's knee. It seems likely that at Epworth there was little singing apart from the New Version of metrical psalms by Tate and Brady—certainly John Wesley characterized the Old Version by Sternhold and Hopkins as arrant doggerel.

Watts was a different proposition altogether. His *Psalms of David* (1719) became firm favorites with both John and Charles, and were regularly sung by the members of the HOLY CLUB at Oxford both as a group and as individuals. To these and the New Version were gradually added some of the few samples of hymns written by the Wesleys' father and elder brother, especially "Behold the Saviour of mankind," by the rector of Epworth. On the voyage out to GEORGIA the treasures of German hymnody were introduced to the two brothers by the Moravians, and John speedily began learning German and translating some of these into English verse.

In 1737 John Wesley published America's first hymn book. (Earlier compilations from the *Bay Psalm Book* of 1740 onwards had been restricted to metrical psalms, and poems of human composition were frowned upon in divine worship.) He had varied material to hand, yet half of his Charleston *Collection of Psalms and Hymns*—thirty-four out of seventy items—came from Isaac Watts. It is true, however, that Wesley's editorial pen was just as active upon the hymns of Watts as on most other writings which he published, and his alterations tended to make Watts' hymns still more personal and evangelical.

The same was true in the following year of 1738, when Wesley published in London a second collection with the same title, begun in Georgia: of seventy items thirty-three were from Watts, including his "Our God, our help in ages past," altered by Wesley to what became its best known form, "O God, our help. . . ." In *Hymns and Sacred Poems*, which appeared the following year, the compositions of Charles Wesley first began to appear, and

John forsook his heavy dependence upon Watts, except for metrical psalms. But hymns and poems (and especially psalms) continued to appear in Methodist publications: in a third *Collection of Psalms and Hymns* (1741), in a three-volume *Collection of Moral and Sacred Poems* (1744), in the famous *Collection of Hymns for the use of the People called Methodists* (1780), and in the *Collection of Psalms and Hymns for the Lord's Day*, appended to the *Sunday Service* of the Methodists in 1784.

The Wesleys certainly gratefully acknowledged the important pioneer work of Isaac Watts, and enjoyed a session of walking and singing with him on 4 October 1738. John Wesley felt unhappy about some of Watts' later Arian tendencies, but gladly abridged a part of his *Ruin and Recovery of Mankind* to form *Serious Considerations concerning the doctrines of Election and Reprobation* (1740), and prepared a brief biography of Watts for inclusion in the *Arminian Magazine*. It is good to know that the admiration was mutual, and that before his death in 1748 Watts paid high tribute to Charles Wesley's verse, testifying that "that single poem 'Wrestling Jacob' [Come, O thou traveller unknown] was worth all the verses he himself had written."

Frank Baker and George Walton Williams (eds), *John Wesley's First Hymn-Book: a facsimile with additional material*. London and Charleston, S.C., 1964.

Frank Baker, *Representative Verse of Charles Wesley*. London, Epworth Press, and Nashville, Abingdon Press, 1962.

FRANK BAKER

**WATTS, MARTHA HITE** (1845-1909), American educator, first missionary sent to BRAZIL by the WOMAN'S FOREIGN MISSIONARY SOCIETY of the M.E. Church, South, was born in Bardstown, Ky., on Feb. 13, 1845. Her father was a prominent lawyer, and Martha grew up in an atmosphere of culture, social gaiety, and world interests. Grieved by the death of her fiancé in the Civil War, she decided to prepare herself for teaching, went to the Louisville Normal School, and then taught in the city schools.

Though nominally a Christian, Martha had never experienced a real conversion until she attended a revival at Broadway Methodist Church. Almost at once she began giving herself to Christian Service. She organized a missionary society for young girls before such a group had been authorized—as was then necessary—by the GENERAL CONFERENCE of 1878. From then on, close association with two outstanding Methodist women of that day, Mary Helm and Maria Gibson, led her into missionary work. She applied, was accepted, and appointed to Brazil by Bishop J. C. KEENER in February 1881; and went to that country in company of the early missionaries, J. J. RANSOM, J. L. KENNEDY, and J. W. KOGER. They arrived in RIO DE JANEIRO on May 16, 1881.

Martha Watts was sent at once to PIRACICABA, São Paulo, for the express purpose of establishing a school for girls. Its foundations had been laid a few years before by Annie and Mary Newman, daughters of J. E. NEWMAN, a Methodist preacher, one of the self-styled "Confederate exiles" who had come to Brazil in 1867. This was the first Methodist educational institution in Brazil and was named *Colegio* (later *Instituto Educacional*) Piracicabano. It opened officially on Sept. 13, 1881, with only one little pupil, Maria Escobar, but for three months Miss Watts kept the school going. She often told of conditions in those days when "respectable ladies" did not go alone on the

streets; so to protect herself, she always carried books and an umbrella—badges of propriety.

Under her the school pioneered in the teaching of social sciences, for which there were not even any textbooks at the time; in languages; bookkeeping, for a short period in 1882; and kindergarten (1884). She introduced coeducation in the lower grades. There was strong persecution instigated by the Roman Catholic Church, but despite opposition the school's advanced curriculum, high standards, discipline and moral education, won the esteem of the most prominent families of the area. One of the local papers wrote: "The great importance of this school is not only in the instruction it affords, but in the moral education it imparts, which will lead to the regeneration of our customs."

Prudente de Moraes Barros, who became governor of the state when the Republic was proclaimed in 1889, and was later elected first civil president of Brazil, held Miss Watts in such high esteem that he invited her to become his minister of education. This position she declined, as she had dedicated her life to the service of the Church.

Successful in this school, Miss Watts was appointed twice to found others—the *Colegio Americano* in Petropolis (which was the precursor of *Colegio Bennett*, Rio de Janeiro); and the *COLEGIO IZABELA HENDRIX* in BELO HORIZONTE, Minas Gerais. Undergirding all she did was a profound love for her "girls"—not just to see them "educated" but to instill love of truth, self-discipline, and the ideal of service.

Severe illness forced her retirement in 1909. She returned to Louisville, Ky., where she died on Dec. 30, 1909, and was buried in Cave Hill Cemetery. Former students in Brazil, led by Eugenia Smith Becker, placed a bronze plaque in Broadway Church as a "tribute of love and gratitude for the influence she had exerted in their lives by her beautiful service."

J. L. Kennedy, *Metodismo no Brasil*. 1928.

Eula K. Long, *Martha Watts of Brazil*. New York: Woman's Division of Christian Service, n.d.

EULA K. LONG



BEVERLY WAUGH

**WAUGH, BEVERLY** (1789-1858), American bishop, was born in Fairfax County, Va., on Oct. 25, 1789, the son of Captain James Waugh, a Revolutionary veteran. He received a secondary education and became the manager of a store in Middleburg, Va., in 1807. Two years later he joined the BALTIMORE CONFERENCE on trial and was appointed to the Stafford and Fredericksburg circuit. His other appointments were Greenbrier (now in WEST

inherited a large estate and the title of Rajah. As Rani Sheba Nawab Ali, she was true to her Christian profession and is gratefully remembered for her philanthropies.

Weatherby supervised the building of a district parsonage in Gonda. From Gonda he went in 1873 to Pauri, GARHWAL, and during a stay of three months built and opened a dispensary which continued in valuable community service for over seventy years. He died on Sept. 2, 1924.

J. WASKON PICKETT

**WEATHERFORD COLLEGE**, Weatherford, Texas, was founded by the Masonic Lodge at the close of the Civil War. In 1884 the Weatherford Masonic Institute was re-named Cleveland College in honor of President Grover Cleveland. In 1889, Granbury College was moved to Weatherford, merged with Cleveland College, and chartered as Weatherford College.

In 1913 the college became the property of the CENTRAL TEXAS CONFERENCE of the Methodist Church, and in 1944 was merged with SOUTHWESTERN UNIVERSITY (Texas). Because of inability to secure adequate financial support, Southwestern University in 1949 deeded the Weatherford College properties, endowment, and loan funds to the Parker County (Texas) Junior College District formed for the purpose of operating Weatherford College as a tax-supported institution. It operates now as a public junior college.

JOHN O. GROSS

**WEATHERHEAD, LESLIE DIXON** (1893- ), British Methodist minister, son of a Scots Presbyterian, was born in London in 1893, and educated at Newton Secondary School, Leicester, RICHMOND THEOLOGICAL COLLEGE, Surrey, and London and Manchester Universities. During the first World War he served the British Armed Forces in India and Mesopotamia, first as an officer, then as a CHAPLAIN. In 1919 he was placed in charge of the English Methodist Church in Madras. Returning to England in 1922 he was stationed first at the Oxford Road Methodist Church, Manchester, whence he moved to an even more outstanding ministry at Leeds Brunswick (1925-36). Here he developed a clinic for psychotherapy by close co-operation between physicians, psychiatrists, and ministers of religion. The Methodist Conference then permitted him to serve the interdenominational City Temple, London (1936-60), of which he remains the Minister Emeritus. In 1955 he was elected President of the Methodist CONFERENCE. Through his teaching (especially in the field of psychology), preaching, and writing, he became one of the best known Methodists on the British scene, with an international reputation. Among many honors he was made a Freeman of the City of London, a Commander of the British Empire (1959), and President of the Institute of Religion and Medicine (1966). The best known of his many writings (of which thirty-five are listed in *Who's Who*) are probably *The Transforming Friendship* (1928), *Psychology in the Service of the Soul* (1929), *Psychology and Life* (1934), and *Psychology, Religion, and Healing* (1951).

FRANK BAKER

**WEAVER, CHARLES ANDERSON** (1880-1956), American educator and lay missionary to BRAZIL, was born in

Atlanta, Ga., on Oct. 13, 1880. Upon graduation from ENJOY COLLEGE in 1900, he taught at WEAVERVILLE COLLEGE, and then at DAVENPORT COLLEGE, both in NORTH CAROLINA. There he met and married Margaret Umberger. Feeling the call to mission service, he applied to the Board of MISSIONS (MES) and was sent to Brazil in 1911. His first appointment was to Colegio Uniao in URUGUAIANA, state of Rio Grande do Sul. There he served as professor, and then as Reitor (principal). In 1918 Mrs. Weaver died from childbirth complications. Weaver came to the United States with his four small children, arranged with relatives for their care, and returned to Brazil at the end of the year.

He was next appointed to Instituto GRANBERY, JUIZ DE FÓRA, remaining there as professor, then as Reitor. In 1927 he married Dona Eunice Gabbi (see EUNICE G. WEAVER), a young Methodist woman who had been educated in Methodist and other schools, and this proved a most happy and fruitful union.

In 1928 Weaver was granted a leave of absence from Granbery in order to accept an invitation to teach on a so-called "Floating University" that visited forty countries. Eunice Weaver accompanied him as a student. At the end of his term at Granbery, in 1934, Weaver served as superintendent of the Peoples' Institute (Instituto Central do Povo) in RIO DE JANEIRO, until 1939. In this interim, the family had been reunited, as Eunice Weaver made a home for the children.

Forced to retire from active work because of a crippling disease, he was able to help his wife on the long trips she had to make in behalf of her work for children of leprosy parents. Today—from the Amazon to Central and South Brazil—at least nine homes and libraries for these children are named in his honor.

Weaver died in Rio de Janeiro on Jan. 10, 1956. The city press honored him with splendid tributes. He was buried in the Gambôa (British) Cemetery.

J. L. Kennedy, *Metodismo no Brasil*. 1928. EULA K. LONG

**WEAVER, CHARLES CLINTON** (1875-1946), American minister, educator and Conference leader in Western NORTH CAROLINA, was born in Ashe County, N. C., June 21, 1875. His father, J. H. Weaver, had been a distinguished Methodist preacher and presiding elder.

He was received on trial in the WESTERN NORTH CAROLINA CONFERENCE in 1901. He received his education at Trinity College (now DUKE UNIVERSITY) and at Johns Hopkins (Ph.D.). Trinity College also bestowed a D.D. degree on him.

In 1901 he became president of Rutherford College, where he stayed until 1903 when he became president of DAVENPORT COLLEGE. In 1910 Weaver transferred to the HOLSTON CONFERENCE where he became president of ENJOY AND HENRY COLLEGE until 1920.

Returning to his home Conference in 1920, he served pastorates at Monroe (Central), WINSTON-SALEM (Centenary), ASHEVILLE (Central), CHARLOTTE (First) and as presiding elder or district superintendent of the Greensboro and Winston-Salem Districts.

In 1944 he became superintendent of the Hugh Chatham Memorial Hospital in Elkin, N. C., where he remained until his death Feb. 19, 1946. He was a member of the General Board of MISSIONS, trustee of many institutions and a member of every GENERAL CONFERENCE between 1918 and 1944 except in 1926; he was a



J. B. WEBB

tish and Huguenot ancestry. His parents moved to the alluvial diamond diggings of the Western TRANSVAAL when he was eight years old, and here he met the Rev. Percy Whitehouse, who led him to accept Jesus Christ as Saviour. He graduated at the Transvaal University College (now Pretoria University) and subsequently went to WESLEY HOUSE, Cambridge, England, where he was awarded his M.A. degree. After serving in churches in Johannesburg and PRETORIA, he began his twenty-year ministry at the Methodist Central Hall, Johannesburg in 1942. He became the best-known clergyman in SOUTH AFRICA through his preaching, broadcasting, public speaking and writing, and was elected president of the Methodist Conference of South Africa in 1949, 1954 and 1961, the only minister ever to serve as president three times. He became vice-president of the WORLD METHODIST COUNCIL in 1951 and was awarded honorary doctorates in divinity by the University of Toronto and Rhodes University, Grahamstown, South Africa. Retiring from active work in 1964, he settled at St. Michael's-on-Sea, Natal.

S. P. Freeland, *J. B. Webb—An Appreciation*. Cape Town: Methodist Publishing House, 1961. S. P. FREELAND

**WEBB, LANCE** (1909- ), American bishop, was born in Boaz, N. M., on Dec. 10, 1909, the son of John Newton Shields and Delia (Lance) Webb. He received the B.A. degree from McMURRY COLLEGE, 1931; OHIO WESLEYAN UNIVERSITY, D.D., 1960; SOUTHERN METHODIST UNIVERSITY, LL.D., 1966; ILLINOIS WESLEYAN, L.H.D., 1965, and MACMURRAY COLLEGE, D.D., 1967.

On June 30, 1933 he was united in marriage to Mary Elizabeth Hunt. Their children are Gloria Jeanne (Mrs. David B. Davis) and twins, Mary Margaret (Mrs. Lee Edlund) and Ruth Elizabeth.

He was admitted on trial to the NORTHWEST TEXAS CONFERENCE in 1933. His pastorates include Shamrock, Pampa, Eastland, Texas, 1934-41; CHAPLAIN, professor of religion at McMURRY COLLEGE, 1937-38; senior minister, University Park Church, DALLAS, 1941-52; North Broad-

way Church, COLUMBUS, OHIO, 1953-64. He was elected BISHOP at CHICAGO in 1964 and assigned to the ILLINOIS Area.

Bishop Webb has been chairman of the Commission on Worship since 1964. He was a delegate to the GENERAL and JURISDICTIONAL CONFERENCES 1956, '60, and '64; chairman, Ohio Area Council on Higher Education, 1960-64; chaplain, Ohio State Senate, 1961-64; chaplain, International Civitan Club, 1951-52.

He is a trustee of the Methodist School of Theology in Ohio; BALDWIN-WALLACE COLLEGE; MCKENDREE COLLEGE; ILLINOIS WESLEYAN UNIVERSITY; and McMURRY COLLEGE. Bishop Webb is author of *Conquering the Seven Deadly Sins*, 1955; *Discovering Love*, 1959; *Point of Glad Return*, 1960; *The Art of Personal Prayer*, 1962; *On the Edge of the Absurd*, 1965; *When God Comes Alive*, 1968. Two of his books have been published in Korean and one in Spanish.

*Who's Who in America*, Vol. 34.

