



# A SHORT MANUAL

FOR THE

# CENTENARY YEAR, 1884.

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PREPARED BY

W P HARRISON, D.D.,

Secretary Central Centenary Committee, Methodist Episcopal Church, South.

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NASHVILLE, TENN.:  
SOUTHERN METHODIST PUBLISHING HOUSE.  
1884.

## MEMORIAL MEDAL.

### AN APPEAL TO SUNDAY-SCHOOL SUPERINTENDENTS.

THE Centenary Board of the Methodist Episcopal Church, South, adopted a design, and authorized the manufacture of medals commemorative of the organization of American Methodism in 1784, and of the present centenary of our existence as an organized Church. The purpose of the Board was to aid in creating a fund, the interest on which is to be used for the benefit of needy Sunday-schools in our missions and other destitute sections of the country.

The object is worthy and Connectional, and as such makes a strong appeal to every one who is able to contribute to it. But the appeal is not without a consideration sufficient to justify any one in responding to it.

The side of the medal representing 1784 presents a profile of Asbury, the first Bishop of our Church, and the other, representing 1884, presents a profile of Bishop Pierce, the present senior and presiding Bishop. Sinking the dies for stamping the medals was very expensive, and it is only by a contract for a very large number that they can be sold at the moderate price of \$1 for the gold-faced and 50 cents for the white-faced medal. The execution is strictly first-class, the appearance beautiful, and they will satisfy any who purchase them.

Whatever amount may be raised by this medal scheme will be reported to the General Conference of 1886, to be administered for the benefit of Sunday-schools as may be directed.

As memorials of the organization and growth of our Church, the medals are worth more than they cost, and as representatives of small contributions for the benefit of the coming generation, they will have a value which money cannot equal.

The Sunday-school scholars of the present will teach the generation which shall take part in our second centenary in 1984. We will not be there, but our works and our gifts may be.

How interesting will be every historical event of this centenary year to those who shall look back to us and our labors through a hundred years! These medals, which may be preserved as mementos, will tell a beautiful story of our present interest in the religious instruction of children. If rightful attention is shown our Sunday-schools, before that happy year rolls round the world will be converted to Christ.

Let everybody who is able to spare the price order a medal, and let those whom God has prospered to greater ability order more than one, in aid of the cause, and to gladden the hearts and eyes of little ones who cannot otherwise obtain them.

Let Sunday-school superintendents present the scheme to their schools, and see to it that every scholar is supplied with one of these beautiful and expressive *souvenirs*. No more appropriate rewards can be offered by teachers or superintendents for promptness or propriety. A sample medal sent on receipt of the price, and a book of beautiful gold-bronze certificates, with full instructions, will be sent to superintendents, on application, indorsed by their pastor or presiding elder. These books of certificates cost something, but are offered *free* to superintendents who mean business. We cannot afford to make and send them out free to those who will not make a special effort to get medal subscriptions.

For medals, certificate books, or further information, address

L. D. PALMER,  
Treasurer Sunday-school Centenary Fund, Nashville, Tenn.

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*“Except the Lord build the house, they labor in vain that build it.”*

No increase in numbers, no increase in the amount of Church property, no munificent donations for religious purposes, can atone for the want of pure, vital godliness. Let us, then, first of all, consecrate ourselves, our time, our talents, all we have in lands, money, bonds, stocks, and all of earthly hope and of ambition, to the Lord Jesus Christ our Saviour, to be his, now and forever.

Let us begin our work by a revival in our own hearts. Let this fire kindle a flame in our neighbor, and thus laying the foundation in a genuine revival of religion, the results of this Centenary year will be causes of thanksgiving to all that come after us.

O Lord, in the midst of the years, revive thy work !

(2)

# PLAN OF CENTENARY OBSERVANCE. 1784-1884.

## OFFICIAL ACTION.

*Design:* In grateful acknowledgment of God's signal mercies, we will endeavor, during the year 1884, to raise the sum of two million dollars for Education, Church Extension, and Foreign Missions.

*Objects:* 1. Those institutions which have been designated by one or more Annual Conferences, or in the absence of any such, "The Centenary Educational Fund." 2. A Church Extension Loan Fund of \$500,000. 3. The Anglo-Chinese University at Shanghai, the mission-house and church-edifice in the City of Mexico, the Girls' College in Rio de Janeiro, Brazil; the enlargement of our missionary work generally.

*Methods:* Faithful preaching on these great claims; Centenary mass-meetings; addresses and appeals at District Conferences; coöperation of a Centenary committee in every congregation, to be appointed by the pastor. Subscriptions for any or all of these great objects to be taken privately or at any of the mass-meetings or District Conferences, and on Centenary Day in all of the Churches.

1. Let all Centenary donations of every kind be sent to the Treasurer of the Annual Conference Centenary Committee—except in cases where there may be good and sufficient reasons for turning them over directly to the object for which they were made.

2. In these exceptional cases (*i. e.*, when the money or property donated does not pass through the hands of the Treasurer), let a receipt be obtained from the authorities representing the donee, and let that be sent to the Treasurer.

3. In every remittance be careful to state the object of the donation—that is, state whether it is a general donation to be divided equally between Education, Missions, and Church Extension, or whether it is to go to a specific object. If to the latter, then state distinctly what that specific object is.

4. If the donor wants time on a part of his donation, let him execute his promissory note and send that. We cannot give credit for such donations as have no predicate but verbal promises.

5. If any donations should be in the form of real estate (and we hope there will be many such), let the donors send good title-deeds.

6. With each donation send name of donor (in full) and post-office address.

All donations will be faithfully applied according to the request of the donors. The Treasurer of the Conference Centenary Committee will in every case make a full statement of all Centenary funds contributed in his Conference to the Treasurer of the Central Centenary Committee, Judge James Whitworth, Nashville, Tenn.

W P HARRISON, *Sec.*

E. R. HENDRIX,  
Chairman Central Committee.

## PROGRAMME FOR CENTENARY DAY

### MORNING.

LOVE-FEAST from 9 to 10:30 A.M. (Should the Sunday-school usually meet at this hour, then the Centenary Love-feast could be held at 3 P.M.)

CENTENARY SERVICE at 10:30 A.M., as follows:

1. Let the whole congregation stand while singing "Praise God, from whom all blessings flow."
2. Scripture Lesson from the Old Testament. Isaiah lv.
3. Hymn No. 887, "I love thy kingdom, Lord."
4. Prayer.
5. Scripture Lesson from the New Testament. Romans viii. 1-18.
6. Hymn No. 904, "Try us, O God, and search the ground."
7. Centenary Sermon.
8. Thank-offering of the congregation for Education, Church Extension, and Foreign Missions.
9. Hymn No. 908, "Blest be the tie that binds."
10. Benediction.

### EVENING.

CENTENARY MASS-MEETING, to be addressed by ministers and laymen of our own and other Churches.

# CENTENARY MANUAL.

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## SECTION I

### *WHAT IS METHODISM?*

VERY early in his ministerial life, the Rev. John Wesley was impressed by the remark of a pious man who counseled him, if he would devote his life to the moral and spiritual welfare of his fellow-men, to avoid subjects that provoked controversy and confine himself solely to the practical duties and obligations of Christian life. Endless disputations concerning difficult and abstruse questions may exhaust time, patience, and learning, and leave the souls of men unblessed and unsaved.

The influence of this counsel is seen in the whole career of Mr. Wesley. Though a keen logician, he avoided controversy, unless it was absolutely necessary. Though his mind went forth into all fields of human inquiry, he sought for truth, not victory over his opponents. Hence, he defines Methodism as follows:

“The Bible is the whole and sole rule both of faith and practice. Hence they learned, 1. That religion is an inward principle; that it is no other than the mind that was in Christ, or, in other words, the renewal of the soul after the image of God, in righteousness and true holiness. 2. That this can never be wrought in us but by the power of the Holy Ghost. 3. That we receive this and every other blessing merely for the sake of Christ. And, 4. That whosoever hath the mind that was in Christ, the same is our brother, and sister, and mother.”

In accordance with these principles, he organized the “United Societies.” Every person, on entering them, agreed to be governed by their rules, and to walk according to “the method laid down in the Bible.” As these societies grew in numbers, a great variety of people became associated together, and questions of discipline became more and more complicated. Mr. Wesley became deeply concerned for the perpetuity of the work of reformation. If he rejoiced in the numbers who identified themselves with his persecuted flock, he trembled lest these should lose the life and power of godliness. Therefore, he says:

“From this short sketch of Methodism (so called), any man of understanding may easily discern that it is only plain scriptural religion, guarded by a few prudential regulations. The essence of it is holiness

of heart and life; the circumstantials all point to this; and as long as they are joined together in the people called Methodists, no weapon formed against them shall prosper; but if even the circumstantial parts are despised, the essential will soon be lost; and if ever the essential parts should evaporate, what remains will be dung and dross.

“It nearly concerns us to understand how the case stands with us at present. I fear, wherever riches have increased (exceeding few are the exceptions), the essence of religion—the mind that was in Christ—has decreased in the same proportion. Therefore I do not see how it is possible, in the nature of things, for any revival of true religion to continue long; for religion must necessarily produce both industry and frugality, and these cannot but produce riches; but as riches increase, so will pride, anger, and love of the world in all its branches.”

Many years before the above words were written, Mr. Wesley had indorsed the sentiment of Luther, that a genuine revival of religion could scarcely be expected to last thirty years; yet the Methodist revival had continued from 1739 to 1786, when the foregoing “Thoughts upon Methodism” were written—that is, more than forty-seven years. Is not this revival in progress still? From 1739 to 1884, one hundred and forty-five years have passed away. The little band of a dozen persons has grown into a communion of more than five million of souls. Nevertheless, the caution and prayerful, prudent oversight of the Founder are still necessary. Let us weigh with deep, profound interest Mr. Wesley’s closing words:

“How, then, is it possible that Methodism—that is, the religion of the heart—though it flourishes now as a green bay-tree, should continue in this state? For the Methodists in every place grow diligent and frugal, consequently they increase in goods; hence they proportionably increase in pride, in anger, in the desire of the flesh, the desire of the eyes, and the pride of life. So, although the form of religion remains, the spirit is swiftly vanishing away.

“Is there no way to prevent this—this continual declension of pure religion? We ought not to forbid people to be diligent and frugal; we *must* exhort all Christians to gain all they can, and to save all they can—that is, in effect, to grow rich! What way, then, I ask again, can we take that our money may not sink us to the nethermost hell? There is one way, and there is no other under heaven. If those who *gain all they can*, and *save all they can*, will likewise *give all they can*, then the more they gain the more they will grow in grace, and the more treasure they will lay up in heaven.”—*Thoughts upon Methodism, written in 1786.*

It is a mournful truth, that worldly prosperity is generally attended by a decline in spirituality. And is there any other remedy for this evil than the one here pointed out? In this centenary year this theme is a fruitful one, for ministers and laymen alike. In 1739 an English penny represented a purchasing power equal to six cents of American currency at this time. Every Methodist gave his penny once a week, equal to fifty-two pence a year; and this is equivalent to three dollars and twelve cents of our money. How do the finances of Southern Methodism compare with this primitive rule of our fathers? Are Southern Methodists no richer in this world's goods than the poor people who met at "the room" in Bristol, or the Foundry in London, in 1739? Does every Methodist make it a rule to give *at least* three dollars per annum to the cause of Christ, and as much more as the providence of God gives him ability? The census upon this subject will be found in another place, but every Methodist ought to ask himself these two questions, and answer them in the sight of Him to whom an account must be rendered in the great day:

1. What have I done for Christ and his gospel this year?
2. God helping me, *what ought I to do?*

## SECTION II.

### *ORGANIZATION OF METHODISM.*

“THE visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered, according to Christ’s ordinance, in all those things that of necessity are requisite to the same.”—*Article XIII.*

This definition of the Church is generally accepted by Protestant Christians, and is at once sufficiently elastic and clearly descriptive. According to American ideas, however, it is difficult to reconcile this definition of a Church with the existence of a *national* Church. If it is essential that the membership of a Church should be “a congregation of faithful men,” there must be some means of cutting off the dead branches from the vine. Excommunication in the Roman Catholic Church is a fearful penalty, exercised only in extreme cases by the authorities; but all grades of sin and wickedness are provided for in the Romish system of auricular confession and priestly absolution, connected as they are with the pretended sacrament of penance. Only in desperate cases of prolonged and confirmed contumacy does the clerical authority profess to deliver the offender to the pains and penalties of absolute exclusion from the kingdom of God. But the doctrine of the Church of England, whilst recognizing the right of excommunication, practically deprives the ecclesiastical power from exercising it. Only by the concurrence of the civil authority can a member be cut off from the household of faith, for the reason that this excommunication is more than a deprivation of spiritual privileges; it involves also civil and political rights.

Practically, therefore, the most serious act of Church discipline that a rector of the Church of England can inflict upon an offending member is exclusion from the sacrament of the Lord’s Supper. To what extent this punitive power had a tendency to restrain members of the Church from open sin and immorality, the moral and spiritual state of England in the first half of the eighteenth century testifies with sufficient plainness. By a large part of the nation, nominally in the Church, the sacrament of the Supper was not merely neglected—it was utterly disregarded, if not despised, by many.

In this state of things, the lack of Church discipline was only one of many evils. Men must *combine* to carry out any plan of mutual improvement. Unity of purpose and community of interest are essential

to permanent combinations. Where there is no power to protect a society from false members, from those who either have lost or have never possessed any real interest in the declared purposes of the union, it is impossible to preserve the integrity of any organization.

