



A BIOGRAPHICAL SKETCHBOOK

of Nineteenth Century Methodist Ministers, Preachers,
Missionaries, and Exhorters at Work in Great Britain,
the Americas, and Other Parts of the World

Compiled and Edited by
Samuel J. Rogal



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OF NINETEENTH-CENTURY
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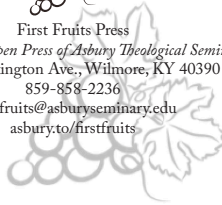


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A dispensation of the Gospel is committed to me, and woe is me if I preach not the Gospel. But where shall I preach it upon the principles which you [a “friend”] mention? Why not in Europe, Asia, Africa, or America; not in any of the Christian parts, at least, or of the habitable earth. For all these are, after a sort, divided into parishes. If it be said, “Go back then to the heathens from whence you came” [Georgia], nay, but neither could I now. . .preach to them, for all the heathens in Georgia belong to the parish either of Savannah or Frederica.

Suffer me now to tell you my principles in this matter. I look upon ***all the world as my parish***; thus far, I mean, that in whatever part of it I am, I judge it meet, right, and my bounded duty, to declare unto all that are willing to hear the glad tidings of salvation. This is the work which I know God has called me to..

John Wesley, “Journal Extract,” Monday, 11 June 1739;



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INTRODUCTION

I talked of preaching, and of the great success of which those called Methodists have. Sir, it is owing to their expressing themselves in a plain and familiar manner, which is the only way to do good to the common people, and which clergymen of genius and learning ought to do from a principle of duty, when it is suited to their congregations; a practice, for which they will be praised by men of sense.

Samuel Johnson (20 July 1768)¹

That such words as “growth,” “development,” and “division” have, traditionally, been firmly anchored to the history of Methodism during the nineteenth century ought not to surprise anyone familiar – even the most disinterested among them – with the narrative of that denomination. The Yorkshire born Rev. Luke Tyerman (1820-1889), then supernumerary minister at Brixton Hill London, and the principal nineteenth-century biographer of John Wesley, began his three-volume homage to the founder and leader of the religious organization known as Methodism not with the birth of his subject, but with a thirteen-page introduction, “Methodism: Its Greatness.”

Since the middle of the eighteenth century, declared the exuberant Tyerman, Methodism had established itself ‘in Britain, France, Germany, Switzerland, Italy, Spain, Denmark, Norway, Sweden, and Africa; ... it has long since entered India and Ceylon; it has already won its triumphs in the flowery land of the Chinese; it has a vast multitude of adherents in Australia, and the islands of the Pacific Ocean; in the West Indies its converts are numbered by tens of thousands; while in America it has diffused its blessings from the most remote settlements of Canada in the north to the Gulf of Mexico in the south, and from Nova Scotia in the east to California in the west.’²

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¹ [James] Boswell. *Life of Johnson*, ed. R.W. Chapman. new ed., corrected by J.D. Fleeman (London and Oxford: Oxford University Press, 1970): 324-325.

² Tyerman, *Life of John Wesley*, 1:1-2.

Not content with a generalized sweep of the map of the world, Tyerman, in 1864, compiled his own statistics based upon the records maintained by the Methodist circuits in England. “Look at the religious system as it now exists,” he implored his readers.

The ‘Methodist,’ or parent ‘Conference,’ employs in Great Britain and Ireland 1,782 regular ministers. Besides these there were, in 1864, in England only, 11,804 lay preachers, preaching 8,754 sermons every Sabbath-day. In the same year, the number of preaching places in England only, was 6,718, and the number of sermons preached weekly, by ministers and lay preachers combined, was 13,852. To those must be added the lay preachers, preaching places, etc., in Wales, Scotland, and the Channel Islands. The number of [Methodist] church members in Great Britain and Ireland is 365,285, with 21,223 on trial; and, calculating that the hearers are three times as numerous as the church members, there are considerably more than a million persons in the United Kingdom who are attendants upon the religious services of the *parent* Conference of ‘the people called Methodists.’

Drawing the proverbial bottom line, Tyerman reached the conclusion, based mainly upon his own speculation, that by early 1870, at least 2,000,000 persons, world-wide, regularly worshipped in the chapels and schools of Methodism.³

Further, Tyerman considered financial matters principal qualities of the growth and “greatness” of his denomination. Thus, from 1865 to 1872, his findings revealed that in Great Britain alone, the Methodist Conference had expended, for the construction of new chapels and schools, as well as in reducing debts on existing buildings, a total of £1,672,541. Toward those same expenditures, the Conference has raised an additional £1,284,498. Moreover, during 1859-1868, the Methodist Connexion had raised the sum of £1,408,235 for the support of its foreign missions and an additional £91,765 for the Jubilee Fund—bringing the total amount raised for that decade to £1,500,000, all for the benefit of the work of Methodism in foreign lands. Methodist missions then existed in Ireland, Switzerland, France, Germany, India, Gibraltar, Italy, Ceylon, China, East and West Africa, the West Indies, Canada, Eastern British America, Australia, and Polynesia. In those places, the committees managing the missions employed,

³ Tyerman, *Life of John Wesley*, 1:3-4

collectively, 3,798 paid agents, including 994 having been regularly ordained Christian ministers, while approximately 20,000 lay preachers (presumably unpaid) performed a variety of missionary services. Church membership in those foreign lands numbered 134,187, but attendance at church services could be reckoned at 500,000.⁴

Insofar as concerned Methodist children, Tyerman identified 174,721 of them enrolled in Methodist mission schools. In Great Britain, he determined that the Methodist Connexion had established 698 day schools housing 109,070 pupils under the direction of 1,532 certified, assistant, and pupil teachers. In addition, 5,328 Methodist affiliated Sunday schools contained 601,801 pupils, taught by 103,341 volunteer teachers. Closely connected to those efforts, the total number of publications printed and issued by the English Methodist Book Committee during the academic year ending June 1866 had numbered 4,122, 800, approximately 2,000,000 having been periodicals and 250,000 of them hymnals.⁵

At this juncture in the discussion, one might wish to argue that the growth and development of Methodism during the nineteenth century resulted, in part, from the creation of *branches* of main line Methodism. Another might contend that those “branches” emerged because of serious theological, social, or political differences. Whatever the reasons, consider, *for Great Britain only*, the membership numbers, during all or parts of the nineteenth century, of both Wesleyan Methodism and its “branches,” perhaps to form a clear idea of the actual growth of the entire collection of *Methodist* bodies:⁶



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⁴ Tyerman, *Life of John Wesley*, 1:3-4.

⁵ Tyerman, *Life of John Wesley*, 1:4.

⁶ The following table compiled from Currie, Gilbert, and Horsley, *Churches and Church-Goers*, 139-144.

Body	From	Number	1900	Difference
Wesleyan Methodist	1800	88,334	410,384	+ 322,050
Methodist New Connexion	1800	5,459	31,782	+ 26,323
Welsh Methodists	1800	1,244	33,926	+ 32,682
Scottish Methodists	1800	1,041	8,191	+ 7,150
Irish Methodists	1800	19,292	27,745	+ 8,453
Primitive Methodists	1820	7,842	186,466	+ 178,624
Bible Christians	1826	6,433	27,572	+ 21,439
Wesleyan Methodist Association	1837	21,262	18,136 ⁷	- 3,126
United Methodist Free Gospel Churches	1857	38,767	72,085	+ 33,318

Adding to those figures, one should be aware of a comment from Professor Williston Walker to the effect that English Methodism increased fourfold from 1800 to 1860, even though its societies lost “a number of members” because of schisms.⁸

Additional bodies of nineteenth-century English Methodism deserve mention, although accurate membership numbers for that period have not yet been detailed with specificity or with accuracy: The Countess of Huntingdon’s Connexion (1748), The Band Room Methodists (Manchester, 1806), The Primitive Methodists in Ireland (1817), The Protestant Methodists (1828), The Wesleyan Reform Union (1849), The Tent Methodists, and The Independent Methodists.

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⁷ The Wesleyan Methodist Association dissolved on 1856.

⁸ Walker, *History of the Christian Church*, 3rd ed., 499. For the satisfaction of anyone who might be in the least bit interested, Williston Walker succeeded the young Woodrow Wilson as associate professor of history at Bryn Mawr College—the latter not particularly pleased with the task of instructing young women.

Across the Atlantic and into the United States, the Methodist Church, during the nineteenth century, closely paralleled both the growth, the struggles, and the conflicts within the relatively young nation. Douglas M. Strong placed Church and State beside each other and proceeded to trace a concise but specific image to illustrate the causes of the growth of nineteenth-century American Methodism. The Methodist Church, he maintained, had

moved rapidly into each and every new area of European American settlement. Along the way, Methodists also incorporated Indian tribes, slaves, free blacks, Mexican Americans, and eventually newly arrived Asian immigrants and European immigrants from non-Anglo-Saxon backgrounds. Women, too, were drawn to Methodism; they outnumbered men in [Methodist] society membership and class meeting attendance, and these groups were some of the places in nineteenth-century American culture where women were able to 'find a voice.' Indeed, more than any other institution, Methodism came to epitomize the breadth of American society by evangelizing a broad sweep of the dominant (white) culture along with more marginalized (Native American, African American, Latino, and Asian American) cultures.⁹

Nearly a century earlier, Williston Walker (1860-1922) had provided readers with another perspective to the discussion, claiming that by way of evangelical revival meetings, as well as

through missionary organizations and voluntary societies, an evangelistic, pietistic¹⁰ interpretation of Christian faith became widely disseminated in America in the nineteenth century. The denominations that employed the revival pattern most fully grew to be the giants of this period of national expansion. Methodists, a scant fifteen thousand strong at the time of their independence organization in 1784, were well past the million mark by 1850.¹¹

⁹ Strong, "American Methodism in the Nineteenth Century: Expansion and Fragmentation," in *Cambridge Companion to American Methodism*, 64.

¹⁰ Pietism = the religious movement concentrating upon the practice of piety—an orthodox system rooted in inner experience and expressing itself in a life of total religious commitment.

¹¹ Walker, *History of the Christian Church*, 3rd ed., 510.

One must add to Strong's and Walker's summaries the observations that out of the contentious hives of John Wesley's Deed of Declaration, of Wesley's ordination of preachers for America, and of the division of leadership from Francis Asbury and Thomas Coke came the Christmas Conference of 1784 at Baltimore, Maryland, and the emergence of the Methodist Episcopal Church. The extensions, the disagreements and the separations quickly follow: the Republican Methodist Church (1792); the Wesleyan Methodist Missionary Societies (1813); the African Methodist Episcopal Church (1816); the organization of Methodist Missionary Societies in New York and Philadelphia (1819); the Methodist Society for freed slaves on their way to Liberia (1822); the African Methodist Episcopal Zion Church (1820); the Methodist Protestant Church (1830); the Newbury Biblical Institute, Newbury, Vermont (1840)—the first American Methodist theological seminary; the Wesleyan Methodist Church (1843); the Methodist Episcopal Church South (1845); the Free Methodist Church (1860); Wilberforce University, Wilberforce, Ohio (1867)—under the sponsorship of the African Methodist Episcopal Church; the Woman's Foreign Missionary Society (1869), established by the Methodist Episcopal Church; the Colored Methodist Episcopal Church (1870); the Epworth League (1889); and the Woman's Home and Foreign Missionary Societies (1898), founded by the African Methodist Episcopal women.

Before turning away from the extended mural of nineteenth-century American Methodism, consider, for a moment, that image having been inserted into a miniature frame—in this instance the small town of Paris, currently in Edgar County, east-central Illinois, lying nine miles from the present Indiana border. The Methodist Church there dates from 1819, when Rev. Joseph Curtis formed a Methodist class comprising seven members who met in the home of Jonathan Mayo. That group continued until August 1823, at which time another group, assembled in the home of Smith Shaw, and organized the Methodist Episcopal Church of Paris. Within that same year, the Missouri Methodist Conference created the Vermillion Circuit, including Paris as a center for preaching, with two Methodist itinerant preachers, Hackaliah¹² Vredenburg and Robert Delap, assigned to serve it. As yet, a church building had not been constructed, and thus the small congregation assembled for public worship in various private homes—most

¹² Hackaliah (Hacaliah, Hachaliah = “wait confidently on Yahweh”)—the father of Nehemiah. See Nehemiah 1:1, 10:1 (KJV)

often those of Smith Shaw and Jonathan Mayo—and at the local school house. The itinerant preachers and/or the class leaders would organize the first Methodist Sunday school two years later. In 1829, the Conference officials divided the Vermilion Circuit and created the Paris Circuit, with preaching centers at Paris, Grandview (to the southwest), Hitesville (that name no longer on Illinois or Indiana maps), and Schrader's Meeting House. Not until 1837 would the trustees erect the first building to house the congregants of the Methodist Episcopal Church of Paris—an outstandingly plain wooden structure, measuring thirty by fifty feet. Nonetheless, in 1846, the Illinois Conference held its annual meeting at Paris—local historians maintaining the site to have been the Methodist Episcopal Church, while the annual Conference Journal indicated the meeting to have been held in Paris Presbyterian Church. Perhaps as early as 1851, the Methodist Episcopal Church of Paris sponsored and housed the Paris Male and Female Seminary, educating high-school age students for over a quarter of a century. In addition, by 1853, Paris had received designation as a Methodist station, and the Methodist congregation began discussions relative to the construction of a new church. Prior to those plans blossoming into reality, the parent Church elevated the status of Paris Male and Female Seminary, in 1854, as an Illinois Methodist Conference school. Finally, on 10 October 1855, the first day of the annual Illinois Methodist Conference meeting at Paris, a new building, named Elliott Chapel, underwent dedication. At the outbreak of hostilities in April 1861, Rev. V. Rigley, minister of the Methodist Episcopal Church at Paris, resigned his pulpit, raised a company of infantry, and received the appointment as captain of the 12th Illinois Regiment. In the centennial year of 1876, Paris again proved the site of the annual Illinois Methodist Conference. Eventually, on 24 April 1902, workers laid the cornerstone for the new Paris Methodist Episcopal Church—and the building constructed thirteen months later (11 May 1903) still stands—refurbished, remodeled, and with an additional wing.¹³ Indeed, the first eighty-four years in the history of the Methodist Episcopal Church in Paris, Illinois, reflect fairly accurately the steady progress in the development of Methodism across the United States and its territories during the nineteenth century.

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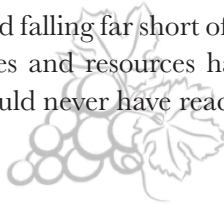
¹³ Research compiled by Illinois Great Rivers Conference archivist Kenyon Reed, Mt. Vernon Wesley United Methodist Church, Mt. Vernon, IL.

Beyond the limits of the British Isles and the borders of the United States, nineteenth-century Methodists and Methodist organizations expended considerable effort to convert souls to Christianity and to Christian culture, while, at the same time, establishing Methodism world wide. Thus—Methodism was introduced into South Africa (1806); Wesleyan missionaries to Sierra Leone (1811); Methodist class meetings held in Portugal by British soldiers (1811); Methodist class meetings and services in Australia (1812); mission to Ceylon (1813); Wesleyan mission to Australia (1815); Wesleyan Methodist mission to South Africa (1816); Methodist missions to the mainland of India (1817); English Wesleyan mission to Gambia (1820); African Methodist Episcopal Church missionaries to Haiti and Santo Domingo (1824); Methodist foreign mission to Liberia (1833); Methodist mission to Brazil (1835); a Methodist church constructed in Argentina (1842); the establishment of a German Methodist mission in Bremen, Germany (1849); convening of the first French Methodist Conference (1852); British ordained Methodist ministers to China (1853); the Methodist Episcopal Church sponsors mission to Norway (1853); the Australasian Methodist Conference (1855); the Methodist mission to Hawaii (1855); further Methodist missions to India (1856); the Methodist Episcopal society formed in Denmark (1859); the British Methodist mission to Italy (1860); the United Methodist Free Church mission to Kenya (1861); mission established in Brazil by the Methodist Episcopal Church South (1867); Methodist preaching begun in Austria (1870); the American Methodist mission to Italy (1870); British Methodist missionaries sent to Oporto, Portugal (1871); American and Canadian Methodist missionaries to Japan (1873); the establishment of Methodism in Mexico (1873); Methodist worship services begun in New Guinea (1875); the Methodist Episcopal mission officially recognized in Sweden as an independent denomination (1876); Methodism introduced into Peru and Chile (1877); the Methodist Episcopal Church mission to Burma (1879); Methodist Conference established in South Africa (1882); mission to Korea sponsored by the Methodist Episcopal Church (1884); the establishment of the Methodist Church in Canada (1884); Swiss Methodism recognized as an Annual Conference of the Methodist Episcopal Church (1886); British Methodist mission to Burma (1887); the Methodist Episcopal Church assumes control of the Congregational Church at Mozambique (1888); Methodism introduced into Rhodesia (1891); Primitive Methodist missionaries sent to eastern Nigeria (1893); missions in Korea established by the Methodist Episcopal Church South (1895); the Methodist mission to the

Philippines (1899); and Methodism established in Cuba by the Methodist Episcopal Church South (1899).