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

**WEBB, PAULINE MARY** (19?- ), daughter of the Rev. and Mrs. Leonard F. Webb, British Methodist minister. After three years of teaching in the Thames Valley Grammar School, Twickenham, in 1952 she was appointed Youth Education Secretary of the METHODIST MISSIONARY SOCIETY, and in 1954 editor of *Kingdom Overseas*. Rapidly becoming well-known as a challenging speaker and writer, with a special appeal to young people, in 1965 she was elected the third woman vice-president of the British Methodist CONFERENCE, the youngest person ever to occupy that office.

FRANK BAKER



THOMAS WEBB

**WEBB, ("CAPTAIN") THOMAS** (1724-1796), was a lay pioneer of American Methodism. Enlisting in 1744 in the Forty-eighth Regiment of Foot, he went to America in 1755 and lost an eye in 1759, while serving with Wolfe in Quebec. Webb married Mary Arding of New York in 1760.

Captain Webb's life in America was not without colorful interest. He was sent to Albany, N. Y., about 1764 and put in charge of the barracks, and then hearing of a Methodist society being organized in NEW YORK paid

member of the Lucknow Annual Conference. He maintained his ministerial status and sense of vocation throughout his distinguished career as an educator. When he retired from the presidency of Pembroke College, he served as pastor of St. Paul Church, Winter Park, Fla., for a year, and as associate pastor of Winter Park Church for seven years.

Dr. and Mrs. Wellons are now living in the Methodist Retirement Home at Durham, N. C.

J. N. Hollister, *Southern Asia*. 1956.  
*Minutes of the North India and Lucknow Conferences, 1917-42.*  
 J. WASKOM PICKETT

**WELLS, ELIZABETH JEANNE** (1877-1941), began in 1901 a notable career of missionary service in INDIA. She was born May 20, 1877, at Pleasant Hills, Iowa. Her father was a farmer. She was converted at the age of nine and joined the church the same year. With the hope of becoming a missionary, at home or abroad, she entered Missouri Wesleyan College at Cameron, Mo., and before her graduation decided for India. After receiving the B.S. degree, she went to the Chicago Training School. In March 1901, she was appointed to India by the Des Moines branch of the WOMAN'S FOREIGN MISSIONARY SOCIETY. Her first responsibility was as superintendent of the orphanage in the Methodist Girls' School at HYDERABAD. Later she served as principal of a girls' primary school at Vikarabad and lifted its boarding school enrollment from twelve to 100.

She was very versatile. One year she vaccinated 150 persons. She was a zealous evangelist, often going into villages to make friends with all classes of people and to bear witness about Christ. She studied the abilities of her girls and guided many of them into activities and studies in which they became highly proficient.

In her later years she started a school in rural surroundings near Hyderabad in the hope that it might help improve rural homes and farms. After some years the school was moved to Zahirabad, where it has become highly successful in her declared aims. She died July 15, 1941.

J. WASKOM PICKETT

**WELLS, JACOB ELBERT** (1873-1949), American pastor and district superintendent, was born in Marion County, W. Va., Nov. 27, 1873, the son of Richard D. and Mary J. (Atha) Wells. After teaching school nine years, he went to WEST VIRGINIA WESLEYAN COLLEGE (A.B., 1907, D.D., 1923) and BOSTON UNIVERSITY SCHOOL OF THEOLOGY (S.T.B., 1910). He married Daisie W. Furbee, June 29, 1910, and they had two daughters.

Admitted on trial in the WEST VIRGINIA CONFERENCE (ME) in 1904, Wells was ordained DEACON in 1910 and ELDER in 1912. He held student pastorates in WEST VIRGINIA and MASSACHUSETTS. After serving six charges in West Virginia, 1910-23, he was appointed to the Elkins District, 1924-28. Thereafter he had one charge in Parkersburg, two in Huntington, and the Buckhannon District, 1935-40.

Especially interested in young people, Wells served as conference president of the EPWORTH LEAGUE, 1912-22, and he emphasized Christian education and missions. A trustee of West Virginia Wesleyan College, 1916-46, he chaired the semi-centennial celebration in 1940. Wells

initiated the custom of an annual banquet for retired members of his conference. His brethren elected him a delegate to the 1928 GENERAL CONFERENCE and to the 1940 JURISDICTIONAL CONFERENCE. He died March 12, 1949, and was buried at Alma, W. Va.

Haight, *West Virginia Wesleyan College, 1890-1940*. Buckhannon, W. Va.: West Virginia Wesleyan College.  
*Pittsburgh Christian Advocate*, September 23, 1926.  
*West Virginia Conference Journal*, 1904-49.  
 J. C. Schwarz, *Who's Who In The Clergy*. New York: Schwarz, 1946.  
 ALBA GODBOLD

**WELLS, JOSEPH** (1798-date of death uncertain), American M.P. layman of Wellsville, Ohio, served his church as trustee, class-leader, steward, delegate to numerous ANNUAL CONFERENCES, four GENERAL CONFERENCES and two conventions of his denomination. He was born on March 21, 1798, in Washington County, Pa., but he spent most of his life in Wellsville, Ohio, which was named for his family. A M.P. CHURCH was organized in his home by George Brown in 1829 and the church was thereafter affectionately known as "Uncle Josey's Church." For seven years prior to the establishment of this church he lived in the community but refused to unite with the M.E. CHURCH of which his relatives were members. He was liberal in his gifts to the church and its interests and is remembered as a pioneer layman in the M.P. Church.

T. H. Colhouer, *Sketches of the Founders*. 1880.  
 M. Simpson, *Cyclopaedia*. 1882. RALPH HARDEE RIVES

**WELLS, JOSHUA** (1764-1862), American minister, was born in Maryland, Dec. 6, 1764. He joined the M.E. CHURCH in 1787 and entered its BALTIMORE CONFERENCE in 1789. During the deistic decade and ministerial shortage after 1790, he became a trusted elder who was shifted by Bishop ASBURY to fill strategic stations at NEW YORK, BOSTON, BALTIMORE, PHILADELPHIA, and WILMINGTON, Del. From the latter place he was assigned to Wilmington, N. C., thence he came back to the Baltimore Conference where he married a widow, Mrs. Eve Reinicker, in 1812. He was superannuated in 1821, but continued to be a delegate to GENERAL CONFERENCES, serving altogether in nine of them—1800-32. During the 1820 General Conference, Wells, WILLIAM CAPERS, S. G. ROSZEL and Bishop ENOCH GEORGE attempted to work out a compromise over the question of the elective PRESIDING ELDERSHIP. After a prolonged debility, Wells died in Baltimore, Jan. 25, 1862.

J. E. Armstrong, *Old Baltimore Conference*. 1907.  
 EDWIN SCHELL

**WELSH ASSEMBLY.** (See Wales.)

**WELSH CALVINISTIC METHODISM.** Perhaps even more than England, Wales was spiritually dead at the beginning of the eighteenth century, in spite of an occasional exception like GRIFFITH JONES, rector of Llanddowror. A new warmth of evangelism was introduced by the conversion in 1735 of HOWELL HARRIS, a young layman of Trevecka, Brecknockshire, who soon began to exhort his neighbors to flee from the wrath to come, with rapidly increasing success. Simultaneously a young clergyman, DANIEL ROWLANDS, was converted, and began an evangelical ministry in Llangeitho, Cardiganshire. Under their ministry

others were converted and began to preach in their own area and to itinerate in the surrounding countryside, especially HOWELL DAVIES in Pembrokeshire, WILLIAM WILLIAMS of Pancyelyni, Carmarthenshire (author of "Guide me, O thou great Jehovah"), and Peter Williams, also of Carmarthenshire.

In 1742 this group assembled at Watford for their first "Association," inviting GEORGE WHITEFIELD, who had already expressed his sympathy to Harris, to preside. National and regional Associations continued to be held both annually and quarterly, presaging the annual CONFERENCE and the QUARTERLY MEETING so important in Wesley's Methodism. In spite of the theological differences between them the Wesleys wished the Welsh Calvinistic Methodists well, and co-operated with them as far as possible, especially through their itinerant spokesman, Howell Harris. Like the Wesleys, they too were members of the Church of England, whose hope it was that they might bring about a spiritual awakening within that church; indeed they owed the title "Methodist" to this fact. They also formed local societies under the pastoral oversight of lay "overseers," "exhorters," and "stewards." These societies at first met in private houses, but later in special meeting places, in which the Lord's Supper was administered by Methodist clergy. Like the English Methodists they too were subjected to persecution by hooligans, mobs, and unfriendly clergy. In spite of the similarities, however, there was relatively very little contact with Wesley's Methodists, and no official connection.

A struggle for leadership between Rowlands and Harris, exacerbated by a period of mental instability through which the latter passed, brought about a temporary disruption in 1750. Harris himself retired to Trevecka, where he organized an experimental religious community known as the "Family," which secured the support of the COUNTESS OF HUNTINGDON, and by 1755 had grown to over a hundred members, with fifty more in neighbouring farms. By 1760 Harris had returned to his preaching itinerancy, but his "Family" survived him for almost seventy years, though their links with Welsh Calvinistic Methodism were very slender. In 1763 Harris and Rowlands were reconciled, though Harris was not able to reconcile himself to the growing independence from the Church of England of Rowlands' supporters, no more than they took kindly to the monastic tendencies of Harris's "Family," nor of his friendliness with the Wesleys and the Moravians.

The reconciliation of Rowlands and Harris coincided with a new burst of revivalism after a dry decade, and Welsh Calvinistic Methodism continued to experience recurring waves of revival. Their great leader during the latter half of the eighteenth century was THOMAS CHARLES of Bala, again an Anglican clergyman who strove to keep the Methodists within the fold of the Church of England. In 1801, however, he drew up for them "The Rules and Purposes of the Special Societies among the People called Methodists in Wales," and a virtual separation took place in 1811 with his ordination of eight lay preachers, though like Wesley he continued to hope that declared separation might be avoided. In 1826 the pious fiction was dispelled by the enrolment in the High Court of Chancery of a "Constitutional Deed declaratory of the Objects and Regulations of the Welsh Calvinistic Methodist Connexion."

In 1842 the Welsh Calvinistic Methodists were invited to consider union with the Presbyterian Church in En-

gland, as their polity was in fact presbyterian. A fraternal relationship developed which led to their eventually adopting the title "Presbyterian Church of Wales," even though they retained their autonomy and continued to use the older name as a kind of sub-title. Because of this affiliation they did not become linked with the ECUMENICAL METHODIST CONFERENCE as it was nor its successor the WORLD METHODIST COUNCIL.

In the closing decade of the eighteenth century Welsh emigrants brought the denomination to America, their first official church being "Penycraer" in Oneida County, New York, organized in 1824. From this they spread to most areas in the nation, though their numbers remained comparatively small. Fraternal relations with Presbyterianism developed in America along similar lines to those in Wales, and in 1920 the Welsh Calvinistic Methodist Church was officially incorporated with the Presbyterian Church in the U.S.A.

From the beginning the Welsh Calvinistic Methodists supported the work of the London Missionary Society, and in 1840 sent their own missionaries to Assam and Brittany. Their Indian missions, which far surpassed the French in importance and permanence, though remaining small, are now incorporated in the United Church of North India.

The total community of the church in Wales is now approaching 200,000.

- D. E. Jenkins, *Calvinistic Methodist Holy Orders*. 1911.  
*Journal of the Historical Society of the Presbyterian Church of Wales, formerly Transactions of the Calvinistic Methodist Historical Society*, 1916 to the present time.  
 John Hughes Morris, *The Story of our Foreign Mission*. Liverpool: Evans, 1930.  
 D. J. Williams, *Welsh Calvinistic Methodism*. 1937.  
 W. Williams, *Welsh Calvinistic Methodism*. 1844.

FRANK BAKER

**WEMBO-NYAMA, CHIEF** (?-1940), a chief of the Atetela in the heart of the CONGO in Central Africa, who proved to be a friend and supporter of Methodist missions. The Congo Free State was established in 1876 and the Atetela helped the Belgians drive out the Arabs in 1893. Chief Wembo-Nyama was commissioned to enforce the rubber tax and took wives and slaves. The Free State became the Belgian Congo in 1910, cannibalism was outlawed, and the slaves returned home in 1912.

Bishop WALTER LAMBUTH of the M.E. CHURCH, SOUTH selected as a mission site Wembo-Nyama's village, and with JOHN GILBERT, an American Negro, visited there in 1912. Chief Wembo-Nyama seemed pleased to have a mission established among his people, and Bishop Lambuth explained that it would take him at least a year and a half to go back to America and obtain the necessary supplies and personnel and to return. As Lambuth was leaving the Chief took the Bishop to a certain tree in his village and said that he would cut a notch in that tree at each full moon, and that when eighteen notches had been cut, he would expect the Bishop back. Lambuth agreed, and in spite of difficulties, made it back in time to establish what continues today as a strong mission station.

Chief Wembo-Nyama was also instrumental in encouraging the missionaries in the development of a written language, and the missionaries in time saw that a dictionary and the Sunday school lessons were printed. By 1935 the New Testament had been translated.

years observations on a smaller scale were encouraged by the British branch of the INTERNATIONAL METHODIST HISTORICAL SOCIETY, and were especially memorable in 1938, the bicentenary of the event.

At the WORLD METHODIST COUNCIL meeting in Oxford in 1951 the function of Wesley Day was extended to ALDERSGATE SUNDAY, "the Sunday falling upon or immediately preceding Wesley Day," which was endorsed by the Council as "an occasion for remembering the faith of our founders and for rededicating ourselves in universal fellowship to the spreading of scriptural holiness throughout the world."

FRANK BAKER

**WESLEY DEACONESS ORDER** owes its origin to the work of deaconesses in New Testament times, to the revival of that work within the Protestant Church in 1833 by Pastor Theodor Fliehdner at Kaiserswerth on the Rhine, and to the need for the work of women in the big city missions begun in British Methodism in the 1880's.

In 1890 Thomas B. Stephenson founded the Wesley Deaconess Order within the WESLEYAN METHODIST CHURCH, with headquarters at Mewburn House, Bonner Road, LONDON. In the following year, THOMAS J. COPE founded a similar order with the UNITED METHODIST FREE CHURCHES with headquarters at Bowton House, Wandsworth Common. In 1895 J. Flanagan established a Sisters' Settlement linked with St. George's Hall in the Old Kent Road, London, to serve the PRIMITIVE METHODIST CHURCH. The course of the first two orders ran parallel; both met with initial suspicion and opposition, and both were eventually recognized by their respective Conferences in 1907.

In those days of widespread poverty, with no national health scheme, no old-age pensions, and no unemployment benefits, much of the work of the deaconesses was social, and they used to good effect their nursing and first-aid training. But from the first, their tasks were predominantly spiritual. From 1894 missionary service played an increasing part in their work, and by 1907 they were serving in SOUTH AFRICA, CEYLON, NEW ZEALAND, West Africa, CHINA, and INDIA.

In 1902 the Wesleyan order transferred its training center and administrative headquarters to Ilkley, Yorkshire, where students received a one-year course of training, extended to two years in 1928. After Methodist Union, twenty-five deaconesses from Primitive Methodism, fifty-seven from United Methodism, and 298 from Wesleyan Methodism joined to form one order with 380 members in 1935, and the college at Ilkley became its headquarters. In 1936 Conference accepted a Service for the Ordination of Deaconesses, and later conferences stressed the need to give deaconesses full opportunity for colleague-ship with ministers and for initiative and leadership in the Church.

The provisions of the welfare state lessened the need for much of the social work previously undertaken by deaconesses, and they were given new and varied opportunities for service, in addition to the continuing work in City Missions and circuit chapels. Caravan Campaigns began in 1934; chaplaincies in the army and air force began in 1940; and many deaconesses have full pastoral charge of churches in rural areas and on new housing estates. Every active member of the order is a local preacher.

Candidates, who must intend life service, are accepted by the General Committee of the Order, which is appointed by and answerable to Conference, for the order is a department of the church. Training includes Old and New Testament study, theology, church history, psychology, homiletics, and deaconess work in theory and practice. In their third year after leaving college, probationers are ordained into the full membership of the order by the president of the Conference at the annual convocation of the order.