Mr. Wesley desired to reform the Church of England. Himself "a brand plucked from the burning," his soul was on fire with love and sympathy for those who fondly called themselves Christians, and yet knew nothing of God or Christ. He believed that the only possible method of reforming the Church was to remain in its communion. Whilst a minister of the Established Church he was entitled to rights and privileges which gave him a larger field of operations than he could have obtained as a dissenter. Besides, he did not *dissent* from the doctrines of the Church. Many of them he would have modified, and he did change and omit some of them in 1784, when providing for the American Methodists. But there was no essential ground of difference upon which to base a plea for separation.

On the ground of *government* alone, he was firmly persuaded that independent Churches cannot stand. If there is no stronger, broader platform upon which to found a Church than the mere question of Congregational, Presbyterian, or Episcopal forms of government, the experiment must fail. Moreover, the prejudices of education and the observation of the fortunes of dissenting denominations in England united to confirm him in his attachment to the Church. As he gradually wandered away from the High-church principles of his youth, he had more and more reasons to doubt the success of a religious reformation which begins by forming a new Church without a distinctive doctrinal creed.

Mr. Wesley was only ambitious to do good to the souls and bodies of men. He did not desire but shrunk from the exercise of personal authority, until, as one that must give an account to God, he was persuaded that to refuse the responsibility was to be recreant to Christ and his cause. His work was the offspring of Divine Providence. He followed wherever Providence led.

In the beginning of the Wesleyan revival, the subjects of Mr. Wesley's preaching were few in number. Repentance toward God, faith in our Lord Jesus Christ, the new birth of the soul, and a divine assurance of sins forgiven—these formed the principal themes of his sermons. Running through all of them was a vein of scriptural exhortation and promise, relating to holiness of heart and life, a possible and necessary experience for every regenerate soul. It is obvious, however, that these doctrines, essential as they are, and fundamental, must, nevertheless,

become exhausted in process of time. Therefore, in his journal he tells us that he firmly believes that he would preach a congregation to sleep and his own soul into spiritual deadness if his ministry should be confined to one congregation for a single year.

The message of the gospel from his lips was *new*, and until all that had not heard it could have an opportunity to hear, he could not cease to repeat these foundation principles of Christianity. The clergy of the Church could read fine moral essays, and enter into learned criticisms, or deal with questions of speculative divinity, if they liked, but the burden of souls unsaved rested upon the heart of this man of God.

Nevertheless, it was not long before the question of the separation from the Church became a burning one. Wherever John and Charles Wesley went, souls were converted—scores in some places, hundreds in others. These new-born children of God were sent to the parish churches to receive the sacrament of the Supper. Wonderful to relate, many so-called ministers *complained* because scores of pious people flocked to the communion-table! Officiating ministers were compelled to consecrate other elements, after the first supply was exhausted, and whilst the waiting multitude stood ready to obey the command of their Redeemer. Often this service was performed with ill grace, and sometimes it was plainly and flatly refused, and the communicants were driven from the church.

Nor was this all. Many of the rectors and vicars publicly preached against the work of God in the revival. They vented their ill humor upon Mr. Wesley and his followers. Keen wit, and sometimes an approach to profanity, engaged the attention, and amused the vicious and the irreligious hearers in the parish churches. Oftentimes these diatribes were delivered by men who lived openly immoral lives. To require sincere Christians, who were striving after holiness, to take the sacrament from the hands of a man who was a notorious drunkard, a profane swearer, a gambler, or a fox-hunter, was a trial of principle that taxed all the firmness of Mr. Wesley. He declared at one time: "I cannot consent to separation from the Church, but I cannot answer the arguments of those who favor it."

Perhaps no man ever occupied a position more embarrassing than this. Many of the lay preachers openly advocated separation. There were then in England and Wales forty thousand souls who had been converted to God under the ministry of the Wesleys and the lay preachers. Distributed among the parish churches, this was a "leaven to leaven the whole lump." But if attendance upon these churches occasioned strife, bitterness, unholy resentments; if their presence in

the church occasioned a manifestation of the spirit of persecution, and became a means of temptation to the young, the weak, and the ignorant to transgress the law of charity by giving "railing for railing"—in this state of things, who could blame the young converts if they staid away?

Mr. Wesley did not blame them; but he labored with all patience and diligence, and strove to remove these obstacles out of the way. Nevertheless, as the revival increased in power the opposers increased in number and bitterness. From the archbishop to the village curate there were melancholy exhibitions of human folly and unreasoning prejudice. And thus for more than forty years Mr. Wesley held the even tenor of his way. Firm in his purpose to continue in the Church, he saw at last that his followers would either be driven from the Established Church after his death or be scattered as sheep having no shepherd. Thus by painful processes he was brought to the confession that the revival of fifty years' duration must end in the autonomy and Church organization of those who were the subjects of its saving power.

The American Revolution ended in 1783, with the establishment of the independence of the United States of America. The Church of England had never been established by law in the American Colonies. In Maryland and Virginia Episcopal clergymen were supported by taxation, as Congregational and Presbyterian ministers were in New England. But there was no "Church of England" in America. Ever since the days of Queen Anne, in the beginning of the eighteenth century, efforts had been made to establish an American Episcopate. But these efforts had failed. The colonists took the alarm, and protested against a State Church. As early as 1768 the controversy upon this subject grew to an alarming height, and there can be no question that the "State Church" enterprise had much to do with the inception of the struggle for independence which began in 1776.

The case of the American Episcopalians was a very hard one. As the High-church doctrine declares "no bishop no Church," and it was impossible for a bishop resident in London to serve a diocese in America, there was, strictly speaking, no Episcopal Church in America. If confirmation is essential to Church-membership, then no person was ever admitted into the Church in the colonies prior to 1787, for there was no bishop to confirm the candidates. All applicants for ministerial orders were compelled to make the voyage of three thousand miles to London before they could be ordained. The shadowy form which represented Episcopalianism in America consisted of a few parishes in the Middle States and some scores in Maryland and Virginia, with here and there a parish in the Southern colonies. But it was an Episcopal

body without either head or heart. Head it had none, for there was no bishop; heart there was none, for there could be no growth by confirmation of the young, in the absence of the only person who can perform the office of confirmation—the bishop. An Episcopal Church with neither bishop nor confirmation within it was surely a strange thing under the sun. Yet the same difficulties that stood in the way of the “American Episcopate” in colonial times were magnified now under the new government of the United States. A bishop under the English law was a civil officer. It was impossible, as matters stood, to ordain a bishop for America without transmitting to him the powers and privileges enjoyed by his ordainers. Not until special legislation, with its slow and tedious details, had removed the obstacles out of the way, did the Protestant Episcopal Church in America come forth fully organized and equipped, as a Church of Christ, in the year 1791.

Seven years before, the Methodist problem pressed upon John Wesley and his followers for a solution. No help could be derived from their Episcopal brethren in the United States. Of the Presbyterians, Baptists, Congregationalists, and Dutch Reformed, nothing could be expected beyond the sympathy and good wishes of pious Christians. The time had come for action. No postponement could be tolerated. The sacraments had been called for by preachers and people during the war with so loud a voice that the Virginia brethren yielded to the pressure; and only by means of strong, affectionate solicitation could the bonds of law and order be preserved.

Mr. Wesley commenced his career as a High-churchman, but for many years he had renounced all belief in the “figment” of apostolical succession. Lord King’s “Primitive Church” and the example of the Church of Alexandria afforded unanswerable arguments. Stillingfleet had proved, and many of the first and some of the greatest men in the English reformation declared, the equality of bishops and presbyters in the early Church. The New Testament contains demonstrative evidence that the same men are called “presbyters” and “bishops,” the words being used interchangeably, and clearly of equivalent value. For forty years before 1784, John Wesley believed himself to be a scriptural bishop, and by every token in the divine record there was no man in England so clearly designated by the hand of Providence to exercise the office of a bishop in the Church of God.

His brother Charles could not break loose from the High-church anchorage. He had no advice, no measures to propose; no plan even dimly outlined itself to his mind. But he would never consent to the *ordination* of a minister by the hands of his brother John, a presbyter.

What could not be done with, must be done without, the consent of Charles. Dr. Coke, a presbyter—a man of deep piety, great zeal, and a heart as large as the wants and needs of men—came forward in this emergency. Mr. Wesley saw in this devoted minister the efficient agent that he needed. Readily did Dr. Coke consent to undertake the mission. Himself a man of wealth, he had laid all upon the altar of God, and time, property, and life were consecrated.

In September, 1784, Mr. Wesley ordained Thomas Coke, LL.D., a superintendent, or bishop, and by his hand letters were sent to America, with the Sunday service, and a full plan for the organization of the Church. Arrived in the city of New York, November 3, 1784, Dr. Coke met Francis Asbury, who had been for thirteen years in the foremost rank of itinerant preachers on this continent. The plan of the organization was given to Mr. Asbury, and immediately measures were taken to assemble the traveling preachers at Baltimore in December following. So rapid were the movements of this band of brothers in the gospel that, on the 24th of December, 1784, out of eighty-one traveling preachers in the United States, sixty were present at this meeting. Mr. Wesley's plan was accepted by a unanimous vote, and Thomas Coke and Francis Asbury were elected superintendents, or bishops, of the "Methodist Episcopal Church in America."

Perfect harmony prevailed in this "Christmas Conference." All were animated by the spirit of love and devotion to the cause of God. Dr. Coke, assisted by Bishop Otterbein, ordained Francis Asbury, and on the 3d of January, 1785, the little company separated, each going to his field of labor.

## SECTION III.

### *THE CHRISTMAS CONFERENCE OF 1784.*

IN England, only those preachers who were invited by Mr. Wesley and his brother Charles met in the Annual Conference. In America, since the beginning in 1773, all the traveling preachers were expected to attend the Annual Conference. Among these only such as received orders from the Church of England were authorized to administer the sacraments. As the native American preachers were not members of that Church, and Dr. Coke was the only presbyter of the Church that came to America in connection with the Wesleyan movement, it follows that the Methodist people in the United States, up to the year 1784, had been practically deprived of the sacraments. Methodism in America was then as deficient as a Church—defined by Article XIII.—as the Episcopalians of the United States were when deprived of confirmation and a bishop, two essential features according to High-church doctrines.

Mr. Wesley selected Richard Whatcoat and Thomas Vasey, and, assisted by Dr. Coke and Mr. Creighton—another presbyter of the Church of England—he ordained them deacons on the same day that Dr. Coke was ordained a superintendent, or bishop. On the next day they were ordained presbyters. On Friday, December 24, Coke, Whatcoat, Vasey, and Francis Asbury met the sixty American preachers in the city of Baltimore, at Lovely Lane Chapel. While this Conference was in session, the Episcopalians in Virginia were petitioning the State Legislature for the incorporation of the “Protestant Episcopal Church in Virginia.” A number of counter-petitions went up to the Legislature, protesting against any interference with religion by the State, so that nothing was accomplished.

Mr. Asbury declined to accept the appointment of Mr. Wesley as Superintendent of the Methodist Episcopal Church, unless the appointment was ratified by the Conference. This was unanimously done, and Dr. Coke and Francis Asbury were elected by the Conference as superintendents, or bishops. The letter of Mr. Wesley, dated Bristol, September 10, 1784, and directed “To Dr. Coke, Mr. Asbury, and our Brethren in North America,” was read. “It was agreed,” says Mr. Asbury, “to form ourselves into an Episcopal Church, and to have superintendents, elders, and deacons.”

Richard Whatcoat makes the following notes on this occasion: “On

the 24th we rode to Baltimore; at ten o'clock began our Conference, in which we agreed to form a Methodist Episcopal Church, in which the liturgy (as presented by the Rev. John Wesley) should be read, and the sacraments be administered by a superintendent, elders, and deacons, who shall be ordained by a presbytery, using the Episcopal form as prescribed in Mr. Wesley's prayer-book. Persons to be ordained are to be nominated by the superintendent, elected by the Conference, and ordained by imposition of the hands of the superintendent and elders; the superintendent has a negative voice."

On the second day of the session, according to Mr. Whatcoat, Asbury was ordained deacon by Coke, assisted by his presbyters Vasey and Whatcoat. On Sunday Asbury was ordained elder, and on Monday he was consecrated superintendent, his friend Otterbein, of the German Church, assisting Coke and his elders in the rite. Tuesday, Wednesday, and Thursday were spent in enacting rules of discipline and the election of preachers to orders. On Friday several deacons were ordained; on Saturday, January 1, 1785, the project of Abingdon College was considered; on Sunday, the 2d, twelve elders (previously ordained deacons) and one deacon were ordained; "and we ended," adds Whatcoat, "our Conference in great peace and unanimity."—*Methodist Year-book, 1884.*

"Our Conference continued ten days," says Dr. Coke in his journal. "I admire the American preachers. We had nearly sixty of them present—the whole number is eighty-one. They are indeed a body of devoted, disinterested men, but most of them young. The spirit in which they conducted themselves in choosing the elders was most pleasing. I believe they acted without being at all influenced by friendship, resentment, or prejudice, both in choosing and rejecting. The Lord was peculiarly present while I was preaching my two pastoral sermons. On one of the week-days, at noon, I made a collection toward assisting our brethren who are going to Nova Scotia, and our friends generously contributed fifty pounds currency—thirty pounds sterling."

Dr. Coke's sermon at the ordination of Bishop Asbury was one of great power, and some of his utterances on that day are remarkable, in the light of subsequent history.