With utmost confidence and certainty, I would maintain that the litanies of places and figures chanted in the preceding paragraphs, by themselves, prove sufficient to underscore the importance of the nineteenth century to the overall history of the Methodist Church and its satellites. However, the listings of numbers and places alone cannot complete the narrative of that history; it lacks its most important component—PEOPLE! Not a single man, woman, or child of the island of Britain, of North and South America, of East and West Africa, of Spain, Portugal, and Australia, of China, and Japan, awoke from his or her bed on a particular morning to shout, “Hurrah! I am a Methodist!” Those persons, those numbers, had to have been brought into the Methodist fold—*converted*, if you will, under the guidance and influence of PEOPLE—as the result of the preaching, the exhortations, the missionary and ministerial labors of PEOPLE. Thus, the obvious question: Who, exactly, were those nineteenth-century Methodist ministers, preachers, missionaries, and exhorters who could claim, as John Wesley had claimed, all the world for their parish?

The answer lies, simply, upon the pages of the biographical sketchbook that follow. Thereon reside the essential details relative of the lives and the works of those persons who wrote the history of nineteenth-century Methodism—those persons who, actually, *created* the history of nineteenth-century Methodism: men and women; those persons of white skin and skin of color; those persons of limited education; those persons who produced books, pamphlets, and learned tracts. I offer no apology for the number of biographical sketches included falling far short of completeness; I have done only what my limited abilities and resources have allowed. Had I sought completeness, the harvest would never have reached the market.



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-A-

ABBEEY, RICHARD (1805-1891). Born in Genesee County, New York, 16 November 1805; removed with his family to Illinois (1816) and eventually to Natchez, Mississippi (1825); ordained a minister in the **Methodist Episcopal Church** (1844) and identified with the movement separating that denomination into the northern and southern branches; elected (1858) financial secretary of the Southern Methodist Publishing House; publications included *Letters to Bishop Green on Apostolic Succession* (1851?); *The End of Apostolic Succession* (1853); *The Creed of All Men* (1855); *Ecclesiastical Constitution* (1856); *Church and Ministry* (1859); *Diuturnity* (1859); *Ecce Ecclesia: An Answer to Ecce Homo* (1868); *The City of God and the Church-Makers* (1872); *Baptismal Demonstrations*; *Divine Assessment*; *Strictures in Church Government*; *The Divine Call to the Ministry*; died at Yazoo, Mississippi, 23 October 1891.

ADAMS, JOHN F. (1790-1881). Born Stratham, New Hampshire; began to preach independently in 1812; joined the **New England Methodist Conference** and served as a circuit rider in the backwoods of Maine, distinguishing himself by his enthusiasm, commitment, and preaching ability; repeatedly assigned as presiding elder to Methodist stations in Boston and Lynn, Massachusetts; and to the larger towns of eastern New England; prominent role in the agitation against slavery; in favor of emancipation;

elected four times as delegate to the Methodist General Conference; died in Greenland, New Hampshire, 11 June 1881.

ALBRIGHT, JOSEPH (1759-1808). Born near Pottstown, Pennsylvania, of German parentage—the original surname being Albrecht); trained for the occupation of tile-burner; beginning 1790, devoted his efforts to a religious life, specifically as an exhorter; underwent ordination into the Methodist ministry, preaching to and converting a large number of German immigrants; a separate church organization having been created for those Germans, Albright became their first presiding elder; appointed a Methodist Bishop in 1807—that body eventually known as the **Evangelical Association** or, popularly, as the **Albrights**.

ALDRED, JOHN (1818-1894). Native of Sutton, Suffolk, raised in a Church of England family; converted to Wesleyan Methodism at age sixteen (1834) and began to preach within that year; having been well taught, he practiced that profession prior to ordination (1839) into the **Wesleyan Methodist Church**; joined the Wesleyan Methodist Missionary Society and its mission to New Zealand (1840)—the first Methodist minister for the town of Maori native settlers at Wellington, Nelson, and Canterbury provinces; initially based in the Te Aro Maor settlement in Wellington, then transferred to the European settlements at Nelson (1843) and then Canterbury (1854), where he established churches and schools; also ministered at Hutt (1848), Wellington (1860), and Dunedin (1864); an accident necessitated his retirement (1867), but continued to serve as a hospital visitor, an advocate for the British Foreign Bible Society, and the Women's Refuge; died at Christchurch, New Zealand, 14 January 1894.

ALLEN, ELIZABETH (1803?-1850). A native of Kirkoswald, Cumberland, England, the daughter of John Allen and Mary Allen, who, supposedly, underwent religious conversion during her childhood; joined with the **Primitive Methodists** when missionaries from that sect visited Kirkoswald; eventually developed a talent for public oratory, particularly at public worship services; by age twenty-one (c. 1824) a local preacher, and beginning 1825 had commenced her itinerancy—Hull, South Grimsby, Pocklington, Preston Brook, as well as missions to Scotland, Ireland; Tunstall, and Macclesfield, Cheshire; large crowds forced her to preach in the fields; at Macclesfield in 1835 married John Vernon, which brought about retirement

from the active itinerancy, but not from local preaching; struck down by an unidentified illness at Macclesfield on 2 January 1850 and died six days later, leaving behind her husband and two children.

ALLEN, JOHN (1737-1810). A native of Chapel-en-le-Frith, Derbyshire, England, the son of a Church of England father and Presbyterian mother, but also a child with Methodist family relations; joined a **Wesleyan Methodist** society at Chinley, Derbyshire; traveled with a group of singers, from whom he departed to engage fully as a Methodist exhorter and local preacher; received on trial (1766) as an itinerant preacher in the Lancashire North circuit, then assigned by John Wesley to Staffordshire, and later to London; spent the remainder of his ministry in the north of England; participated (1781) in a religious revival in Leeds, in the West Riding of Yorkshire; an arthritic illness forced his retirement in 1799; died at Liverpool, Lancashire, 28 February 1810.

ALLEN, JOHN (1795-1887). Born on a farm in Farmington, Maine, the eighth of his impoverished parents' ten children, educated at Farmington Academy, sufficiently enough to become certified to teach school; combined teaching with summertime farming and work as a stage driver; later joined a Universalist Church congregation; married (1820) Annah S. Hersey of Farmington, after which he found employment as a clothier; joined the local temperance movement, followed by his religious conversion at a camp meeting at Industry, Maine (July 1825); as an evangelist at Farmington, underwent sanctification at a Methodist camp meeting (1826); licensed as a local preacher (1828), then ordained (1835) as a deacon, then elder (1838) of the Maine Methodist Conference, served circuits throughout Maine before his transfer to the East Maine Methodist Conference in 1854; turning his attention to the abolitionist movement; enlisted (1863) as a chaplain in the United States Christian Commission; following the Civil War, served the **Methodist Episcopal Church** as an evangelist and temperance crusader; retired in 1876, but served Methodist holy camp meetings as an evangelist; died at East Livermore, Maine, at a holiness camp meeting, on 21 August 1887.

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ALLEN, RICHARD (1760-1831). A native of Philadelphia, Pennsylvania, born the slave of Benjamin Chew, prominent Philadelphia lawyer and Delaware planter; sold, as a child, with his parents and siblings,

to Stokeley Sturgis, of Little Creek Hundred, Kent County, Delaware; converted to Methodism when a teenager in the late 1770's; having earned enough money to do so, purchased his freedom from Sturgis in January 1780; in 1782, became a local Methodist preacher and organized (1783) the first black church in the United States; ordained into the ministry of the **Methodist Episcopal Church** (1799), then elected and ordained the first Bishop of the newly formed **African Methodist Episcopal Church** (1816); died in Philadelphia on 26 March 1831.

ALLIN, THOMAS (1784-1866). Born at Broseley, Shropshire, England; joined the **Methodist New Connexion** at Hanley, Staffordshire (1800), followed by his entrance into the ministry of that denomination in 1808; elected (1822) president of the General Conference of the New Connexion, serving that office until 1846; published a large collection of polemical and theological works, most notable among them being *The Immateriality of the Soul and The Character and Folly of Modern Atheism*; steadily declining-health forced his retirement from active ministerial circuit work, after which he served the Connexion as the ministerial tutor, general secretary of missions, and corresponding secretary; in 1854, awarded a purse of £800; suffered a paralytic stroke in 1864 and died, two years later, at Longton, Staffordshire.

AMES, EDWARD RAYMOND (1806-1879). Born in Athens, Ohio; studied for two years at Ohio State University, Columbus; established a high school at Lebanon, Illinois (1828)--eventually McKendree College; left Lebanon in 1830 to join the Indiana Methodist Conference to become an itinerant minister; chosen (1840) corresponding secretary for the Missionary Society; rode through the South and West among the Indian tribes, reportedly covering a total distance of more than 25,000 miles; served as a presiding elder (1844-1852), then elected Bishop of the **Methodist Episcopal Church**—the first Church officer to visit the Pacific Coast; during the American Civil War, he served on a number of government commissions; died at Baltimore, Maryland, on 25 April 1879.

ANDERSON, JOHN (1791?-1840). A native of Gibraltar, converted to Methodism in 1809, at the age of eighteen, joined a Methodist society, and entered the ministry of the **Wesleyan Methodist Church** in 1812; earned the reputation as an effective evangelical preacher and

received appointments to prestigious Methodist circuits and assumed the charge of organizing the defense of the denomination of those who rose in opposition to its doctrines and rules; published his tract on *The Spirit of a Great People* (1839); died, at age forty-nine, at Liverpool, Lancashire, on 11 April 1840.

ANDREW, JAMES OSGOOD (1794-1871). Born in Wilkes County, Georgia, near Washington, son of a Methodist Episcopal Church minister who had served in the Continental Army; entered the South Carolina Methodist Conference (1812); ordained deacon (1814); ordination (1816); preached in circuits in Georgia and North Carolina; stationed in Savannah, Charleston, Greensboro, and Athens; chosen as a presiding elder and elected Bishop of the Methodist Episcopal Church at the General Conference in Philadelphia, Pennsylvania (1832); following the establishment of Emory College, Oxford, Georgia (1841), removed his residence to that town. Shortly thereafter, James Andrew married his second wife, Leonora Greenwood, of Greensboro, Georgia, the owner of a small number of slaves. Following the marriage, Bishop Andrew conveyed to his wife all of the rights in her property that the law permitted; he, himself, the legal owner of a Negro woman who had been left in his charge by the will of a deceased parishioner—the latter having requested that, at her option, she be sent to Liberia or remain with the Bishop. He also had become the legal owner of a Negro boy who had been bequeathed to him by his first wife. At the General Conference of the Methodist Episcopal Church at New York City in 1844, Bishop Andrew's ownership of slaves became a topic of intense discussion, ending with the adoption of a resolution, by a vote of 111 to 69, requesting that Bishop Andrew cease the performance of his ecclesiastic duties as long as he remained a slave owner. That action angered the representatives of the thirteen Southern Conferences; they bolted from the General Conference and, in May 1846 established the independent **Methodist Episcopal Church South**, with James Andrew as its presiding Bishop—an office that he held until his death. Andrew visited California (1855) to offer assistance to the struggling Southern Methodist Church there, after which he settled in Summerfield, Alabama, in a state of semi-retirement; published a volume of *Miscellanies* and a work on *Family Government*; died at New Orleans, Louisiana, 2 March 1871.

ANDREWS, EDWARD GAYER (1825-1907). Born in New Hartford, New York; graduated B.A. from Wesleyan University, Middletown, Connecticut (1847); proceeded directly to entrance into the ministry of the Methodist Episcopal Church (1848); appointed elder (1850); joined the faculty of Cazenovia (New York) Seminary, then served the office of president there (1855); became a preacher (1864) in the New York East Methodist Conference; elected by, and ordained a Bishop of, the **Methodist Episcopal Church** (1872); published the semi-centennial address in 1875 and 1881; died at Brooklyn, New York, 31 December 1907.

ANTLIFE, WILLIAM (1813-1884). Born at Caunton, Nottinghamshire, England, and raised within an extremely pious Methodist family; supposedly underwent religious conversion in 1822, at age nine; early in his teenage years, joined the Primitive Methodists and engaged in “child-preaching”; at age sixteen (1829), became a full-fledged minister; taught himself Latin, Greek, and Hebrew; spent the next three decades serving fifteen circuits, preaching mainly at Nottingham, Ashby-de-la-Zouch (at which town he became a superintendent), and Oldhan (1857-1861); also preached in churches of various denominations; twice elected president of the **Primitive Methodist Conference** (1863, 1865) and thrice served as Conference secretary; established *The Christian Messenger* (1865) and an editor of *The Primitive Methodist Magazine*; argued for the need of scholarly training for young ministers, leading to his appointment as the first principal of Sunderland Theological Institute (1869-1881); honorary Doctor of Divinity degree from Wesleyan University, Middletown, Connecticut (1870); retired in 1881; died on 7 December 1884.

APPLEYARD, JOHN WHITTLE (1814-1874). Born at Cirencester, Gloucestershire, England, the son of the Rev. John Appleyard; eventually developed a high level of proficiency as a linguist, with equal skill as a Biblical translator and journalist; became a Methodist missionary, arriving in South Africa in 1840 and working among the Xhosa and Tswana language settlements; prepared a text on *The Kafir Language*, an historical introduction to, as well as a grammar of, the Xhosa language; produced (1854) a new translation of the New Testament, as well as a complete Xhosa Bible (1864); died at King William's Town, Cape Colony, South Africa, on 4 April 1874.

ARCHER, MATILDA (1815-1851). A native of London, the daughter of James Archer and Matilda Archer the elder; as a young girl, moved with her parents to Birmingham, where she attended a Sunday school; underwent religious conversion at age fourteen (1839), joined the **Wesleyan Methodist Church**; taught in a Sunday school; united with the **Primitive Methodists** in 1834; served as a teacher and prayer leader (1834-1835), local preacher (1835-1836), and itinerant preacher (1836-1837)—serving circuits in Darlaston, Burland, Ludlow, and Ramsor; married Edward Corbett in 1841, yet continued as a local preacher at Darlaston until 1850; on a journey in winter 1851, stricken with a severe cold that affected her lungs; died at Wednesbury, Staffordshire, on 3 August 1851, at age thirty-six.

ARMITAGE, THOMAS (1819-1896) A native of Pontefract, in the West Riding of Yorkshire, England, became, in his teenage years, a Wesleyan Methodist preacher; emigrated to New York City in 1838 and entered into the ministry of the **Methodist Episcopal Church**; however, he left that denomination a decade later, and spent the remainder of his life as a pastor for the Baptist Church; died at Yonkers, New York, 20 January 1896.

ARNOLD, JOHN MOTTE (1824-1884). Born at Acra, New York; left his family after the death of his father; attended a Sunday school; lack of funds allowed but five years of formal education—yet he read constantly; moved (1839) with his mother to Michigan; underwent religious conversion at a Methodist church (20 March 1842); taught for a year (1848) in Rochester, Michigan, then joined the Birmingham, Michigan, Methodist circuit as minister; received on trial into the Michigan Conference of the **Methodist Episcopal Church** (1849), serving pastorates at Litchfield, Port Huron, St. Clair, Flint, Corunna, Owasso, Dexter, and Detroit; at Detroit, established a branch of the Western Book Concern, which he managed until 1881; proposed (1863) a Conference periodical, which he titled, first, *The Michigan Advocate*, later *The Michigan Christian Advocate*—Arnold served as the associate editor (1876-1879), then, after three years, he advanced to the office of the editor (1879-1884); then he re-established the Detroit Sunday School Alliance (1877), as well as among the founders of the Bay View Camp Meeting Association (1875); died at Detroit on 5 December 1884.

ARTHUR, WILLIAM (1819-1901). Born at Kells, County Antrim, Ireland; underwent religious conversion at age sixteen (1835) and immediately donned the role of an independent preacher; trained for the ministry of the **Wesleyan Methodist Church** at Hoxton Theological Institution, London (1837-1839), then set sail for India as a Methodist missionary to Mysore; forced to return to England in 1841 as the result of a serious eye problem, served on the Wesleyan Missionary Committee; sent off to France for missionary work at Boulogne (1846), and Paris (1847); pastoral appointments at London (1848-1850)—Hinde Street (1849) and Great Queen Street (1850); secretary of the Wesleyan Methodist Missionary Society (1851-1868); principal of the new Methodist College, Belfast, Ireland (1868-1871); president of the Wesleyan Methodist Conference (1866); entered retirement in 1888, while serious throat problems and poor eyesight limited effectiveness as a preacher; publications-- *The Tongue of Fire* (1856), a tract interpreting the doctrine of the Holy Spirit in relation to Christian life; *The Pulpit Library* (1857); died Cannes, France, 9 March 1901.

ASBURY, DANIEL (1762-1825). Born in Fairfax County, Virginia; abducted by Shawnee Indians (1778) at age sixteen; converted to Methodism in 1783; devoted his ministry as a circuit rider of the **Methodist Episcopal Church**; among the early Methodist itinerants of the American South, particularly in the Carolinas and Georgia; died in Catawba County, North Carolina, 15 April 1825.