W. Bradfield, *Life of T. B. Stephenson*. London, 1913.

H. Smith, *Ministering Women*. London, 1912. T. MORROW

**WESLEY FAMILY.** The family into which JOHN and CHARLES WESLEY were born was certainly both ancient and honorable, although the family tree furnished by GEORGE J. STEVENSON in his *Memorials of the Wesley Family* must be treated with great caution as highly speculative, especially in the earlier centuries. We are only on safe ground in the seventeenth century, with the Wesleys' Puritan ancestors, and even here many problems remain. John Wesley himself was nothing like as interested in his ancestry as we are, though he did wax enthusiastic about the thought of four generations of his family "preaching the gospel, nay, and the genuine gospel, in a line." (Wesley, *Letters*, V, 76.) He was referring to Charles and himself, their father, and their paternal grandfather and great-grandfather, both of whom were among the ejected ministers of 1662.

About the great-grandfather, Bartholomew Westley, very little is known for certain, except that he was the minister of the combined parishes of Charnmouth and Catherston in Dorset at the time of King Charles II's narrow escape after the battle of Worcester, that in 1662 he was ejected from Allington, and that thereafter he made his living as a physician until his burial in Lyme Regis on Feb. 15, 1670/71. Much more is known about his son JOHN WESTLEY (c. 1636-1678?), especially from a lengthy account published by Edmund Calamy in his *Continuation of the Account of Ministers . . . ejected* (1727). He was arrested after "preaching at a meeting," and contracted a fatal illness "by lying on the cold earth" in prison. Conflicting evidence exists about the date of his death, which took place either in 1670 or 1678. John Westley had a large family, of whom MATTHEW (1661-1737) became a London physician, and SAMUEL (1662-1735) the rector of Epworth.

In 1683 Samuel Wesley deserted the Dissenters to become a priest in the CHURCH OF ENGLAND, instilling in his own children a love of his adopted church. In 1688 he married SUSANNA (1669-1742), apparently the twenty-fifth child of Dr. SAMUEL ANNESLEY (c. 1620-96), one of the leading London Dissenters, though she herself (like her husband) was a convert from Dissent to the Church of England. Dr. Annesley's second wife was a daughter of the Puritan and Parliamentary John White (1590-1645). John Wesley appears to have believed that another of his great-grandfathers (this time on the paternal side) shared the same name, being John White (1574-1648), the "Patriarch of Dorchester" and founder of Massachusetts, but this has been strongly contested by White's biographer, Frances Rose-Troup.

Samuel Wesley continued to spell his name with a "t" long after his marriage, and this spelling was also used for a time by at least some of his children, including

the most famous, John. Samuel and Susanna Wesley appear to have had nineteen children, though biographical data have not been traced for all of these. Nine died in infancy. Ten survived—three boys and seven girls. The oldest was SAMUEL WESLEY, JR. (1690-1739), like his brothers an Anglican clergyman and a poet, who was somewhat distressed at the furor created by John and Charles during the months immediately preceding his death. The following child, baptized Susanna after her mother on March 31, 1692, died just over a year later, shortly after the birth of Emilia Wesley, who was baptized Jan. 13, 1692/3. In her middle years EMILY married an EPWORTH tradesman, Robert Harper, but he did not treat her well, and she moved to London, making one of her brother's Foundry circle, and dying about 1771. After Emily came twin brothers, baptized Annesley and Jedidiah on Dec. 3, 1694, one of them dying a month later, the other a year and a month later. Then came SUSANNA, apparently born in 1695, whose marriage to Richard Ellison also turned out badly. She died in LONDON in 1764. The next child was MARY, apparently born in 1696, who on Dec. 21, 1733 married her father's protégé, JOHN WHITELAMB, died in childbirth, and on Nov. 1, 1734 was buried in her husband's church at WROOT. After Mary came MEHETABEL ("Hetty"), who was involved in a liaison with an anonymous lawyer, and gained a name for her unborn child by marrying William Wright, a plumber of Louth, on Oct. 13, 1725. Her tragic years ended with her burial in London on March 21, 1749/50.

After Hetty there is a serious gap in our knowledge of the Wesley children, due largely to the destruction both of the Epworth parish registers and of the contemporary transcripts made from them. There seems to have been at least one child born during each of the years 1698, 1699, and 1700, and according to family tradition two of them were boys named John and Benjamin. If the parents' belief that they had had nineteen children is correct, the first of these births was probably of twins who died in infancy. The one certain fact is that on May 16, 1701, Susanna Wesley bore twins once more, and the following day Samuel wrote to the Archbishop of York: "Last night my wife brought me a few children. There are but two yet, a boy and a girl, and I think they are all at present. We have had four in two years and a day, three of which are living." From this time we have the documentary evidence of the transcripts from his registers which Samuel Wesley prepared for the Bishop of Lincoln. These show that on May 31 the twins were baptized, the one John Benjamin (according to family tradition in perpetuation of the names of the two dead boys), the other ANNE. The boy died seven months later. Anne Wesley survived, to marry John Lambert, a local land surveyor. Like her sisters, Anne did not enjoy a happy marriage. Her son John had a daughter Anne who married John Jarvis, the sea captain son of James Jarvis, one of the first trustees of JOHN STREET Methodist Church in New York. Through them an enduring branch of the Wesley family was thus early planted in America, and one of John Wesley's letters addressed to Nancy Jarvis in PHILADELPHIA still survives. (Wesley Historical Society, *Proceedings*, XIX, 89-93.)

After the birth of these twins Susanna Wesley seems to have enjoyed her longest period of freedom from child-bearing, no less than twenty-five months, mainly owing to an estrangement from her husband over their differing political views. (See W.H.S. *Proceedings*, XXIX, 50-57.)

The fruit of their reconciliation was John Wesley, born June 17, 1703, and baptized July 3. No child was born to them in 1704, and the baby boy born the following May was accidentally smothered by his nurse when a few weeks old. The next child was MARTHA, who was born in 1706, although no details are available, and married one of the less worthy members of the HOLY CLUB, WESTLEY HALL. He was unstable, became a polygamist, and deserted his legal wife. After Martha came Charles Wesley, born Dec. 18, 1707, and baptized on the 29th. Mrs. Wesley was pregnant with her last child when young Jackie was providentially rescued from the blazing Epworth rectory in February 1709. A few days later the father wrote: "I hope my wife will recover, and not miscarry, but God will give me my nineteenth child." (Thomas Jackson, *Life of Charles Wesley*, London, Mason, 1841, II, 497.) This "fire child" was baptized KEZIA, who died unmarried in 1741, having been jilted by Westley Hall in favor of her elder sister Martha.

Samuel Wesley, Jr. had several children, but all of them except one girl seem to have died young; four are buried in the cloisters of Westminster Abbey. John Wesley had no children of his own, though he proved a good stepfather to MARY VAZEILLE's children. Charles Wesley was the only one through whom the Epworth branch of the family name was continued. In 1749 he married Sarah (1726-1822), daughter of MARMADUKE GWYNNE, the squire of Garth near Builth Wells in Wales. Charles and Sarah Wesley had eight children, four boys and four girls, of whom three survived—CHARLES (1757-1834), SARAH (1759-1828), and SAMUEL (1766-1837). Neither Charles nor Sarah married, but Samuel redressed the balance by fathering two families, one by a legal marriage, and another (after separation from his wife) by his former housekeeper. Three children were born of the marriage, including the Rev. Charles Wesley, D.D., Dean of the Chapel Royal (1793-1866); and at least seven of the liaison with Sarah Suter, of whom the most famous was the well known composer of church music, SAMUEL SEBASTIAN WESLEY (1810-76). Many lines of the family appear to have survived into the present century through Samuel Wesley the musician, though those with the surname Wesley all stem from the illegitimate branch.

The classical work on this subject is by ADAM CLARKE, his *Memoirs of the Wesley Family*, first published in one volume in 1823, and in a greatly improved and enlarged edition in two volumes, which first appeared in 1836. Much broader in coverage, and fuller in some of its documentation, is George J. Stevenson's *Memorials of the Wesley Family* (London, Partridge, 1876), but some of his documents and conclusions must be treated with caution. A useful modern study is *Family Circle* (London, Epworth Press, 1949), by MALDWIN L. EDWARDS. Briefer monographs making use of unfamiliar documents and research into public records are the present writer's "John Wesley's Puritan Ancestry" (*London Quarterly Review*, CLXXXVII, 180-86, 1962), H. A. Beecham's "Samuel Wesley Senior: New Biographical Evidence" (*Renaissance and Modern Studies*, VII, 78-109, 1963), and "Wesley Family," by Malcolm Pinhorn (*Blackmansbury*, I, 36-51, 1964-65).

FRANK BAKER

WESLEY FOUNDATION, THE, is the educational ministry of The United Methodist Church in the United States

John Byrom. Charles was already an expert in Byrom's shorthand, which was expounded in *The Universal English Shorthand* (Manchester, 1767). John began to use the system for his *Diary* on Dec. 20, 1736, and all his later diaries are written in it. His interest in the subject was no doubt further stimulated when, in 1748, he was given a copy of a recently published treatise on the teaching of shorthand, by the author, Mr. Macaulay, a tea-merchant of Manchester. (*W.H.S. Proceedings*, VI, 148.)

JOHN NEWTON

**WESLEY'S WORKS.** The publications of JOHN and CHARLES WESLEY were so voluminous that in their own lifetime there were two attempts to collect them. The first was in 1746, when they gathered together in fifteen volumes the current editions of some seventy items, both prose and verse, both original and edited. The second better known attempt was launched in 1771, and was limited to the prose publications of John Wesley, with a few exceptions, such as his *Notes on the Bible*, his *Natural Philosophy*, his *Christian Library* (comprising fifty volumes) and many of the texts prepared for KINGSWOOD SCHOOL. This first separately printed edition of his *Works* was issued in weekly numbers and gathered together in thirty-two volumes during the years 1771-74. For this edition Wesley did undertake a revision of his writings, but unfortunately they were very carelessly printed by William Pine of Bristol, and the incomplete errata which were issued were seldom bound up with the volumes concerned.

In any case this first edition was incomplete, inasmuch as Wesley lived and continued to write until 1791. Not for almost twenty years after his death, however, did the Methodist Conference of 1808 sponsor a new edition of Wesley's Works. This second edition was prepared by the CONNEXIONAL EDITOR, JOSEPH BENSON, and appeared in seventeen volumes 1809-13 (Vol. 17 is an index, frequently bound with Vol. 16). Like most of its successors, this edition omitted most of Wesley's publications which were not thought to be completely original, as well as all the musical and poetical works, and some others. At least a few volumes of this edition were reprinted under the description of the "third edition," and another reprint was undertaken in the U.S.A. This "first American edition" was published in Philadelphia and New York in 1826-27, occupying ten volumes.

THOMAS JACKSON became connexional editor in 1824. He furnished a far more complete and scholarly edition of Wesley's Works in fourteen volumes (1829-31), in most instances using the latest text supplied by some of Wesley's personally annotated copies—though it can be shown that these annotations were frequently hurried emendations forced upon Wesley in his old age by printing errors which had arisen in previous editions, while the earliest editions (which he did not consult) frequently preserved a demonstrably purer text. Jackson's edition has remained the standard ever since, though it has undergone many minor changes from time to time, including the addition of a few newly discovered letters or pamphlets. The numbering of the many editions of Jackson's collection is quite chaotic, and because some were reset with a different size of type and paper, discrepancies sometimes arise in citations from it by different scholars, so that it is necessary to specify which of many editions is used. Occasionally Jackson's edition was issued in fifteen volumes, the

last volume comprising Wesley's *Explanatory Notes upon the New Testament*. The "First American Complete and Standard Edition" edited by JOHN EMORY (first published in New York, 1831, in seven volumes) was in effect a reprint of Jackson, with some rearrangement of the material. The edition of Wesley's Works published in recent years by the Zondervan Publishing House was a lithographic reproduction of the 1872 English edition.

Students of the Wesleys have long desired a critical annotated edition of John Wesley's Works, and the demand has increased during this last twenty years or so with the intensified attention being given to Wesley's theology. This century has welcomed standard editions of his *Journal* (by NEHEMIAH CURNOCK, 8 volumes, 1909-16), his *Standard Sermons* (by E. H. SUGDEN, 2 vols., 1921), and of his *Letters* (by JOHN TELFORD, 8 vols., 1931). This still leaves some hundreds of his writings large and small, however, without any truly definitive edition, so that we remain dependent upon that prepared by Thomas Jackson in 1829-31. The need for such a definitive edition was pointed out by the present writer in the Jubilee Issue of the *Proceedings* of the WESLEY HISTORICAL SOCIETY in June 1943, although at the time it seemed a dream hardly likely of fulfilment.

Almost twenty years later, in 1960, a group of concerned scholars at four American universities took practical steps to fill this need, with what was at first known as the "Wesley's Works Editorial Project." They realized at the outset that it would be a long, complex, and costly enterprise, though they could not possibly imagine all the problems involved, many of them stemming from the peculiarities of Wesley's own literary methods. Already a decade has been spent in extensive researches and in debating the findings of preliminary studies. Happily most of the major problems thus revealed have now been resolved. The first few volumes are under way, and it is hoped that they will begin to appear at the rate of two or three a year by 1974.

Directing this enterprise are the deans of the theological faculties of Drew, Duke, Emory, and Southern Methodist Universities, to whom have been added more recently the Dean of Boston University School of Theology, together with the Director of the Department of the Ministry and the Executive Secretary of the Commission on Archives and History of the United Methodist Church. Supervising the editorial processes are three General Editors (WILLIAM R. CANNON, ROBERT E. CUSHMAN, and ERIC W. BAKER) and the Editor-in-Chief, FRANK BAKER, who together with other members form a consultative Editorial Committee. A large international and interdenominational team of scholars has been enlisted to edit the series of about thirty volumes of John Wesley's original prose works, which will be published by The Clarendon Press of Oxford, England.

The Oxford Edition of John Wesley's Works is intended to offer an accurate, annotated text of his writings for the use of scholars and general readers. Its editorial canons are those of modern historical scholarship as generally understood and practiced. The various texts will be based on critical examinations of all extant prototypes which may have received Wesley's personal attention in any way, and will provide a minimal textual apparatus enabling the reader to verify the copy text and to note significant variants. Each of the major categories of Wesley's writings will form a unit consisting of one or more volumes, and will be complete in itself. Each unit will have a concise

introduction, each individual item a preface. To these will be added brief annotations on names, citations, sources, cross-references, etc. The aim throughout will be a maximum exhibition of Wesley himself and a minimum intrusion on the reader by the editors. An index will be supplied for each unit, and a general index for the whole edition. The first unit will provide a definitive bibliography of the Wesleys' publications, both prose and verse, both original and edited, which will serve for cross-reference throughout the new edition.

FRANK BAKER

**WESLEYAN, THE.** For some years prior to 1832 the Methodist leaders in the area known as Eastern British America (now the Atlantic Provinces of CANADA) had felt the pressing need of a regional periodical for the instruction and unification of their people. In March of that year the first number of *The Nova Scotia and New Brunswick Wesleyan Methodist Magazine*, a little quarterly, made its appearance. Only four issues were printed, because the Missionary Committee in London feared an injurious effect on the circulation of English Methodist publications and ordered its discontinuance, thus forcing its promoters to fall back on the use of such space as was afforded them in secular publications.

A second attempt was made in February 1838, when the first issue of *The Wesleyan* appeared, sponsored by the Nova Scotia district and published in Halifax. Continued pressure from London forced its discontinuance after a few issues. Then for a few months came *The Christian Herald*; and in 1840, *The British North American Wesleyan Methodist Magazine* began publication. This gained a measure of approval in London because it was sponsored by two districts, Nova Scotia and New Brunswick. Printed in Saint John, N.B., its somewhat intermittent course came to an end in 1847.

In April, 1849, appeared the first issue of the revived *Wesleyan*, which soon became a weekly paper and continued without interruption until 1925. In 1852 the name was changed to *The Provincial Wesleyan*, and in 1875, back to *The Wesleyan*. For most of the period it was published in Halifax, then Truro, N.S., then Sackville, N.B. It began with four large pages, then expanded to eight, and finally sixteen of magazine size.