"But thou, O man of God!" exclaimed the preacher, "follow after righteousness, godliness, patience, and meekness. Be an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity. Keep that which is committed to thy trust. Be not ashamed of the testimony of our Lord, but a partaker of the afflictions of the gospel according to the power of God. Endure hardness as a good soldier

of Jesus Christ. Do the work of an evangelist, and make full proof of thy ministry, and thy God will open to thee a wide door, which all thy enemies shall not be able to shut. He will carry his gospel by thee from sea to sea, and from one end of the continent to another. O thou who art the Holy One and the True, consecrate this thy servant with the fire of divine love; separate him for thy glorious purpose; make him a star in thine own right-hand, and fulfill in him and by him the good pleasure of thy goodness."

The roll of this Conference has not been preserved. Those who are known to have been present are: Thomas Coke, Francis Asbury, Richard Whatcoat, Thomas Vasey, Freeborn Garrettson, William Gill, Reuben Ellis, Le Roy Cole, Richard Ivey, James O'Kelley, John Haggerty, Nelson Reed, James O. Cromwell, Jeremiah Lambert, John Dickins, William Glendenning, Francis Poythress, Joseph Everett, William Black, of Nova Scotia; William Phœbus, and Thomas Ware. The following are supposed to have been present: Edward Dromgoole, Caleb B. Pedicord, Thomas S. Chew, Joseph Cromwell, John Major, Philip Cox, Samuel Rowe, William Partridge, Thomas Foster, George Mair, Samuel Dudley, Adam Cloud, Michael Ellis, James White, Jonathan Forrest, Joseph Wyatt, Philip Bruce, John Magary, William Thomas, John Baldwin, Woolman Hickson, Thomas Haskins, Ira Ellis, John Easter, Peter Moriarty, Enoch Matson, Lemuel Green, Thomas Curtis, William Jessup, Wilson Lee, Thomas Jackson, James Riggins, William Ringgold, Isaac Smith, Matthew Greentree, William Lynch, Thomas Bowen, Moses Park, William Cannon, and Richard Swift.

For the first time in America, the doings of this Conference were formed into a volume, "composing a form of discipline for the ministers, preachers, and other members of the Methodist Episcopal Church in America," and published in Philadelphia in 1785. This action of the Conference was bound up in the same volume with the "Sunday Service," and "Collection of Psalms and Hymns," which had been printed for Mr. Wesley in Bristol, and sent over in sheets by him. Up to this time the "Large Minutes" of Mr. Wesley had been the discipline of the Methodists in America. These "Large Minutes" had been compiled by Mr. Wesley from the Minutes of the conversations held annually. They were the principal points of faith and practice peculiar to the followers of Mr. Wesley.

The "Sunday Service" prepared by Mr. Wesley for the American Methodists was not adapted to the wants and condition of our people, and hence, after a short trial, it ceased to be used at all. The people of this country were not accustomed to the use of a liturgy, and it had

none of the charms which such a service presents to the native of England who is born and bred in the Established Church.

The Articles of Religion were abridged from thirty-nine to twenty-four, to which another was added at a subsequent period. The subject of slavery was considered, stringent action taken, which proving ineffectual and harmful, the rules upon the subject of slavery were suspended within six months. The allowance of a preacher was fixed at sixty-four dollars for himself, the same amount for his wife, sixteen dollars for a child under six years, and twenty-two dollars for each child over six and under eleven years of age. "Every worn-out preacher shall receive—*if he wants it*—sixty-four dollars a year; every widow—if she wants it—fifty-three dollars and thirty-three cents; every child shall receive, once for all—if he wants it—fifty-three dollars and thirty-three cents. But none shall be entitled to any thing from the fund till he has paid six dollars and sixty-seven cents; nor any who neglects paying his subscription for three years together, unless he be sent by the Conference out of the United States." Thus "the rules" of this Conference laid the foundation of a Mutual Life Insurance Association—an experiment which has not yet found its rightful and legitimate success in this country. The possibility of such a society, securing faithful men and godly women from want and suffering, is still apparent to thoughtful men.

It is worthy of note that the phrase "if he *wants* it," which we have placed in *Italics*, is equivalent to "if he *needs* it." A distinction was not made then between *wants* and *needs*. We have grown wiser, if not better, since then.

## SECTION IV.

### *POINTS OF CONTRAST AND OF AGREEMENT.*

1. IF a Church of Christ is “a congregation of *faithful* men,” then a national Church, in which not one member in ten professes to be a converted man, can scarcely be entitled to the name of a scriptural Church.

2. But the Church of England, at the rise of Methodism, was in this state of spiritual death and barrenness. It was the earnest desire of Mr. Wesley to bring the Church up to the standard of scriptural holiness, without which a splendid liturgy, an orthodox creed, and a learned ministry availed nothing.

3. The Church of England and the Episcopalians of America were on the same footing in regard to moral discipline. The ministry, the scriptural shepherds of the flock, were as powerless in England as in America. In neither the Old World nor the New could the dead branches of the vine be removed.

4. In this particular, then, the Episcopal parish in Virginia was equal to the city parish in the diocese of London.

But there were points of contrast between London and Virginia:

1. In London the Bishop made his annual visitation, to confirm the young members of the flock, and admit them to the Lord's Supper.

2. In Virginia no child had ever been confirmed by a bishop, for no Episcopal bishop had ever been seen in Virginia.

3. Hence, the regular growth of the Church and the administration of the sacraments had no hinderance in England, whilst the Episcopal parish would have died out in Virginia if the question of confirmation had not been *ignored*.

4. The Episcopal clergyman in Virginia must do one of two things: (1) Admit the baptized children of the Church to communion without confirmation, or (2) he must usurp the bishop's prerogative and confirm the young members of his flock, he being a presbyter only.

If confirmation be a function of the episcopal office, as High-churchmen contend, then no presbyter can administer it. If confirmation be essential as a prerequisite to communion in a regularly constituted Church, as High-churchmen maintain, the dilemma in which American Episcopalians were placed, prior to 1784, is evident.

1. If presbyters usurped episcopal authority, and confirmed candidates for Church communion, they violated the order of the apostolic

succession, and introduced an element of uncertainty which might unsettle the whole question of title to the ministerial office.

2. On the other hand, if Episcopal laymen were admitted to communion in America without having been confirmed, then the rite of confirmation was repudiated as an essential principle, or else, with the first generation of American Episcopalians perished all title to existence as a true Church of Christ.

Did Episcopal clergymen in America administer the rite of confirmation? They did not.

Were American Episcopalians admitted to communion without confirmation? They were.

What, then, was the *status* of American Episcopalianism, prior to the organization of the Protestant Episcopal Church?

There is but one answer to the question: As to Church order they were every whit as irregular as the "United Societies" of Mr. Wesley in England and America. The American Episcopalians had neither bishop nor confirmation. The English Methodists had both. The American Episcopalians were not an independent Church, neither were the Methodist Societies in England.

But there was one essential feature of the Church which the Methodists in England had, and they alone possessed it:

1. They had the *form* of Church government by law established.
2. They had, therefore, the sacraments of the Church.
3. They had the pure word of God preached by holy men.
4. They had, above all, a Church discipline, that kept them "a congregation of faithful men."

If, therefore, the advocates of "apostolic succession" ask us the question, "Where were Methodist ministerial orders before Francis Asbury?" we answer by the question, "Where was Episcopal Church-membership in America before Bishop White?"

Was no Episcopalian admitted to the communion of the Church of Christ in America from 1609 to 1787?

If any one was so admitted during one hundred and seventy-eight years, he was admitted without confirmation.

The advantage in this argument is, in all points, on the Methodist side.

Mr. Wesley, a presbyter of the Church of England, ordained Thomas Coke a bishop of the American Methodist Church.

According to our views of scriptural teaching, this action of Mr. Wesley was justified, not only by the *necessity* that was upon him to provide for the sheep in the wilderness, but because he had clear and evi-

dent examples of presbyterial ordinations in the New Testament. A bishop is an officer of the Church of Christ, and as an officer is superior to a presbyter. As to ministerial order, a bishop is a presbyter or elder. He is "the first among equals," because he has been chosen by his brethren to occupy this chair of distinction. If every bishop in the Methodist Church should die, the General Conference would elect others, and they would be ordained by presbyters, precisely as Dr. Coke was ordained by Mr. Wesley.

We hold, then, that the episcopal *office* is higher than that of a pastor of a church; but, so far as ministerial *orders* are concerned, the presbyter and the bishop are upon the same footing.

Not so with the High-churchman—"No bishop, no Church;" "No confirmation, no Church communion." Failing at these points, the links in the chain of ministerial authority transmitted from the apostles to our time are broken, and the chain is worthless.

As early as 1782 a plan had been proposed for the organization of "the Church of England people" in the United States into an independent branch of the Church of Christ. But this movement failed. Dr. Seabury was elected bishop by the Episcopalians of Connecticut, but he failed to obtain consecration from the English bishops. The same difficulties that existed in 1768, when Dr. Seabury was prominent in the movement for an "American Episcopate," prevailed in 1784. There were also civil and political disabilities growing out of the independence of the American States, which did not exist in 1768, when the Colonies were in political alliance with Great Britain. After many disappointments, Dr. Seabury was ordained a bishop by three Scotch bishops, November 14, 1784, two months after the ordination of Dr. Coke by Mr. Wesley.

The Episcopalians in the United States were not satisfied with this ordination of Dr. Seabury, however, and the General Convention did not meet until 1785, at which time application was made to the English Church for the consecration of Dr. William White, of Pennsylvania, and Dr. Samuel Provoost, of New York, who had been elected by the parishes in the States to which they belonged. These bishops elect were not consecrated until February 4, 1787, when they were set apart for the work in America, at Lambeth Palace Chapel, London. In 1789 the General Convention met, representatives being present from those States in which parishes had been organized. Bishop Provoost, from some cause, took little or no active part in the doings of this Convention.

In this year, at the General Convention, a constitution was adopted for the "Protestant Episcopal Church in the United States." The

English prayer-book was altered, and adapted to the condition of the American people, and the time fixed for its general use was on and after October 1, 1790. In the revision of the offices in the prayer-book Bishops White and Seabury were the guiding minds.

Thus, on the 1st of October, 1790, the Episcopalians of the United States had perfected their organization as a Church of Christ. With the "regular" consecration of bishops came the rite of confirmation, and all the sacraments of the Church, and with the prayer-book came all the ordinances and forms of worship which have prevailed among that people, with no essential change, to the present time. As a fully equipped Church of Christ, the Protestant Episcopal Church began on October 1, 1790, at the point reached by the Methodist Episcopal Church on January 3, 1785, nearly six years before. The progress of the Protestant Episcopal Church since 1790 has not been so great as the Methodist Episcopal Church, but there are many thousands of true, earnest, and devoted Christians among them. The spirit of Methodism welcomes all men who love the Lord Jesus Christ and keep his commandments, as brothers beloved and heirs of eternal life.

## SECTION V

### PROGRESS OF METHODISM.

FROM the year 1773—the first year in which the Minutes were published—to the year 1832, a period of fifty-nine years, the majority of the Methodist people in America resided in the Southern States. In order to show the progress by sections, we have divided the numbers accordingly, giving to each section its number in every year from 1773 to 1844. Under the term “Southern States” we include all of those States in which African slavery existed in 1860. Included in the “Northern States” are returns from Nova Scotia and from Canada. These, when omitted, will be marked by a foot-note.

### METHODIST EPISCOPAL CHURCH MEMBERS.

TABLE I.

SOUTHERN STATES.				NORTHERN STATES.			
Year.	Members.	Increase per cent.	Decrease per cent.	Year.	Members.	Increase per cent.	Decrease per cent.
1773	600	.....	..	1773	560	.....	...
1774	1,354	125.66	..	1774	719	28.39	.....
1775	2,429	79.39	.. ..	1775	764	6.25	.....
1776	4,398	81.06	..	1776	523	..	46.08
1777	6,480	47.33	.....	1777	488	..	7.17
1778	6,095*	.....	..	.....	.....	.. ..	.. ..
1779	8,258†	27.43†	.....	1779	319	.....	14.13
1780	8,118	.....	1.69	1780	386	21.00	.....
1781	9,756	20.17	..	1781	783	102.84	.....
1782	10,601	8.65	..	1782	1,184	51.08	.....
1783	12,117	14.30	.....	1783	1,623	37.07	.....
1784	13,381‡	10.43	...	1784	1,607	.....	.98
1785	Total number of members, 18,000.			.....	.....	.....	.....
1786	16,747	25.15	.....	1786	2,934	82.57	..
1787	21,818	30.28	..	1787	4,024	37.15	.....
1788	32,080	47.03	.. ..	1788	5,274	31.06	.. ..
1789	36,898	15.01	.....	1789	6,364	20.66	.. ..
1790	46,951	24.53	.....	1790	10,680	67.80	..
1791	65,453	39.40	.....	1791	10,700	.19	...
1792	54,364‡	.....	16.94	1792	11,616	8.56	.....
1793	54,913	1.00	.. ..	1793	12,730	9.59	.. ..
1794	52,396	.. ..	4.58	1794	14,212	11.64	.....
1795	46,530	.....	11.14	1795	13,737	3.34	.....
1796	44,940	.....	3.41	1796	11,724	.....	14.65
1797	45,151	.47	.. ..	1797	13,512	15.25	.....
1798	43,865	.....	2.84	1798	16,304	20.66	.....

\* The British troops were in possession of New York and Philadelphia, hence there are no returns from those churches. † Compared with returns of 1777. ‡ In 1784, at the organization of Methodism, the Southern States had more than *eight* members to *one* in the North. § The influence of the O'Kelley secession, and the “Republican Methodist” movement, manifests itself here, and it will be seen affecting the returns in the South, up to the year 1803. || Canada Conference omitted.