ASBURY, FRANCIS (1745-1816). So much (editions of primary sources, biographies, critical commentary) has been written about Bishop Francis Asbury, and those books and articles so readily available, that we offer here only the briefest summary of his life and work. Born at Handsworth, near Birmingham; died at Spottsylvania, Virginia, 21 March 1816; through the influence of his mother, joined with the **Wesleyan Methodists**; served as a class leader, local preacher, and (1767) itinerant preacher; to British North America (1771); ordained (1784) as deacon, elder, and superintendent for America (1784); led the newly formed **Methodist Episcopal Church**; spent the majority of his time in the saddle—reportedly to have traveled 250,000 miles and preaching consistently. In addition to a study of Asbury's *Journals*, one should read carefully Professor John Wigger's *American Saint: Francis Asbury and the Methodists* (Oxford: Oxford University Press, 2009).

ATHERTON, WILLIAM (1775-1850). A native of Lamberhead Green, near Wiggan, Lancashire, England, entered the ministry of the **Wesleyan Methodist Church** (1797); spent a year on the itinerancy in the Grimsby, Lincolnshire circuit; to Scotland (1799-1809), including Edinburgh; beginning in 1802, held the office of superintendent of those circuits wherein he preached; superintended the Sunderland and Durham circuits; for a decade (1814-1824) served a number of circuits throughout England—particularly in the north; superintendent of the Wakefield circuit, in the West Riding of Yorkshire (1825); ministered to a number of circuits in London, beginning in 1827; principal publications include *An Elementary and Practical Treatise on the Commencement of Personal Actions* (London, 1833); a biography of Lady Darcy Maxwell (1742?-1810), published in three installments in *The Methodist Magazine* for 1816; “A Sermon Address on Wesleyan Methodism,” in *Wesleyan Methodism: Its Character, Agencies, and Religious Effectiveness* (1819). Atherton died at London on 26 September 1850.

ATKINSON, JOHN (1835-1897). Born at Deerfield, New Jersey; to the ministry of the **New Jersey Methodist Episcopal Conference** (1853); served Paterson, Newark, Jersey City; Chicago, Illinois; Bay City and Adrien, Michigan; degrees: M.A. Dickinson College, Carlisle, Pennsylvania (1869); Doctor of Divinity, Illinois Wesleyan University, Bloomington (1878); publications: a hymn “We shall meet beyond the river”; *The Living Way* (New York, 1856); *Memorials of Methodism in New Jersey* (Philadelphia, 1860); *The Garden of Sorrows* (New York, 1868); *The Class Leader* (1874); *The Centennial History of American Methodism* (New York, 1884); died at Haverstraw, New York, 8 December 1897.

AUBREY, THOMAS (1808-1867). Born at Cefn-Coed-y-Cymmer, Merthyr Tydfil, Wales, the son of Thomas Aubrey and Anne Aubrey; admitted to the ministry of the **Welsh Wesleyan Methodist Church** (1826); served (1826-1865) Welsh-speaking circuits in Wales, London, and Liverpool; proved to have been an excellent preacher, an autocratic administrator, a strong advocate of Welsh interests in the central committees of the denomination; died at Rhyl, Clwyd, Wales, on 16 November 1867.

AULT, WILLIAM (1786-1815). Born at West Bromwich, Staffordshire, son of a shoemaker; demonstrated an early attraction to books and a thorough reader of the Bible; trained by his father for the

shoemaker's trade; spent four years as a local preacher before his admission (1808) as an itinerant preacher of the **Wesleyan Methodist Church**; served in the Dewsbury, Preston, Stockport, and Congleton circuits; underwent ordination and dispatched as a missionary to Ceylon—his wife, Sarah Ault, whom he had married before having sailed, died on the voyage; stationed at Batticaloa, on the east coast of Ceylon, being the first Christian minister to work among the native Tamils; preached to nearby native villagers in their native Tamil language, as well as organized schools; taken ill early in 1815; weeks later, on 1 April 1815, scholars have generally recognized him as the first Methodist missionary to die in Asia.

AVERELL, ADAM (1754-1847). Native of Mullan, County Tyrone, Ireland, son of an agent for a wealthy relative (future *Church of Ireland* Bishop of Limerick); educated at Trinity College, Dublin; served as the tutor to a baronet's family; ordained deacon (1777) in the *Church of Ireland*, but not appointed to a curacy; underwent evangelical conversion, then accepted a curacy at Aghavoe, Ireland (1789); resigned his cure in 1791 to accept an itinerant ministry in the **Irish Primitive Wesleyan Methodist Church**; established his principal residence at Tentower, in the Queen's county parish of Killermogh; maintained a journal (unpublished) between 1792 and 1807; served as president of his Church Conference (1818-1841) and thus established the leadership of his connexion; continued to attend annually, with his preachers, services (including Communion) at the Church of Ireland St. Patrick's Church, Dublin; interestingly enough, though, he claimed no official connection either to the established Wesleyan Methodist Church or to the Church of Ireland; died at Clones, County Cavan, Ireland, on 16 January 1847.

AXLEY, JAMES (1776-1838). A native of North Carolina or of Cumberland County, Virginia; lacked formal education, but highly literate; especially knowledgeable concerning the English Bible; an itinerant preacher of the **Methodist Episcopal Church** (1804-1822), serving circuits in Indiana, Ohio, Kentucky, Tennessee, North Carolina, Louisiana; presiding elder over Methodist districts (1811-1821); preached against slavery, liquor, tobacco, high fashion, Masonry. Ill-health caused his retirement from the itinerancy in 1822; engaged in farming but continued to preach; died at Madisonville, Tennessee, 22 February 1838.

AYCLIFFE, JANE (1815?-1837). Born at Rowde, Wiltshire, into a farming family; converted to the **Primitive Methodist Church** (1 January 1831) at Ramsbury, Wiltshire, by preachers of that denomination who had visited the town; apprenticed to a dressmaker when her parents emigrated to the United States in 1835; served as a local preacher (1835-1836), then traveled on the itinerancy, beginning June 1836; became noted for a strong singing voice; struck down by a violent cold that caused her death, at the house of her brother in Hungerford, Berkshire, on 29 November 1837, at age twenty-two.



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BAILEY, WESLEY (1808-1891). Born in Readsborough, Vermont, the son of Elijah Bailey—who, in 1813, withdrew from the Methodist Episcopal Church to establish the **Reformed Methodist Church**, a small group advocating a democratically managed congregational system; Elijah Bailey moved his family to Fayetteville, New York; Wesley Bailey entered the ministry of the Reformed Methodist Church; edited the denominational paper and jointly published the abolitionist periodical; edited (1842) an anti-slavery newspaper, *The Liberty Press*. Utica, New York—the unofficial organ of the Christian dominated Liberty Party; organized at Utica (1843), the abolitionist **Wesleyan Methodist Connexion**; superintendent of its Utica branch, while continuing his efforts as a political editor and campaigner; edited periodicals for the temperance movement and the Republican Party; died at Decorah, Iowa, 23 February 1891, age eighty-three.

BAKER, OSMON CLEANDER (1812-1871), Born at Marlow, New Hampshire; following an acceptable primary school education, entered Wilbraham (Massachusetts) Academy (1827-1830); entered the first class of the newly established (1831) Wesleyan University, Middletown, Connecticut; studied there for three years, but forced to leave (1834) because of ill health—although his class standing warranted the conferring of the B.A. degree; accepted (1834) a teaching position at Newbury (Vermont) Seminary, serving as the principal there from 1839 to 1844; during the same period he entered the ministry of the **Methodist Episcopal Church** and became a local preacher, then rode the itinerancy; resigned his office at Newbury Seminary in favor of pastoral work at Rochester and Manchester, New Hampshire (1844-1847); appointed (1847) to a professorship at the General Biblical Institute, at Concord, New Hampshire, then president until 1852; elected and ordained (1852) a Bishop of the *Methodist Episcopal Church*; he published *A Guidebook in the Administration of Discipline of the Methodist Episcopal Church* (New York, 1855); died at Concord, New Hampshire, 20 December 1871.

BAKEWELL, JOHN (1721-1819). Born at Brailsford, Derbyshire; underwent religious conversion as a youth after having read *Human Nature in Its Fourfold State* (1720), by the Scottish preacher Thomas Boston (1676-1732); eventually became an ardent evangelist who commenced preaching in 1744; removed to London and joined John Wesley's corps of lay preachers; directed the Greenwich Royal Park Academy; a replacement preacher when or wherever a regular member of the Methodist itinerancy proved unavailable; died at Lewisham, London, on 18 March 1819, in his ninety-eighth year, with burial in the grounds by City Road Chapel.

BALL, MARY (1810-1860). Born at Belper, Derbyshire; supposedly underwent religious conversion in 1820, at age ten and eventually entered into the **Primitive Methodist Church**; taught in the Sunday school; a local preacher (1825) at age fifteen and on the itinerancy in 1822; ministered in Belper for twenty-two months, then removed to Louth and Grimsby in Lincolnshire and Whitby in the North Riding of Yorkshire; retired from the itinerancy to marry Thomas Barksworth, but continued to serve as a local preacher and class leader; underwent a mastectomy in June 1859 and died at Grimsby on 11 February 1860.

BANGS, NATHAN (1778-1862). Native of New York City, son of Lemuel Bangs and Rebecca Keeler Bangs; largely self-educated; teacher and surveyor in Upper Canada (1799-1801); licensed as an itinerant preacher of the **Wesleyan Church of Canada** (1801-1812), in Upper and Lower Canada; married (1806) Mary Bolton of Edwardsburg, Upper Canada; defended the advocacy of Wesleyan Methodism for free grace, free will, Scriptural holiness, sanctification, and the episcopal system; attacked Calvinism; he remained in Canada until returning to the United States in 1820; among the principal founders of the Methodist Missionary Society (1819), serving (1819-1835) as its unpaid corresponding secretary and treasurer, and from 1836 to 1841 as paid corresponding secretary; agent for the Methodist Book Concern (1820); editor of *The Methodist Review—The Methodist Quarterly Review* beginning 1833; sought educational standards for those seeking circuits on the Methodist itinerancy; acting president (1841) of Wesleyan University, Middletown, Connecticut; a decade (1842-1852) of ministering to a number of Methodist congregations in New York City; publications included *Christianism: A New Sect in New England* (1809); *The Errors of Hopkinsianism* (1815); *Predestination Examined* (1817); *Reformer Reformed*

(1818); *Scriptural Vindication of the Orders and Powers of the Ministry of the Methodist Episcopal Church* (1820); *The Life of the Rev. Freeborn Garretson* (1832); *The Authentic History of the Missions under the Care of the Methodist Episcopal Church* (1832); *Letters to a Young Preacher* (1835); *The Original Church of Christ* (1836); *A History of the Methodist Episcopal Church, from Its Origin in 1776 to the General Conference of 1840*, 4 vols. (New York, 1839-1842); *An Essay on Emancipation* (1848); *State and Responsibilities of the Methodist Episcopal Church* (1850); *Letters on Sanctification* (1851); *The Life of Arminius*; retired in 1852; died in New York City on 3 May 1862.

BANGS, WILLIAM McKENDREE (1810-1852). Born in New York City, the son of Nathan Bangs and Mary Bolton Bangs; educated initially by his father, then at the Columbia College Grammar School, New York City (1825-1827) and on to Ohio University, Athens, Ohio (1827-1829); underwent religious commitment in August 1827; licensed as an exhorter, then authorized to preach; professor of languages, Augusta College, Kentucky (1827-1831); recognized (1831) by the **Methodist Episcopal Church** as an itinerant preacher; suffered (1834) from inflammatory rheumatism, from which he never fully recovered; contributed essays to *The Methodist Quarterly Review*; died at New York City in September 1852, at age thirty-nine.

BARBER, JOHN (1757-1816). A native of the Kinder Peak District, Derbyshire; a young farm laborer who sought self-improvement by attending evening classes; hired as a weaver by a Mr. Greaves of Woodlands, Dorsetshire, a Wesleyan Methodist class leader, underwent religious conversion on Easter Sunday, 19 April 1778, and then consistently attending Greaves' class; removed to Chinley, Derbyshire, lodging with a Methodist schoolmaster named Mathews, practicing his trade as a weaver and exercising his talents as a local Methodist preacher; admitted (1782) by John Wesley to the Methodist ministry; ministered within the Birmingham circuit (1782), then in Northampton (1783); to Edinburgh, Scotland (1787); to Huddersfield, in the West Riding of Yorkshire (1794-1796); twice president of the Conference of the **Wesleyan Methodist Church** (1807-1815); a leading member of the Committee of Privileges—the organization concerned with legal protection for Methodist ministers; died suddenly at Bristol on 28 April 1816, at age fifty-nine.

BARBER, SUSANNAH PERRY (1776?-1851). Born at Nottingham; converted to Wesleyan Methodism in 1794 at age eighteen; joined the **Primitive Methodist Church** during a visit to Nottingham of preachers and followers of that religious organization; local preacher, then on the Primitive Church itinerancy; imprisoned at Huddersfield, in the West Riding of Yorkshire, for preaching there on 16 July 1820; marriage to J. Barber forced her from the itinerancy to the status of local preacher; died at New Mills, Derbyshire, on 26 June 1851.

BARBER, THOMAS (1751-1825). A native of County Fermanagh, Ireland; determined to enter the Wesleyan Methodist ministry after hearing John Wesley preach at Sidaire, County Tyrone, Ireland, on 25 May 1778; free-lance preaching on the itinerancy in northern Londonderry, Ireland; received (1779), on trial, into the **Wesleyan Methodist** itinerancy as minister and preacher; in various districts of Ireland; retired to Monaghan, Ireland (1808), where he died on 7 November 1825.

BARKER, JOSEPH (1806-1875). Born at Bramley, Leeds, in the West Riding of Yorkshire, of Wesleyan Methodist parents; joined the **Methodist New Connexion** in his youth; entered the ministry in 1829; questioned seriously elements of Christian faith and practice—validity of baptism, the Lord's Supper, the doctrine of the Trinity; challenged the propriety of ministers to receive a stipend; argued openly in favor of total abstinence and the abolition of slavery; expelled by the Conference in 1841; placed on trial (1848) for sedition and conspiracy; turned to atheism, but his popularity and drive for independence seriously affected the stability and even threatened the very existence of the Connexion—the loss of twenty-nine societies and 4348 members; at Newcastle-upon-Tyne, his followers and he occupied the Connexion chapel as the center of his activities; engaged in public debates at Newcastle and Halifax (1845, 1854); removed to America, but returned to Britain in 1860 and somehow recovered his faith; died at Omaha, Nebraska, on 11 September 1875, leaving £1000 to the Methodist New Connexion.

BARNES, WILLIAM (1795?-1865). Born near Cookstown, County Tyrone, Ireland; received early education in Ireland; emigrated to the United States at some point in his teenage years, settling in Baltimore, Maryland; gained employment as an ornamental painter; entered into the

Methodist Episcopal Church (1814); prepared for the ministry by studying under the presiding elder of the Baltimore District, Rev. George Roszel; licensed to preach in 1817; ministered within the Baltimore Conference district (1847-1855); assigned to Conferences in Pittsburgh, Harrisburg, and Philadelphia—spending the remainder of his active ministry in that last named city; ended his work in charge of the Methodist Church in nearby Bristol, Pennsylvania; recognized for his ability to expand the numbers of congregants in the churches to which he ministered; died at Philadelphia on 25 November 1865.

BARRETT, ALFRED (1808-1876). Born in Attercliffe, Yorkshire; joined the **Wesleyan Methodist Church** in 1823, at age fifteen; entered into a family business; led worship services for employees in their homes; ordained into the Wesleyan ministry (1832); stationed in poor industrial towns in the north of England (1832-1858); minister of Great Queen Street Chapel, London (1852-1854); house governor of Richmond College, Surrey (1858-1868); led students on evangelical crusades to nearby colleges; subject to melancholic depression; spent his last years in illness and seclusion; died at London on 26 October 1876.

BARRITT, MARY (1772-1851). A native of Hay, Lancashire, the daughter of John Barritt, a farmer and atheist, and Mary Barritt, a Wesleyan Methodist; underwent religious conversion at an early age and began preaching as a teen ager; threatened by her superintendent minister of expulsion (1791) if she persisted to engage in exhortation; continued to receive invitations to preach throughout the north of England; attended the Conferences at Leeds, Yorkshire, and Manchester, Lancashire, meeting with Methodist itinerants sympathetic to women preachers; married (1802) Zachariah Taft, an itinerant **Wesleyan Methodist Church** preacher who encouraged his wife's labors; her work hindered by the Conference resolution (1801) against women preaching; continued her efforts, but confined them to her husband's circuit; published, at London (1827), *Memories in the Life of Mrs. Mary Taft*; died at Sandacre, Nottinghamshire, 26 March 1851, age seventy-nine.

BARRY, JOHN (1792-1838). Born at Bandon, County Cork, Ireland, into a Church of Ireland family of Huguenot descent; came under the influence of the **Wesleyan Methodist Church** (1809) and engaged

as a local preacher; commissioned by the Wesleyan Methodist Missionary Society for service in Jamaica (1825-1831); missionary work in Toronto and Montreal, Canada (1832-1834); to Bermuda (1835-1836), but there suffered seriously from ill health; a vigorous opponent of slavery, arguments which he addressed, in 1830, in a series of published letters to the Secretary of State for the Colonies, as well as before a committee of Parliament, where he denounced slavery and defended the actions of Christian missionaries on Jamaica; posted again to Jamaica, following the emancipation of slaves there in 1834; played an important role in the expansion of Methodist missionary efforts during the early nineteenth century; died at Montreal, Lower Canada, on 21 June 1838.