Through its history, the journal maintained a remarkably broad and forward-looking approach to the varied problems with which it dealt. News of Christian groups and movements far removed from Methodism was featured. Moral reforms were fearlessly advocated, the temperance issue being given prominence. An attitude of friendliness toward other Maritime denominations, and a recognition of the universal brotherhood of man were stressed. An editorial of 1900 said: "To be a Christian means to let no artificial distinctions of society or wealth or colour or nationality limit your love."

The contribution of *The Wesleyan* to Methodism in the Maritime Provinces and beyond was great. Especially in the early days it provided a mouthpiece for the educational institutions known as Mount Allison, at Sackville, N.B. It did much to bring together the Methodists and to prepare them for the all-Canadian union consummated in 1884; and when this was accomplished, it worked toward the union with other denominations, bearing fruit when the whole church entered the union of 1925 without dissent.

From the time of continuous publications, the editors of *The Wesleyan* were: 1849-54, Alexander W. MacLeod; 1854-60, Matthew H. Richey (later lieutenant-governor of Nova Scotia); 1860-62, Charles Churchill; 1862-69, John McMurtry; 1869-73, HUMPHREY PICKARD; 1873-79, Alexander W. Nicholson; 1879-80, Duncan D. Currie (the first not to hold the position of Book Steward, for the six earlier men held both offices); 1880-86, T. WATSON SMITH; 1886-95, JOHN LATHERN; 1895-1902, GEORGE J. BOND; 1902-07, JOHN MACLEAN (who was brought in from Western Canada); 1907-24, David W. Johnson; 1924-25, Herbert E. Thomas.

When The United Church of Canada came into being, its Maritime Conference decided unanimously to continue the publication of what had long become a Maritime paper, under the name *The United Churchman*. Through the years it has preserved the best features of *The Wesleyan*, to which much was added, and has exerted a powerful influence on the church life of these provinces. The editors have been: 1925-29, H. E. Thomas (as the *Wesleyan* editor); 1929-48, William F. Partridge; 1948-58, W. Fraser Munro; 1958- , Evan D. Murray.

G. S. French, *Parsons and Politics*. 1962.

D. W. Johnson, *Eastern British America*.

T. W. Smith, *Eastern British America*. 1877, 1890.

W. FRASER MUNRO

**WESLEYAN CHRISTIAN ADVOCATE** is the official conference paper for the GEORGIA CONFERENCES of The United Methodist Church, begun in June 1837, as the *Southern Christian Advocate*, the official organ of the Georgia and SOUTH CAROLINA CONFERENCES. The *Southern Christian Advocate* was published in CHARLESTON, S. C., by a committee of the South Carolina Conference under the name of the *Wesleyan Journal*. The first number was issued on Oct. 1, 1825, edited by STEPHEN OLIN and WILLIAM CAPERS. The last issue appeared March 3, 1827, when it was united with the *Christian Advocate*, published by the M.E. CHURCH in NEW YORK.

During the nine years succeeding—from 1827 to 1836—the increasing agitation of the SLAVERY question seriously threatened the harmony and unity of the Church, as well as the success of the missions among the Negroes in the southern states. The delegates from these states to the GENERAL CONFERENCE of 1836 felt the necessity for the establishment of a religious newspaper in the South to defend their interests and institutions. Accordingly, at the General Conference of 1836 resolutions were passed authorizing the publication of a weekly religious paper on the same footing with the *Christian Advocate and Journal* (New York), and the *Western Christian Advocate* (Cincinnati), and the *Christian Advocate* at RICHMOND, NASHVILLE, and CHARLESTON.

The *Southern Christian Advocate* was first published in Charleston on Saturday, June 24, 1837, and was particularly intended to represent the South Carolina and Georgia Conferences, the publishing committee being composed of ministers of those two conferences. It was under the editorship of William Capers, later elected bishop. Burgess and Jones of Charleston were the first publishers. This firm printed the paper from its beginning date to March of 1847, except for a short period—March 1843 to June 1843—during which time it was printed and published by B. B. Hussey of Charleston. After 1847, the *Advocate* purchased its own printing press and equipment necessary for independent publication.

circulated to Wesleyan ministers in 1844, 1846, 1847, and 1848. A spate of pamphlets and articles in periodicals led to the tearing apart of the parent connection. This came to a head at the Wesleyan Conference of 1849, when JAMES EVERETT, SAMUEL DUNN, and WILLIAM GRIFFITH refused explicitly to deny their association with the Fly Sheets and were expelled. By means of mass meetings and press propaganda "The Three Expelled" aroused widespread public sympathy. They and their followers were popularly known as "Wesleyan Reformers" and their campaign as "The Wesleyan Reform Movement." Within a few years 100,000 members were lost to the Wesleyan Methodist Church. The Wesleyan Reformers as a whole did not constitute themselves into a separate denomination, however. After protracted discussions many joined forces with the Wesleyan Methodist Association in 1857 to form the UNITED METHODIST FREE CHURCHES. A smaller number became federated in 1859 as the Wesleyan Reform Union. Others drifted back to Wesleyan Methodism or to other denominations, or severed their Christian affiliations completely.

FRANK BAKER

**WESLEYAN SERVICE GUILD, THE**, is an organization of The United Methodist Church which is auxiliary to the WOMEN'S SOCIETY OF CHRISTIAN SERVICE. It was organized in the former Methodist Episcopal Church in 1921, and continued in The Methodist Church. It is composed of employed women who of necessity must set other times for their meetings than those which are held during normal business hours. This Guild uses the same program materials, magazines, and other literature as does the Women's Society, and through pledges and gifts aids in the support of the same type of mission to community local and general work. The Guild members, in part because of the diversity of their occupations, have been active in many phases of Christian Social Relations. Because there is a diversity of skills among the members of the Guild, it makes it possible to explore and assist in many specialized areas of work at home and abroad.

Disciplinary regulations outline the aim, duties and composition of the Wesleyan Service Guild, in its general, Conference and local church organization. Such regulations may be expected to be altered in minor particulars from quadrennium to quadrennium. Guild members pioneer in week-end gatherings for seminars on such subjects as mission study, spiritual development, and Christian Social relations. Membership of the Wesleyan Guild at last reporting was 122,700 and their gifts and pledges are proportionate to their membership. The Guild has played an influential part in the outreach of the Church to peoples in fifty-two countries and the United States; to the work with the United Nations, and to the local church.

*Discipline* U.M.C. 1968 ¶ 159.3, 1308.1; 1309.2.

MRS. JOHN M. PEARSON

**WESLEYAN TAKINGS** was an anonymous book which first appeared in 1840 in connection with the Centenary Celebrations of British Wesleyan Methodism. It was a collection of a hundred written sketches of WESLEYAN METHODIST ministers of the period, prefaced by the quotation, "Whose is this image? And they said \_\_\_\_\_'s; and they marvelled." Entertaining, sly, and cutting, the book

gave offense because it was disrespectful to the pastoral office. The portrait of JABEZ BUNTING revealed the subject and (for many) the author: "He is great in mind, and great in influence—too great to be forgiven; if he were less so, it might be borne." (*Takings*, p. 6) Bunting's career, it was said, was "a monotony of greatness." His real offense to the anonymous author was his great power as a ruler: "He has kept his eyes fixed on the working of the whole of the machinery, while others have attended to the rotatory motion of a single wheel." (p. 12) The third edition contained a further biting preface for the guidance of the "Wesleyan detective force" in hunting down the author. The book was attacked in the *Wesleyan Methodist Magazine*, and general suspicion fell on JAMES EVERETT, who was in fact the author. Jabez Bunting's London District recommended the Conference to discover the identity of the author; it sent letters to the suspects, including Everett and his colleague, RICHARD BURDSALL, who were stationed at YORK. These letters were simply ignored; similar letters from the Conference of 1841 were met with defiance. Everett refused to answer "because of the suspicious circumstances in which I have been placed by Dr. Bunting and his Committee, and subsequently the Conference." (*Takings*, vol. ii, p. xii) Although Jabez Bunting declared in the Conference that the book could not kill a flea, even the president, JAMES DIXON, was obliged to clear himself of suspicion before the Conference. The Conference condemned the book, especially the preface to the third edition, which it called "Unworthy of any person maintaining the Christian or ministerial character" (*Minutes of the Wesleyan Methodist Conference*, 1841). It also condemned the letters which Everett and Burdsall had written. In 1851, in the midst of the great crisis of Wesleyan Methodism, a second volume of *Takings* was published; this contained further violent attacks on Jabez Bunting reprinted from the *Wesleyan Times*, a journal which supported the reforming party in Wesleyanism.

*Wesleyan Takings* (Anonymous), 1840-57.

MALDWIN L. EDWARDS

**WESLEYAN UNIVERSITY**, Middletown, Connecticut, chartered in 1831, was the first of the permanent Methodist colleges to begin classroom work. (RANDOLPH-MACON was chartered in 1830 and opened classes in 1832.) Its founders were the NEW ENGLAND and NEW YORK ANNUAL CONFERENCES, and its charter stated it was to be managed "in behalf of the annual conferences or GENERAL CONFERENCE of the M.E. Church." While the control of the institution was thus vested with the M.E. Church, the charter stands as an example of tolerance in a time of intense denominational rivalry. It held that "subscribing to religious tenets shall never be a condition of admission to students or a cause of ineligibility to the president, professors, or other officers."

At the outset it demonstrated that church control was not inconsistent with a "nonsectarian" spirit. A charter granted in 1870 required that "at all times the majority of the trustees, the president, and a majority of the faculty shall be members of the Methodist Episcopal Church." These restrictions were removed by revision of the charter in 1907. The 1907 charter granted twelve conferences in the northeastern part of the United States the right to elect one trustee each. It did, however, leave with the board itself the conditions under which they were to be

elected and the continuation of the right to elect. By 1937 election of trustees by the twelve annual conferences was discontinued.

The university, now a self-perpetuating institution, makes no claim of Methodist connection except a historical one. Efforts to change the name of the university have on two occasions failed.

Beginning with the first president, WILBUR FISK, all of the presidents from 1831 until 1924 were Methodist ministers, with one exception; the fourth president was a Methodist layman. Since 1924 the presidents have been laymen and members of other denominations.

By its charter, Wesleyan was given the rights for a university, but notwithstanding pressures for theological and law schools it never expanded beyond an arts and science college.

The college from its inception through the first quarter of the twentieth century was Methodist-oriented with its roots deeply imbedded in the life of the church. At least eighteen of its alumni were elected bishops in the M.E. Church (two in the M.E. Church, South). Until 1930, twenty percent of the graduates entered the ministry, the large majority in the M.E. Church. Its leadership was felt in every area of the church's life, particularly in education.

The name "Wesleyan" was adopted by fifteen or more institutions, and its graduates led in establishing the church's educational program on the expanding frontier. Twenty-six percent of Wesleyan's graduates entered the teaching profession, and almost half of this number were connected with institutions of higher education. In the period when it had vital church connections it was never placed lower than fourth on the relative proportion of graduates of the colleges and universities who appeared in *Who's Who in America*.

Wesleyan's interest in being a church-related institution began to wane during the first quarter of the twentieth century. It no longer enjoyed the exclusive interest of Methodist conferences, and the conferences themselves did not possess the interest in education that existed in the founding conferences. This may have been foreseen by Wilbur Fisk, who gave to the New York Conference his "dying request" that it nurse Wesleyan University.

No one can estimate with accuracy the money received prior to 1930 by Wesleyan because of its Methodist connections. A check of the list of persons who helped to build Wesleyan's plant and endowment shows a preponderance of Methodist members. Its endowment during the administration of the last Methodist president, Shanklin (1908-24), increased from \$1,540,632 to \$4,392,019. The university participated in the financial development program of 1915-20 sponsored by the Board of EDUCATION of the M.E. Church.

The centennial of Wesleyan University was commemorated Oct. 10-12, 1931. The centennial sermon was preached by Bishop HERRBERT WELCH, class of 1857, from the text, "Remove not the ancient landmark, which thy fathers have set."

The scholarship of Wesleyan under Methodist auspices gave it a reputation of being an educational institution of quality. Its Phi Beta Kappa chapter was installed in 1845. The roster of its professors included many excellent scholars who kept abreast of the developments of their fields, and who had an awareness of the relationship of religion to their work as teachers.

JOHN O. CROSS

**WESLEYANA.** Even during JOHN WESLEY's lifetime, and especially during his latter years, he was so venerated that engraved portraits and porcelain busts depicting him were in great demand, as were souvenirs of his visits to various homes or areas, or of his association with different people—chairs in which he sat, china which he used, articles of clothing which he had worn, coins which he had presented, locks clipped from his head (of which the writer has one). Personal letters from him were passed on as family heirlooms, and have increased enormously in value through the years. Examples of the five hundred or more items which he and his brother CHARLES published, which passed through two thousand editions during his lifetime, and many more since, continued to be read (or at least preserved) for sentimental if not always for devotional or theological reasons.

Wesley made it easier for treasure hunters in that he hoarded his correspondence and notebooks through the years, from time to time publishing extracts in his *Arminian Magazine*. By his will (1789) all his papers were bequeathed to THOMAS COKE, JOHN WHITEHEAD, and HENRY MOORE, "to be burnt or published as they should see good." At Wesley's death two years later Coke was in America, Moore stationed in BRISTOL, and Whitehead, then a LOCAL PREACHER living in LONDON, took charge of the manuscripts, agreeing to the request of the London preachers that he should prepare a biography of Wesley. He refused to allow his fellow literary executors to see Wesley's manuscripts until he had published the biography, which became a personal rather than a Methodist enterprise. Coke and Moore tried to forestall him by publishing a hasty life of Wesley, but they had to do so without much of the documentation enriching Whitehead's two volumes, which appeared in 1793 and 1796. After finishing volume two Whitehead handed the papers back to Methodism in the person of JOHN PAWSON, superintendent of the London circuit. Pawson proceeded to burn many items which he considered unedifying, including Wesley's annotated copy of Shakespeare, and probably many of the notebooks which contained his shorthand diary for the years 1742-81. It seems likely that other manuscripts were given away as souvenirs. When Henry Moore heard of this he protested, and the remaining books and papers were sent to him, to be used in his enlarged biography of Wesley, published in two volumes (1824-25) after the death of his fellow-executor Coke. Moore's collection was bequeathed to three literary executors, and from the last survivor, William Gandy, passed to J. J. Colman of Norwich, thence to his son Russell J. Colman, and eventually (as the Colman Collection) to the Methodist Church of Great Britain, which now houses it in the Methodist ARCHIVES and Research Centre in London.

Only the published material was available to Robert Southey when he compiled his biography of Wesley, though he did correspond with CHARLES WESLEY's daughter SARAH, obtaining from her some family traditions. Like his brother John, Charles Wesley also retained masses of correspondence and other papers, including many unpublished manuscript collections of hymns and poems. These were acquired for Methodism from his daughter Sarah Wesley by THOMAS JACKSON, and are similarly cared for in the Methodist Archives, which thus owns by far the best collection of Wesley manuscripts in the world. Many Wesley manuscripts of various kinds are to be found elsewhere, however, especially letters. Because in his later years Charles Wesley disagreed with his brother's

increasing tendency to separate from the CHURCH OF ENGLAND he took a less active part in the life of the Methodist societies, and although highly regarded by many did not receive the mass veneration accorded his brother. One indication of this is that very few of his letters and other relics have been preserved apart from those kept by the family. G. J. STEVENSON secured some.

During the first half of the nineteenth century many Methodists tried to secure whatever they could which had been associated in any way with the Wesleys, especially John Wesley. Sometimes this was done with scholarly intent, more often with a purely sentimental or antiquarian interest, and usually with a mixture of the two. One of the earliest was WILLIAM MARRIOTT, one of the general executors of Wesley's will, who transmitted the fever to his son Thomas, who vividly remembered being taken when he was five to see Wesley lying in state in his coffin. Thomas Marriott (1786-1852) became a well known Methodist antiquary, enriching the pages of the *Wesleyan Methodist Magazine* with many articles based upon his collection of Wesleyana. Marriott's collection was bequeathed to GEORGE OSBORN. Much of Osborn's collection, including many bound volumes of pamphlets, was acquired by DREW UNIVERSITY in 1880, a decade before Osborn's death.