SOUTHERN STATES.				NORTHERN STATES.			
Year.	Members.	Increase per cent.	Decrease per cent.	Year.	Members.	Increase per cent.	Decrease per cent.
1799	43,373	.....	1.12	1799	17,978	10.26	.....
1800	45,222	4.26	.. ..	1800	19,672	9.42	.....
1801	50,354	11.34	.. ..	1801	22,522	14.48	.....
1802	60,969	21.08	.. ..	1802	25,765	14.26	.....
1803	68,237	17.56	.. ..	1803	35,833	39.07	.....
1804	70,563	3.41	.. ..	1804	42,571	18.80	.....
1805	76,069	7.80	.. ..	1805	43,885	3.08	.....
1806	84,334	10.86	.. ..	1806	46,136	5.22	.....
1807	96,118	13.97	.. ..	1807	48,481	5.08	.....
1808	98,162	2.12	.. ..	1808	53,820	11.10	.....
1809	101,599	3.48	.. ..	1809	61,439	14.15	.....
1810	105,961	4.29	.. ..	1810	68,599	11.65	.....
1811	111,473	5.20	.. ..	1811	73,094	6.55	.....
1812	120,826	8.39	.. ..	1812	74,539	1.96	.....
1813	132,840	10.90	.. ..	1813	80,197	7.60	.....
1814	128,774	.....	3.06	1814	82,355	2.63	.....
1815	131,399	2.03	.. ..	1815	79,766	.....	3.14
1816	128,797	.....	1.98	1816	85,438	7.11	.....
1817	131,179	1.84	.. ..	1817	93,674	9.65	.....
1818	128,760	.. ..	1.84	1818	100,867	7.57	.....
1819	125,424	.....	2.59	1819	115,500	14.50	.....
1820	139,831	11.48	.....	1820	120,459	4.29	.....
1821	151,002	7.98	.....	1821	130,144	8.04	.....
1822	162,676	7.73	.....	1822	134,946	3.68	.....
1823	165,337	1.63	.. ..	1823	147,203	9.08	.....
1824	178,294	7.83	.. ..	1824	150,229*	2.05	.....
1825	192,493	7.96	.....	1825	155,702	3.64	.....
1826	191,646	.. ..	.44	1826	169,154	8.63	.....
1827	197,409	3.00	.. ..	1827	184,588	9.12	.....
1828	225,419	14.18	.. ..	1828	195,737	6.03	.....
1829	239,216	5.76	.. ..	1829	208,527	6.53	.....
1830	257,150	7.50	.. ..	1830	218,993†	5.01	.....
1831	266,766	3.73	.. ..	1831	246,348	12.49	.....
1832	273,334	2.43	.. ..	1832	275,334	11.76	.....
1833	294,473	7.50	.. ..	1833	305,263	10.87	.....
1834	312,717	6.09	.. ..	1834	326,067	6.81	.....
1835	313,100	.12	.....	1835	339,428	5.91	.....
1836	313,610	.16	.. ..	1836	336,493	.....	.86
1837	300,878	.....	4.05	1837	357,279	5.26	.....
1838	307,960	2.35	.....	1838	388,589	8.76	.....
1839	333,925	8.20	.. ..	1839	405,869	4.44	.....
1840	381,785	14.33	.....	1840	470,221	10.92	.....
1841	417,071	9.24	.. ..	1841	496,012	5.48	.....
1842	495,201	18.73	.. ..	1842	572,488	15.41	.....
1843	530,434	7.31	.. ..	1843	640,048	11.80	.....
1844	541,672	2.11	.. ..	1844	597,078	..	6.71

\* Canada Conference included. † Canada Conference omitted.

There may be a few errors in this table, growing out of the fact that the Conferences on the "border" occupied territory in several States. The Philadelphia Conference, for example, embraced portions of Delaware and Maryland, whilst the Baltimore Conference occupied a portion of Pennsylvania. The names of the circuits are not always indicative of localities. But there is a near approximation to the facts in the case.

*PROGRESS OF METHODISM SINCE 1844.*

In 1845, in accordance with the "Plan of Separation" adopted by the General Conference of the Methodist Episcopal Church in 1844, the Annual Conferences in the Southern States sent delegates to a Convention in Louisville, Ky., by whom the Methodist Episcopal Church, South, was organized. The first report from the Southern Conferences shows a lay membership of 458,499 in 1845. In order to show the relative growth of the two Methodist Episcopal Churches since 1845, we select periods of five years, beginning with 1846.

TABLE II.

M. E. CHURCH, SOUTH.				M. E. CHURCH (NORTH).			
Year.	Lay Members.	Increase per cent.	Decrease per cent.	Year.	Lay Members.	Increase per cent.	Decrease per cent.
1846	455,217	.....	.. .	1846	644,229	.....	..
1851	529,394	16.29	.. .	1851	721,804	12.04	...
1856	636,714	20.27	..	1856	870,327	20.59	...
1860*	749,068	14.99	....	1860*	988,523	13.58	.....
1866†	420,105	.....	22.38	1866	1,032,184	4.41	.. . .
1871	605,341	44.09	.. . .	1871	1,421,323	37.70	....
1876	731,807	20.88	.. . .	1876	1,613,560	13.49	....
1881	849,818	16.12	.. . .	1881	1,710,204	5.98	..
1883	894,132	5.21	.. . .	1883	1,769,543	3.46	.. . .

GROWTH IN THE PERIOD 1866-1883.

1866. . . . .	420,105	1866. . . . .	1,032,184
1883. . . . .	888,094	1883. . . . .	1,769,543
Increase per cent. in 17 yrs..	111.39	Increase per cent. in 17 yrs.	71.43

\* This is four years only. The troubled condition of the Southern country in 1861 prevented the collection of statistics. † As the colored members of the Methodist Episcopal Church, South, were constituted an independent Church in 1870, we have given above only the number of white and Indian members in 1866. The actual loss by the war was 121,197 members.

In this table it will be seen that we have omitted the *colored* members altogether. In 1860 there were in full, members and probationers, 207,766 colored members in the Methodist Episcopal Church, South. In 1866 only 78,742 were reported. The results of the war alienated many of the colored people from their Southern friends, and, as a consequence, they joined other Churches. But there were a great many of the colored people who desired an independent Church organization, having friendly and fraternal relations to the Southern Methodist Church. Accordingly, in 1870, the "Colored Methodist Episcopal Church in America" was organized, their bishops being ordained by Southern Methodist bishops. We transferred not only our colored Church-members, but the Church property used by the negroes, and built by Southern Methodists, to this new organization. The growth of this Church

it is not so easy to determine, owing to defective statistics, but the "Methodist Year-book" places the present number of members at 155,000. If we include the colored members in 1866, the total number in the Methodist Episcopal Church, South, was 498,847. Adding the colored members in the Colored Methodist Episcopal Church, South, in 1883, we have 1,045,318. This makes the increase only 1.85 per cent. less than that given above. So that the growth of the Methodist Episcopal Church, South, colored members included, in seventeen years, 1866 to 1883, was 109.54 per cent.! We believe this fact to be without a precedent in modern times. The *white* members of the Southern Methodist Church were *doubled* in fifteen years, 1866 to 1881!

TABLE III.

Year.	White Members.	Colored Members.	Indian Members.	Total.
1866	419,404	78,742	701	498,847
1883	888,094	156,255	4,783	1,045,318

Increase M. E. Church, South, in 17 years, 109.54 per cent., or..... 546,471

*COMPARATIVE GROWTH BY SECTIONS SINCE 1860.*

In the following table the members of the Methodist Episcopal Church (North) resident in the Southern States are placed under the column "Southern States," and the members of the Methodist Episcopal Church, South, resident in Northern States are placed under the column "Northern States."

TABLE IV.

*Methodists North and South since 1860.*

SOUTHERN STATES.				NORTHERN STATES.			
Year.	Members.	Increase per cent.	Decrease per cent.	Year.	Members.	Increase per cent.	Decrease per cent.
1860	869,367	.....	.....	1860	874,122	.....	.. ..
1866	638,204	.....	26.59	1866	894,397	2.31	.. ..
1871	1,006,862	57.76	.....	1871	1,094,328	22.35	.. ..
1876	1,227,527	21.91	.. ..	1876	1,275,720	16.57	.. ..
1881	1,403,709	14.35	.. ..	1881	1,296,313	1.61	.. ..
1883	1,490,372	6.17	.. ..	1883	1,322,265*	2.00	.....

\* In this aggregate are included 42,545 members in foreign mission stations.

TABLE V.

*Members of the Methodist Episcopal Church (North) Living in the South.*

1860.....	123,692	1876.....	375,792
1866.. ..	139,359	1881... ..	413,891
1871... ..	326,995	1883... ..	447,278

TABLE VI.

*Methodists in the Two Sections.*

SOUTHERN STATES.		NORTHERN STATES.	
M. E. Church, South. . . . .	888,815	M. E. Church..... . . . .	1,279,720
M. E. Church (North)... . .	447,278	M. E. Church, South..... . .	16,433
Methodist Protestant Church	77,023	Methodist Protestant Church	48,648
African M. E. Church.. . . .	340,000	African M. E. Church... . .	50,000
African M. E. Zion Church..	260,000	African M. E. Zion Church..	40,000
Colored M. E. Church.....	155,000	Evangelical Association....	119,000
Congregational and Ind. M.	25,000	United Brethren.... . . . .	159,547
		Union American and Prim. M.	7,216
Total..... . . . .	2,193,116	Total.. . . . .	1,720,564

In this table we have located all the members of the Evangelical Association and the United Brethren in the Northern States. This is not strictly correct, but we have no means of making a proper distribution between the two sections. The members of the Colored Methodist Episcopal Churches are placed as accurately as our *data* will permit. We have deducted from the aggregate of the Methodist Episcopal Church the members in the foreign fields, and from the Methodist Episcopal Church, South, all members living beyond the borders of the former slave-holding States. It will be seen by this table that the Southern States, with a total population in 1883 of 20,500,000, have 2,193,116 Methodist communicants, or one communicant for less than ten persons of all ages. In the North there are 1,720,564 Methodists in 34,000,000 of population, or one communicant for a little less than twenty persons of all ages. The tide of foreign immigration presents many difficulties to our Northern brethren, but we have so few foreigners in the South that we have known comparatively little of this problem. Our growth in the South is almost wholly among native Americans—our German Mission being the only exception. In Texas quite a number of Mexicans have united with our Church, but most of these are natives of the State.

#### *METHODISTS THROUGHOUT THE WORLD.*

For the following table we are indebted to the "Methodist Year-book." The only changes we have made are in the two items of the Methodist Episcopal Churches. We have given the Methodist Episcopal Church statistics, and those of the Methodist Episcopal Church, South, from the Minutes of 1883. The *data* here furnished bring the figures up to the year 1883 for all the Churches. In two or three instances the numbers of local preachers are estimated by persons well informed in their respective communions.

TABLE VII.

EPISCOPAL METHODISTS IN THE UNITED STATES.

CHURCHES.	Itinerant Preachers.	Local Preachers.	Lay Members.
Methodist Episcopal Church .....	12,647	12,026	1,769,534
Methodist Episcopal Church, South ..	4,126	5,892	894,132
African Methodist Episcopal Church ..	1,832	9,760	391,044
African Methodist Episcopal Zion Church ..	2,000	2,750	300,000
Colored Methodist Episcopal Church ..	1,046	683	155,000
Evangelical Association .....	953	599	119,758
United Brethren .....	1,257	963	159,547
Union American Methodist Episcopal Church	112	40	3,500
	23,973	32,713	3,792,515

NON-EPISCOPAL METHODISTS IN THE UNITED STATES.

Methodist Protestant Church .....	1,358	1,010	123,054
American Wesleyan Church .....	267	215	23,590
Free Methodist Church .....	263	326	12,719
Primitive Methodist Church .....	27	162	3,716
Independent Methodist Church .....	25	27	5,000
Congregational Methodists .....	.....	23	20,000
	1,940	1,763	188,079

METHODISTS IN CANADA.

The Methodist Church of Canada .....	1,216	1,261	128,644
Methodist Episcopal Church of Canada ..	259	255	25,671
Primitive Methodist Church .....	89	246	8,090
Bible Christian Church .....	79	197	7,398
British Methodist Episcopal Church, colored	45	20	2,100
	1,688	1,979	171,903

METHODISTS IN GREAT BRITAIN AND MISSIONS.

British Wesleyan Methodists in Gt. Britain .	1,917	14,183	441,484
British Wesleyan Methodists in Missions....	385	.....	70,747
Primitive Methodists .....	1,147	15,982	196,480
New Connection Methodists .....	188	1,271	29,299
United Free Methodists .....	391	3,417	84,152
Wesleyan Reform Union .....	551	.....	8,663
Bible Christians (including Australia) ...	228	1,909	28,624
	4,807	36,762	859,449

WESLEYAN AFFILIATING CONFERENCES.

Irish Wesleyan Conference .....	239	... ..	25,050
French Wesleyan Conference .....	196	.....	2,024
Australian Conferences .....	449	4,480	69,392
South African .....	167	...	26,038
	1,051	4,480	126,504
Grand Total .....	33,459	77,697	5,138,450

## GRAND TOTAL OF MINISTERS AND LAY MEMBERS.

CHURCHES.	Itinerant Preachers.	Local Preachers.	Lay Members.
Methodists in Churches of United States....	25,913	34,426	3,974,556
Dominion of Canada.....	1,688	1,979	171,903
Great Britain and Missions.....	4,807	36,762	859,449
Affiliating Conferences. ....	1,051	4,480	69,392
	33,459	77,647	5,075,300

*RELIGIOUS DENOMINATIONS IN THE UNITED STATES.*

The census of 1880, so far as the statistics of Churches are concerned, have not yet appeared in print. From the census of 1870 the following table is taken. These items include Church organizations, edifices, sittings, and property.