BARRY, ROBERT (1759?-1843). Born at Kinross, Scotland; arrived in New York City (c. 1774) as an impressed seaman, from Fratton, Portsmouth, Hampshire; during the American revolution, attended Church of England worship services at Trinity Church, but also delivered exhortations in the Wesleyan Methodist John Street Chapel; joined the British loyalists in their removal to Shelburne, Nova Scotia (1783); school teacher for two years; with a brother, formed A. and R. Barry Company to engage in the transatlantic trade; removed to Liverpool, Nova Scotia, there supported new **Wesleyan Methodist** chapels, exhorted, and assisted the efforts of missionaries; corresponded (1783-1790) with John Wesley on the tensions between Church of England adherents and Methodists, as well as between American Methodist Episcopal Church missionaries and Protestant evangelists' ministries to free and slave blacks; died at Liverpool, Nova Scotia, 3 September 1843.

BASCOM, HENRY BIFLEMAN (1796-1850). Born at Hancock, Delaware, having descended from a Huguenot family; attained little formal education; licensed to preach before reaching age eighteen; admitted to the Ohio Conference of the **Methodist Episcopal Church** and ministering on the western frontier, preaching four hundred sermons in a single year and receiving a salary of \$12.10 a year; transferred to Tennessee (1816) and then to Kentucky; returned to Ohio in 1822, Henry Clay obtained for him the appointment of chaplain to the Congress of the United States; visited Baltimore, Maryland, where he preached, prior to his appointment as the first president of Madison College, Uniontown, Pennsylvania (1827-1828); agent for the Colonization Society (1829-1831); professor of moral

science and *belles lettres* at Augusta College, Kentucky (1831-1841); president of Transylvania University, Kentucky, beginning 1842; member of the General Conference of the Methodist Episcopal Church (1844) member of the Louisville convention (1845) that organized the **Methodist Episcopal Church South**; editor (1846) of *The Southern Methodist Quarterly Review*; author of *Sermons from the Pulpit*; *Lectures on Infidelity*; *Lectures on Moral and Mental Science*; *Methodism and Slavery*; a posthumous edition of his collected Works published at Nashville, Tennessee, in 1850 and 1856; elected Bishop of the Methodist Episcopal Church South (1849), ordained at St. Louis, Missouri, in May 1850; died at Louisville, Kentucky, on 8 September 1850.

BATE, GEORGE OSBORN (1825-1890). Born at Faversham, Kent; “in business” (1840-1850); studied at the Theological Institute, Richmond, Surrey (1850-1853); entered the ministry of the **Wesleyan Methodist Church**; ministered at Huntingdon, Huntingdonshire (1853-1856); Daventry, Northumberland (1856-1859); Sheffield, Yorkshire (1859-1862); Manchester, Lancashire (1862-1865); Hull, Yorkshire (1865-1868); Brixton Hill, London (1868-1871); secretary of the Education Committee, Wesleyan Methodist Church (1871-1881); principal of Battersea Training College (1881-1886); died at Cambridge, England, 20 February 1890.

BATE, JOHN (?-1896). British minister, **Wesleyan Methodist Church** from 1843; ministered in the United States (1851-1860); at Ely, Isle of Ely, Cambridgeshire (1868-1871); Ketley Bank (1875-1888); Ashby-de-la-Zeuch, Leicestershire (1878-1881); Bradford (1888-1892); Walsall, Staffordshire (1893-1896); and no less than eighteen additional sites; author of *A Cyclopaedia of Illustrations of Moral and Religious Truths* (1864; 9 editions through 1884); *The Class Leader's Assistant: Containing upwards of 470 Views of Christian Doctrine* (1865; five eds. to 1869); *Aids to the Spiritual Life Day by Day* (1868); *The Influence of the Mind on Mind* (1883); died at Evesham, Worcestershire, 1 October 1896.

BATEMAN, THOMAS (1799-1897). Born at Chorley, near Nantwich, East Cheshire, England; underwent religious conversion (1819) as a young man, age twenty, by evangelists of the **Primitive Methodist Church**; began preaching in 1821, laboring hard to expand the Cheshire Mission of the Primitive Church, as well as those of North Wales and Shropshire; worked as a farmer and land surveyor; able to participate in the

subdivision and development of the Church into fifteen circuits; president of the Primitive Methodist Church Conference (1857-1867); died at Nantwich, having reached ninety-eight years of age.

BATTELLE, GORDON (1814-1862). Born in Newport, Ohio; graduated from Allegheny College, Meadville, Pennsylvania (1840); licensed (1842) as a preacher of the **Methodist Episcopal Church**; principal (1843-1851) of the Clarksburg (Virginia) Academy; ordained deacon (1847), then elder (1849) of his Church—his administrative and preaching responsibilities occupying the major portion of his time between 1851 and 1860; official visitor to the Union Army camps during the early months of the Civil War; member of the Convention that met on 24 November 1861 that framed the construction of the new state of West Virginia; deeply committed to the abolition of slavery in that region; appointed chaplain of the 1st Virginia Regiment; died of typhoid fever in the regimental camp on 7 January 1862.

BATTY, THOMAS (1790-1856). Born in Mapleton, near Hull, Yorkshire; served in the Royal Navy prior to undergoing religious conversion (1813); joined the **Wesleyan Methodist Church**, but **Primitive Methodist Church** leaders convinced him to conduct missions for that sect—in Driffild, in the East Riding of Yorkshire, then at Silsden, in the West Riding of Yorkshire; ministered and preached (1821-1822) in Lancashire (Blackburn, Preston, Wigan, Padiham, and Accrington); leader of the religious revival in Weardale, Durham (1823); established significant numbers of persons committed to Methodism in Allendale, Northumberland, and Teesdale, Durham, and throughout the Eden Valley; crippled by asthma in 1852, retired to Dudley, Staffordshire, where he died on 2 April 1856.

BAXTER, MATTHEW (1812-1893). Born at Alston, Cumberland, England; entered the ministry of the **Primitive Methodist Church** (1834); shifted allegiance (1836) to the **Wesleyan Methodist Association**; to Jamaica to organize branches of the Association; returned to England (1845); president of the Association (1856); editor and book steward for the denomination (1854-1859); Connexional secretary (1860); co-editor of *The United Methodist Free Churches Hymn Book* (1860); author of *Methodism: Memorials of the United Methodist Free Churches, with Recollections of the Rev. Robert Eckett and Some of His Contemporaries* (London: W. Reed, 1865); to New Zealand (1868)

to stabilize the Association's mission; died at Oxford, New Zealand, 1 May 1893.

BEAUCHAMP, WILLIAM (1772-1824). A native of Kent County Delaware, the son of a Methodist circuit rider; spent his youth in the western part of Virginia; joined the **Methodist Episcopal Church** as a teenager; taught school, beginning in 1790, at age eighteen, and began preaching a year later; traveled the Methodist itinerancy in 1793 under the direction of a presiding elder; a period of intensive self-study brought to him the knowledge of a highly qualified Hebrew and classical scholar; joined the Methodist itinerancy in 1794; his circuits lying between the south branches of the Potomac River; ordained deacon (1796) and elder (1797); occupied, at various times, stations in New York; Ohio; Boston, Massachusetts; Nantucket, Rhode Island; Virginia; Illinois; Indiana; married (1801) Mrs. Frances Russell of Nantucket; assumed the editorship of *The Western Christian Monitor* (1815)—then the only Methodist Episcopal publication issued within the infant nation; to Mount Carmel, Illinois (1817); minister, teacher, civil engineer, lawyer, and master mechanic; appointed (1823) presiding elder of the Indiana district; publications included *Essays on the Truth of the Christian Religion* and a series of *Letters on the Itinerancy*, published posthumously; died in Paoli, Indiana, 7 October 1824.

BEAUMONT, JOHN (1761-1822). Born near Holmfirth, Yorkshire, his father a farmer, his mother a teacher of music who taught her son to sing, to play the bass viol, to understand the elements of music; at age six he sang in public and later toured the north of England; at age sixteen (1777), he encountered preachers of the **Wesleyan Methodist Church** at Mexborough, in the South Riding of Yorkshire, and abandoned, for the moment, music for religion; admitted on trial as a preacher at the 1786 Conference of that denomination, served in Methodist circuits in the north of England until 1821; published *Four Anthems Adopted for Public Worship* (London, 1793); *The Nature of the Work of God* (Nottingham, 1796); established and edited *The New Harmonic Magazine* (London, 1801); died at Macclesfield, Cheshire, 8 November 1822.

BEAUMONT, JOSEPH (1794-1855). Born at Castle Donnington, Leicestershire, the son of the Rev. John Beaumont (1761-1822); converted while a student at Kingswood School, Gloucestershire; eventually chose to

follow his father into the ministry of the **Wesleyan Methodist Church**; employed briefly in a chemist shop before traveling his first circuit on the Methodist itinerancy (1813); received into full connection in 1817; ministry at Edinburgh, Scotland (1821-1824); began to study medicine, earning the M.D. degree from Edinburgh University during his second tenure in the Scottish capital (1833-1836); conducted a special study of heart diseases; openly expressed his enthusiasm for Church missionary work; supported the Reform Act of 1832 and denounced the clerical domination within Wesleyan Methodism during the 1830's and 1840's; publications included two series of YMCA lectures—*The Acquisition of Knowledge* (1848) and *Divine Revelation* (1852); died at Hull, Yorkshire, 23 January 1855.

BEECHAM, JOHN (1787-1856). Native of Barnoldby-le-Beck, Lincolnshire; religious conversion in 1812, at Waltham, near Grimsby, Lincolnshire; active in the formation of a Methodist society in the neighboring village of Ashby; admitted in full connection to the ministry of the **Wesleyan Methodist Church** at the General Conference of 1815; served the work in Lincolnshire, Yorkshire, and Lancashire; the so-called “Leeds Organ Case” (1828) led to a defense before the Liverpool South quarterly meeting concerning the authority of the Conference and produced (1829) his *Essay on the Constitution of Wesleyan Methodism*; appointed (1831) as one of the general secretaries of the Wesleyan Methodist Missionary Society, an office that he held until his death; maintained particular interest in the missionary work in South and West Africa; wrote a detailed account of the Ashanti and the Gold Coast of Africa; supported (1854) the creation of an Australian Methodist Conference, to include New Zealand, the Friendly Islands, and Fiji; upheld the rights of aboriginal tribes against colonial exploitation; assisted in the establishment (1852) of the French Methodist Conference; journey to North America (1855), visiting the Canadian Methodist Conference and assisting in the establishment of the Eastern British American Methodist Conference; involved in the founding of the Wesleyan Theological Institution and the Centenary Fund; president (1850), General Conference of the Wesleyan Methodist Church; died at London on 22 April 1856.

BELHAM, WILLIAM GREEN (1797-1854). Native of King's Lynn, Lincolnshire, member of a Church of England family; worked as a shipwright, underwent religious conversion; joined (1815) the **Wesleyan Methodist Church**; local preacher and class leader in Gainesborough,

Lincolnshire; shifted his denomination (1821) to the **Primitive Methodist Church**; chosen itinerant preacher: at Scotter, Loughborough, and Welton areas of Lincolnshire (1821-1825); transferred to the Norwich area of East Anglia and the Swaltham circuit; assisted in the construction of a small chapel and organized a Sunday school therein at King's Lynn; participated (825) in the first Methodist camp meeting in Witney, Oxfordshire; died at Ramsgate, Kent, on 22 January 1854.

BENSON, HENRY C. (1815-?). Born near Xenia, Ohio; ordained a minister of the **Methodist Episcopal Church** (1842); associated with the Indiana Conference; elected professor of Greek at Indiana Asbury University; removed to California (1852); editor of *The Pacific Christian Advocate* (1864-1868), published at Portland, Oregon; editor of *The California Advocate* (1868); ministered as a missionary among the Choctaw Indian tribes—his experiences set down in *Life among the Choctaws*; also published *The Last Day; or, the Christian Sabbath the First Day of the Week, Not the Seventh*; no record of his death.

BENSON, JOSEPH (1748-1821). Born at Townfoot Farm, Melmerby, Cumberland, and educated in a school managed by the Rev. Mr. Dean; removed to Newcastle-on-Tyne and then at St. Edmund's Hall, Oxford; joined with the **Wesleyan Methodists**, classical master at Kingswood School, outside Bristol (March 1766); headmaster (1769) of Trevecca College, Wales (1769), under the patronage of Selina Shirley Hastings, Countess of Huntingdon, and the Calvinist Methodists; served, beginning 1771, Wesleyan Methodist circuits over England and Scotland; married Sarah Thompson, 28 January 1780; his plan to improve the education of Wesleyan Methodist preachers rejected by the Conference (1775); directed by the Conference of 1805 to prepare an edition of John Wesley's works, including 400 of his letters--seventeen volumes in all; principal publications: *Two Sermons on Sanctification* (1782); *Commentary in the Scriptures, Embodying the Views of Many Critics*, 5 vols. (London, 1811-1818); *Sermons* (1780, 1791, 1798, 1800); *A Defense of the Methodists, in Five Letters* (1793); *A Further Defense of the Methodists* (1794); *A Vindication of the Methodists* (1800); *An Apology for the Methodists* (1801); posthumous publications of his *Sermons* (1825-1831); died at London on 16 February 1821.

BENTON, JOHN (1785-1856). Born at Wyrley Bank, Staffordshire' underwent religious conversion (1805) at age nineteen; preached initially for the **Wesleyan Methodist Church**, then joined the itinerancy of the **Primitive Methodist Church** (1810); in the Darlaston, Staffordshire, circuit (1811); led revival work in Staffordshire, then to Derbyshire during the religious revival of 1817-1818; to Nottingham, Grantham, and Leicester; ownership of a coal pit and agricultural land provided financial independence; published *The Small Hymn Book* (Warrington, 1818); serious throat difficulties forced his removal from the itinerancy.

BEWLEY, ANTHONY (1804-1860). A native of Tennessee; began preaching in the Tennessee Conference of the **Methodist Episcopal Church** I 1829; transferred to the Missouri Conference (1843); when the Conference became divided by the slavery question (1844), refused to join the secession; preached independently, while earning his living as a general laborer; presiding elder of a group of independent Methodist ministers who had joined him; denounced (1848) as an abolitionist; continued to preach until 1858, when appointed by the General Conference to Texas; driven by threats of violence from his ministry for two years (1858-1860); returned to Texas (1860), remaining for two or three weeks before fleeing for his life—a reward of \$1000 offered for his apprehension; arrested by Texas officials in Missouri (September 1860) and taken to Fort Worth, Texas, and hanged by a mob (13 September 1860); his life sacrificed simply because he had proclaimed the injustice of human slavery.

BIGELOW, RUSSELL (1793-1835). Born at Chesterfield, New Hampshire; supposedly underwent religious conversion (1802) in Vermont, at the age of nine; removed, with his parents, to Worthington, Ohio (1812); in that same year, at age nineteen, received a license to preach from the **Methodist Episcopal Church**; admitted to the Methodist itinerancy on trial (1814); for two decades served the Ohio Methodist Conference as preacher, missionary to the Wyandotte Indian tribes, presiding elder, and chaplain of the Ohio State Prison at Columbus; died at Columbus, Ohio, 1 July 1835, at the early age of forty-two.

BIRD, MARK BAKER (1807-1880). A native of London; experienced religious conversion as a youth, joined a church (1825), engaged in local preaching (1827), entered the ministry of the **Wesleyan**

Methodist Church (1832); appointed to the Evesham, Worcestershire, circuit (1833); sent as a missionary to Jamaica (1834-1838); illness forced a return to England, ministered in the Ipswich, Suffolk, circuit; regained his health and went off as the first Methodist missionary to the Cayman Islands (1839), the three months later to Haiti (1839-1879); he and his family survived the earthquake (7 May 1842) at Cape Haitien, as well as endured continued revolutions, resurrections, and the fire that destroyed half of the city of Port-au-Prince (1869); departed from Haiti in 1879, leaving behind him a Methodist community of 213 members, 2300 adherents, four local preachers, ten Sunday school teachers, 137 Sunday school pupils, 287 pupils in the Methodist day schools; author of *The Black Man; or, Haitian Independence Deduced from Historical Notes*; died on Jersey, Channel Islands, 23 August 1883.

BISHOP, WILLIAM HENRY (1803-1873). A native of Maryland; converted to Methodism on 9 January 1830; licensed to preach in 1835; joined the Troy, New York, Conference of the **Methodist Episcopal Church** (20 January 1837); ordained deacon (1838); a preacher in the **Zion African Methodist Episcopal Church**; elected Bishop of that denomination (1852-1873)—for a time its senior bishop (1853-1868); died at Amez, Maryland, 20 May 1873.

BLACK, WILLIAM (1760-1834). A native of Huddersfield, Yorkshire, the son of William Black the elder and Elizabeth Stocks Black; emigrated with his parents to the Cumberland area of Nova Scotia, Canada, at age fifteen (1775); became a preacher and founding member of the Nova Scotia Conference of the **Wesleyan Methodist Church of Canada**; elected general superintendent of the Wesleyan missions in British North America; died at Halifax, Nova Scotia, 8 September 1834.