ADAM CLARKE is best known for his Bible commentary, but he was a deeply-read scholar in many fields, and it is largely to his enthusiasm for the Wesleys that we owe the survival of many early Methodist traditions and items of Wesleyana. For his *Wesley Family* Clarke utilized his own accumulations, those of Thomas Marriott, and (among others) those of JAMES EVERETT. Everett was notorious as a critic of the Methodist establishment as personified in JABEZ BUNTING, but he was also a great admirer of Wesley, a prolific writer on Methodist history, and an enthusiastic collector of Wesleyana and Methodistica. A large part of Everett's collection was bought by LUKE TYERMAN from the aged Everett, and he used it to good effect in his own works on the Wesleys and early Methodism. Many of the manuscripts in Tyerman's collection were purchased by George Stampe of Grimsby, co-founder with RICHARD GREEN of the WESLEY HISTORICAL SOCIETY, from whom they passed to EDMUND SYKES LAMPLOUGH, who will be discussed later. Tyerman's pamphlets were purchased about 1895 and found their way to Drew University—over 2,000 titles in 275 volumes. Many of these came originally from Everett, whose early start and business for several years as a practicing bookseller gave him more opportunities than most later collectors. Others of Everett's collected pamphlets are now in the British Museum. One of Everett's most prized treasures he retained until his death in 1872. Through his literary executors it came to the United Methodist Church, and thus to the present Methodist Archives in London. This was a bound volume of holograph letters by Wesley and his colleagues, which formed the backbone of George Eyars' *Letters of John Wesley*.

The latter half of the nineteenth century was the high day of collectors of Wesleyana and Methodistica, with many public auctions at which Wesley items sold for moderate prices, with plenty of Wesley material still in private hands, and occasional large collections coming on the market, such as those of Samuel Romilly Hall and John Sundius Stamp, descendant of one of Wesley's step-daughters. Much of this material, happily, gravitated towards institutions, where it was usually carefully pre-

served while remaining accessible to scholars. Thus G. A. K. HOBILL'S LIBRARY was presented to the METHODIST NEW CONNEXION CONFERENCE, whence it came to VICTORIA COLLEGE, and then to HARTLEY-VICTORIA COLLEGE. Similarly CHARLES PREST'S pamphlets went to the Wesleyan Methodist Conference, Hall's to DIDSBURY COLLEGE, Stamp's (like Thomas Jackson's wonderful library) to RICHMOND COLLEGE. There were still pickings for the multiplying private collectors, however, among whom a few may be mentioned. Many private collections, large and small, eventually went to appease the rising desire of Methodist institutions overseas for relics of their founder.

Thomas E. Brigden was a true scholar-antiquarian, who wrote the British section of Bishop J. F. HURST'S *History of Methodism*. Much of Brigden's collection was bought by W. H. FITCHETT and presented to Queen's College, MELBOURNE, which owns the best collection of Wesleyana outside the British Isles and the American continent. C. D. Hardcastle was a modest but eager collector who secured many of the rarer Irish editions of the Wesleys' publications, especially of their hymns; most of these are now in the Wesley Historical Society library in Belfast. E. Thursfield Smith of Whitechurch was able to accumulate a much more extensive collection, much of which came to EMORY UNIVERSITY, some to Rylands Library, MANCHESTER, some to Didsbury College, and some onto the open market. The varied holdings of Joseph C. Wright of Wolverhampton were sold by public auction after his death in 1910, though some portions have found their way eventually to Methodist institutions. Richard Green's wonderful collection of the publications of the Wesleys (strongest in first editions) was bought after his death by Sir John Eaton, and presented to VICTORIA UNIVERSITY, Toronto. Marmaduke Riggall's Wesleyana were sold by auction in 1928.

One of the most resolute bidders at most of these auctions (under his pseudonym of "Smyth"), was E. S. Lamplough, who secured much of George Stampe's collection. So enthusiastic was Lamplough that he even managed to persuade the WESLEYAN METHODIST MISSIONARY SOCIETY to part with much of the material in their Museum of Methodist Antiquities in return for generous financial support, with the condition that upon his death this material would revert to the Methodist Church. Lamplough assembled one of the most voluminous and valuable collections of Wesleyana and Methodistica ever in private hands, and at his death in 1940 bequeathed the whole collection to Methodism. It now swells the rich resources of the Methodist Archives and Research Centre. More recently ISAAC FOOT'S library has been purchased by the University of California, the valuable Wesleyana therein being allotted to the campus at Santa Barbara. The bulk of my own collection of Wesleyana and Methodistica has been purchased by DUKE UNIVERSITY, which now holds easily the second best collection in the world of eighteenth century editions of the Wesleys' writings, second only to that in the Methodist Archives, London.

Although a few Americans began collecting Wesleyana in the nineteenth century (like Curtis H. Cavender, who specialized in anti-Methodist literature and used the anagram "Decanver" as a pseudonym) the heyday of the American collection has been the twentieth century. Again the normal procedure has been for the holdings of the private collector to find a permanent home in some Methodist institution. Thus (to mention only a few of those who

have died) EZRA SQUIER TIPPLE's Wesleyana went to Drew University, Bishop F. D. LEETE's (after some migrations) to the PERKINS SCHOOL OF THEOLOGY, Southern Methodist University, Bishop G. BROMLEY OXNAM's to WESLEY SEMINARY, Washington, and ELMER T. CLARK's to the World Methodist Building, LAKE JUNALUSKA. Elmer Clark also bought from J. Ernest Eagles of CLIFF COLLEGE the best collection of Wesley pottery then extant apart from that of James Botteley, presented to the Wesleyan Methodist Conference in 1912.

Many more names, both of individuals and of institutions, cry aloud for inclusion, but enough has been said to underline the fact that there has been and remains a great veneration for John Wesley and the Methodists of his day, a great enthusiasm to possess human artifacts associated with him, and (we believe) an increasing appreciation of his outstanding contribution under God to the spiritual development of the world. (See also WESLEY POTTERY AND BUSTS.)

FRANK BAKER

**WESLEYDALE**, near Kaeo on the Whangaroa Harbor, was the name given to the first Wesleyan mission station in NEW ZEALAND, founded by SAMUEL LEIGH in 1823. After only two months, when the mission staff suffered many indignities at the hands of unfriendly Maoris, Leigh's health broke down and he was forced to return to Australia, leaving Nathaniel Turner and John Hobbs (at that time a lay missionary) in charge.

With few encouragements and many disappointments, the missionaries faithfully carried on the work for several more years. Then early in January, 1827, a war party under Chief Hongi, attacked and destroyed the station, the missionaries escaping only with their lives. They returned temporarily to New South Wales and reestablished the mission later the same year in the Hokianga District.

In New Zealand Methodism's centenary year, 1922, a memorial cairn was erected to mark the site of Wesleydale, and in the main street of nearby Kaeo a beautiful church was built as a memorial to the pioneer missionaries and their families.

C. H. Laws, *Toil and Adversity at Whangaroa*. Wesley Historical Society, New Zealand, 1945.

R. F. Snowden, *The Ladies of Wesleydale*. London: Epworth Press, 1957. L. R. M. GILMORE

**WESSINGTON SPRINGS ACADEMY**, Wessington Springs, South Dakota, was established as an elementary and secondary school in September 1886 by the South Dakota Conference of the FREE METHODIST CHURCH. Largely through the influence of A. B. Smart, a Methodist minister of Wessington Springs, the location committee chose Wessington Springs as the most desirable location. The school was opened Nov. 15, 1887, Professor J. K. Freeland, principal. In 1916 the name was changed to Wessington Springs Junior College. After careful study the trustees in April 1964, decided to change to a four-year high school program to begin on Sept. 1, 1964. There are approximately 100 students.

BYRON S. LAMSON

**WEST, ARTHUR** (1910- ), American minister and Executive Secretary of METHODIST INFORMATION of The United Methodist Church, was born in Grant City, Mo.,

on Feb. 13, 1910. He was the son of Elmer E. and Maude (Younkin) West. His education was at Missouri Wesleyan, A.A., 1929; BAKER UNIVERSITY, A.B., 1931, and D.D., 1953; BOSTON UNIVERSITY, M.A., 1934, and S.T.B., 1935. He specialized in journalism and public relations at NORTHWESTERN UNIVERSITY, 1945-55, and at the University of Chicago, 1957. His wife is Vera Spreckelmeyer, whom he married on Sept. 27, 1931, and their children are Paul and David.

Arthur West was received on trial in the MISSOURI CONFERENCE in 1928 and into full connection in 1933. He received his ELDER's orders in 1935. He served as pastor in Civil Bend, 1928-29; Wesley Church, St. Joseph, 1929-31; Savannah, 1931-32, (all appointments in MISSOURI). He was then transferred to MASSACHUSETTS where he served at Whitman, 1933-35; then came back to Cuba, Mo., in 1936. He was then in Warren, R. I., 1936-42; and in Grace Church, Bangor, Maine, 1944-48. He was made the religion editor of the *Providence Journal* and *Evening Bulletin*, 1942-44, and that of the *Bangor* (Maine) *Daily News*, 1946-48. He then went into the work of the Commission on Public Relations and Methodist Information of The Methodist Church, being made associate director in charge of the CHICAGO office in 1948-64. On the retirement of Dr. RALPH STOODY, he was elected general secretary of Methodist Information, 1964—the name of this organization being changed in 1968 to United Methodist Information.

Dr. West has also served as associate editor of the NORTHWESTERN JURISDICTION *Daily Christian Advocate*, 1948-52, and was a member of the press staff of the Second Assembly of the WORLD COUNCIL OF CHURCHES, 1954, and of the WORLD METHODIST CONFERENCE, 1947, '51, '56, and '61. He serves upon several other church bodies having to do with Methodist publications and upon that of the NATIONAL COUNCIL OF CHURCHES. He is the author of *Faith of the Family*, 1952. United Methodist Information has its headquarters offices in DAYTON, Ohio. There are other national level offices in New York; Nashville; Washington, D.C.; and Evanston, Ill.

*Who's Who in The Methodist Church*, 1966.

N. B. H.

**WEST, MILDRED** (? -1959), NEW ZEALAND Methodist deaconess, was born in Taranaki, where she became a Sunday school teacher. After seven years in Wellington caring for a family of motherless children, she was appointed in 1920 to be deaconess at the Baring Square Methodist Church, Ashburton, Canterbury, where she served for many years.

She was deeply interested in the work of the Women's Christian Temperance Union, the Plunket Society (infant welfare), and the National Council of Women. In her retirement she lived at Te Awamutu and became a greatly loved member of the congregation there.

*New Zealand Methodist Times*, June 6, 1959.

L. R. M. GILMORE

**WEST ALLIS, WISCONSIN, U.S.A., Methodist Manor, Inc.**, is a church-operated home for the aging owned and operated by the EAST WISCONSIN CONFERENCE of The United Methodist Church. Located on nineteen acres of land, it offers a home to 195 aging men and women. Construction was completed in 1960 at a total cost of \$2,600,000, which included land, furnishings, and construction.

they took up their first appointment at Mangungu, on the Hokianga River, North AUCKLAND.

Whiteley quickly learned the Maori language and became familiar with native customs. Two years later he was appointed to a new station at Kawhia, but after only thirteen months, was withdrawn because of "boundary disputes" with the Church Missionary Society. The Whiteleys were transferred to Pakane, near Mangungu, which they renamed Newark. They were able to return early in 1839 to Kawhia, where they served until 1855.

Whiteley's work at Kawhia took him on many hazardous journeys, traveling on foot to visit Maoris in their villages, by canoe up rivers, and over long distances on horseback. He became one of the best preachers in the Maori language and gained the confidence of the people. He acted as magistrate in both Maori and European disputes and his judgments were never questioned. Such was his influence with the Maoris that he was able to persuade the confederation of Waikato tribes to release the slaves taken by them on their war expeditions to Taranaki between 1830 and 1835. He was appointed to New Plymouth to take charge of the work in Taranaki in 1856, where at this time, there was grave threat of trouble between Maoris and Europeans. He traveled tirelessly between the encampments of British soldiers and the Maori villages in the district, and was everywhere received with love and esteem.

It was on one of these journeys that he met his death on Feb. 13, 1869, when the Taranaki Wars were nearly over. He was traveling to Pukearuhe, the most northerly outpost of the Taranaki settlement some thirty miles from New Plymouth, hoping to save the lives of Lieutenant Gascoigne and a few soldiers who were manning the blockhouse there, on which attack by hostile Maoris was imminent. He arrived too late. When the Maoris, flushed with victory, saw an unidentified horseman approaching at dusk, they called on him to stop. This challenge Whiteley ignored, probably in the belief that the Maoris would not molest him, but in their excited state, they fired, first shooting his horse and then killing him.

Whiteley was held in such high esteem that when it was realized that it was he who had been killed, the Maori warriors were overwhelmed with grief and shame. When he heard the news, Chief Wahanui immediately retreated with his men to the King Country, where he spoke the memorable words which virtually ended the fighting between the two peoples: "Here let it end; for the death of Whiteley is more than the death of many men."

Whiteley was buried in the Te Henui Cemetery, New Plymouth. There is a monument to him and to the other victims of the White Cliffs (Pukearuhe) tragedy in the cemetery and also a cairn at the spot where he was killed.

G. C. Carter, *John Whiteley—Missionary Martyr*. Wesley Historical Society, New Zealand, 1952.

W. Morley, *Methodism in New Zealand*. McKee & Co. Wellington, 1900. B. LAURIE COOPER

**WHITWAY, SOLOMON PARDY** (1868-1950), Canadian educator, was born at Musgrave Harbour, Newfoundland. He was educated at the St. John's Methodist College and at Columbia University from which he received the B.S. degree in Education. His teaching career began in 1886; after serving in several smaller Methodist schools, he joined the staff of the Methodist College in St. John's in

1896. When he retired from this post in 1920 he became principal of the Newfoundland Inter-Denominational Normal School, which office he held until 1932.

Throughout his career Whitway was a member of the Newfoundland Teachers Association. As secretary in 1913-14, he organized the association's participation in tours of the British Isles within the Canadian Hands Across the Seas Movement. He was a member of the Newfoundland Historical Society and secretary of the Newfoundland Nomenclature Board from 1933 to 1950. Moreover, he was an energetic figure on the Methodist College's board and later on the board of Memorial University College. In 1937 he was a delegate at a conference of the Central Advisory Committee on Education in the Maritime Provinces and Newfoundland, held in Halifax.

In his own church he was equally active, as secretary in the late 1930's of the United Church's Board of Evangelism and Social Service, and as archivist for the Newfoundland Conference from 1947 to 1950. He was a member of the Education Council of the United Church in St. John's, Newfoundland and elder in his own congregation, George Street, St. John's.

In 1928 MOUNT ALLISON UNIVERSITY honored him with the LL.D. He refused a cabinet post in Newfoundland and a Canadian senatorship when Confederation took place in 1949.

Whitway's was a life of service above self, but the quality of his service raised him to a higher place in Newfoundland education than any rewards he might have gained in other aspects of his career. The advancement of education and of his church were the predominant goals of his life. He will never be forgotten by those who came under his influence.

W. F. BUTT

**WHITFIELD, GEORGE** (1753-1832), Methodist preacher, was stationed in the London Circuit by WESLEY in 1785, and for some years served as his traveling companion as well as BOOK STEWARD. He was named in Wesley's will (1789) as one of a committee to superintend Methodist publishing, but in fact he seems to have exercised a large measure of control both before Wesley's death and (especially) after. At the CONFERENCE of 1804 he was superseded by Robert Lomas, but remained for some time as his assistant. He is to be distinguished from GEORGE WHITEFIELD (1714-1770), to whom he was not related. After a lengthy retirement in London he died Dec. 24, 1832, aged seventy-nine.

FRANK BAKER

**WHITING, ETHEL LITITIA** (1885-1965), was the central treasurer in INDIA for the WOMAN'S FOREIGN MISSIONARY SOCIETY, 1931-39, and then for the Woman's Division of the Board of Missions of The Methodist Church. Previously she had served eighteen years as principal of the Kanpur (Cawnpore) Girl's High School.