TABLE VIII.

DENOMINATIONS.	Organi- zations.	Edifices.	Sittings.	Property.
Baptist (regular).....	14,174	12,857	3,997,116	\$39,229,221
Baptist (other) .....	1,355	1,105	363,019	2,378,997
Christian... ..	3,578	2,822	865,602	6,425,137
Congregational... ..	2,887	2,715	1,117,212	25,069,698
Episcopal (Protestant) ..	2,835	2,601	991,051	36,514,549
Evangelical Association. ....	815	641	193,796	2,301,650
Friends .. ..	692	662	224,664	3,939,560
Jewish.....	189	152	73,265	5,155,234
Lutheran .....	3,032	2,766	977,332	14,917,747
Methodist .. ..	25,278	21,337	6,528,209	69,854,121
Miscellaneous... ..	27	17	6,935	135,650
Moravian (Unitas Fratrum) ..	72	67	25,700	709,100
Mormon .. ..	189	171	87,838	656,750
New Jerusalem (Swedenborgian).....	90	61	18,755	869,700
Presbyterian (regular) .....	6,262	5,683	2,198,900	47,828,732
Presbyterian (other).. ..	1,562	1,388	499,344	5,436,524
Reformed Church in America * .....	471	468	227,228	10,359,255
Reformed Church in United States †	1,256	1,145	431,700	5,775,215
Roman Catholic. ....	4,127	3,806	1,990,514	60,985,566
Second Advent.. ..	225	140	34,555	306,240
Shaker... ..	18	18	8,850	86,900
Spiritualist .....	95	22	6,970	100,150
Unitarian .....	331	310	155,471	6,282,675
United Brethren in Christ.. ..	1,445	937	265,025	1,819,810
Universalist .....	719	602	210,884	5,692,325
Unknown (local missions).....	26	27	11,925	687,800
Unknown (union) .. ..	409	562	153,202	965,295
All denominations. ....	72,459	63,082	21,665,062	\$354,483,581

\* Late Dutch Reformed. † Late German Reformed.

From these figures the "Methodist Year-book" makes the following exhibit.

TABLE IX.

DENOMINATIONS.	Organi- zations.	Edifices.	Sittings.	Property.
Total Methodists . . . . .	27,538	22,915	7,455,937	\$73,975,581
Total Baptists (all kinds) . . . . .	15,829	13,962	4,360,135	41,608,198
Total Presbyterians . . . . .	7,824	7,070	2,698,244	53,265,256
Total Congregationalists . . . . .	2,887	2,715	1,117,212	25,069,698
Total Protestant Episcopal . . . . .	2,835	2,601	991,051	36,514,549
Total Roman Catholic . . . . .	4,127	3,806	1,900,514	60,985,566

The United States census does not record the communicants in the various Churches, but takes notice of the Church property only. The value of this property is generally given as the “true” in contrast with the “assessed” value, which latter, in many of the States, is much less than the former.

*BAPTISTS AND METHODISTS IN THE SOUTH.*

From the latest returns in the Baptist Year-book for 1883, we have prepared the following table. Every denomination bearing the name “Baptist” is included, and all branches of the Methodist Church, as given in the Minutes for 1883.

TABLE X.

All denominations of Methodists in the Southern States . . . . .	2,193,116
All denominations of Baptists in the Southern States . . . . .	1,785,795
Methodist majority . . . . .	407,321
All Methodists in the United States . . . . .	3,974,069
All Baptists in the United States . . . . .	2,394,742
Methodist majority . . . . .	1,579,327

*INCREASE IN CHURCH PROPERTY IN THIRTEEN SOUTHERN STATES FROM 1850 TO 1883.*

In the following table we have taken the returns furnished by the United States census of 1850, and the reports given in the minutes of the several Annual Conferences for 1883. The property held by the various Conferences is assigned to the State in which the property lies. These statistics of Church property include only church-buildings and parsonages; college-buildings and similar property are not included.

It may be proper to remark that the peculiar organization of the Methodist Episcopal Churches renders the collection of Church statistics more accurate and reliable than other forms of Church government can furnish. This fact is attested by the officers of the United States census in several instances wherein the Baptist and Congregational Churches have complained of unfair treatment. It is probable that as a rule the figures of the United States census and our Annual Minutes may be

used reciprocally, as we have used them in the following table. We may remark also that in 1850 the State of West Virginia was a part of Virginia, so that thirteen States in 1850 include fourteen States in 1883. Delaware and Maryland, although Southern States, are not included in the table, as the Southern Methodist Church had few, if any, members in these States in 1850.

TABLE XI.

STATE.	No. of Churches in 1850.	No. of Churches in 1883.	Increase per cent.	Value of Church Prop. in 1850.	Value of Church Prop. in 1883.	Increase per cent.
1. Texas . .	173	708	309.24	\$ 58,195	\$1,006,667	1,629.81
2. Arkansas	168	592*	252.38	27,070	435,960	1,610.49
3. Missouri . .	263	629	139.16	281,745	1,385,750	391.88
4. N. Carolina	786	886	12.72	292,608	1,055,840	360.83
5. Tennessee	867	1,248	43.94	381,811	1,497,958	292.32
6. Alabama	577	998	72.96	276,279	984,258	256.25
7. Georgia . .	809	1,138	40.66	393,943	1,392,006	253.60
8. Mississippi.	454	799	75.99	240,265	753,350	213.54
9. Virginia . .	1,025	1,205	16.58	725,003	2,240,105	208.97
10. Kentucky	530	690	30.19	460,755	1,345,737	191.75
11. Florida . .	87	160	81.60	55,260	139,686	152.77
12. S. Carolina.	484	601	24.19	341,168	776,892	127.71
13. Louisiana †	125	173	38.40	236,500	309,373	30.08
	6,348	9,827	54.80	\$3,771,502	\$13,323,592	253.26

\*The White River Conference is estimated, the Minutes not having reached us.

†In Louisiana and Texas there are churches belonging to the German Mission Conference; these are not included here.

*General Note.*—There may be some slight inaccuracy in the case of those Conferences which lie in two or more States. We have been as careful as possible in distributing the property to the several States, taking the districts as a whole. Where the district is divided between two or more States, it is impossible to avoid a slight error; but the difference is very small, and the general conclusion may be considered reliable.

In 1857 the Methodist Episcopal Church (North) had \$17,908,184 in church-buildings and parsonages. In 1883 the amount was \$79,238,085, an increase, in twenty-six years, of 342 per cent. In comparing the increase of Church property North and South, it must be remembered that the South sustained terrible losses by the civil war, from which we have not yet recovered. The comparative wealth of the two sections will be seen by the following figures:

In 1850 the taxable property (slaves not included) of the thirteen Southern States mentioned above was . . . . .	\$2,480,000,000
In 1880 the taxable property in these thirteen States was . . . . .	2,370,000,000
Showing a clear <i>loss</i> of real and personal estate in thirty years of . . . . .	110,000,000
In 1850 the Northern States owned, including Maryland, Delaware, and Missouri. . . . .	3,473,000,000
In 1880 these States owned . . . . .	14,403,000,000
Gain in the thirty years . . . . .	\$10,930,000,000
Showing a gain of 314 per cent. in thirty years.	

Thus it appears that the gain of 342 per cent. in Church property by the Methodist Episcopal Church (North) was based upon a general property *increase* of 314 per cent. in thirty years. On the other hand, the gain of 253 per cent. in the Methodist Episcopal Church, South, was made in the face of an actual *decrease* of general property amounting to one hundred and ten millions.

CHURCH ACCOMMODATIONS IN THE UNITED STATES ACCORDING TO THE CENSUS OF 1870.

TABLE XII.

STATE.	Per Cent. of Population provided for.	STATE.	Per Cent. of Population provided for.
1. Vermont...	80.59	21. Arkansas ..	54.54
2. Ohio ..	78.23	22. New York ..	52.07
3. Tennessee...	69.79	23. Alabama...	51.20
4. South Carolina ...	69.64	24. District of Columbia .....	48.09
5. Delaware ..	69.60	25. Illinois .....	47.30
6. Georgia ..	67.65	26. Florida ..	46.51
7. West Virginia.....	67.19	27. Colorado... ..	43.59
8. North Carolina ...	67.04	28. Oregon ... ..	43.33
9. Kentucky ..	66.46	29. Missouri ..	40.14
10. Pennsylvania... ..	66.23	30. Wisconsin ..	40.13
11. New Hampshire... ..	66.03	31. Michigan ..	38.51
12. Maryland. ....	63.97	32. Iowa ... ..	36.09
13. New Jersey ..	63.24	33. Minnesota ..	35.99
14. Connecticut ..	62.95	34. California. ... ..	34.82
15. Virginia.....	62.44	35. Louisiana ..	29.33
16. Massachusetts .....	60.53	36. Kansas ... ..	27.74
17. Maine ..	60.06	37. Nebraska ... ..	26.22
18. Indiana... ..	60.00	38. Texas ..	24.32
19. Mississippi... ..	58.64	39. Nevada.....	19.04
20. Rhode Island. .	57.60		
Aggregate population of the United States in 1870...			38,558,062
Church accommodations in the United States.....			21,665,062
Per cent. of accommodation in all the States ..			56.18
Per cent. in the Southern States ..			56.64
Per cent. in the Northern States. ..			55.92

By the above table it will be seen that the average percentage of church accommodation is 56.18, and that there are *ten* Southern States which exceed this average, whilst six fall below it. In the whole South the percentage is greater than the average in the whole Union.

A population that has provided sixty-seven sittings for every one hundred persons may be considered as amply cared for in the matter of church accommodation. It is scarcely possible that every man, woman, and child can attend a church service at the same time. If two persons out of three can attend a service on Sabbath morning, for instance, it is the utmost that can be expected. Infant children, decrepit persons, the sick, and care-takers, servants, etc., will always form fully

one-third of any community. But this provision of sittings must be so divided as to meet the wants of every section of a community. There may be sittings for one thousand persons in a church in which half that number may never be assembled, whilst in another part of the country one thousand church-goers may be compelled to worship in the open air, if at all, as one-half of them will be excluded from a church that has only five hundred sittings. Upon the whole, it is only just to state that the religious wants of the Southern people, white and black, are as amply provided for in the matter of church sittings as the people of the North are.

## SECTION VI.

### *FINANCIAL STATISTICS, M. E. CHURCH, SOUTH.*

IN the following table we have analyzed the returns from thirty-four Annual Conferences, showing the number of lay members, the amounts contributed in 1883 for all purposes, the amount per member for all purposes, the amount per member for the support of the ministry, the number of churches and value of same, the number and value of parsonages.

We have received no printed Minutes of the White River Conference, and the Indian Mission, Montana, and Columbia Conferences have not reported the necessary *data* for this table.

It will be seen that the German Mission and those Conferences in the West that have been formed by missionary appropriations are among the first in the development of the spirit of liberality. For thirty years the Church in the Atlantic States has contributed liberally to sustain the pioneers in the far West. The seed has been sown in fruitful ground. The Pacific Conference shows the highest *per capita* contributed for religious purposes in 1883. The lesson taught by this example is an important one. The work of Christian missions is often depreciated by those who are anxious for immediate results; and when these results are not apparent, these complaining spirits hinder the missionary enterprise. But the money and labor have been wisely expended, when these young Conferences take the very front rank in devotion to the cause of God, as attested by their financial exhibit. It is also evident that the work of Christian beneficence, when the burden is borne by seventy thousand persons, has less tendency to develop individual progress in liberal giving than when the expenses of the Church are borne by five thousand persons only. It is true also that a small membership, scattered over a large territory, will include representatives of more ample means as an average than those great numbers found in the Atlantic States. But making all necessary allowances, it remains a gratifying fact that the Conferences that have been formed by mission funds, and are even now, in part, sustained by the Board of Missions, are among the first in the Church in the exercise of Christian beneficence.

In the following table the highest contribution per member for all purposes occupies the first place in the column, and the Conferences are arranged in that order.

TABLE XIII.