BLACKMAN, LEARNER (1781?-1815). A native of Great Elk Harbor, Gloucester, New Jersey; entered the ministry of the **Methodist Episcopal Church** (1800); preached for two years (1800-1802) in Delaware, then removed to the West; sent (1805) as a missionary to Natchez, Mississippi, then to an unsettled territory 800 miles from Natchez, mingled with Indian tribes and white pioneers; assigned to Tennessee (1808); in 1818, while crossing the Ohio River at Cincinnati in a flat-boat, his horses became frightened and plunged into the water, dragging Blackman overboard and causing his drowning.

BLANSHARD, THOMAS (1765?-1824). Entered the ministry of the **Wesleyan Methodist Church** (1795); served the Methodist itinerancy at Shrewsbury, Shropshire (1795-1797); Swansea, Glamorganshire, Wales (1798); Liverpool, Lancashire (1799); Stourport-on-Severn, Worcestershire, (1800); Horncastle, Lincolnshire (1801); Harrow, London, (1802); Louth, Lincolnshire; (1803-1805); Bradford, Wiltshire (1806); Whitney, Herefordshire (1807-1809); Northampton (1810); steward for the Wesleyan Methodist Book Room, London (1809-1824); superintendent of the Loughborough, Leicestershire, circuit for two to three months in 1823; died on 20 February 1824.

BLEBY, HENRY (1809-1882). Born in Winchcomb, Gloucestershire; minister of the **Wesleyan Methodist Church**; arrived (1830) in Jamaica from England, accompanied by his wife and new-born child; spent seventeen years (1830-1847) ministering there; returned to England and ministries in Hull, Yorkshire (1848-1851); City Road Chapel (1851-1853); off to Antigua (1853-1856); Barbados (1856-1863); Demerara, Guyana (1863-1866); New Providence, Bahamas (1868-1872); missionary resident at Calais, France (1879-1880); ministered at Redruth, Cornwall (1880-1881) and then at Bath (1881-1882); traveled nearly every part of the West Indies housing Methodist missions; active in the anti-slavery movement in Jamaica, including the publication of his book, *The Death Struggle of Slavery* (1853); other publications include *Christian Predestination Not Fatalism* (1853); *Scenes in the Caribbean; or, Sketches from a Missionary's Notebook* (1854); *The Reign of Terror: A Narrative of Facts* (1868); *Romance without Fiction; or, Sketches from the Portfolio of an Old Missionary* (1872; 2nd ed., 1879); *Female Heroism and Tales of the Western World* (1880; 2nd ed., 1886); died at Bath on 22 May 1882).

BOEHM, HENRY (1775-1875). Born in Conestoga, Pennsylvania, grandson of Jacob Boehm (born in Switzerland in 1693)—a Baptist who came to British North America in 1715 and settled in Lancaster, Pennsylvania, among a colony of Mennonites; son of Martin Boehm, a licensed Mennonite preacher who later joined the Moravian Brethren and then turned Methodist; members of the **Methodist Episcopal Church**, in 1791, erected a chapel on Boehm family land (Boehme's Chapel—see a photograph of in Wigger, *American Saint*, 364), where Henry Boehm heard Francis Asbury preach in 1799; began on the itinerancy for the Methodist Episcopal Church in 1800, on the eastern shore of Maryland; on a short

tour with Asbury in 1803; accompanied Asbury (1808-1812) in all of the Bishop's travels; a fluent speaker of German, preached to the German colonists in that language in various parts of the United States; reportedly traveled more than 100,000 miles during his forty-two-year career on the Methodist itinerancy; presiding elder of the Schuylkill district; placed on the supernumerary (active, but non-traveling) list (1842) and stationed as a local preacher on Staten Island, New York; spent a total of sixty-four years in the Methodist ministry; died at the age of one hundred, near Richmond, Staten Island, on 29 December 1875—the oldest Methodist preacher in the United States.

BOND, THOMAS EMERSON (1782-1856). A native of Baltimore, Maryland; the son of a Methodist family; studied medicine at the University of Pennsylvania and established a large medical practice in Baltimore; declined (1807) a professorship of medicine at the University of Maryland because of ill health;

BONSER, JAMES (1800-1828). Born at Kinoulton, Nottinghamshire; underwent religious conversion (1817) during the religious revival throughout Nottinghamshire; joined a society of the **Primitive Methodist Church** and engaged in the work in southern Staffordshire (1820); moved on (1822) to Manchester, Liverpool, Chester, Oakengates (Shropshire), Shrewsbury; led a mission (1823) into the southern district of Shropshire, Worcestershire, and Gloucestershire; exhausted from his work and in opposition to the principles and practices of his colleagues, left the itinerancy (1826) and joined with the **Wesleyan Methodist Church**.

BOOTH, WILLIAM (1829-1912). A native of Nottingham, England, and known to history as the founder, general, and commander-in-chief of the **Salvation Army**; the older son of a builder; raised in the **Wesleyan Methodist Church**; educated by a private theological tutor; underwent religious conversion at age fifteen (1844) and began preaching shortly thereafter; removed to London (1849) and associated (1851) with the **Wesleyan Reformed Church**; ministered in London and Spalding, Lincolnshire; a candidate (1854) for the ministry of the **Methodist New Connection** and appointed to the London circuit (1855-1857); married (1855) Catherine Mumford (?-1890) of Nottingham; resigned (1861) his

affiliation upon refusing to follow the “regular” patterns established by the Conference; died at London on 20 October 1912.

BOSTWICK, SHADRACH (1767?-1837). Native of Maryland; initially a practicing physician, spent fifteen years (1791-1805) on the itinerancy of the **Methodist Episcopal Church**; a presiding elder in Maryland, Delaware, New Jersey, New York, Connecticut, Massachusetts; to northeastern Ohio (1803), the first Methodist minister in that area; combined his duties as a physician with his work on the itinerancy; left the itinerancy (1805), but continued the work as a local preacher; died at Canfield, Ohio.

BOURNE, HUGH (1772-1852). Born at Fordhays Farm in the parish of Stoke-upon-Trent, Staffordshire; son of Joseph Bourne, farmer; initially a carpenter and builder at Bemersley, Staffordshire; joined the **Wesleyan Methodist Church** (June 1799); constructed a chapel at Harriseahead, Staffordshire (1802); held a camp meeting on the mountain at Mowcop, near Harriseahead (31 May 1807); expelled from the Wesleyan Methodist society (27 June 1808) for his opposition to the authority of its leadership; formed the first class of a new community at Standley, Staffordshire (14 March 1810); his new community became known (13 February 1812) as the **Primitive Methodist Church**, its first Conference held at Hull, Yorkshire (May 1820); purchased land and built the first chapel of that Church at Tunstall, Staffordshire (1811); traveled to the United States (1844-1846); author of *Remarks on the Ministry of Women* (1808); *A History of the Primitive Methodists* (1823); *A Treatise on Baptism* (1823); edited *The Primitive Methodist Magazine* (1824-1844); died at Bemersley on 11 October 1852, with burial at Englesea Brook, Cheshire.

BOURNE, JAMES (1781-1860). Younger brother of Hugh Bourne joined the **Wesleyan Methodist Church** (1799); cooperated with his brother in the establishment of religious camp meetings (1807); first general book steward of the **Primitive Methodist Church** (1820); chairman of the annual Conference of that connexion; excessive money lending led to his bankruptcy; died at Bemersley, Staffordshire, 15 January 1860.

BOWDEN, THOMAS (1778-1834). Native of Devonshire; joined the **Wesleyan Methodist Church** as a youth; schoolmaster in Great Queen Street, London; in charge of the Female Orphan School, Sidney, Australia (28 January 1812); organized the first Methodist class meeting in New South Wales (6 March 1812); appealed to the Wesleyan Methodist Church in England for a minister to be sent to Sidney --that request answered and supplied in 1815; master of the Male Orphan School, Sidney (1819); retired (1825) to devote his labors to farming and “religious interests”; died at Singleton, New South Wales, Australia, 13 September 1834.

BOWEN, ELIAS (1791-1870). Born at Warwick, Rhode Island; reportedly underwent religious conversion in 1803 at the age of twelve; joined the **Methodist Episcopal Church**, receiving a license to preach in 1813; a strong advocate of the Wesleyan doctrine of Christian perfection; a preaching elder for twenty-four years; a delegate to seven Methodist General Conferences; involved in the abolitionist movement in 1836; wrote against the positive reaction of the Methodist Church to slavery and the refusal of the Church to offer asylum to the oppressed; joined the **Free Methodist Church** in 1869; author of *The History of the Free Methodist Church* (1871); died at Cortland, New York, 25 October 1870.

BOWMAN, THOMAS A. (1817-1914). Born near Berwick, Columbus County, Pennsylvania; educated at Wilberham (Massachusetts) Academy, Cazenovia (New York) Seminary, and Dickinson College, Carlisle, Pennsylvania (B.A. 1837); studied law at Carlisle (1838); entered the ministry of the Baltimore, Maryland, Conference of the **Methodist Episcopal Church** (1839); taught at the Dickinson College grammar school (1840-1843); organized (1848) Dickinson Seminary, Williamsport, Pennsylvania, which he superintended from 1848 to 1858; elected (1859) president of Indiana Asbury Seminary at Greencastle, holding that office until May 1872; chaplain of the United States Senate (1864-1865); elected Bishop of the Methodist Episcopal Church (1878); visited, officially, the missions of the Church in Europe and India; chancellor of De Pauw University (1884-1899); influential in securing the donations of Indiana banker and manufacturer Washington Charles De Pauw (1822-1887) to the Seminary, which eventually changed its name (1884) to De Pauw University; died at Orange, New Jersey, 3 March 1914.

BOYCE, WILLIAM BINNINGTON (1803-1889). Born in Beverley, Yorkshire; entered the ministry of the **Wesleyan Methodist Church** (1829); missionary to South Africa (1830-1843); minister at Bolton Abbey, in the North Riding of Yorkshire (1843-1845); minister at Sidney, New South Wales, Australia (1845-1858); president of the first Australasian Methodist Conference (1855, 1856); one of the general secretaries of the Wesleyan Missionary Society (1858-1876); president of the first Conference of Eastern British America (1861); supernumerary at Sidney, 1876-1889; published the first Kaffir grammar; discovered the Euphonic Concord (relating to pronunciation); author of *A Grammar of the Kaffir Language* (Graham's Town, South Africa, 1834; 3rd ed., 1863); *Notes on South African Affairs* (1839); *The Higher Criticism and the Bible: A Manual for Students* (1880); died at Sidney, Australia, 8 March 1889.

BRAITHWAITE, WILLIAM (?-1805?). Perhaps a native of Yorkshire; **Primitive Methodist** preacher and itinerant; carried forth the work mainly in the northern districts of Lincolnshire, holding meetings in the open fields and in cottages; sermon texts primarily from the Old Testament; died in Yorkshire in 1805 (?).

BRAMWELL, WILLIAM (1759-1818). Native of Elswick, Lancashire; the tenth of eleven children of George Bramwell and Elizabeth Bramwell, communicants of the Church of England; passed through a sickly childhood, apprenticed to a currier in Preston, Lancashire; joined the Wesleyan Methodists; a class leader and local preacher; ministered in the Kent circuit; on the Methodist itinerancy in Lynn, Staffordshire (1787); Blackburn, Staffordshire (1788); Colne, Lancashire (1789); Dewsbury, Yorkshire (1791); united with the **Wesleyan Methodist Church** at Birstall, Yorkshire (1793); Sheffield, Yorkshire (1795); Nottingham (1798); Leeds, Yorkshire (1801); Wetherby Yorkshire (1803); Hull, Yorkshire (1804); Sunderland, Durham (1806); Liverpool, Lancashire (1808); Sheffield (1810); Birstall, 1812; London west (1814); Newcastle-upon-Tyne, Northumberland (1815); Salford, Lancashire (1817); author of *A Short Account of the Life and Death of Anne Cutler* (Sheffield, 1796; rpt. 1847); a translation from the French under the title *The Salvation Preacher* (Nottingham 1800); seized by an apoplectic fit at Leeds, on 13 August 1818, the day immediately following the Conclusion of the 1818 Conference of the Wesleyan Methodist Church.

BREEDEN, HENRY (1804-1878). Born in Southwell, Nottinghamshire; originally a member of the **Wesleyan Methodist Church**; joined with those at Derby, in 1832, who seceded from the main Wesleyan body to form the **Arminian Methodist Connexion** to become its minister and president (1833-1835); the Connexion then joined (1837) the **Wesleyan Methodist Association**, Breeden becoming a minister of that Church; president of the Wesleyan Methodist Association Assembly (1848); his autobiography titled *Striking Incidents of Saving Grace* (London, 1878); died at Leeds, Yorkshire, 24 November 1878.

BRENTON, SAMUEL (1810-1857). Born in Gallatin County, Kentucky; received an English style education; entered (1830) the ministry of the **Methodist Episcopal Church** and served as a preacher until 1848—during which year he suffered from a paralytic stroke; studied law during his ministry and gained admission to the Indiana Bar; served for a year as registrar in the Land Office at Fort Wayne, Indiana; elected (1851) as a Whig party member to the United States Congress; defeated for the next term; appointed president of Fort Wayne College (1853-1854); elected as a Republican to the 34th and 35th Congresses; died at Fort Wayne on 28 March 1857.

BRETTELL, JEREMIAH (?-1828). Early influenced by **Wesleyan Methodist** doctrine and preaching, determined to become an evangelist; a traveling preacher (1774-1810) until infirmity caused him to leave the itinerancy; died on 4 December 1828.

BRIGGS, MARTIN CLARK (1823-1902). Born at Rome, New York; graduated from the Concord (Massachusetts) Biblical Institute (1850); went off to assist in the establishment of the **Methodist Episcopal Church** in California, and to preach there; a strong advocate for temperance, the strict observance of the Sabbath, and the abolition of slavery; founding co-editor of the San Francisco based *California Christian Advocate* (1851-1852); active in the promotion of the Protestant educational institution that would become the University of the Pacific; held the office of president of that college (1854-1856); led the California Republican Party delegation to the convention that nominated Abraham Lincoln for his second term as President; died at Newark, California, 14 January 1902.

BROADHEAD, JOHN (1770-1838). A native of Monroe County, Pennsylvania; traveled (1794-1796) as a preacher the **Methodist Episcopal Church** in New Jersey and Maryland; removed to New England as among the founders of Methodism in that section of the nation; traveled through sections of Canada as a preacher and missionary; settled (1811) in Newmarket, New Hampshire; represented (1829-1833) New Hampshire in the United States Congress; died at Newmarket on 7 April 1838.

BROMLEY, JAMES (1785-1860). Entered the ministry of the **Wesleyan Methodist Church** (1811); censured by the Conference (1835) for his support of the faction that demanded an improved system of theological education for ministers; expelled from the Church (1850) for refusing to acknowledge the jurisdiction of a special meeting convened to examine the charges against him; published *A Brief Account of the External Evidences of Christianity* (Huddersfield, Yorkshire, 1829); *Proposed Data for the Constitution of a Christian Church* (London, 1855); and a number of polemical tracts (1849-1850).

BROOKS, JOSEPH (1821-1877). A native of Butler County, Ohio; graduated from Indiana Asbury University; entered the ministry of the **Methodist Episcopal Church** (1840); removed to Iowa (1846); editor of the St. Louis, Missouri, *Central Christian Advocate* (1856)—the only anti-slavery newspaper published west of the Mississippi River; at the outbreak of the Civil War, chaplain of the 1st Missouri Artillery; assisted in raising the 11th and the 33rd Missouri regiments, becoming chaplain of the 33rd Regiment; argued for the enlistment of Negro troops; offered a major-general's commission if he would raise a division of Negro troops—an offer he declined; chaplain of the 3rd Arkansas Colored Infantry; a planter in Arkansas and a leader in the state constitutional convention of 1868; wounded in an assassination attempt (1868) on Congressman C.C. Hines; removed to Little Rock, Arkansas (autumn 1868); elected state senator (1870); candidate for governor of Arkansas (1872); postmaster of Little Rock (March 1875 to death); died at Little Rock on 30 April 1877.

BROWN, MORRIS (1770-1849). Born a freeman of mixed parentage at Charleston, South Carolina; in his youth joined the **Methodist Episcopal Church** at Charleston; withdrew his affiliation over a dispute concerning a burial ground; joined (1816) the **African Methodist Episcopal**

Church at Philadelphia, Pennsylvania; ordained deacon (1817) and elder (1818); elected Bishop (1828); directed the movement of the Church into Canada, debated women's right to preach, established *The A.M.E. Church Magazine* (1841-1848), sent delegates to the Episcopal Association meeting in London (1846); assisted Charleston slaves to purchase their freedom; served on the Vigilance Committee of Philadelphia, an essential component of the so-called underground railroad; his name preserved in the form of Morris Brown College, Atlanta, Georgia; died at Philadelphia, Pennsylvania, 9 May 1849.

BROWN, SARAH (1812-1879). Born at Hunmanby, Yorkshire; granddaughter of one of John Wesley's Methodist class leaders; convert to the **Primitive Methodist Church** when its preachers visited the East Riding of Yorkshire; a local preacher (1829) at age seventeen; on the itinerancy in 1833; two years on the Hull, Yorkshire, circuit and the Westmorland-Cumberland missions; married (January 1835) C. Firbank and retired from the itinerancy; continued the work as a local preacher; following a hard and extended illness, died at London (?) on 20 August 1879, leaving her husband and nine children.