She was born on a farm in Harding, Neb., May 11, 1885, and died at Sherman Oaks, Calif., Nov. 9, 1965. Her college was NEBRASKA WESLEYAN, from which she received a B.A. degree in 1907. In 1926, during a furlough, she received from the same college an M.A. degree in education. A year of study in the Chicago Training School preceded her departure for India in 1912.

Miss Whiting accepted numerous responsibilities and performed them all with precision. For many years she was an ex officio member of the executive board and of the

also of being the first Methodist minister in America to marry, the first to locate, and the first to die.

- F. Asbury, *Journal and Letters*. 1958.  
 W. C. Barclay, *History of Missions*. 1949.  
 E. S. Bucke, *History of American Methodism*. 1964.  
*Dictionary of American Biography*.  
 M. Simpson, *Cyclopaedia*. 1878.  
 W. B. Sprague, *Annals of the Pulpit*. 1861.  
 A. Stevens, *History of the M.E. Church*. 1864-67.  
 J. B. Wakeley, *Heroes of Methodism*. 1856.

C. WESLEY CHRISTMAN, JR.

**WILLIAMS, ROBERT S.** (1856-1932), sixth bishop of the C.M.E. Church, was born on Oct. 27, 1856, in Caddo Parish, La. He attended WILEY and Howard Universities. Bishop Williams joined the C.M.E. Church in 1876 and was ordained DEACON in 1881 and ELDER in 1883. He served churches in TEXAS, WASHINGTON, D. C., SOUTH CAROLINA, and GEORGIA. At the General Conference in 1894, he was elected to the office of bishop. He was a delegate to the third ECUMENICAL METHODIST CONFERENCE in LONDON in 1901, and he also wrote a book of sermons. He served as Senior Bishop for twelve years before his death on Jan. 13, 1932.

Harris and Patterson, *C.M.E. Church*. 1965.

I. Lane, *Autobiography*. 1916. RALPH G. GAY

**WILLIAMS, THOMAS**, eighteenth-century British Methodist, was one of Wesley's early assistants, sometimes confused with a preacher of the same name among the CALVINISTIC METHODISTS of South Wales. In the summer of 1747 he became the first Methodist preacher to visit Ireland. He formed a society in DUBLIN and persuaded JOHN WESLEY to pay it a visit. He also pioneered the work in Cork, Limerick, and Londonderry, but later left the connection and obtained Anglican orders.

Wesley Hist. Soc. *Proc.*, i, 106. JOHN A. VICKERS

**WILLIAMS, THOMAS FREDERICK** (1876-1948), American preacher, the son of Jacob F. and A. Elizabeth (Bunton) Williams, was born Nov. 5, 1876, at Gentryville, Ind. He was admitted on trial into the INDIANA CONFERENCE in 1900 and transferred to the Northwest Indiana Conference in 1904. He was pastor at Trinity Church, LAFAYETTE, from 1919 to 1948, the longest pastorate in Indiana Methodism. He was a delegate to three General Conferences, two Jurisdictional Conferences and the Uniting Conference. He was President of the Board of Directors of the Indiana Antislavery League for eighteen years; twenty-two years, president of the Preachers' Aid Society. Loved by young people, he was dean of Battle Ground Epworth League Institute for nine years. Trinity's membership grew from 712 to 1,846 under his inspiring preaching. He was chairman and manager of community fund campaigns. He married Edith Johnson in 1910. They had one son. Williams died at Lafayette, Jan. 14, 1948.

Lafayette *Journal and Courier*, Dec. 5, 1946.

*Who's Who in America*, 1944-45. W. D. ARCHIBALD

**WILLIAMS, WILLIAM** (1717-1791), Welsh Calvinistic Methodist hymnwriter, was born into a Presbyterian family. After hearing HOWELL HARRIS preach in 1738, Williams resolved to devote himself to the ministry, and in 1740 was ordained deacon in the Church of England.

From his mountain curacy he became a leading preacher among the WELSH CALVINISTIC METHODISTS, and at their second "association" in 1743 he agreed to resign his Anglican charge in order to assist DANIEL ROWLANDS. He continued to call himself a minister of the Church of England, but was never priested. His greatest contribution to Welsh religion was in his hymns, stimulated by a challenge issued by Howell Harris. His first book of Welsh hymns, entitled *Alleluia*, was published in 1744, to be followed by many more. His best known is "Arglwydd, arwain trwy'r anialwch," translated into English as "Guide me, O thou great Jehovah." This translation (an adaptation by Williams himself of one by PETER WILLIAMS) first appeared about 1772 as "a favourite hymn sung by Lady Huntingdon's young collegians," and was soon widely adopted. Williams died Jan. 11, 1791 at Pantycelyn, near Llandoverly.

*Dictionary of National Biography*.

John Julian, *Dictionary of Hymnology*, 2nd edition, London, 1907. FRANK BAKER

**WILLIAMS, WILLIAM JONES** (1891-1966), South African layman, was born in Newark, N. J., U.S.A., on Sept. 19, 1891 and married Maud Williams on Jan. 8, 1918. He served as a Sergeant-Major in World War I and was administering officer of the Governor-General's War Fund during World War II. He was a most successful Natal businessman, a Rotarian, a founder of the Durban Community Chest and Chairman of the McCord Zulu Hospital. In Methodism he held all local offices and was for many years Chairman of the Board of Governors for EPWORTH HIGH SCHOOL and KEARNEY COLLEGE. His outstanding service was as Lay General Treasurer of the Methodist Church, an honorary but exacting office which he held for twenty-nine years. In this capacity he helped to establish the Methodist Connexional Office and gave daily attention to the financial affairs of the Church which he placed on a sound basis. He dominated the financial discussions of successive Conferences by his mastery of detail, his sparkle and forthrightness in debate and his obvious dedication to the work. Courageous, clear-sighted and generous, he regarded his service in church, community and commerce as a direct expression of his loyalty to Christ. He died in Durban, Natal, on Dec. 2, 1966.

C. WILKINS

**WILLS, JOSEPH NORMAN** (1870-1944), American M.P. layman and benefactor, was born on June 15, 1870, in Washington County, N. C. He was the son of RICHARD HENRY and Ann Louisa Norman WILLS and the grandson of WILLIAM H. and Anna Whitaker Wills. Joseph Norman Wills moved as a young boy with his parents to Guilford County, N. C., where, at the age of eleven, he joined Moriah M.P. Church. In October 1889, he became a charter member of the Grace M. P. Church in GREENSBORO, N. C. In 1896 he married Anna Maria Alderman.

Wills became a prominent business leader in Greensboro and a tireless worker in various civic, cultural and religious affairs. For half a century he was one of the most influential laymen in his branch of Methodism. He served as president of the North Carolina Merchant's Association, and from 1896 until 1936 he was a member of every GENERAL CONFERENCE of the M.P. Church. He was also a member of the UNITING CONFERENCE of the Methodist Churches in KANSAS CITY, in April, 1939. He served as

The conference gave almost \$140,000 for higher education in 1968, some \$20,000 of it going to Garrett Theological Seminary. Also, contributions were made to KENDALL COLLEGE in Chicago and to WILEY COLLEGE, Marshall, Texas. The conference maintains five Wesley Foundations in Wisconsin.

In 1968 the East Wisconsin Conference reported four districts—Fond Du Lac, Green Bay, Janesville, and Milwaukee—164 charges, 244 ministers, 81,478 members, property valued at \$50,550,561, and a total raised for all purposes during the year of \$7,246,714.

*General Minutes, ME and MC.*

*Minutes of the Wisconsin and East Wisconsin Conferences.* P. S. Bennett, *History of Methodism in Wisconsin.* Cincinnati: Cranston & Stowe, 1890.

Elizabeth Wilson, *Methodism in Eastern Wisconsin.* Wisconsin Conference Historical Society, 1938. ALBEA GODBOLD

**WISCONSIN CONFERENCE (EUB)** traced its origin to the time when UNITED BRETHREN missionaries, representing the Wabash Conference, came from ILLINOIS to WISCONSIN as early as 1842. Work progressed so that on May 12, 1857, the GENERAL CONFERENCE of the Church of the United Brethren in Christ, in session at CINCINNATI, Ohio, authorized the formation of the Wisconsin Conference. This organization was effected Sept. 16, 1858, in the Rutland Church in Dane County. Bishop LEWIS DAVIS was the chairman. Thirteen of the fifteen ministers were present. Conference membership was 609. After the first year the membership had increased to 1,447. From 1861 to 1885, the state was divided into two conferences. One part, called the Fox River Mission Conference, was north of a line running from Sheboygan west to the Mississippi River. The territory south of this line was called the Wisconsin Conference. At its highest church membership, the Fox River Conference numbered 639 persons in 1877. In 1885 the two conferences were reunited and the Wisconsin Conference again covered the entire state.

John Lutz, a missionary of the EVANGELICAL ASSOCIATION from the Ohio Conference, came to Wisconsin in 1840. Others followed him. It was not, however, until the General Conference of 1855 that authorization was given for the formation of the Wisconsin Conference. Acting on this decision, the Illinois Conference in session at Freeport, Ill., April 19, 1856, under the chairmanship of Bishop JOHN SEYBERT created the Wisconsin Conference. Twenty-one ministers were assigned to eight missions, seven circuits, and one station with a combined membership of 1,490. The Conference was divided into two districts with two presiding elders. The first regular session of the Wisconsin Conference was held in Zion Church, Helenville, May 6-11, 1857 with Bishop John Seybert presiding. C. A. Schnacke was Secretary. By this time there were twenty-nine ministers with a membership of 2,004. The entire state of Wisconsin has been the geographical boundary of the conference through the years.

Following the union of The EVANGELICAL CHURCH and the Church of the United Brethren in Christ in 1946, the Wisconsin Conference, (EV) and Wisconsin Conference, (UB) united to form the Wisconsin Conference of The E.U.B. Church at Monroe, Wis., May 17, 1951. The German language was used in some churches until 1947, when English became universal. In 1967 there were three districts and three conference superintendents with

a membership of 25,951 and a Sunday school enrollment of 17,404.

At the Dallas Uniting Conference, April 1968, the conference became a part of The United Methodist Church. The three Wisconsin Conferences (East Wisconsin and West Wisconsin of the former Methodist Church, and the Wisconsin Conference of The E.U.B. Church) were united Jan. 1, 1970, to form the Wisconsin Conference of The United Methodist Church.

EARL W. REICHERT

**WISEMAN, FREDERICK LUKE** (1858-1944), son of LUKE H. WISEMAN, was born at York in 1858, and entered the Wesleyan Methodist ministry in 1881, training at DIDSURRY COLLEGE, Manchester. He was best remembered as a robust evangelistic preacher. Most of his lengthy ministry was spent in the service of the HOME MISSIONS DEPARTMENT, of which he was secretary 1913-39, after over twenty years in the BIRMINGHAM Mission. He was elected president of the Wesleyan conference in 1912, of the National Free Church Council in 1914, and of the newly united Methodist Church in 1933. Wiseman was a keen musician, and was chairman of the committee which prepared the Methodist Hymn Book of 1933, in which eleven of his tunes appear. He died Feb. 12, 1944.

FRANK BAKER



LUKE H. WISEMAN

**WISEMAN, LUKE HORT** (1822-1875), British Methodist, was born at Norwich on Jan. 19, 1822, the son of Samuel Wiseman, an agent of the BRITISH AND FOREIGN BIBLE SOCIETY. He entered the Wesleyan Methodist ministry in 1840 and was trained at RICHMOND THEOLOGICAL COLLEGE, London. He served in many circuits, and in 1868 he was appointed to the Wesleyan Mission House as one of the secretaries of the society. He brought with him a passionate love of the missionary cause which had been fostered by early connection with the Bible Society and the Anti-Slavery Association. He served at the Mission House until 1874; in 1872 he was elected as president of the Wesleyan Methodist Conference. His writings included *Thoughts on Class Meetings and their Improve-*

and three years later the present educational unit was dedicated on May 2.

In 1938 the present Gothic sanctuary was completed at a total cost, including the organ, of \$135,000. Foxcroft stone was used in the construction of the building. A stately and graceful spire, known as a French fleche, rises fifty-seven feet above the roof and 110 feet above the ground level, and can be seen from almost any high point in the city. A cross surmounts the fleche.

In 1968 the name of the church was changed to Asbury United Methodist Church. Among the distinguished pastors who have served Asbury was JAMES E. SKILLINGTON, who came in 1943. Dr. Skillington became known over the whole Methodist Church for his ability and knowledge as a parliamentarian in successive GENERAL CONFERENCES.

FREDERICK E. MASER

**Otterbein Church** is the historic "mother church" of all the former United Brethren churches in York. The congregation was organized Aug. 18, 1840. For eleven years the new church struggled for its life. At the end of this period, however, there were 137 enthusiastic members and the church showed signs of increasing vitality.

The present parsonage was built in 1855, and in 1869 the present two-story brick church structure was erected. One of the first pipe organs in the city of York was installed in 1902. On July 21, 1918, the congregation dedicated a new well equipped educational building at a cost of \$52,000.

By 1931 the congregation had increased to 700 members. Growth continued to take place until the present membership numbers approximately 1,000.

Two pastors, JOHN H. NESS, SR. and PAUL E. V. SHANNON, were elected Conference Superintendents. Dr. Ness later became the Executive Secretary of the denominational Board of Pensions; Dr. Shannon was elected a bishop of the E.U.B. Church.

The church has also sent ten men into the ministry and one woman into missionary service. Of these JOHN H. NESS, JR. is serving as Executive Secretary of the Commission on Archives and History of the United Methodist Church, and D. Rayborn Higgins and Paul E. Horn are serving as district superintendents.

A new Christian education building was dedicated in April 1969, at a cost of approximately \$300,000, with facilities for children and youth, plus offices and pastors' studies.

For 128 years this congregation was known as the First Church of York. With the formation of the United Methodist Church there were two First Churches in the city. By congregational vote on Sept. 8, 1968, the former First E.U.B. Church became known as the Otterbein United Methodist Church.

*General Minutes*, 1970.

P. E. Holdcraft, *Pennsylvania Conference*, 1938.

*Journal of the Central Pennsylvania Conference*.

CALVIN B. HAVERSTOCK, JR.

**YOST, WILLIAM** (1830-1920), American Evangelical minister, was born Dec. 25, 1830, at Womelsdorf, Pa. He was reared by German parents whose home was the stopping place of EVANGELICAL ASSOCIATION ministers. Bishop JOHN SEYBERT, who was one of these, placed his hand on William's head on one occasion and said, "I have a deep conviction that William will eventually become one of our preachers." Resisting such an impres-

sion, he entered college at the age of twenty, to prepare for a political career. However, broken health intervened and a remarkable conversion and dedication to God's will became a training for a notable ministerial career. As a pastor he served with marked success in the East Pennsylvania Conference of the Evangelical Association (1853-63). During his service as corresponding secretary of the Missionary society (1863-75), the church experienced a rapid expansion of her work in America, Europe, and Japan. From 1863, for forty-four years, Yost was engaged as a general church official.

"The name of William Yost must be written large in the annals of his denomination," said Bishop S. P. SPRENG. "He was an able preacher, unique, original and inimitable in his manner of delivery; thoroughly Biblical and Evangelical." He died in Cleveland, Ohio, May 25, 1920, leaving an aged widow, two sons and three daughters—the eldest, Mrs. Ella Yost Preyer, prominent in the organization of the WOMAN'S MISSIONARY SOCIETY.

*Evangelical Herald*, Vol. 25, 1920, p. 360.

*Evangelical Messenger*, Vol. 74, 1920; Vol. 80, 1926.

William Yost, *Reminiscences*. Cleveland, O.: Evangelical Association, 1911.

ROY B. LEEDY

**YOUNG, BENJAMIN** (dates uncertain), American circuit rider and the first appointed to ILLINOIS, was born in Allegheny County, Pa., the son of an Episcopal father and a Presbyterian mother, and brother of JACOB YOUNG. When he was a child the family moved to KENTUCKY, and there he became a Methodist. He entered the itinerant ministry in 1801, and in October 1803 received appointment as missionary to Illinois from the WESTERN CONFERENCE. Illinois was until 1809 included in INDIANA Territory. A letter of record from Young reports the difficulties he encountered in his attempts to open the land for the gospel. Not only were many of the scattered inhabitants unfriendly, but the Indians had stolen his horse. Nevertheless within one year he had formed five classes and reported sixty-seven members.