CONFERENCES.	Members.	Contributions for all purposes.	Per Capita for all purposes.	Per Capita for Support of Ministers.	Churches.	Value.	Parsonages.	Value.
Pacific . . . . .	4,480	\$ 76,070	\$16.98	\$7.74	55	\$ 162,644	44	\$ 31,633
Los Angeles . . . . .	1,161	17,914	15.43	5.68	17	46,500	13	6,955
Ger. Mission. . . . .	1,322	15,507	11.73	6.07	22	62,050	18	15,250
Denver . . . . .	758	7,519	9.92	7.71	12	46,337	...	15,963
St. Louis . . . . .	11,747	99,671	8.57	2.57	146	388,650	19	33,478
Texas . . . . .	11,370	90,277	7.94	2.99	125	262,357	36	28,795
S. W. Missouri . . . . .	19,550	134,113	6.86	2.43	176	341,810	57	51,075
Baltimore. . . . .	31,918	203,683	6.38	2.59	393	763,073	80	127,409
W. Texas. . . . .	8,842	53,405	6.04	2.13	87	111,315	34	20,175
Western. . . . .	2,728	15,495	5.68	2.41	25	36,525	12	6,550
Florida. . . . .	10,998	58,509	5.32	2.12	160	114,050	34	25,636
Virginia. . . . .	60,180	303,909	5.05	2.28	665	1,093,740	91	148,290
Louisiana. . . . .	14,820	73,951	4.99	2.65	173	283,678	37	25,695
Kentucky. . . . .	23,606	114,825	4.86	2.36	231	551,322	39	67,375
Missouri. . . . .	26,837	121,229	4.48	2.25	307	506,722	70	64,020
S. Georgia. . . . .	34,425	146,994	4.27	1.97	455	467,461	63	95,325
Alabama . . . . .	33,366	134,797	4.03	2.20	491	466,980	70	72,695
N. Texas . . . . .	27,420	104,470	3.81	1.76	189	189,795	66	41,470
Illinois. . . . .	5,294	18,952	3.58	1.52	77	103,941	22	12,675
S. Carolina. . . . .	50,831	177,400	3.49	1.78	601	641,647	107	135,245
Mississippi. . . . .	25,686	86,816	3.38	1.77	347	278,575	63	55,465
N. W. Texas. . . . .	24,501	80,608	3.29	1.77	150	190,575	64	39,560
N. Georgia. . . . .	67,982	222,980	3.28	1.55	683	712,795	93	116,425
N. Mississippi . . . . .	30,479	93,875	3.08	1.74	452	378,475	49	41,835
Louisville. . . . .	33,196	100,251	3.02	1.68	363	538,165	71	80,715
N. Carolina. . . . .	72,256	213,876	2.96	1.48	830	880,513	94	121,034
Memphis. . . . .	35,334	103,881	2.94	1.44	412	510,503	31	31,725
W. Virginia. . . . .	15,045	42,126	2.80	1.45	162	182,590	27	24,839
E. Texas. . . . .	16,370	44,035	2.69	1.47	157	104,915	29	17,710
Little Rock. . . . .	18,670	49,662	2.66	1.71	244	155,350	33	18,033
Tennessee . . . . .	47,900	117,834	2.46	1.37	524	566,138	52	47,350
Holston . . . . .	43,763	106,344	2.43	1.04	551	764,045	63	....
Arkansas . . . . .	17,084	37,755	2.09	1.17	151	96,036	38	20,748
N. Alabama. . . . .	38,321	62,080	1.62	1.22	507	378,794	86	65,771
Total. . . . .	868,146	\$3,331,813	\$3.82	..	9,630	\$10,898,598	698	\$2,279,194

In this table we have not included the church-buildings and parsonages belonging to the Indian, German, Western, and foreign missions. The total number of church-edifices belonging to the Methodist Episcopal Church, South, exceeds 10,000, and the value of churches and parsonages over \$14,000,000. To this aggregate of Church property must be added the college and university property, amounting to \$2,000,000, and miscellaneous items, named in the "Minutes" as "other property," about \$200,000—making a grand total of \$16,200,000.



Domestic Missions the amount is \$81,024.02, being a *per capita* of 8 cents and 9 mills. For all mission purposes the *per capita* is 25 cents and 2 mills.

*VALUE OF CHURCH PROPERTY.*

In the following table we have arranged the Conferences according to the order indicated by the highest amount *per capita* invested in Church property. It will be seen that the Mission Conferences stand at the head of the column:

TABLE XV.

CONFERENCES.	Members.	Church Property.	Amount Per Capita.
1. Denver.....	758	\$ 62,300	\$ 82 19
2. German Mission.....	1,322	78,300	59 22
3. Los Angeles ...	1,161	53,455	46 04
4. Pacific .....	4,480	194,277	43 36
5. St. Louis ...	11,477	422,128	35 93
6. Baltimore .....	31,918	890,473	27 89
7. Kentucky .....	23,606	618,697	26 20
8. Texas. ....	11,370	291,152	25 60
9. Illinois ..	5,294	116,616	22 02
10. Missouri .....	26,837	570,742	21 26
11. Louisiana .....	14,820	309,373	20 87
12. Virginia .....	60,180	1,242,030	20 63
13. South-west Missouri .....	19,550	392,885	20 09
14. Louisville ...	33,196	618,880	18 67
15. Holston ..	43,763	764,045	17 45
16. South Georgia.....	34,425	562,786	16 34
17. Alabama .....	33,366	539,675	16 17
18. Western.....	2,728	43,075	15 79
19. Memphis ..	35,334	542,228	15 34
20. South Carolina ..	50,831	776,892	15 28
21. West Texas... ..	8,842	131,490	14 87
22. North Carolina. ..	72,256	1,000,547	13 83
23. Western Virginia. ..	15,045	207,420	13 78
24. North Mississippi ..	30,479	420,310	13 78
25. Mississippi ... ..	25,686	334,040	13 00
26. Tennessee : ..	47,900	613,488	12 80
27. Florida .....	10,998	139,689	12 70
28. North Georgia ..	67,982	829,220	12 19
29. North Alabama ...	38,321	444,565	11 60
30. North-west Texas ..	24,501	230,135	9 39
31. Little Rock. ..	18,670	173,376	9 28
32. North Texas. ..	27,420	231,265	8 40
33. East Texas ..	16,370	122,625	7 49
34. Arkansas ..	17,084	116,784	6 83
Total.....	868,246	\$14,094,963	\$16 23

The older Conferences having expended a considerable sum in church-edifices in the great West, it is gratifying to see that the liberality of the older communities has been perpetuated in the younger Conferences of the present mission field. The contribution of one dollar for church-

building in Denver or Montana will produce five or ten dollars in the near future. It is a safe investment for the money of which we are only stewards.

*SUPPORT OF THE MINISTRY.*

In 1883 in twenty-five Conferences the stewards assessed \$1,352,766 for the support of the preachers. The deficit in each Conference, the amount actually collected falling short of the amount assessed, will be found below, beginning with the largest deficit:

TABLE XVI.

CONFERENCES.	Amount Assessed.	Deficit.	Per Cent. Deficit.
1. Los Angeles .. .. .	\$ 8,785	\$ 2,182	24.83
2. Louisiana .. . . .	50,561	12,109	23.55
3. Little Rock.. . . .	41,314	9,446	22.87
4. Illinois . . . . .	11,588	2,500	21.57
5. North-west Texas . . . . .	55,446	11,855	21.38
6. Western Virginia. . . . .	27,010	5,550	20.54
7. Holston . . . . .	57,272	11,468	20.02
8. Louisville .. . . .	69,865	13,718	19.63
9. Mississippi .. . . .	56,232	10,648	18.93
10. Florida . . . . .	28,645	5,270	18.74
11. West Texas.. . . .	23,139	4,240	18.32
12. North Texas. . . . .	54,971	9,747	17.73
13. St. Louis .. . . .	34,944	5,339	15.27
14. Tennessee . . . . .	77,397	11,472	14.82
15. North Mississippi . . . . .	62,486	9,244	14.79
16. Pacific .. . . .	40,735	6,029	14.79
17. South-west Missouri . . . . .	54,991	7,302	13.27
18. Kentucky . . . . .	64,400	8,459	13.13
19. Memphis. . . . .	58,727	7,631	12.99
20. East Texas . . . . .	27,282	3,131	11.47
21. Alabama .. . . .	81,392	7,807	9.57
22. South Carolina... . . . .	99,880	9,390	9.40
23. Texas... . . . .	37,094	3,041	8.20
24. Baltimore .. . . .	100,052	6,729	6.72
25. Virginia .. . . .	128,558	6,389	4.96
Total... . . . .	\$1,352,766	\$190,396	Av. 14.07

The Minutes of the nine Conferences not included above have no tables of "assessments" for the support of the preachers, giving only the sums actually received.

In the *Methodist Magazine* for 1831 the financial statistics of the New England Conference for the year 1822 are given. Allowance of the preachers, \$16,487; received, \$5,424.31—deficiency, \$11,062.69, or sixty-seven per cent. The highest sum paid to a preacher and his family was \$506.37 In 1830 the superannuated preachers received but *eighteen* dollars.

*RELIGIOUS DENOMINATIONS IN THE UNITED STATES.*

In preparing the following table we have made use of all the *data* accessible. The records are made up from a variety of "Annuals," "Almanacs," "Year-books," and Minutes, and bring the figures up to the close of the year 1883:

TABLE XVII.

DENOMINATIONS.	Churches.	Ministers.	Members.
Adventist . . . . .	91	107	11,100
Adventist, Second . . . . .	583	501	63,500
Adventist, Seventh-day . . . . .	608	138	14,733
American Communities . . . . .	14	8	2,838
Baptist . . . . .	24,794	15,401	2,133,044
Baptist, Anti-mission . . . . .	1,090	888	40,000
Baptist, Free-will . . . . .	1,485	1,286	76,706
Baptist, Seventh-day . . . . .	87	103	8,606
Baptist, Six Principle . . . . .	20	17	2,075
Christian (Disciples of Christ) . . . . .	4,681	3,658	567,448
Congregational . . . . .	3,689	3,923	383,685
Dunkards (The Brethren) . . . . .	710	1,665	90,000
Episcopal, Protestant . . . . .	3,049	3,513	344,888
Episcopal, Reformed . . . . .	55	68	10,459
Friends . . . . .	621	876	67,643
Jews . . . . .	269	202	13,683
Lutheran . . . . .	6,327	3,550	800,189
Menonite, New . . . . .	31	44	2,990
Methodist Episcopal . . . . .	18,152	12,546	1,782,090
Methodist Episcopal, South . . . . .	10,105	4,179	900,069
Methodist African (Methodist Episcopal) . . . . .	..	1,832	391,044
Methodist African (Methodist Episcopal Zion) . . . . .	.....	2,000	300,000
Colored Methodist Episcopal . . . . .	1,038	648	155,000
Methodist, Free . . . . .	287	601	12,120
Evangelical Association . . . . .	1,332	1,340	99,607
Methodist, Independent . . . . .	13	14	2,100
Methodist, Primitive . . . . .	121	50	3,370
Methodist, Protestant . . . . .	1,501	1,409	125,671
Methodist, Wesleyan . . . . .	260	472	17,847
United Brethren in Christ . . . . .	2,207	2,200	155,437
Moravian . . . . .	74	96	16,112
Mormon . . . . .	654	3,906	110,377
New Jerusalem (Swedenborgian) . . . . .	91	81	7,434
Presbyterian (North) . . . . .	5,338	5,218	600,695
Presbyterian, South . . . . .	1,928	1,070	127,017
Presbyterian, Cumberland . . . . .	2,474	1,386	111,855
Presbyterian, Reformed . . . . .	41	31	6,020
Presbyterian, United . . . . .	793	1,719	84,573
Reformed Church in America . . . . .	489	500	80,156
Reformed Church in United States . . . . .	1,384	752	154,742
Roman Catholic* . . . . .	5,975	6,366	..
Shaker . . . . .	17	68	2,400
Unitarian Congregational . . . . .	342	394	17,960
United Evangelical . . . . .	366	363	144,000
Universalist . . . . .	719	713	26,238
Winebrennerians . . . . .	569	498	20,224

\*The Roman Catholics do not make public the number of *communicants*, as Protestant Churches do. The Roman Catholics claim a population of 6,370,858 in this country.

*BISHOPS OF THE METHODIST EPISCOPAL CHURCH, SOUTH.*

1. JOSHUA SOULE.—Born in Maine, August 1, 1781. Entered the traveling ministry in 1799; ordained Bishop in 1824, when forty-two years old, in the twenty-fifth year of his ministry. Died near Nashville, Tennessee, March 6, 1867.
2. JAMES O. ANDREW.—Born in Wilkes county, Georgia, May 3, 1794. Entered the traveling ministry in 1812; ordained Bishop in 1832, in the thirty-ninth year of his age, and the nineteenth year of his ministry. Died at Mobile, Alabama, March 2, 1871.
3. WILLIAM CAPERS.—Born in South Carolina, January 26, 1790. Entered the South Carolina Conference in 1808; ordained Bishop in 1846, aged fifty-six years, in the thirty-seventh year of his ministry. Died at Anderson Court-house, South Carolina, January 29, 1855.
4. ROBERT PAINE.—Born in Person county, North Carolina, November 12, 1799. Entered the Tennessee Conference in 1818; ordained Bishop in 1846, aged forty-six, in the twenty-eighth year of his ministry. Died in Aberdeen, Mississippi, October 19, 1882.
5. HENRY B. BASCOM.—Born in Hancock, Delaware county, New York, May 27, 1796. Entered the Ohio Conference in 1813; ordained Bishop in 1850, aged fifty-four, in the thirty-sixth year of his ministry. Died September 8, 1850, in Louisville, Kentucky.
6. GEORGE F. PIERCE.—Born in Greene county, Georgia, February 3, 1811. Entered the Georgia Conference in 1831; ordained Bishop in 1854, aged forty-three, in the twenty-third year of his ministry. Residence, Sparta, Georgia.
7. JOHN EARLY.—Born in Bedford county, Virginia, January 1, 1786. Entered the Virginia Conference in 1807; ordained Bishop in 1854, aged sixty-eight, in the forty-seventh year of his ministry. Died in Lynchburg, Virginia, November, 1873.
8. HUBBARD H. KAVANAUGH.—Born in Clarke county, Kentucky, January 14, 1802. Entered the Kentucky Conference in 1823; ordained Bishop in 1854, aged fifty-two years, in the thirtieth year of his ministry. Died in Columbus, Miss., March 19, 1884.
9. WILLIAM M. WIGHTMAN.—Born in Charleston, South Carolina, January 8, 1808. Entered the South Carolina Conference in 1828; ordained Bishop in 1866, aged fifty-eight, in the thirty-eighth year of his ministry. Died in Charleston, February 5, 1882.
10. ENOCH M. MARVIN.—Born in Warren county, Missouri, June 12, 1823. Entered the Missouri Conference in 1841; ordained Bishop

in 1866, aged forty-three, in the twenty-fourth year of his ministry. Died in St. Louis, Missouri, November 26, 1877.