BROWNLOW, WILLIAM GANNAWAY (1805-1877). A native of Wythe County, Virginia, son of Joseph A. Brownlow and Catherine Gannaway Brownlow; the family removed to Knoxville, Tennessee, where both parents died in 1816; eleven-year-old William Brownlow raised by relatives of his mother; little formal education other than training a carpenter; entered the **Methodist Episcopal Church** (1826) and spent a decade (1826-1836) on the itinerancy in western North Carolina and eastern Tennessee; criticism of the denominational authority led to his censure by the Conference (1831)—that body, nonetheless, appointing him as a delegate to the 1832 Methodist Conference; married Eliza Ann O'Brien in 1836; edited Tennessee Whig party newspapers (1838-1861) in Elizabethtown, Jonesboro, and Knoxville; politically committed to the maintenance of the Union and to emancipation of slaves; contended with Andrew Jackson for a United States Senate seat (1843); newspaper in Knoxville suppressed in October 1861; fled to the mountains of the North Carolina border, but captured and held until March 1862; returned to his home with Union forces (fall 1863); participated in the reconstruction of the Tennessee government; elected governor of the Union Central Committee

(1865, 1867); elected to the United States Senate (1869); introduced a bill for the purchase of property in Nashville, Tennessee, for the establishment of the all black Fisk University; ill-health (palsy) prevented re-election; re-established *The Knoxville Whig*, editing it until 1877; publications included *Helps to the Study of Presbyterianism* (1834); *A Political Register, Setting Forth the Principles of the Whig and Locofoco Parties in the United States, with the Life and Public Services of Henry Clay* (1844); *Americanism Contrasted with Foreignism, Romanism, and Bogus Democracy* (1856); *The Great Iron Wheel Examined and an Exhibition of Elder [J.R.] Graves, Its Builder* (1856); *Sketches of the Rise, Progress, and Decline of Secession* (1862); died at Knoxville, 29 April 1877.

BRUCE, PHILIP 1755-1826). Born at King's Mountain, North Carolina; parents of Huguenot descent; with his mother, and during his youth, underwent religious conversion through the influence of Methodist itinerant preachers; served in the Continental Army during the American Revolutionary War; joined the Methodist itinerancy (1781) and traveled the circuits until 1817—principally in Virginia, the Carolinas, and Georgia; work on the itinerancy and as a presiding elder merited consideration (but never election) as a bishop of the **Methodist Episcopal Church**; died in Giles County, Tennessee, 10 May 1826.

BUCK, MARY CLARISSA (1810-1876). Born at Newbold, Derbyshire, a child of poor parents who had hosted itinerant preachers of the **Primitive Methodist Church** when they initially came to Coleorton, Leicestershire; services held in their house for fifteen years prior to the construction of a chapel in that town; Mary buck received little formal education; underwent religious conversion at the annual love feast and watch meeting at Griffydham, Leicestershire, Wesleyan Methodist Chapel; joined the Primitive Methodist Church (1831) as an exhorter before engaging as a local preacher; hired as a local preacher (1835) then went on the itinerancy (1836); ministered in the circuits of Burland (Cheshire), Kidderminster (Worcestershire), Wrockwardine Wood (Shropshire), Darlaston (Staffordshire), and Leicester; ill health forced her resignation from the itinerancy (1847); settled in Leicester (1847-1872); the Primitive Methodist Conference granted her an annuity of £20 (1866); a paralytic stroke (1872); died at Leicester, 19 July 1876, burial in the cemetery of that town.

BUCKLEY, JAMES MONROE (1836-1920). Born in Rahway, New Jersey; educated at Pennington (New Jersey) Seminary and entered the class of 1860 at Wesleyan University, Middletown, Connecticut; left Wesleyan in the middle of the freshman year to study theology at Exeter, New Hampshire; joined the ministry, on trial, of the New Hampshire Conference of the **Methodist Episcopal Church**; stationed at Dover, New Hampshire; transferred to Detroit, Michigan (1864-1866), then to Brooklyn, New York (1866-1869, 1872-1875, 1878-1880); member of the General Conference in 1872, 1876, 1880; delegate (1881) to the Methodist Ecumenical Conference, London, England; elected editor of *The New York Christian Advocate* (1880-1912); president of Methodist Hospital, Brooklyn, New York (1882-1916); Doctor of Divinity degree from Wesleyan University (1872); Doctor of Letters from Emory and Henry College, Virginia; author of *An Appeal to Men of Sense* (1869), *Two Weeks in the Yosemite Valley* (New York, 1873), *Supposed Miracles* (Boston, 1875), *Christians and the Theatre* (1877), *Oats or Wild Oats* (New York, 1885), *The Land of the Czar and the Nihilist* (Boston, 1886), *Travels on Three Continents* (1894), *The History of the Methodist Episcopal Church* (1912); died at Morristown, New Jersey, on 13 February 1920, age eighty-four.

BULLER, JAMES (1812-1884). Born at Helston, Cornwall, into a family associated with the Baptist Church; joined the **Wesleyan Methodist Church** (1832) at age twenty, upon his religious conversion; following his marriage, he and his wife emigrated (1835) to Australia; joined the New Zealand Methodist mission (1836) as tutor to the children of Nathaniel Turner; ordained to the Methodist ministry and assisted in the establishment of Methodism in Auckland, New Zealand; ministered to European settlers in Auckland, Wellington, and Canterbury (1854-1875), establishing schools and churches in those districts; president of the Australasian Wesleyan Conference (1864); established the first New Zealand Methodist Conference (1874)—president in 1875; published his memoirs, *Forty Years in New Zealand* (1878); died at Christchurch, New Zealand, 6 November 1884.

BULPITT, JAMES (1775?-1849). Native of London; ordained (1799) minister, **Wesleyan Methodist Church**; and a missionary to Newfoundland and Prince Edward Island; itinerant preacher at Carbonear, Conception Bay, Newfoundland; his wife conducted a school associated with that mission; returned to England (1806); continued his missionary service

in British eastern America (1807-1849) in Prince Edward Island, where he died.

BULTITUDE, ELIZABETH (1809-1890). Born at Hardwich, Norfolk, of an extremely poor family belonging to the Wesleyan Methodist Church; no formal education; after the death of the father (1822), mother and children moved to Norwich; converted at a **Primitive Methodist Church** camp meeting on Mousehold Heath, Norwich (14 ay 1826; formally joined the Primitive Methodists in 1829; admitted to preach (20 December 1830); exhorter (March 1831), local preacher (June 1831), itinerant preacher (June 1832); ministered principally in East Anglia (Norfolk and Suffolk); left the itinerancy in 1862—the last of the female Primitive Methodist itinerants—with an annuity and settled in Norwich to preach and maintain a class; following a lengthy illness, died in her own home in Norwich on 14 August 1890.

BUMBY, JOHN HEWGILL (1808-1840). A native of Thirsk, Yorkshire; underwent religious conversion (1823) at age fifteen; ordained (1829) into the ministry of the **Wesleyan Methodist Church**; preached in the northern districts of England; appointed superintendent for New Zealand (1839), where he prepared districts for resident Methodist missionaries; involved in the preparations (1840) to extend Wesleyan Methodist missions south from Kawhia along the western coast of the North Island and the east coast of the West Island; on a journey by canoe from Maraetai to Mangungu, 26 June 1840, at some point in the Hauraki Gulf, between Motutapu and Tiritiri Matenga, the canoe capsized, claiming the death of Bumby and twelve other passengers.

BUNTING, JABEZ (1779-1858). Born at Newton Lane, Manchester, Lancashire, son of William Bunting, Manchester tailor; minister of the **Wesleyan Methodist Church**, at Oldham Street Chapel, Manchester (1803); stationed at London (1803, 1815, 1833-1858); at Manchester (1805, 1824); at Liverpool, Lancashire (1819, 1830); secretary to the Wesleyan Methodist Church Conference (1814)—and president of that body (1820, 1828, 1836, 1844); senior secretary to the Wesleyan Methodist Missionary Society (1833); president of the Methodist Theological Institute (1835); M.A. degree, University of Aberdeen (1818); Doctor of Divinity, Wesleyan University, Middletown, Connecticut (1835); superintendent of

the Connexional Literature Society (1824); died at Myddleton Square, London, 16 June 1858.

BUNTING, THOMAS PERCIVAL (1810-1886). The second son of the Rev. Jabez Bunting; a Manchester solicitor, a member of the fashionable Oxford Road Methodist Chapel, and a member of the **Wesleyan Methodist Church**; supported his father in the constitutional conflicts within the Church during the 1830's and 1840's; a leading lay figure in Methodist connexional committees following the death of his father; advocated (1871) the admission of lay representatives to the Wesleyan Methodist conferences—adopted by the General Conference in 1876; author of the two-volume biography of his father (London, 1859, 1887) and the tract on *Lay Representation in the Wesleyan Conference* (London 1871).

BUNTING, WILLIAM MACLARDIE (1805-1866). Born at Manchester, Lancashire, the oldest child of Rev. Jabez Bunting; minister of the **Wesleyan Methodist Church** at Salford, Lancashire (1824-1827); Manchester (1827-1829, 1838-1841); Huddersfield, West Riding of Yorkshire (1839-1832); Halifax, West Riding of Yorkshire (1832-1835); London (1835-1838, 1841-1866); edited *Select Letters of Mrs. Agnes Bulmer* (1842); contributed essays to *The Wesleyan Methodist Magazine*; died at his residence in Highgate Rise, London, 13 November 1866.

BURCH, THOMAS (1778-1849). A native of County Tyrone, Ireland; underwent religious conversion in Ireland (1801); a missionary for the **Wesleyan Methodist Church**; emigrated to the United States and joined the **Methodist Episcopal Church**; admitted on trial (1805) to the Pennsylvania Conference of the Methodist Church; elected to the first delegated General Conference (1812); on the itinerancy, his circuit during the War of 1812 included the Canadian portion of the New York Conference; stricken suddenly with heart disease, died on 22 August 1849.

BURKE, WILLIAM (1770-1855). A native of Loudon County, Virginia; moved with his family from Virginia to west of the Allegheny Mountains in 1784 or 1785; underwent religious conversion in 1790; entered the itinerancy of the **Methodist Episcopal Church** (1791); traveled through Tennessee, Kentucky, and Ohio; married in 1796; a consistent defender of

Methodist doctrine and discipline, standing firm in his opposition to attempts at schism; debated Baptists and Presbyterians concerning predestination; a leader in the religious revival in Cane Ridge, Kentucky (1801); member of the Methodist General Conference (1804-1808); insubordination to presiding elders brought about suspension from the Ohio Conference (1813) and from the Church itself (1821); the Conference of 1836 restored his status; sided with the Southern contingent in the 1844-1845 schism of the Methodist Episcopal Church; postmaster of Cincinnati, Ohio (1814-1842), as well as a county judge; died at Cincinnati.

BURKS, MARY (1796-1837). The eldest of four children of impoverished parents; worshipped with her mother at an Independent (Congregationalist) chapel; converted to the **Primitive Methodist Church** (1818); first a local preacher, then assigned to the itinerancy (1822); served Lincolnshire circuits in Scotter, Lincoln, Grimsby, Louth, and in Yorkshire districts at Malton and York; ill with bladder disorder (1834); retired from the itinerancy (1836); to East Stockwith, Lincolnshire, to live with her father; led Primitive Methodist classes and preached at worship services whenever called upon; died at East Stockwith, 22 January 1837.

BURNS, ALEXANDER (1834-?). Born in Castlewella, County Down, Ireland; emigrated with parents to Canada (1847); residing in Quebec (1847-1850), then Toronto; raised in the Presbyterian Church, then converted to Methodism; entered Victoria College to prepare for the **Wesleyan Methodist Church of Canada** ministry; B/A. degree (1861); taught classics at Victoria (1861-1862); Methodist preacher (1862-1865); chair of mathematics at Iowa Wesleyan College, Mount Pleasant, Iowa (1865-1868); president (1868-1878) of Simpson Centenary College; president of Wesleyan Ladies' College, Hamilton, Ontario (1878); Doctor of Sacred Theology degree, Indiana University (1870); Doctor of Letters, Victoria College (1878); tried, and acquitted, before and by, the London, Ontario, Conference for holding views contrary to the doctrines of the Methodist Church, as set forth in a letter of sympathy to a colleague and friend.

BURNS, FRANCIS (1809-1863). Born in Albany, New York, the son of poverty-stricken Negro parents who sold (1814) their five-year-old son as a servant; underwent religious conversion at age fifteen (1824);

entered Lexington Heights (New York) Academy to study for the ministry; an exhorter and preacher under direction of the **Methodist Episcopal Church**; appointed (1834) to a mission to Liberia, arriving at Monrovia on 18 October 1834; taught at Cape Palmas; joined (1838) the Liberian Mission Conference; assistant preacher on the Bassa circuit; continued in Moravia until early 1844; sailed for the United States and at Brooklyn, New York (16 June 1844) ordained deacon in the Methodist Episcopal Church; on the same day, crossed over into New York City for ordination as elder in the Mulberry Street Methodist Church; returned to Liberia (1844); presiding elder of the Cape Palmas district; established an academy in Monrovia (1851) and superintended the Methodist mission there; visited the United States (1858) and ordained Missionary Bishop of the Methodist Episcopal Church at Perry, Wyoming County, New York; returned to Africa; ministered there five years (1858-1863); in failing health, returned to the United States; died at Baltimore, Maryland, 18 April 1863

BURNS, JABEZ (1805-1876). Born at Oldham, Lancashire, the son of a chemist; joined the **Methodist New Connexion** in 1821, at age sixteen; remained in that fold until 1830, when he entered the Baptist Church ministry; thus, his ecclesiastical career belongs to that denomination.

BUTLER, WILLIAM (1818-1899). Born at Dublin, Ireland; underwent religious conversion (1838); preacher at meetings of the **Wesleyan Methodist Church** educated at Hardwick Street Missionary Seminary and Training School, Dublin, then at Didsbury College, near Manchester (B.A. 1844); joined the Irish Conference of the Wesleyan Methodist Church (1844); ordained elder (1848); married Julia Anne Crompton (?-1853); removed to the United States (1850) and the New York Conference of the **Methodist Episcopal Church**; to the New England Conference; married (23 November 1854) Clementina Rowe; missionary to India (25 September 1856-18 January 1865); identified North India as the center of his Methodist Episcopal mission; confrontation with the Mission Board and missionaries over funding, governance, and management; returned to New England (1865-1869), then back to India (1883-1884); secretary of the American and Foreign Christian Union (1869-1872); superintendent of the Mexico Mission of the Methodist Episcopal Church (1872-1879); published *A Compendium of the Missionary Bible and Tract Institutions of Evangelical Christendom* (Boston, Massachusetts, 1851); *The Land of the Veda* (New York,

1872)—a narrative of his experiences during the Sepoy Rebellion in India (1857) and his establishment of missions in that land; *Roman Catholicism and the Reformation of Mexico* (Belfast, Ireland, 1883); *From Boston to Bareilly and Back* (New York, 1885)—relative to his visit to India in 1883-1884; *Mexico in Transition, from the Power of Political Romanism to Civil and Religious Liberty* (New York, 1892); died at Old Orchard, Maine, 16 August 1899.



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CADWALADR, DAFYDD (1752-1834). Born at Llangwm, Denbighshire, Wales; engaged in the mid-1770's as a land laborer, married (1777) Judith Humphreys and settled at Penrhiw, Bala, in Merionethshire, Wales; then, at age twenty-eight and under the influence and doctrines of **Calvinist Methodism**, turned to preaching (1780); his sermons relied heavily upon explication of Scriptures; died at Bala on 9 July 1834.

CAIN, RICHARD HARVEY (1825-1887). Born in Greenbrier County, Virginia; removed (1831) with his family to Ohio and settled at Gallipolis; limited early formal education; ordained into the ministry of the **Methodist Episcopal Church** prior to the outbreak of the Civil War; entered Wilberforce University, Xenia, Ohio (1860); journeyed south (1865) and engaged in the work of the reconstruction; elected (1867) to the South Carolina Constitutional Convention, then (1868) to the South Carolina Senate; elected to the Congress of the United States for two terms (1876-1880); chosen Bishop of the General Conference of the **African Methodist Episcopal Church** (1880) and to supervise the interests of that denomination in Louisiana and Texas; organized Paul Quinn College, Waco, Texas; presiding Bishop of the first Episcopal district of the African Methodist Episcopal Church, encompassing the Conferences of New York, New Jersey, New England, and Philadelphia, Pennsylvania; Doctor of Divinity degree, Wilberforce, University (1873); died at Washington, D.C., 19 January 1887.