Unfortunately he was involved in a Conference trial on charges which today would be regarded as not only minor but unsubstantiated, and was expelled in 1804. His brother, Jacob Young, in his *Autobiography* does not hesitate to label the action quite unjust. Bishop ASBURY himself was apparently uneasy about the Conference action and sought unsuccessfully to reopen the case.

Benjamin Young's later history is obscure. His brother reports that WILLIAM MCKENDREE, who had been instrumental in his expulsion, in later years reclaimed him during a preaching tour in Illinois, "took him into the Church, and, I believe, had his parchments returned." Of this there exists no official record.

FREDERICK A. NORWOOD

**YOUNG, DINSDALE THOMAS** (1861-1938), British preacher, was the son of a Yorkshire physician. Converted early, he began to preach at fifteen, and in 1879 was accepted as a candidate for the Wesleyan Methodist ministry—the youngest man accepted up to that time. After training at Headingley College, LEEDS, he travelled in four LONDON circuits as well as important provincial centers. A notable ministry at Nicolson Square, Edinburgh, was followed by eight years at Wesley's Chapel, City Road, London. Then he went to make his greatest mark

during a twenty-three years' ministry at Westminster Central Hall, London. He was widely known and loved as a preacher beyond the bounds of Methodism, travelling some 10,000 miles a year on preaching and lecturing tours. The hallmarks of his expository and avowedly fundamentalist preaching were simplicity, optimism, and conviction. He was awarded an honorary D.D. by LIVINGSTONE COLLEGE, U.S.A., but his greatest honor was being elected President of the Conference in 1914. He died Jan. 21, 1938, two years after his beloved wife. Young published several books of sermons and addresses, as well as biographies of ROBERT NEWTON, RICHARD ROBERTS, and PETER MACKENZIE. He gave the FERNLEY LECTURE for 1929, on *Popular Preaching*. In 1920 appeared his *Stars of Retrospect: frank chapters of autobiography*.

Harold Murray, *Dinsdale Young, The Preacher*. London: Marshall, Morgan & Scott, 1938.

Dinsdale T. Young, *Stars of Retrospect*. London: Hodder and Stoughton, 1920. FRANK BAKER

**YOUNG, EGERTON RYERSON** (1840-1909), Canadian Methodist missionary and writer, was born at Crosby, Upper Canada, on April 7, 1840, the son of William Young and Amanda (Waldron) Young. He was educated at the Toronto Normal School and taught for several years, prior to his ordination in 1867.

In 1868, he was appointed to Norway House (Manitoba), which he reached after a journey of more than two months. Later he opened missions at Nelson River and Berens River. Because of his wife's ill health he gave up his mission in 1876 and turned to fund-raising tours in association with THOMAS CROSBY. Subsequently, he served on circuits in Ontario, but in 1888 he was permitted to devote his time to speaking and writing on behalf of Methodist Indian Missions. He died in Bradford, Ontario, in 1909.

Egerton Young was a dauntless soul, who, as pastor and lecturer, greatly strengthened the cause of missions in Canada. His numerous writings, such as *By Canoe and Dog-Train Among the Cree and Salteaux Indians* (1890), *On the Indian Trail* (1897), and *The Apostle of the North* (1899), recreated vividly the triumphs and the miseries of the missionary enterprise.

G. H. Cornish, *Cyclopaedia of Methodism*. 1881, 1903.

J. H. Riddell, *Middle West*. 1946. F. W. ARMSTRONG

**YOUNG, GEORGE** (1821-1910), Canadian missionary and writer, was born near Picton (Upper Canada), on Dec. 31, 1821. He was educated in Picton and in 1842 became a probationer in the CANADA CONFERENCE. Ordained in 1846, until 1868 he served on various circuits in the Canadas.

In 1868, in response to an appeal from GEORGE McDougall, he volunteered for the Western mission. He arrived at Fort Garry in time to witness the stirring events of the first Riel Rebellion. Along with other ministers he was credited with saving the colony from greater disturbances. He was responsible for the establishment of the first Wesleyan congregations in WINNIPEG. He was also the chief promoter of the Manitoba Wesleyan Institute, an academy that functioned from 1873 to 1877.

Young returned briefly to Ontario in 1876 and was elected President of the Toronto Conference in the following year. Two years later he returned to Manitoba as

superintendent of missions. When the Manitoba and North-West Conference was organized in 1883 he became its first president. In failing health, he returned to Toronto in 1884. He was able to preach and write until his death in 1910. His work in the west was recalled in *Manitoba Memories*, published in 1897.

George Young was one of those whose contribution to the establishment of Methodism in western CANADA cannot be adequately measured.

G. H. Cornish, *Cyclopaedia of Methodism in Canada*. 1881.

J. Maclean, *Vanguards of Canada*. Toronto: Methodist Missionary Society, 1918.

H. J. Morgan, ed., *The Canadian Men and Women of the Time*. Toronto: Briggs, 1898. F. W. ARMSTRONG

**YOUNG, GEORGE BENJAMIN** (?-1949), American bishop of the A.M.E. CHURCH. His birthdate and birthplace in the state of TEXAS are unknown. He was reared on a farm, attended the rural schools of his county, and later was graduated from PAUL QUINN COLLEGE at Waco, Texas. In 1896 he received the B.D. degree from WILBERFORCE UNIVERSITY and was subsequently ordained deacon and elder in his native state. His career in the ministry included a professorship at Paul Quinn College, a presiding eldership and pastorates in Texas. He was elected bishop in 1928, retired in 1948 and died the following year. Bishop Young served the A.M.E. Church with distinction while in Swaziland and RHODESIA, Africa, as well as in the United States.

R. R. Wright, *The Bishops*. 1963.

GRANT S. SHOCKLEY

**YOUNG, JACOB** (1776-1859), American circuit rider in OHIO, was born March 19, 1776, in Allegheny County, Pa., of an Episcopalian father and a Presbyterian mother. When he was fifteen the family moved west to KENTUCKY, where he grew up, listened to circuiting preachers, and became a Methodist. In 1799 he was appointed exhorter and began his preaching career with an appointment in 1802 to Salt River and Wayne circuits. He was ordained ELDER in 1807.

Almost his entire life was devoted to the itinerant ministry in Kentucky and Ohio, with brief service in TENNESSEE (1806) and MISSISSIPPI (1807-08). In 1812 he was made PRESIDING ELDER of the Ohio District of the OHIO CONFERENCE, and spent the stirring years of the War of 1812 in that capacity. The rest of his life was spent in many appointments in Ohio Methodism. Worn out, he retired in 1856, and died Sept. 16, 1859.

He is best known for his lively *Autobiography of a Pioneer*, written in old age and printed, with editing by D. W. Clark and E. Thomson, by the Western Book Concern in 1857. Done in old age, it is not always reliable in detail; but it represents one of the most valuable and extensive, as well as readable, accounts of Methodism in circuit rider days in the Ohio Valley.

A. Stevens, *History of American Methodism*, IV, 116 ff.

W. W. Sweet, *The Rise of Methodism in the West*. 1920.

J. Young, *Autobiography*. 1857. FREDERICK A. NORWOOD

**YOUNG, ROY LEE** (1888-1948), twenty-fourth bishop of the C.M.E. CHURCH, was born on Oct. 2, 1888, at Whynot, Miss. He earned the B.A. degree from PAINE COLLEGE. Bishop Young served as parish minister and presiding elder in MISSISSIPPI, and earned a reputation as a builder

# WORLD METHODIST HISTORY CHRONOLOGY

- 1703 John Wesley born  
 1707 Charles Wesley born  
 1709 Wesley saved from Epworth rectory fire  
 1714 Howell Harris born  
     Wesley entered Charterhouse School, London  
     George Whitefield born  
 1720 Wesley entered Christ Church, Oxford  
 1725 Wesley ordained deacon  
 1728 Wesley ordained priest  
 1729 Charles Wesley formed Holy Club at Oxford  
 1735 Samuel Wesley, rector of Epworth, died  
     George Whitefield converted  
     Howell Harris began to evangelize Wales  
     John and Charles Wesley embarked for Georgia  
 1736 Wesley formed fellowship societies in Georgia  
     Charles Wesley returned to England  
 1737 Wesley published *A Collection of Psalms and Hymns* in Charleston, S.C.  
 1738 George Whitefield sailed for Georgia  
     Wesley landed in England from Georgia  
     Wesley and Peter Bohler formed the Fetter Lane religious society  
     Charles Wesley converted (21 May)  
     John Wesley converted (24 May)  
     Wesley visited Moravians in Germany  
 1739 Wesley began field-preaching in Bristol  
     Wesley preached in shell of the New Room, Bristol  
     Wesley accepted John Cennick as lay preacher at Kingswood  
     Wesley held first service in the Foundry, London  
 1741 Wesley accepted Thomas Maxfield as his first "son in the gospel," i.e. full-time itinerant lay preacher  
 1742 Wesley organized society class at Bristol and issued quarterly tickets to members  
     Susanna Wesley died at the Foundry, London  
 1743 First English-Welsh Methodist Association met under chairmanship of George Whitefield  
     Wesley published *The Nature, Design, and General Rules of the United Societies*  
     Wesley held first service in West Street Chapel, London, a disused episcopally consecrated Huguenot building which became Wesley's communion center  
 1744 Wesley called first Methodist Conference, at the Foundry, London  
 1745 Francis Asbury born  
 1746 Wesley published first volume of his *Sermons* (others in 1748, 1750, 1760, 1787-8)  
 1747 Wesley's first visit to Ireland  
     Thomas Coke born  
 1748 Opening of reorganized Kingswood School  
     First Circuit Quarterly Meeting, conducted by William Grimshaw  
 1749 Charles Wesley married Sarah Gwynne  
 1751 John Wesley married Mary Vazeille  
     Wesley's first visit to Scotland  
 1752 Howell Harris established community at Trevecka, Wales  
     First Irish Conference, at Limerick  
     Calendar changed, Old Style Sept. 3 becoming New Style Sept. 14; year no longer ending on March 24  
     Philip William Otterbein came to America as minister of German Reformed congregation, Lancaster, Pa.  
 1755 Members of Leeds Conference decided not to separate from the Church of England  
     Wesley published *Explanatory Notes upon the New Testament*  
 1756 First regular Methodist fund at national level established—annual collections for Kingswood School  
     John William Fletcher ordained, assisted Wesley in London Methodism  
 1759 Methodist chapel opened at Newbiggin-in-Teesdale, England, apparently oldest Methodist chapel in world in continuous use for weekly worship  
 1760 Philip and Margaret Embury, Paul and Barbara Heck, arrived in New York from County Limerick, Ireland  
     John Fletcher inducted to living at Madeley, Shropshire  
 1763 First model trust deed set out in Wesley's "Large" (i.e. consolidated) *Minutes*.  
 1764? Log hut built for Robert Strawbridge at Sam's Creek, Maryland, for Methodist worship  
 1765 *Minutes* of British Methodist Conference began annual publication  
     Laurence Coughland began Methodism in Newfoundland  
 1766 Deed for building Methodist meeting house in Leesburg, Virginia  
     New York Methodist society begun by Philip Embury  
 1767 Captain Thomas Webb consolidated Methodism in New York and Philadelphia  
 1768 "Methodist" students expelled from St. Edmund Hall, Oxford  
     Selina, Countess of Huntingdon, opened college at Trevecka, Wales  
     Wesley Chapel (John Street Church), New York, opened  
 1769 Hannah Ball began Sunday School at High Wycombe  
     Richard Boardman and Joseph Pilmore sailed to America as Wesley's authorized itinerant preachers  
     Old St. George's Chapel, Philadelphia, dedicated  
 1770 English Conference attacked Calvinism, sparking controversy in which John Fletcher championed Wesley with *Checks to Antinomianism*  
     George Whitefield died at Newburyport, Massachusetts on his seventh visit to America  
 1771 Francis Asbury sailed for America  
     German Evangelical Reformed congregation formed in Baltimore "Old Otterbein Church"  
 1773 First Methodist Conference in America, in St. George's, Philadelphia  
     William Watters accepted, first native-born American Methodist itinerant preacher  
 1774 Lovely Lane Chapel, Baltimore, built  
     Otterbein became pastor of new "German Evangelical Reformed Church" in Baltimore  
 1777 Richard Allen converted, a slave who became a bishop and co-founder of the African Methodist Episcopal Church  
 1778 Wesley began *Arminian Magazine* (became *Methodist Magazine*, 1798-1821, *Wesleyan Methodist Magazine*, 1822-1913, *Magazine of the Wesleyan Methodist Church*, 1914-26, *Methodist Magazine*, 1927-1969, when it was discontinued)  
     Wesley's Chapel, City Road, London, opened

- 1779 William Black converted, founder of Methodism in Nova Scotia
- 1780 Wesley published *A Collection of Hymns for the use of the People called Methodists*
- 1783 Robert Carr Brackenbury pioneered Methodism in the Channel Islands, whence it spread to France
- 1784 Wesley's Deed of Declaration secured legal recognition for the annual Conference as the governing body of British Methodism  
Wesley ordained Richard Whatcoat and Thomas Vasey as preachers for America; commissioned Thomas Coke to ordain others  
Methodist Episcopal Church organized at "Christmas Conference," Baltimore  
Francis Asbury ordained by Coke, Otterbein, and probably Whatcoat and Vasey
- 1785 Strangers' Friend Society formed  
First American *Discipline* published in Philadelphia, entitled *Minutes of Several Conversations . . . composing a Form of Discipline*
- 1786 Thomas Coke landed in West Indies
- 1787 Cokesbury College opened at Abingdon, Maryland  
Free African Society formed in Philadelphia, the beginnings of African Methodist Episcopal Church
- 1788 Charles Wesley died
- 1789 Otterbein organized first Annual Conference of his followers  
Methodist Book Concern begun in Philadelphia under John Dickens
- 1790 American Methodists took over British work in Canada
- 1791 John Wesley died  
British Methodism divided into districts  
France made a separate circuit of British Methodism
- 1792 First quadrennial General Conference of American Methodism  
James O'Kelly led first major schism in American Methodism, forming Republican Methodist Church, later Christian Church  
Methodist Chapel built in Gibraltar
- 1794 Beginnings of camp meeting movement at Rehoboth, North Carolina
- 1795 Plan of Pacification settled disputes in British Methodism
- 1796 Beginnings of Negro group in New York which culminated in the organization of the African Methodist Episcopal Church, Zion  
Jacob Albright began preaching with a Methodist Episcopal exhorter's license
- 1797 Methodist New Connexion established
- 1800 Wesleyan Methodist missionaries sent to Wales
- Camp meetings widely organized as instruments of revival in the United States  
Jacob Albright formed three classes among the Germans in Pennsylvania  
Philip William Otterbein and Martin Boehm founded The United Brethren in Christ and were elected first bishops
- 1801 Peter Cartwright, frontier pioneer, converted
- 1803 Wesleyan Committee of Privileges formed  
First conference of Albright's followers held
- 1806 First Annual Meeting of the Independent Methodists in England  
Methodism introduced into South Africa
- 1807 First English Camp Meeting, on Mow Cop
- 1808 General Conference adopted what was determined to be the constitution of Methodist Episcopal Church, introducing "restrictive rules" and a delegated General Conference.  
Jacob Albright died
- 1809 First *Discipline* and catechism of Albright's followers (*Evangelische Gemeinschaft*) printed
- 1810 Adam Clarke began *Commentary on New Testament* (3 vols.) and *Old Testament* (5 vols.)  
First Evangelical (and first German) camp meeting held in the United States
- 1811 William Clowes and Hugh Bourne unite their followers and take the name "Primitive Methodists" in 1812  
First ordained Wesleyan missionary to Sierra Leone
- 1812 First Methodist class meeting and service in Australia  
Woodhouse Grove School opened, England
- 1813 Wesleyan Methodist Missionary Auxiliary Societies formed  
Thomas Coke launched mission to Ceylon  
Philip William Otterbein ordained Christian Newcomer, who was elected a bishop of The United Brethren in Christ  
Philip William Otterbein died
- 1814 Thomas Coke died, buried in Indian Ocean
- 1815 First society of Bible Christians formed  
Samuel Leigh arrived as first Wesleyan missionary in Australia  
First General Conference of United Brethren in Christ formed and first *Discipline* approved
- 1816 Francis Asbury died  
African Methodist Episcopal Church formed, Richard Allen chosen bishop  
First General Conference of Evangelical Association convened
- Barnabas Shaw went as Wesleyan missionary to South Africa
- 1817 Methodist mission begun on Indian mainland  
First church and first publishing house of Evangelicals built at New Berlin, Pennsylvania
- 1818 American *Methodist Magazine* began, became *Methodist Magazine and Quarterly Review* in 1830 and *Methodist Quarterly Review* in 1840
- 1819 First Bible Christian Conference, at Launceston, England  
First Primitive Methodist Conference, at Nottingham, England  
Missionary societies begun in New York and Philadelphia, Board of Missions claims this date as its origin
- 1820 Nathan Bangs became editor and general book steward of the Methodist Book Concern, which he reorganized  
American Methodist Missionary Society organized  
First United Brethren Sunday School held at Croydon, Indiana  
African Methodist Episcopal Church, Zion, organized in New York  
Wesleyan Methodists began mission to Gambia
- 1822 Daniel Coker organized Methodist Society for freed slaves en route to Liberia  
Samuel Leigh began mission in New Zealand  
Walter Lowry began mission in Tonga
- 1823 *Zion's Herald* began, first Methodist weekly newspaper  
Richard Watson began publication of *Theological Institutes* (Vol. 1 of 4)
- 1824 *Child's Magazine* (later *Kiddies' Magazine*) begun by Wesleyan Methodists in England  
African Methodist Episcopal work begun in Haiti and the Dominican Republic
- 1826 Joseph Rayner Stephens began mission in Sweden  
*Christian Advocate* begun by Nathan Bangs in New York
- 1827 "Nonconforming Methodists" seceded in Britain, later becoming Protestant Methodists  
*Child's Magazine* begun in America  
Alexander McCaine published *The History and Mystery of Methodist Episcopacy*
- 1829 Primitive Methodists began mission to the United States
- 1830 *Methodist Magazine* became *Methodist Quarterly Review*  
Randolph-Macon College, Ashland, Virginia, chartered, opened in 1832  
Methodist Protestant Church organized in America
- 1831 Christoph Gottlieb Müller formed