11. DAVID S. DOGGETT.—Born in Lancaster county, Virginia, January 23, 1810. Entered the Virginia Conference in 1829; ordained Bishop in 1866, aged fifty-five, in the thirty-seventh year of his ministry. Died in Richmond, Virginia, October 27, 1880.

12. HOLLAND N. McTYEIRE.—Born in Barnwell District, South Carolina, July 24, 1824. Entered the Virginia Conference in 1845; ordained Bishop in 1866, aged forty-one, in the twenty-first year of his ministry. Residence, Nashville, Tennessee.

13. JOHN CHRISTIAN KEENER.—Born in the city of Baltimore, Maryland, February 7, 1819. Entered the Alabama Conference in 1843; ordained Bishop in 1870, aged fifty-one, in the twenty-seventh year of his ministry. Residence, New Orleans, Louisiana.

14. ALPHEUS W WILSON. Born in the city of Baltimore, Maryland, February 5, 1834. Entered the Baltimore Conference in 1853; ordained Bishop in 1882, aged forty-eight, in the twenty-ninth year of his ministry. Residence, Baltimore, Maryland.

15. LINUS PARKER.—Born in Rome, Oneida county, New York, April 23, 1829. Entered the Louisiana Conference in 1849; ordained Bishop in 1882, aged fifty-three, in the thirty-second year of his ministry. Residence, New Orleans, Louisiana.

16. JOHN C. GRANBERY.—Born in Norfolk, Virginia, December 5, 1829. Entered the Virginia Conference in 1848; ordained Bishop in 1882, aged fifty-two, in the thirty-third year of his ministry. Residence, Richmond, Virginia.

17 ROBERT K. HARGROVE.—Born in Pickens county, Alabama, September 18, 1829. Entered the Alabama Conference in 1857; ordained Bishop in 1882, aged fifty-two, in the twenty-fourth year of his ministry. Residence, not fixed.

Number of bishops in proportion to ministers and laymen at the close of the General Conference in the years named below :

Year.	Preachers.	Members.	No. of Bishops.	No. of Conferences.
1846, one bishop to . . . . .	379	113,804	4	19
1850, one bishop to . . . . .	340	102,920	5	20
1854, one bishop to . . . . .	298	86,186	7	22
1858, one bishop to . . . . .	429	116,528	6	23
1866, one bishop to . . . . .	248	50,510	10	27
1870, one bishop to . . . . .	291	58,641	10	34
1874, one bishop to . . . . .	435	89,095	8	37
1878, one bishop to . . . . .	552	118,882	7	39
1882, one bishop to . . . . .	449	97,477	9	38
In April, 1884, one bishop to . . . . .	596	129,178	7	38

## SECTION VII.

### *THREE GREAT OBJECTS.*

#### I. THE CAUSE OF EDUCATION

METHODISM began its work in the University of Oxford, England. The first triumphs of converting grace in this country were followed by efforts to establish institutions of learning. The infancy of American Methodism was distinguished by repeated efforts to place Cokesbury College upon a firm foundation.

In 1785, at Abingdon, Maryland, twenty-five miles north-east of Baltimore, were laid the foundations of the first Methodist college in America. In recognition of the zeal and merits of the two Methodist bishops—Coke and Asbury—the school was named for them by uniting the two names into Cokesbury. The plan of Kingswood School, Mr. Wesley's famous seminary, was adopted, and the institution was formally opened in 1787. Special reference was made, in the plan of this school, to those young men who felt themselves called to preach. The college was to be supported by yearly collections taken up by the preachers. Thus the people were interested in the cause of Christian culture and sanctified learning. Bishop Asbury was very sanguine, labored diligently, and believed that two thousand children might be provided for, if the ignorance and prejudice of some among the preachers and laymen had not been in the way.

In 1790 a District or Conference school was projected, under the auspices of Bishop Asbury, at the Conference held in Lexington, Kentucky. Three hundred dollars in land and money was subscribed on the spot, and the school afterward went into operation, but did not permanently succeed. Three years later, in 1793, similar efforts were made in various parts of the country.

Misfortune attended the institution at Abingdon, Maryland. In 1795, after eight years of successful operation, Cokesbury College was burned. The Methodists of Baltimore took the matter in hand, and a new building was erected in Baltimore, only to meet the same fate in 1797—being destroyed by fire. This disaster put an end to the enterprise whose very name, to the minds of some, was suggestive of disaster. But the energies of the Church have been employed from the beginning to the present hour in the work of education. Never has the necessity for the coördination of the education of the heart and of the intellect assumed greater importance than at the present time.

TABLE XVIII.—EDUCATIONAL STATISTICS.

MALE COLLEGES AND UNIVERSITIES.

NAME OF INSTITUTION.	GRADE.	LOCATION.	When and by Whom Chartered.	Name and Title of Principal or President.	Number of Teachers.	Number of Students.	Value of Property.	Volumes in Library.	Endowment.
Centenary College.	College.	Jackson, La.	1825, by Louisiana Leg.	Rev. D. M. Rush.	5	109	\$80,000	5,000	.....
Central College.	"	Fayette, Mo.	1855, by Missouri Leg.	Rev. E. R. Hendrix, D.D.	8	171	80,000	3,000	\$110,000
Corvallis College.	"	Corvallis, Oregon.	1868, by M. E. Church, So.	B. L. Arnold.	6	130	10,000	300	.....
Emory College.	"	Oxford, Ga.	1837, by Georgia Leg.	Rev. Atticus G. Haygood, D.D.	14	311	100,000	5,000	100,000
Emory and Henry College.	"	Emory, Va.	1838, by Holston Confer'ce.	Rev. David Sullins, D.D.	8	132	100,000	14,000	48,000
Hwassee College.	"	Sweetwater, Tenn.	1850, by Tennessee Leg.	Rev. J. H. Brummer, A.M., D.D.	9	173	25,000	2,340	.....
Kentucky Wesleyan College.	"	Millersburg, Ky.	1860, by M. E. Church, So.	A. Redd, A.M.	5	100	20,000	1,000	30,000
Pacific Methodist College.	"	Santa Rosa, Cal	1862, by M. E. Church, So.	Rev. T. H. B. Anderson, D.D.	9	165	40,000	2,000	5,000
Randolph-Macon College.	"	Ashland, Va.	.....	.....	.....	.....	.....	.....	.....
Southern University.	University.	Greensboro, Ala.	1859, by Alabama Conf.	Rev. A. S. Andrews, A.M., D.D.	6	103	100,000	3,000	10,000
South-western University.	"	Georgetown, Texas.	1875, by Texas Legislature.	Rev. F. A. Mood, D.D., Regent.	9	216	63,000	900	Land.*
Trinity College.	College.	Randolph county, N. C.	1850, by N. Carolina Leg.	Rev. M. L. Wood, A.M.	4	100	50,000	25,000	.....
Vanderbilt University.	University.	Nashville, Tenn.	1872, by 7 Conf. of the M. E. Church, South.	.....	.....	.....	.....	.....	.....
Wofford College.	College.	Spartanburg, S. C.	1851, by S. Carolina Leg.	L. C. Garland, Chancellor. James H. Carlisle, LL.D.	45	487	600,000	8,000	700,000
.....	.....	.....	.....	.....	7	125	60,000	6,000	55,000

FEMALE COLLEGES.

Alabama Conference Female College.	College.	Tuskegee, Ala.	1855, by Alabama Leg.	John Massey, LL.D.	10	153	50,000	2,000	.....
Andrew Female College.	"	Cuthbert, Ga.	1854, by M. E. Church, So.	Rev. H. W. Key, A.M.	8	124	15,000	.....	.....
Athens Female College.	"	Athens, Ala.	By A. L. P. Green, Thomas Maddin, and others.	.....	.....	.....	.....	.....	.....
Centenary Institute.	"	Summerfield, Ala.	1840, by Alabama Leg.	Rev. W. A. Rogers, A.M.	12	61	20,000	400	.....
Cedar Bluff Female College.	"	Woodburn, Ky.	1864, by Kentucky Leg.	Rev. R. T. Barton.	4	.....	30,000	500	.....
Central Female College.	"	Lexington, Mo.	1869.	Rev. B. F. Cabell.	6	75	40,000	1,000	.....
Central Institute for Young Ladies.	"	Littleton, N. C.	.....	W. F. Kerdolff.	9	90	55,000	300	.....
Clarksville Female Academy.	"	Clarksville, Tenn.	1883, by N. Carolina Leg.	Rev. J. M. Rhodes.	4	50	6,000	300	.....
Columbia Female College.	"	Columbia, S. C.	By Tennessee Conference.	.....	.....	.....	.....	.....	.....
Dallas Female College.	"	Dallas, Texas.	1875, by S. Carolina Conf.	Rev. O. A. Darby, D.D.	10	146	55,000	300	.....
Dalton Female College.	"	Dalton, Ga.	1872, by Lamar St. Church.	Rev. G. J. Nunn.	12	205	20,000	.....	.....
Danville College for Young Ladies.	"	Danville, Va.	1883, by State Courts.	Rufus W. Smith.	6	150	8,000	250	.....
Georgia Methodist Female College.	"	Covington, Ga.	1882, by Georgia Leg.	J. Blackwell and R. H. Sharp.	9	93	40,000	.....	.....
Greensboro Female College.	"	Greensboro, N. C.	1838, by N. Carolina Leg.	Rev. W. B. Bonnell, A.M.	10	111	20,000	800	.....
Howard Female College.	"	Fayette, Mo.	1859, by Missouri Leg.	Rev. T. M. Jones, D.D.	13	160	50,000	2,000	.....
Huntsville Female College.	"	Huntsville, Ala.	1850, by Alabama Leg.	H. K. Hinde, A.M., M.D.	10	140	15,000	440	.....
.....	.....	.....	.....	Rev. A. B. Jones, A.M.	14	156	30,000	1,650	.....

La Grange Female College.	College.	La Grange, Ga.	1846, by Georgia Leg.	John W. Heidt, D.D.	11	130	50,000	1,000
Las Vegas Female Seminary.	"	Las Vegas, N. Mexico.	1883, by Denver Conf.	Rev. J. R. A. Vaughan, A.M.	4	98	9,000	.....
Mansfield Female College.	"	Mansfield, La.	1865, by Louisiana Leg.	Rev. F. M. Grace, A.M.	9	120	40,000	200
Martha Washington College.	"	Abingdon, Va.	1858, by Virginia Leg.	Rev. E. E. Wiley, D.D.	7	70	40,000	1,000
Millersburg Female College.	"	Millersburg, Ky.	1860, by Dr. Geo. S. Savage.	George T. Gould, D.D.	10	200	25,000	2,000
Memphis Conf. Female Institute.	"	Jackson, Tenn.	1843, by Tennessee Leg.	Rev. A. W. Jones, D.D.	18	150	45,000	3,000
Montgomery Female College.	"	Christianburg, Va.	1861, by Virginia Leg.	Mrs. O. S. Pollock.	12	150	20,000	1,000
Nashville College for Young Ladies.	"	Nashville, Tenn.	1882, by Tennessee Leg.	Rev. G. W. F. Price, D.D.	16	203	60,000	.....
North Texas Female College.	"	Sherman, Texas.	1877, by Texas Legislature.	Judge J. M. Onins.	11	107	20,000	250
Science Hill Academy.	Academy.	Sherbottle, Ky.	1825, by the M. E. Church.	W. F. Poynter, D.D.	9	130	25,000	2,000
Soule Female College.	College.	Murfreesboro, Tenn.	1851, by Tennessee Leg.	John R. Thompson.	8	75	16,000	100
Southern Female College.	"	Petersburg, Va.	1863, by Virginia Leg.	W. T. Davis.	7	90	20,000	1,000
Snellins College.	"	Bristol, Tenn. and Va.	1848, by Virginia Leg.	Rev. D. S. Hearon, M.A.	9	160	10,000	400
Wesleyan Female Institute.	"	Stamton, Va.	By the old Georgia Conf.	William A. Harris, D.D.	20	142	40,000	.....
Wesleyan Female College.	"	Macon, Ga.	1870, by Board of Trustees.	Rev. W. C. Bass, D.D.	15	263	200,000	2,000
Wesleyan Female College.	"	Brownsville, Tenn.	1860, by Mississippi Leg.	Rev. John Williams.	4	52	6,000	500
Whitworth Female College.	"	Brookhaven, Miss.	1875, by Texas Legislature.	Rev. H. F. Johnson, D.D.	16	279	75,000	500
Young Ladies' School of South-western University.	"	Georgetown, Texas.		F. A. Mood, D.D., Regent.	14	110	See †	.....

FOR BOTH SEXES.