CALVERT, JAMES (1813-1892). Born at Pickering, in the North Riding of Yorkshire, the son of a farmer; as a youth apprenticed to a local printer and bookbinder (1831); entered the Conference of the **Wesleyan Methodist Church** (1837) as a candidate, on trial, for the ministry; studied theology at the Wesleyan Theological Institution, Hoxton, London; appointed by the Wesleyan Methodist Missionary Society for

work on the Fiji Islands, in the southwestern Pacific Ocean; married Mary Flower (?-1882), ordained into the Wesleyan Methodist Church ministry, and then departed (April 1838) for more than seventeen years of service (1838-1856) on Fiji; centered his work on Lakeba, in the Lau group of the islands, as well as at Viwa, on Vanua Levu; accepted by the tribal chieftains and native population, but unpopular with white traders, who viewed him as a political manipulator; returned to England (1856); published *Fiji and the Fijians* (London, 1858), a history of the missions to Fiji and an account of its inhabitants; returned to Fiji (1861) as chairman of the Methodist district, serving until retirement from that mission in 1865; ministered to workers in the South African diamond mines (1872-1880); back to Fiji (1886); married (1889) the widow of the Rev. Andrew Kessen; died at Hastings, Essex, 8 March 1892.

CAMPBELL, JABEZ PITT (1815-1891). Born at Slaughter's Neck, Delaware; of African descent, but born free; fled to Philadelphia, Pennsylvania (1828) to escape being sold into slavery; licensed to preach (1837) by the **African Methodist Episcopal Church**; appointed (1856) publisher and editor of *The Christian Recorder*, the organ of the African Methodist Episcopal Church; elected Bishop (1864) and assigned to organize Church work in Louisiana and California (1864-1865); sent (1876) as a delegate to the Conference of the Wesleyan Connection of England; presiding Bishop of the Third District of the African Methodist Episcopal Church; president of the Board of Trustees of Wilberforce University; president of the educational department of his Church; Doctor of Divinity degree from Wilberforce University (1871); died at Philadelphia, Pennsylvania, 8 August 1891.

CAPERS, WILLIAM (1790-1855). Born in St. Thomas parish, South Carolina; his father, of Huguenot descent, served in the Continental Army as a captain under General Francis Marion; attended Dr. Roberts' Academy in Statesburg, Sumter District, South Carolina (1801-1805); entered South Carolina College as a sophomore; left that institution (1808) to study law; joined the **Methodist Episcopal Church** (August 1808); accompanied an itinerant, William Gassaway, on his rounds; licensed to preach (25 November 1808); settled on a farm (December 1814), but continued to preach every week; opened a school in Georgetown, South Carolina (1816); returned to active ministerial duties (1818); stationed at

Savannah, Georgia (1819); missionary to the Creek Indians (1821-1825); removed to Charleston, South Carolina, to edit *The Wesleyan Journal* until it merged into *The New York Christian Advocate* (1826); presiding elder of the Charleston Methodist district (1827-1831); to England (1828) as the representative of his Church to the British Conference; superintendent (1829) of the mission to plantation slaves; declined (November 1829) the chair of moral philosophy at Franklin College, Georgia; declined the presidency of three different Southern colleges, as well as the chair of evidences of Christianity (1835) at South Carolina College; chosen (May 1836) to edit *The Southern Christian Advocate*, first issued in June 1837; secretary of the Southern Missionary District (1840-1844); delivered a speech in the New York Methodist Conference ((1844) in support of slavery; elected (1844) Bishop of the Methodist Episcopal Church South—consecrated 14 May 1846; publications included *Catechisms for Negro Missions*; *Short Sermons and Tales for Children*; and his autobiography, not published until three years following his death; died at Anderson Court House, South Carolina, 29 January 1855.

CAPPER, JOSEPH (1788-1860). Born near Nantwich, Cheshire; a blacksmith in Hugh Street, Tunstall, Staffordshire; converted to the **Primitive Methodist Church** at a camp meeting (1807); the extent and details of his work for that denomination not known—he might even have been expelled from that Church because of his political position and legal troubles; a prominent figure in agitation for social and political reform (1831-1832); arrested (21 August 1842), tried for sedition at the Staffordshire assizes; sentenced (15 October 1842) to conspired to cause riots at Burslem, Staffordshire, on 15 August 1842—conviction announced in April 1843; burned a copy of a Papal bull at a meeting in the church school at Tunstall, Staffordshire (autumn 1850); died at Tunstall on 10 January 1860.

CARGILL, DAVID (1809-1843). Born into a family of the Scottish Kirk (Presbyterian) at Brechin, Angus-shire, Scotland; the son of a banker; graduated M.A. in classics from University of Aberdeen, where he had joined the **Wesleyan Methodist Church**; a trained linguist; accepted (1832) for the Wesleyan ministry and by the Wesleyan Methodist Missionary Society; appointed to the South Pacific (September 1832); married Margaret Smith (?-1840) of Aberdeen before the couple left England; a year in Tonga (1835); assigned to the Fiji Islands to assist in the establishment of a Methodist

mission there; devised an orthography of the Fijian language, as well as wrote the first grammar and dictionary of that tongue; returned to England and married (November 1841) Augusta Bicknell; became a heavy drinker; died at Vavau, Tonga, 25 April 1843, apparently from an overdose of laudanum.

CARLTON, THOMAS (1808-1874). A native of Londonderry, New Hampshire; associated with the Genesee(New York) Conference of the **Methodist Episcopal Church** (1829-1852); preached in Rochester, Buffalo, and throughout western New York; agent for the Genesee Wesleyan Seminary for three years; by the Methodist General Conference as senior agent of the Methodist Book Concern, New York City, an office held until 1872; treasurer (1852-1872) of the Missionary Society of the Methodist Episcopal Church; died at Elizabeth, New Jersey, 16 April 1874.

CARPENTER, CHARLES WESLEY (1792-1853). Born in New York City; parents members of the John Street Methodist Church, New York; experienced religious conversion at a revival meeting in Brooklyn, New York; eventually licensed (1812) to preach by the **Methodist Episcopal Church**; admitted (1814) to trial membership in the New York Methodist Conference; assigned to the New York circuit; ordained deacon (1820) and elder (1826); served the New York Conference as an itinerant and stationed minister for the principal portion of his career; elected to the General Conference of the Methodist Episcopal Church; died at Peekskill, New York, 10 May 1853.

CARPENTER, COLES (1784-1834). A native of Westchester County, New York; son of devout Methodist parents who supervised his religious education and training; underwent religious conversion (1801) at age seventeen; admitted on trial to the New York Conference of the **Methodist Episcopal Church** (1819); served appointments in that Conference until the organization (1832) of the Troy Methodist Conference; presiding elder of the Troy, New York, Methodist district (1833); died at Cambridge, New York, 17 February 1834.

CARR, ANNE (1783-1841). Born at Market Rasen, Lincolnshire, the daughter of Thomas Carr and Rebecca Carr; underwent religious

conversion (1801) at age eighteen; and joined the Wesleyan Methodist Church; participated in the exercises of religious revivals and became attracted to the principles and practices of the **Primitive Methodist Church**; removed to Hull, Yorkshire, and preached for the Primitive Methodists; to Leeds, Yorkshire, to engage in revivalist work; refused to accept circuit discipline; seceded from the Primitive Methodists and joined in the founding of the Female Revivalist Society; Anne Carr's chapel at Leeds opened in 1825; became ill in November 1840; died at Leeds.

CARROLL, JOHN SALT KILL (1809-1884). Born at Saltkill's Island, New Brunswick, Canada, the son of a saddler from Ireland and a "well-bred" woman from New Brunswick; self-educated; underwent religious conversion by Canadian Methodists (1823); ordained (1833) an elder in the **Methodist Episcopal Church** of Canada and served Methodist circuits in (the present provinces of) Ontario and Quebec until 1870, when he ceased to travel; vice-president, Canadian Wesleyan Conference; author, *Case and His Contemporaries*, 5 vols. (Toronto, 1867-1877)—a work emphasizing the hardships of those preachers who rode the Canadian Methodist circuits during the so-called "heroic period" of Canadian Methodism; died at Toronto, Ontario, 13 December 1884.

CARTWRIGHT, PETER (1785-1872). Born in Amhurst County, Virginia; the son of a Revolutionary war soldier who removed his family to Logan County, Kentucky (1790); an independent preacher (1801); received into the ministry of the **Methodist Episcopal Church** (1803); ordained an elder by Bishop Francis Asbury (1806); removed (1823) from the Cumberland District to Illinois, settling (1824) in Sangamon County; elected to the Illinois legislature; a regular attendee at annual Methodist Conferences and camp meetings; a zealous opponent of slavery; a candidate for the Congress of the United States (1846) in opposition to Abraham Lincoln, who defeated him by 1500 votes; presiding elder for over half a century; publications included a number of pamphlets: *The Controversy with the Devil* (1853), *Autobiography of Peter Cartwright* (1856); died near Pleasant Plains, Sangamon County, Illinois, 25 September 1872.

CARVOSSO, BENJAMIN (1789-1854). Born in Gluvias parish, Cornwall, the son of William Carvosso of Mousehole, near Penzance, Cornwall; admitted as a probationer by the Conference of the **Wesleyan**

Methodist Church (1814); missionary to Hobart Town, Van Diemen's Land (Tasmania), 1820, 1825-1830, and to New South Wales (1820-1825); ministered in various Methodist districts in England (1830-1854); author of *The Great Efficacy of Simple Faith, a Memoir of William Carvosso* (1835); *Drunkenness, the Enemy of Britain, Arrested by the Hand of God* (1840); *An Account of Miss Deborah B. Carvosso* (1840); *Attractive Piety; or, Memorials of William B. Carvosso* (1844); died at Tunkingmill, Cornwall, 2 October 1854.

CASE, WILLIAM (1780-1855). Born in Swansea, Massachusetts; underwent religious conversion (1803) and began to prepare for the ministry; received on trial at the New York Conference, the **Methodist Episcopal Church**; appointed to the Bay of Quinte, Canada; missionary to Detroit, Michigan (1809); presiding elder (1810-1827) in northern and western New York and Canada; superintendent of Indian missions and schools (1828) under direction of the independent **Methodist Episcopal Church of Canada**; general superintendent (1830-1833), but without episcopal authority, of the **Wesleyan Methodists** in Canada; in charge (1837-1851) of the Native Wesleyan Industrial School at Alnwick, Canada; died suddenly from a fall from his horse in the area of Alnwick Mission House, 19 October 1855.

CAUGHEY, JAMES (1810?-1891) A native of Ulster, Ireland, of Scots-Irish parents; the family emigrated to the United States (c. 1815); employed (1830) in a flour mill in Troy, New York; underwent religious conversion during a revival meeting; entered the ministry of the **Methodist Episcopal Church**; associated with the Troy Methodist Conference in ministering to districts in upstate New York and parts of New England; invited to preach in Montreal and in neighboring areas of Canada; to England in 1841, preaching in Methodist churches and chapels in industrial and urban areas of central and northern Britain; returned to the United States in 1847 to conduct revival campaigns; conservative elements within the Church questioned his irregular itinerancy and his revivalist methods; two tears (1857-1859) in the North and Midlands of England, associating himself with the **United Methodist Free Churches**; further visits to England in 1862 and 1865; publications included *Letters on Various Subjects*, 5 vols. (1844-1847); *Revival Miscellanies* (London, n.d.); *Earnest Christianity Illustrated* (London, 1857); *Glimpses of a Life in Soul-Saving* (New York, 1868); eventually,

more than fifteen years on the itinerancy affected his health and forced his retirement to Highland Park, New Jersey, where he died on 30 January 1891.

CHARLES, THOMAS (1755-1814). Born at Longmoor, Llanfihangel Abercywyn, Carmarthenshire, Wales, the son of Rice Charles and Jael Charles; educated initially at a school in Llanddowror, Carmarthenshire; age fourteen on to the Nonconformist Academy at Carmarthen (1769-1775); entered Jesus College, Oxford (1775); ordained deacon (1778) and priest (1780) of the Church of England; first sermon preached at Llanfihangel Abercywyn, Wales; then to Llangetho and Bala, Merionethshire; met Sally Jones, whom he eventually (1783) married; assisted in the Welsh parishes of Langynog, Llandegla, and Bryneglwys; to Shawbury, Shropshire; curacies (1780-1783) in Somersetshire—Sparkford, South Barrow, Lovington, and Milborne Port; curate at Llanymawddwy, Wales (1784); left the Church of England to join (1784) the **Wesleyan Methodist Church** at Bala, Merionethshire, Wales; held membership in the Society for Promoting Christian Knowledge (SPCK) and supported that organization in printing and distributing (1799) 10,000 copies of Welsh Bibles; member of the Religious Tract Society, which promoted the same service; assisted in the formation of the British and Foreign Bible Society (1804) and in its project of an edition of the New Testament in Welsh; became a principal leader of the **Welsh Calvinist Methodists** and their determination to establish a Presbyterian form of church government; prepared (1811) a form of ordination for lay preachers; author of *The Christian Instructor*, a catechism; and *A Biblical Dictionary*; edited *The Spiritual Treasury*; died at Llanycil, Wales, 5 October 1814, with burial in the churchyard there.

CHASE, SQUIRE (1802-1843). Born at Scipio Cayuga County, New York; licensed as a local preacher in the **Methodist Episcopal Church** (June 1822); received (July 1822) as a probationer in the Genesee Conference; labored in various circuits until 1836; twice forced to discontinue his work because of ill health; presiding elder (1831) of the St. Lawrence district; sailed as a missionary to Liberia (15 October 1836); the climate impaired his health, obliging him to return to England (1837); delegate to the General Conference (1840); minister at Watertown, New York; again to Liberia (January 1842); superintendent of the Liberia mission and editor, *Africa's Luminary*, semi-monthly Methodist paper published at Monrovia; extensive journeys in the interior of the country acquiring knowledge of the native

tribes; ill health compelled him to leave Liberia and undertake a second journey to the United States (May 1843); published *Doctrine, History, and Moral Theology of Roman Catholic Indulgences* (1840); died at Syracuse, New York, 26 July 1843.

CLARK, ALEXANDER (1834-1879). A native of Jefferson County, Ohio; teacher and editor; ordained (1861) into the **Methodist Episcopal Church**; editor (1870) of *The Methodist Recorder*; author of *The Old Log Schoolhouse* (Philadelphia, Pennsylvania, 1859); *School-Day Dialogues* (1867); *Gospel in the Trees* (1868); *Workaday Christianity* (1879); *Rambles in Europe*; a volume of poems, *Ripples in the River*; died in Georgia, 8 July 1879.

CLARK, DAVIS WASGATT (1812-1871). Born on the island of Mount Desert, Maine; united with the **Methodist Episcopal Church** (1829) at the age of seventeen; student (1832-1835) at Maine Wesleyan Seminary at Redfield; B.A. (1836), Wesleyan University, Middletown, Connecticut; teacher, Department of Mathematics, Amenia Seminary, Dutchess County, New York (1836-1842)—also principal, professor of intellectual and moral philosophy, chaplain to the Seminary; married (1839) Mary J. Redman of Trenton, New Jersey, that union yielding two sons and two daughters; member of the New York Methodist Conference (1843); ministerial work in New York City (1843-1853); editor (1853) of the *Ladies' Repository*—a monthly literary and religious magazine published in Cincinnati, Ohio; elected (May 1864) Bishop of the Church by the General Conference; Doctor of Divinity degree, Wesleyan University (1851); selected by the New York Methodist Conference (1856-1861, 1864) as a delegate to the General Conference; conservative supporter of the anti-slavery movement; a strong advocate for the Union during the Civil War; supported the policy of the Church concerning improving the conditions of freed slaves; supervised the work of the Church in California and Oregon (1864); similar responsibilities (1866) in region south of the Ohio River; organized Methodist conferences in eastern and middle Tennessee, northern Georgia, and Alabama; publications included *Elements of Algebra* (c.1840); *Mental Discipline* (c. 1853); died at Cincinnati, Ohio, 23 May 1871.

CLARK, JOHN (1758-1833). Born in Petty, near Inverness, Scotland; educated in a common school, then worked as a copyist in a public office in Inverness; a sailor aboard a transport (1778); a privateer

and second mate on ships in the West Indies; impressed into the Royal Navy at Barbados; deserted and sailed aboard a merchant ship; captured by a Spanish vessel; for nineteen months a prisoner in Havana, Cuba; released, but again impressed into the Royal Navy; escaped from his ship off the coast of Charleston, South Carolina; eventually managed a teaching position in a rural school in South Carolina and another in Georgia; became a class leader of a Georgia society of the **Methodist Episcopal Church**; a short visit to his home in Scotland followed by a return (1789) to the United States; joined the itinerancy of the Methodist Episcopal Church, traveling through Georgia; opposed the system of slavery, refusing his annual salary of \$60 because it derived from the proceeds of slave labor; withdrew from the Methodist Episcopal Church (1796) because of doctrinal differences; to Illinois, where he taught, preached, and finally joined an anti-slavery sect identified as The Baptized Church of Christ: Friends of Humanity; a preaching tour (1807) of 1200 miles, in a small canoe, from Illinois to the so-called “Florida Parishes” of Louisiana; returned to Illinois on foot, but ventured again to Louisiana in 1811; died at St. Louis, Missouri, on 11 October 1833.