- first Methodist circuit in Germany
- Wesleyan University, Middletown, Connecticut, chartered and opened with Wilbur Fisk as first president
- 1832 Mission to Fiji Islands begun
- 1833 Melville Cox began first American Methodist foreign mission, to Liberia
- 1834 First Band of Hope begun, in Primitive Methodist School in Preston, England
- Samuel Warren opposed Theological Institution in British Methodism
- United Brethren Publishing House formed
- Religious Telescope* begun by United Brethren
- 1835 First British Methodist weekly newspaper, *The Watchman* (ceased 1884)
- Wesleyan Theological Institution opened at Hoxton, London
- First Methodist mission in South America begun, to Brazil
- Nicholas Sneath published *Lay Representation*
- William Nast converted, pioneer of German Methodism
- 1836 Samuel Warren formed Wesleyan Methodist Association
- American Methodists began mission to Argentina and Uruguay
- Der Christliche Botschafter* begun by Evangelical Association
- Emory University, Atlanta, chartered
- 1838 Thomas Birch Freeman landed at Cape Coast, pioneering missions in West Africa, especially in Ghana
- 1839 Wesleyan Centenary Celebrations Missions begun in Switzerland
- Methodist Episcopal Church acquired Wesleyan Female College, Macon, Georgia, oldest woman's college in the world
- 1840 Newbury Biblical Institute founded, Newbury, Vermont, first American Methodist seminary, ancestor of Boston University School of Theology (1868)
- 1842 Didsbury College for theological training opened near Manchester, England
- T. B. Freeman began mission in Abeokuta, Western Nigeria
- First Methodist Church built in Argentina
- 1843 Richmond College for theological training opened near London, England
- T. B. Freeman began missions in Dahomey and Togo
- Orange Scott and others, favoring the abolition of slavery, withdrew from the Methodist Episcopal Church to form the Wesleyan Methodist Church
- 1844 The Methodist Episcopal Church divided by the Plan of Separation
- 1845 Wesley College, Dublin, opened
- Methodist Episcopal Church, South, organized at the Louisville Convention of the Southern Conferences
- Olaf Gustaf Hedstrom opened Swedish mission in ship "John Wesley" (also known as "Bethel Ship") in New York harbor
- 1846 First *Fly Sheet* issued, beginning of Wesleyan reform movement in England
- First quadrennial General Conference of the Methodist Episcopal Church, South
- 1847 Judson Dwight Collins established mission in China
- United Brethren founded Otterbein College, Westerville, Ohio
- 1849 Samuel Dunn, James Everett, and William Griffith, expelled from Wesleyan Methodist Church as leaders of the reform movement
- Ludwig S. Jacoby established a German Methodist mission in Bremen
- 1850 Northwestern University, Evanston, Illinois, founded
- Ole Peter Petersen appointed as a Local Preacher to Norwegians in Upper Iowa
- Johann Conrad Link returned from America to Stuttgart, first preacher of Evangelische Gemeinschaft
- 1851 Westminster Training College opened
- 1852 First French Methodist Conference
- 1853 First British ordained missionaries went to China
- London Quarterly Review* begun
- Ole Peter Petersen was ordained by the Methodist Episcopal Church and assigned to Methodist missions in Norway
- 1854 *Christian Ambassador*, later *Holborn Review*, begun
- 1855 Australasian Conference formed
- Methodism introduced to Hawaii
- United Brethren missionaries to Sierra Leone
- Garrett Biblical Institute opened in Evanston, Illinois
- 1856 American Methodist missions begun in India by Dr. and Mrs. William Butler
- William Arthur published *The Tongue of Fire*
- 1857 The United Methodist Free Church established
- Mission to Bulgaria begun
- 1858 Women's Missionary Auxiliary begun in England
- 1859 Wesleyan Reform Union formed in England
- First Methodist Episcopal society organized in Denmark
- 1860 Mission to Italy launched from British Methodism
- Free Methodist Church formed in United States
- 1861 *Methodist Recorder* begun in England
- United Methodist Free Churches began a mission to Kenya
- 1864 Methodist New Connexion opened
- Ranmoor College, Sheffield
- 1865 Evangelical Mission to Switzerland formed
- 1866 Methodist Episcopal Church formed
- Freemden's Aid Society
- Methodist Episcopal Church, South, adopted lay representation in General and Annual Conferences
- 1867 Drew Theological Seminary opened
- Wilberforce University in Wilberforce, Ohio, opened by African Methodist Episcopal Church, first Negro institution for higher education, with Daniel A. Payne, first Negro college president
- Missions established in Brazil by Methodist Episcopal Church, South
- 1868 Headingly College, Leeds, opened
- Primitive Methodists opened Theological Institute at Sunderland
- Evangelical mission to France
- 1869 Thomas Bowman Stephenson founded the National Children's Home and Orphanage
- Methodist Episcopal Church founded the Woman's Foreign Missionary Society
- United Brethren Mission to Germany
- Boston University incorporated
- 1870 Colored Methodist Episcopal Church organized (name changed in 1956 to Christian M.E.C.)
- Primitive Methodists established a mission in Fernando Po
- Methodist preaching began in Austria
- 1871 First English missionary assigned to Portugal
- Union Biblical Seminary opened in Dayton, Ohio
- 1872 Laymen received into General Conference of the Methodist Episcopal Church
- United Methodist Free Churches opened Victoria Park College, Manchester
- Southlands Training College for women opened
- Trinity Hall, Southport, opened for girls
- 1873 Mission begun in Mexico
- Mission in Japan by both American and Canadian Methodists
- Union Biblical Institute founded at Naperville, Illinois
- 1875 First Methodist service in New Guinea
- Vanderbilt University opened
- William Burt Pope published *A Compendium of Christian Theology*
- Evangelical Mission to Japan
- Cape May Commission declared Methodist Episcopal Church and Methodist Episcopal Church, South, were coeval branches of

- Methodist Episcopal Church founded in 1784
- 1876 Methodist Episcopal mission officially recognized as an independent denomination in Sweden
- 1877 Bishop William Taylor introduced Methodism into Chile and Peru
- 1878 Laymen accepted into Wesleyan Conference
- Matthew Simpson published *Cyclopaedia of Methodism*, its copyright 1876
- 1879 Bishop James M. Thoburn began Methodist Episcopal work in Burma
- 1880 An Evangelical young people's society organized in Dayton, Ohio
- 1881 Handsworth College opened in Birmingham
- Hartley College opened in Manchester by Primitive Methodists
- Christian Endeavor movement begun by G. E. Clark
- First Methodist Ecumenical Conference, London
- 1882 South African Conference formed
- 1883 *Joyful News* founded
- Irish Christian Advocate* founded
- 1884 Methodist Episcopal Church organized Finland District of Sweden Conference
- Methodist Episcopal Church began mission in Korea
- 1885 Bishop William Taylor began missions in Angola and Congo
- Bishop James M. Thoburn began missions in Singapore and Malaysia
- 1886 Swiss Methodism became Annual Conference of the Methodist Episcopal Church
- 1887 Army chaplain J. H. Bateson began British Methodist work in Burma
- 1888 Bishop William Taylor took over work of Congregational Church in Mozambique for the Methodist Episcopal Church
- 1889 United Brethren mission in China
- Epworth League founded in the United States
- Church of United Brethren in Christ (Old Constitution) split from parent body
- 1891 Methodism introduced into Rhodesia
- Second Ecumenical Methodist Conference, in Washington, D.C.
- 1893 Primitive Methodists began missionary work in Eastern Nigeria
- 1894 The United Evangelical Church divided from The Evangelical Association (reunited in 1922)
- 1895 The Methodist Episcopal Church, South, began missions in Korea
- United Brethren began mission in Japan
- 1896 Wesley Guild established in Britain
- 1897 British and American missions in Germany merged
- 1899 Bishop James M. Thoburn began mission in the Philippines
- United Brethren mission begun in Puerto Rico
- Methodism established in Cuba by the Methodist Episcopal Church, South
- 1900 Methodism introduced into Hungary by a German Methodist preacher
- Evangelical mission begun in China
- A Lay Conference established, parallel to the Annual Conference of ministers, in the Methodist Episcopal Church; women granted "equal laity rights"
- 1901 Third Ecumenical Methodist Conference, London
- United Brethren began missions in Philippines
- 1902 Methodist mission begun in Borneo
- 1903 Cliff College, Calver, England, opened to train lay evangelists
- 1905 Methodism introduced into Panama
- Methodist missions begun in Java and Sumatra
- United Brethren missions in Germany transferred to the Methodist Episcopal Church
- 1907 Japan Methodist Church formed the missions of American and Canadian Methodists
- United Methodist Church in England formed from the Methodist New Connexion, the Bible Christians, and the United Methodist Free Churches
- Canadian United Brethren joined Congregationalists
- 1908 American Methodist Manifesto on Social Questions prepared (Social Creed of the Churches)
- Evangelical Mission begun in Riga, Latvia
- Mission to Manchuria begun by the Methodist Episcopal Church, South
- 1910 New Zealand became Conference independent of Australia
- 1911 Southern Congo Conference of the African Methodist Episcopal Church established
- Bishop Walter R. Lambuth of the Methodist Episcopal Church, South, began work in Central Congo
- Fourth Ecumenical Methodist Conference, Toronto
- 1912 Westminster Central Hall, London, opened
- 1913 James C. Baker established first Wesley Foundation at Urbana, Illinois
- 1914 Candler School of Theology founded at Emory University, Atlanta, Georgia
- 1915 Southern Methodist University opened in Dallas, Texas
- 1920 Methodist Episcopal Church began work in the Dominican Republic
- 1921 Wesley House, Cambridge, opened
- Baltic and Slavic mission formed from work begun by the Methodist Episcopal Church in Lithuania (1904), Latvia (1912), and Estonia (1921)
- Fifth Ecumenical Methodist Conference, London
- Red Bird mission work in Kentucky begun
- 1922 Belgian Mission begun by Methodist Episcopal Church, South
- Czechoslovak Mission begun by Methodist Episcopal Church, South
- Poland-Danzig Mission begun by Methodist Episcopal Church, South
- The Evangelical Church formed from The United Evangelical Church and The Evangelical Association.
- 1924 James Buchanan Duke endowed Trinity College, Durham, North Carolina, to form Duke University
- 1925 Canadian Methodist Church joined Congregationalists and Presbyterians to form The United Church of Canada
- 1927 The Methodist Church of South Africa constituted by Act of Parliament
- 1929 Methodist Church Union Act passed by British Parliament
- 1930 Korean Methodist Church formed from the missions of the Methodist Episcopal Church and the Methodist Episcopal Church, South.
- Methodist Church of Brazil became autonomous
- Methodist Church in Mexico became autonomous
- 1931 Sixth Ecumenical Methodist Conference, Atlanta, Georgia
- 1932 The Methodist Church formed by union of the Wesleyan Methodists, the Primitive Methodists and the United Methodists
- 1939 The Methodist Church formed from the union of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church
- 1940 The French Methodist Conference was united with the Eglise Réformée de France
- 1941 The Japanese Methodist Church became part of the new Church of Christ in Japan
- 1943 Methodist Youth Department formed in England
- 1944 American Methodist Church launched Crusade for Christ
- 1945 J. J. Perkins endowed Southern Methodist University School of Theology which became the Perkins School of Theology
- 1946 Dr. John R. Mott awarded Nobel Peace Prize
- Evangelical United Brethren Church formed from union of The Evangelical Church and The Church of the United Brethren in Christ.
- Ministerial interchanges initiated by American and British Methodism

- 1947 Greater London Christian Com-  
mando Campaign  
Church of South India formed, in-  
cluding 225,000 members from  
the Methodist Church  
Seventh Ecumenical Methodist Con-  
ference, Springfield, Massachu-  
setts  
International Methodist Historical  
Society organized
- 1948 John R. Mott and Bishop G. Brom-  
ley Oxnam elected founding  
bishops of the World Council of  
Churches
- 1951 Eighth Ecumenical Methodist Con-  
ference, Oxford, organized stand-  
ing committees and officially  
adopted name of "World Meth-  
odist Council"
- 1953 Methodist Church in Taiwan or-  
ganized
- 1956 Ninth World Methodist Conference,  
Lake Junaluska, North Carolina
- World Federation of Methodist  
Women formed
- 1961 Methodist Church of Ghana be-  
came autonomous  
Tenth World Methodist Confer-  
ence, Oslo, Norway
- 1962 Methodist Church of Nigeria be-  
came autonomous  
Evangelical Methodist Church of  
Italy became autonomous
- 1963 Methodist Church of Ceylon be-  
came autonomous
- 1964 Methodist Church of Upper Burma  
became autonomous  
Methodist Church of Indonesia be-  
came autonomous
- 1965 Methodist Church of Lower Burma  
became autonomous  
Methodist Church in Zambia united  
with two others to form United  
Church of Zambia
- 1966 Eleventh World Methodist Confer-  
ence, London, England
- 1967 Methodist Church of Sierra Leone  
became autonomous
- Methodist Church of Kenya be-  
came autonomous
- Methodist Church of the Caribbeans  
and the Americas became au-  
tonomous
- 1968 In the United States of America  
The Methodist Church and The  
Evangelical United Brethren  
amalgamated to form The  
United Methodist Church  
Methodist Church of Cuba became  
autonomous  
Methodist Church of Malaysia-  
Singapore became autonomous  
Methodist Church of Pakistan be-  
came autonomous
- 1969 Methodist Church of Chile became  
autonomous  
Methodist Church of Argentina be-  
came autonomous  
Belgian Annual Conference became  
part of the Protestant Church of  
Belgium

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