Abingdon District High School.	High School.	Bickley Mills, Va.	1870, by M. E. Church, So.	C. C. Fisher, A.M.	4	150	1,200	.....
Bellevue Collegiate Institute.	College.	Caledonia, Mo.	1884, by Texas Legislature.	W. D. Vandiver, Ph.B.	6	176	10,000	150
Central College.	"	Sulphur Springs, Tex.		Rev. J. W. Adkisson, A.M.	5	110	13,000	.....
Cokesbury Conference School.	High School.	Cokesbury, S. C.	1880, by Tennessee Leg.	Prof. C. C. Reed.	2	60	1,000	100
Dyersburg District High School.	"	Mt. Zion, Tenn.	1874, by Arkansas Leg.	Rev. H. J. Turner, President.	4	42	6,000	.....
Fort Smith District High School.	College.	Booneville, Ark.	1857, by Texas Legislature.	M. P. Venable.	6	145	4,000	145
Fairfield College.	High School.	Fairfield, Texas.		A. L. Peterman, A.B.	5	125	10,000	.....
Franklin District High School.	Collegiate.	Waynesville, N. C.		J. L. Holmes, A.B.	3	97	1,000	.....
Grenada District High School.	High School.	Grenada, Miss.	1881, by Creek Council.	Rev. Theo. F. Newell.	5	130	25,000	.....
Harrell International Institute.	"	Muskegee, Indian Ter.		Rev. Theo. F. Brewer.	6	132	.....	.....
Honey Grove High School.	"	Honey Grove, Texas.		W. A. Wilborn, A.M.	5	193	12,000	900
Jonesboro High School.	"	Jonesboro, N. C.	1881, by N. Carolina Leg.	W. C. Donb, A.M.	5	96	2,500	.....
Jonesboro District High School.	Collegiate.	Limestone, Tenn.	1877, by Mississippi Leg.	W. W. Smith, A.B.	8	53	1,200	.....
Kosciusko Institute.	"	Kosciusko, Miss.	1871, by Tennessee Leg.	Rev. T. A. S. Adams.	5	91	2,000	.....
McTyeire Institute.	Collegiate.	McKenzie, Tenn.		E. R. Williams, A.M., and Granville Goodloe, M.A.	4	139	10,000	400
Morrisville Institute.	"	Morrisville, Tenn.	1872, by M. E. Church, So.	W. C. Godbey, D.D.	5	150	8,000	300
New Hope Seminary.	High School.	Oak Lodge P. O., In. T.	1847, by Secretary of War.	Rev. E. A. Gray, Choctaw Na.	4	53	16,000	300
Prestonsburg Seminary.	"	Prestonsburg, Ky.		G. M. F. Hampton.	4	122	3,500	6,200
People's College.	College.	Pikeville, Tenn.	1872, by Tennessee Leg.	Rev. Jerome Haralson.	4	115	12,000	250
Quitman College.	"	Quitman, Ark.	1871, by M. E. Church, So.	Prof. J. P. Bramrock.	6	73	6,000	250
St. Charles College.	"	St. Charles, Mo.	1855, by Missouri Leg.	Rev. Young Ewing, Supt.	3	50	1,500	100
The A. M. L. School, Creek Nation.	Collegiate.	Enfaut, Indian Ter.			2	18	10,000	23,000

\* 8,000 acres of land, paying nothing yet. † Reported with South-western University.

The preceding table exhibits the number, grade, and property belonging to institutions under the care of the Methodist Episcopal Church, South.

We have given in this table all of those institutions that have been reported to us, but in the Minutes of the Annual Conferences we find forty-one other schools mentioned, of various grades, making a total of one hundred and twelve institutions of learning, which are, in a greater or less degree, under the care of the Methodist Episcopal Church, South.

The Methodist Episcopal Church (North) has 43 universities and colleges, 9 theological schools, and 92 classical seminaries and female colleges, making 144 institutions. There are 1,319 teachers, 26,483 pupils, and property amounting to \$7,432,860.

## II. CHURCH EXTENSION LOAN FUND OF \$500,000.

The number of church-buildings belonging to the Methodist Episcopal Church, South, exceeds ten thousand, or one church-building for ninety persons. In Great Britain the various branches of the Methodist family own thirteen thousand six hundred and thirty places of worship, being one chapel to sixty-three persons in their membership. The Methodist Episcopal Church (North) reports eighteen thousand seven hundred and forty-one churches, or one building to ninety-five Church-members.

In many sections of our country, young and thriving communities are springing up along the railways in process of completion, and in many of these places the first church-building erected gives the denomination that owns it a decided advantage. In some of these places the population increases two or three hundred per cent. in a few months, or within a few years. A small number of Methodists, unaided by funds from abroad, will be unable to build a church in a place like this; but the loan of half the amount needed will be the means of raising the remainder on the spot, and thus the church will be built. In two or three years the loan may be paid back, and the property is secured to the Church.

To meet these and similar wants, it is proposed to raise a Loan Fund of five hundred thousand dollars, to be managed by the Board of Church Extension. As an illustration of the operation of this Loan Fund, let us suppose a loan of one thousand dollars granted to a Church at A on condition that the same amount shall be raised by the people of the place. In three years, or less time, the Church debt of one thousand dollars can be paid back, and thus property worth two thousand dollars

secured to the Church. The money returned is loaned immediately, and, with an average of three years' loans, in the course of twenty-one years the Church Extension Board has secured the building of seven churches, valued at fourteen thousand dollars, whilst the thousand dollars employed remains intact, as a principal to be invested again. But for the use of this money as a loan, the Church would own no property whatever in these places, and perhaps the few friends and members that first settled in those places will be lost to us forever.

The Methodist Episcopal Church (North) has furnished us an example to be followed in this matter. In the beginning the Church extension enterprise moved very slowly, but from 1865 to October, 1883, the General Fund amounted to \$1,513,670.24. The Loan Fund, beginning October, 1866, has reached in November, 1883, the sum of \$507,605.89, and the total amount used in Church extension has been \$2,324,093.96. The total number of churches aided by this Board is 4,354, or nearly one-fourth of the whole number belonging to the Methodist Episcopal Church.

Already, after one year's operations, our Church Extension Board has invested over fifty thousand dollars in these enterprises, and the contemplated Loan Fund to be raised this year, if it shall be successful, will be the beginning of a new era in our history. As a safe, meritorious, and profitable employment of our Lord's money, there is no better use for it than that which is furnished by the "Church Extension Loan Fund."

### III. THE CAUSE OF MISSIONS.

Special reference is made to three great objects in the department of missions: (1) The Anglo-Chinese University at Shanghai; (2) the mission-house and church-edifice in the City of Mexico; (3) the Girls' College in Rio de Janeiro, Brazil.

Notwithstanding many obstacles in our way, our Church has secured property for mission purposes in China amounting to \$96,800; in Mexico, \$62,812.76; in the Brazil mission, \$16,158.38—making a total of \$174,972.14. The results of our labors in Mexico are very cheering. Already there are twenty-six hundred and fifty-three members of our Church in that country, and the prospect is very encouraging, the field is opening wider every day, and the blessing of God attends our missionaries. Let us do what we can to place all of these enterprises upon a permanent footing.

## CHILDREN'S CENTENARY DAY.

By authority of the last General Conference, "Children's Day" having been set apart by specific action of each of the Annual Conferences, the Sunday-school Department of the Methodist Episcopal Church, South, offers the following suggestions:

1. That the services of this day be devoted wholly to the children of the Church.

2. Where it is not convenient to have the school together more than once during the day, let the order of exercises herewith furnished be used, if practicable.

3. Where it is deemed advisable, let the morning hour for Church service be given to the children, with a short sermon specially prepared for and addressed to them, or such other exercises as may best secure the objects for which Children's Day was instituted.

4. If practicable, hold a children's mass-meeting, or centenary concert, in the afternoon, or at night, and use the following or some similar programme, plentifully interspersed with the best music the school can furnish, and the best speeches and recitations that can be provided for the occasion.

## PROGRAMME.

## I. SONG—Tune, "Coronation."

All hail the power of Jesus' name!  
Let angels prostrate fall:  
Bring forth the royal diadem,  
And crown him Lord of all.

Ye Gentile sinners, ne'er forget  
The wormwood and the gall:  
Go, spread your trophies at his feet,  
And crown him Lord of all.

Let every kindred, every tribe  
On this terrestrial ball,  
To him all majesty ascribe,  
And crown him Lord of all.

O that, with yonder sacred throng,  
We at his feet may fall!  
We'll join the everlasting song,  
And crown him Lord of all.

## II. PRAYER.

## III. SONG—Tune, "Cookham."

Children of the heavenly King,  
As we journey, let us sing;  
Sing our Saviour's worthy praise,  
Glorious in his works and ways.

We are trav'ling home to God,  
In the way our fathers trod:  
They are happy now, and we  
Soon their happiness shall see.

Fear not, brethren, joyful stand  
On the borders of our land;  
Jesus Christ, our Father's Son,  
Bids us undismayed go on.

Lord! obediently we'll go,  
Gladly leaving all below:  
Only thou our Leader be,  
And we still will follow thee.

## IV READING THE SCRIPTURES (Psalm xliv. 1-8; Matt. xviii. 1-14).

## V. SONG—Tune, "Zion."

Glorious things of thee are spoken,  
 Zion, city of our God!  
 He, whose word can ne'er be broken,  
 Formed thee for his own abode:  
 On the Rock of Ages founded,  
 What can shake thy sure repose?  
 With salvation's walls surrounded,  
 Thou may'st smile at all thy foes.  
 See! the streams of living waters,  
 Springing from eternal love,  
 Well supply thy sons and daughters,  
 And all fear of want remove:

Who can faint while such a river  
 Ever flows their thirst t' assuage?  
 Grace which, like the Lord, the giver,  
 Never fails from age to age.  
 Round each habitation hov'ring,  
 See the cloud and fire appear,  
 For a glory and a cov'ring—  
 Showing that the Lord is near:  
 Glorious things of thee are spoken,  
 Zion, city of our God;  
 He, whose word can ne'er be broken,  
 Chose thee for his own abode.

## VI. RESPONSIVE SERVICE.

SUPERINTENDENT. What is to-day called?

SCHOOL. The Children's Centenary Day.

SUP'T. Why do we call this the "Children's Centenary Day?"

SCHOOL. Because to-day the children celebrate the Centenary of American Methodism.

SUP'T. What do we mean by the Centenary of American Methodism?

SCHOOL. One hundred years ago the Methodist Church was organized in America.

SUP'T. At what place did this organization occur?

SCHOOL. At Baltimore, Maryland.

SUP'T. What was the precise date?

SCHOOL. The Christmas Conference of Methodist preachers, beginning December 24, 1784.

SUP'T. Who were elected bishops at this Conference?

SCHOOL. Thomas Coke and Francis Asbury.

SUP'T. Was that the beginning of Methodism in this country?

SCHOOL. It was not; Robert Strawbridge, a Methodist, began to preach in Maryland as early as 1764, and Philip Embury in New York in 1766.

SUP'T. Did Methodism have its origin in America?

SCHOOL. It did not; John Wesley organized the first Methodist Society in London, England, in the latter part of the year 1739.

SUP'T. Did the Church celebrate the Centenary of the first Methodist Societies?

SCHOOL. The Wesleyan Methodists of England observed this Centenary in 1839.

SUP'T. Did the Church observe the Centenary of the beginning of Methodism in America?

SCHOOL. The Methodist Episcopal Church celebrated this Centenary in 1866 by raising over eight million dollars.

SUP'T. How do we propose to celebrate this Centenary of American Methodism?

SCHOOL. By liberal thank-offerings to God for Foreign Missions, Church Extension, Education, and the Sunday-school cause.

SUP'T. How much is the Southern Methodist Church asked to contribute during the year as a Centenary Fund?

SCHOOL. Two million dollars.

SUP'T. How many Methodist preachers were there in America in 1784.

SCHOOL. **Eighty-one.**

SUP'T. How many members?

SCHOOL. **Fifteen thousand.**

SUP'T. How many preachers and members now in 1884?

SCHOOL. **Over four million in the United States alone.**

SUP'T. Of these how many belong to the Methodist Episcopal Church, South?

SCHOOL. **904,284.**

SUP'T. How many men and women have we now engaged in foreign mission work?

SCHOOL. **Thirty-one.**

SUP'T. Where are they laboring?

SCHOOL. **In China, Mexico, and Brazil.**

SUP'T. How many Sunday-schools were there in America in 1784?

SCHOOL. **None.**

SUP'T. How many Methodist schools are there now in the United States and Canada?

SCHOOL. **There are 43,935 schools, with 389,678 officers and teachers, and 3,118,762 scholars.**

SUP'T. What is the Sunday-school strength of Southern Methodism?

SCHOOL. **Schools, 9,875; officers and teachers, 65,574; and scholars, 509,934.**

SUP'T. "What shall we render unto the Lord for all his benefits toward us?"

SCHOOL. "We will take the cup of salvation, and call upon the name of the Lord. We will pay our vows unto the Lord now in the presence of all his people, in the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord."

SUP'T. How can we show our gratitude to God for his great benefits and blessings to us as his children?

SCHOOL. **By giving ourselves to him, and our money to supply the poor children of our land with the blessings of the Sunday-school and of the gospel.**

SUP'T. How is the Centenary Sunday-school Fund to be applied?

SCHOOL. **It will be invested by order of the next General Conference, and the interest used to establish and to aid mission Sunday-schools.**

#### VII. SONG, OR RECITATION.

#### VIII. CENTENARY ADDRESS.

#### IX. COLLECTION FOR CENTENARY SUNDAY-SCHOOL FUND.

#### X. DISTRIBUTION OF MEDALS.

#### XI. CLOSING SONG—Tune, "Old Hundred."

<p>From all that dwell below the skies,          Let the Creator's praise arise—          Let the Redeemer's name be sung          Through every land, by every tongue.</p>	<p>Eternal are thy mercies, Lord,          Eternal truth attends thy word;          Thy praise shall sound from shore to shore          Till suns shall rise and set no more.</p>
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#### XII. BENEDICTION.

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