CLARK, JOHN (1797-1854). Born at Hartford, New York, to Baptist parents; forced into employment beginning 1805, at the age of eight; apprenticed (1815-1818) to a farmer; attendance at a Methodist class meeting (1817) led to religious conversion and to license as an exhorter of the **Methodist Episcopal Church**; licensed to preach (1819); admitted to the New York Methodist Conference (1820); ordained deacon (1822); married Sarah Foote (1823); served (1821-1828) New York circuits at Leyden, Montgomery, Pittstown, Warren, Sandy Hill, Glens Falls; to Middlebury, Vermont, then named presiding elder (1828) of the Plattsburg, New York, Methodist district; volunteered (1832) for missionary work among Indian tribes in Wisconsin and Minnesota; presiding elder (1841) to the Methodist district in Rutersville, Texas, an area plagued by raiding bands of Mexicans and Indians; at the Methodist General Conference of 1844, voted with the Northern majority against slavery; transferred (1844) to the Poultney, Troy, and Albany districts of New York; to the Rock River, Illinois, Methodist Conference (1852); minister to the Clark Street Methodist Church, Chicago, Illinois; encouraged Mrs. Eliza Garrett to donate \$100,000 for the founding of Garrett Biblical Institute, Evanston, Illinois; assisted cholera victims in

the Chicago area (1854); died from that disease at Chicago on 11 July 1854, with burial in Aurora, Illinois.

CLARK, LABAN (1778-1868). Born at Haverhill, New Hampshire; removed with his parents to Bradford, Vermont, where he received adequate primary level education; joined the **Methodist Episcopal Church** (1798); active as a class leader and exhorter; began preaching in 1800; united with the New York Methodist Conference (1801) and began a fifty-year career on the Methodist itinerancy—New England, New York, Canada; offered (1819) the first resolution for the establishment of the Missionary Society of the Methodist Episcopal Church; presiding elder of the new Haven, Connecticut, Methodist District (1829), where he learned of the proposed sale of the buildings of the (Captain) Partridge Military Academy, Middletown, Connecticut; offered himself as one of the intended purchasers of those buildings for the establishment of a Methodist college; trustees of those buildings to the New York and New England Methodist Conferences on condition they form a Methodist college and provide it with an endowment of \$40,000; thus emerged Wesleyan University (1831); president of the Board of trustees of Wesleyan University (1831-1868); left the Methodist itinerancy (1851), settled in Middletown, and died there on 28 November 1868, in the ninetieth year of his age.

CLARKE, ADAM (1760-1832). Born at Moyberg, Londonderry, Ireland, the son of John Clarke, M.A.—schoolmaster, Church of Ireland minister, farmer; joined the **Wesleyan Methodists** (1779); on the Methodist itinerancy beginning in 1782; received (1783) into full connexion by the **Methodist General Conference** at Bristol; served circuits throughout Britain, including the Channel Islands, Shetland Islands, and Dublin, Ireland; founded the Dublin branch of the Stranger's Friend Society; worked to establish schools for poor children; an active member of the British and Foreign Bible Society; his *The Holy Bible, with a Commentary and Critical Notes*, 8 vols. (London, 1816-1826) became a standard work for the preparation of itinerant ministers in Great Britain and the United States; generally maintained a theological independence—especially in his rejection of the Christian doctrine of the eternal sonship of Jesus Christ; publications included *A Bibliographic Dictionary Containing a Chronological Account of Books in All Departments of Literature*, 6 vols. (London, 1802, 1804); *The Bibliographic Miscellany*, 2 vols. (London, 1806); *An Account of the English Translations of All*

the Greek and Roman Classics and Ecclesiastical Writers (London, 1806); *A Short Account of the Introduction of the Gospel into the British Isles* (London, 1815); *The Love of God to a Lost World, Demonstrated by the Incarnation and Death of Christ. A Discourse of John 3:16* (London 1818); *Memoirs of the Wesley Family* (London, 1823); *Christian Missions* (pub. 1837); in addition, a translation of Claude Fleury's *A Short History of the Israelites* (Liverpool, 1802); an edition of Thomas Rymer's *Foedera*, 2 vols. (London, 1808)—a collection of Rymer's state papers in the British National Archives; died from cholera at London, 26 August 1832.

CLOWES, WILLIAM (1780-1851). Born at Burslem, Staffordshire, son of William Clowes the elder, a Burslem potter; attended the first revival camp meeting held in England, at Mow's Hill, near Harsishead, Staffordshire (31 May 1807; a local preacher of the **Wesleyan Methodist Church** (October 1808); one of the founders of the **Primitive Methodist Church** (14 March 1810); preached mostly in the northern counties of England, as well as in London and Cornwall; *The Journals of William Clowes* eventually reached the press at London in 1887; died at Hull, Yorkshire, 2 March 1851.

COKE, THOMAS (1747-1814). Born at Brecon, South Wales; entered Jesus College, Oxford (1764); ordained (1772) priest in the Church of England; doctorate in Civil Law; curate at South Petherton, Somersetshire; driven from his parish (1777) for his extreme evangelical zeal—thus the beginning of his theological association with Wesleyan Methodism; alternated with John Wesley in visiting Ireland and presiding over the Irish Methodist Conference; it involved the disputes with the trustees of Methodist chapels in Birstall (West Yorkshire), Dewsbury (West Yorkshire), and North Shields (Northumberland); participating in the drafting of John Wesley's Deed of Declaration (1784); "ordained" by John Wesley (1784) for service in North America; ordained (1784) with Francis Asbury by the Baltimore "Christmas Conference" as superintendent (or Bishop) of the new **Methodist Episcopal Church**; eight additional journeys to America prior to his marriage in 1805; proposed (1783) "A Plan for the Establishment of Missions among the Heathens" and wrote (1786) "An Address to the Pious and Benevolent" proposing missions to the Caribbean, North America, Channel Islands, and the remote sections of Scotland; twice elected (1797, 1805) president of the Conference of the **Wesleyan Methodist Church**;

his publications included (1) *A Commentary on the Bible*, 6 vols. (18-1-1807); (2) *A History of the West Indies* (1808-1811); (3) *A History of the Bible*; (4) *Six Letters in Defense of the Doctrine of Justification by Faith*; (5) *Four Discourses on the Duties of a Minister*; (6) *A Preacher's Manual*; and, with Henry Moore, (7) the “authorized” biography of Rev John Wesley (1792), while (8) the collected edition of his *Journals* reached the press in 1816; died at sea on his way to establish Methodist missions in India and Ceylon, 2 May 1814.

COKER, DANIEL (1780-1846). Born into slavery under the name of Isaac Wright at some point on the eastern shore of Maryland, the son of a white indentured servant, Susan Coker, and a black slave, Edward Wright; raised with his white half-brothers from his mother's first marriage; served as those boys' valet at school so as to experience some degree of education; escaped to New York and changed his name to Daniel Coker to avoid capture by slave hunters; converted to Methodism and the **Methodist Episcopal Church** and began to preach; removed to Baltimore, Maryland (1801), received financial support from free blacks, and joined an independent black Methodist society; ordained a deacon (1808) of the Sharp Street Methodist Church by Bishop Francis Asbury; taught at the African Academy School—the first school for blacks in Baltimore with a black member of the faculty; published his *Dialogue between a Virginian and an African Minister* (Baltimore, 1810); after leaving the Sharp Street Church, became the leader of the African Bethel Church, Baltimore; one of the organizers of the **African Methodist Episcopal Church** (1816); a missionary to Liberia and Sierra Leone (1820), where he superintended the Maryland Colonization Society; organized Methodist societies in a cooperative effort with the Methodist Episcopal Church; founded the West African Methodist Church at Sierra Leone, where he died in 1846.

COLBERT, WILLIAM (1764-1835). Born in Poolesville, Maryland; underwent religious conversion through the influence of Methodist preachers; a circuit rider in Maryland (1790); ordained by the Baltimore Conference of the **Methodist Episcopal Church** (1792); on the itinerancy in Delaware, Maryland, New Jersey, Pennsylvania, New York; married (1 November 1804) Elizabeth Strand and requested that he not be re-assigned every year—a request that conflicted with Church policy; appointed to missionary work in Pennsylvania (1807); retired from the itinerancy and settled in Stroudsburg, Pennsylvania, performing part-time

ministry work; committed to social reform and the anti-slavery movement; committed to the advancement of African Methodism; preached regularly in the Bethel African Church, Philadelphia, Pennsylvania; his “A Journal of the Travels of William Colbert, Methodist Preachers Thro’ Parts of Maryland, Pennsylvania, New York, Delaware, and Virginia” (manuscript and typescript) has been housed in the archives of Garrett Theological Seminary, Evanston, Illinois; died at Stroudsburg,

COLLET, ELIZABETH TONKIN (1762-1820?). Born at Gwinear, Cornwall; joined (1778) a **Wesleyan Methodist** class in 1780; began preaching in 1782; regularly in a chapel built by her husband at St. Erme. Cornwall.

COLLIER, ROBERT LAIRD (1837-1890). Born at Salisbury, Maryland; originally an itinerant preacher of the **Methodist Episcopal Church** until 1866, when he shifted denominational allegiance to the Unitarian Church.

COLLINS, JOHN (1769-1845). A native of Gloucester County, New Jersey, and of a Quaker background; eventually allied himself with the **Methodist Episcopal Church**; a local preacher in New Jersey (1803); removed his family to a farm in Clermont County, southern Ohio; joined the Methodist Conference (1807) and received the appointment to the Miami (Ohio) circuit (1807-1837); fully acquainted with history, English literature, and Biblical knowledge; died at Maysville, Kentucky, 21 August 1845.

COLLINS, JUDSON DWIGHT (1823-1852). Native of Rose County, New York, of a devout Methodist family; B.A. (July 1845) University of Michigan; professor of natural and moral science, Albion College, Michigan (1845-1847); on trial, the Michigan Conference of the **Methodist Episcopal Church** (1846), sought appointment as missionary to China—an enterprise in which the Church had no interest; determined to undertake the mission at his own expense from solicited funds; sailed from Boston, Massachusetts, 15 April 1847; spent more than five months at Foochow, where he established a school for boys (28 February 1848), as well as a Sunday School (5 March 1848); three schools for boys fully operational by May 1849; a school for girls established on 30 December 1850; religious

and Biblical literature for distribution provided by the American Board of Commissioners for Foreign Missions and the London Missionary Society; the Methodist Episcopal Church soon initiated a program of publishing Bibles in China; struck down with typhoid fever, Collins left China for the United States (22 April 1851); his manuscript diary housed the Detroit Methodist Conference Historical Society Archives, Adrian, Michigan; died at Unadilla, Michigan, 13 ay 1852, a month into his twenty-ninth year.

COLLYER, ROBERT (1823-1912). Born at Keighley, Yorkshire; self-educated; having left school (1831) at the age of eight to work in a factory; attended a night school for two winter terms; apprenticed to a blacksmith at age fourteen (1837); associated with the Wesleyan Methodist Church (1849) as a local preacher; emigrated to the United States (1850); employed as a hammer-maker in Shoemakertown, Pennsylvania; arraigned before the Conference of the Methodist Episcopal Church: charged with heresy for expressing Unitarian views and announcing his opposition to slavery; joined the Unitarian Church in 1859 and thereafter involved himself with the missionary efforts of that denomination.

COOK, VALENTINE (1765-1820). Native of Pennsylvania; brought, as a child, by his father to western Virginia; converted to Methodism at an early age, joined the Methodist Episcopal Church, and eventually began to preach; sent by his father to Cokesbury College, Abingdon, Virginia (1786-1788); began work on the Methodist itinerancy in 1788; presiding elder (1794); well versed in German; initiated the tradition (1796) of calling anxious sinners to the front of a gathering or congregation so that all attendees could pray for them; removed to Kentucky (1798); married a niece of Governor Slaughter; in charge of Bethel Seminary (1799); principal of Harrodsburg Academy; settled in Logan County, Kentucky; a preaching tour (1819), on horseback, to Lexington, Cincinnati, Pittsburgh, New York, Philadelphia, and Baltimore; died ce in Logan County.

COOKE, WILLIAM (1806-1884). Born at Burslem, Staffordshire; his widowed mother removed her family to nearby Hanley, a center for the **Methodist New Connection**; young William Cooke attended the Sunday school of that body and underwent religious conversion; received minimal formal education in the local school, but essentially self-educated; entered the ministry of the Methodist New Connection in 1826; re-organized

and expanded the mission of the Connection in Ireland (1836-1841); to Newcastle-upon-Tyne (1843); serious throat problems forced him from the active ministry; to London (1849-1870) as editor and book steward; pastor of a church in Forest Hill, London (1875-1880); between 1849 and 1864, housed in his home selected students intent upon a ministerial career, offering them practical and theoretical guidance to complement their formal studies; president of the New Connection Conference (1843, 1859, 1869); toured the United States and Canada (1872); published *Christian Theology Explained and Defended* (1846, 1879); *An Explanation of Difficult Portions of Holy Scripture; A Survey of the Unity, Harmony, and Growing Evidence of Sacred Truth; The Shekinah, or, the Presence and Magnification of Jehovah under the Several Dispensations*; died at Burslem House, Forest Hill, London, 25 December 1884.

COOKMAN, ALFRED (1828-1871). Older son of George Grimston Cookman; educated in the schools of Baltimore, Maryland, and Washington, D.C., as well as by his father; preacher of the **Methodist Episcopal Church** beginning at age sixteen (1844); joined the Philadelphia, Pennsylvania, Methodist Conference and ministered in Philadelphia, Harrisburg, Wilmington, and New York City; died at Newark, New Jersey, 13 November 1871.

COOKMAN, GEORGE GRIMSTON (1800-1841). Born at Hull, Yorkshire; eventually settled in business through the efforts of his father; entered the United States for business purposes in 1823; convinced that his mission in life concerned the preaching of the Gospel and to participate in the movement to free the slaves of the American South; returned to England, but re-entered the United States in 1825; served for two or three months as a local preacher in Philadelphia, Pennsylvania; the Philadelphia Conference, in 1826, admitted him into the ministry of the **Methodist Episcopal Church**; transferred to Baltimore, Maryland (1833); twice chosen chaplain to the Congress of the United States, where he preached every Sunday morning in the hall of the House of Representatives; sailed on board the steamship *President*, bound for England, in 11 March 1841—that vessel never reached its destination.

COOKMAN, JOHN EMORY (1836-?). Younger son of George Grimston Cookman; born in Carlisle, Pennsylvania; graduate of the Boston University Theological School; joined the New York Conference

of the **Methodist Episcopal Church** (1861); spent his early ministry in that Church mostly in the vicinity of New York City—the exception being three years as minister of Tremont Street Church, Boston, Massachusetts; received the degree of Doctor of Divinity from Illinois Wesleyan University, Bloomington (1876); minister (from 1886) of the Bedford Street Methodist Episcopal Church, New York City; founder of the **Christian and Missionary Alliance Church**.

COOPER, EZEKIEL (1768-1847). A native of Caroline County, Maryland, the son of an officer in the Continental Army; at age fourteen (1782) heard a sermon from Rev. Freeborn Garrettson that convinced him to join the **Wesleyan Methodist Church**; assigned by Bishop Francis Asbury a circuit (1784) of the newly established **Methodist Episcopal Church**; admitted to membership in the Conference of that Church in 1787; minister to the entire circuit on Long Island, New York (1785); East New Jersey circuit (1786); to Trenton, New Jersey (1787); ministered in Baltimore and Annapolis (1788), then to Alexandria, Virginia; presiding elder of the Boston Methodist district (1792-1793); at New York City, Brooklyn, Philadelphia, and Washington, D.C.; chair of the Methodist Book Concern (1798; editor and general agent of the Methodist Book Concern at Philadelphia (1799-1802), the capital stock of that agency rising to nearly \$50,000 during his tenure in that office; continued with the Book Concern depository after its removal to New York City (1804); appointed to St George's Church, Philadelphia (1820); published his sermons on the death of Francis Asbury (Philadelphia, 1819) and of Rev. John Dickinson; died at Philadelphia on 21 February 1847, age eighty-four.

COUGHLAN, LAWRENCE (1760?-1834). A native of England and a minister of the **Wesleyan Methodist Church**; emigrated from England to Nova Scotia, Canada, where he labored hard to establish Methodism throughout that province; spent the remainder of his life in Nova Scotia.

COVELL, JAMES (1796-1845). Born at Marblehead, Massachusetts; moved with his family to Maine, then (June 1715) to Poughkeepsie, New York; self-educated; licensed as a traveling minister in the **Methodist Episcopal Church**; preached principally in New York and Vermont; the third principal (1838-1841) of the Troy (Methodist)

Conference Academy, West Poultney, Vermont—also taught moral science and belles lettres and natural sciences; published, at New York, *A Dictionary of the Bible*; died at the parsonage of the State Street Methodist Church, Troy, New York, 15 May 1845.

COX, MELVILLE BEVERIDGE (1799-1833). Born in Hallowell, Maine; early education in the common schools of his native town; an adherent to the **Methodist Episcopal Church** beginning in 1818, at age nineteen; preached as a licentiate in various towns and villages in Maine; serious health issues caused him to seek a less strenuous regimen and a milder climate; spent three years in Baltimore, Maryland and vicinity; received an appointment as the first American Methodist missionary to the colony of Liberia (8 March 1833); established a Sunday school, commissioned a Methodist Conference, organized the Methodist Episcopal Church in Africa, under the control of the General Conference in the United States; author of “Sketches of Western Africa,” appended to a *Memoir* of his life, written by his brother, Rev. G.F. Cox, D.D. (New York, 1840); became (July 1833) struck down by what then had been termed “African fever”; died in Liberia on 21 July 1833.

CRABB, JAMES (1774-1851). Born at Wilton, Wiltshire, the third son of James Crabb the elder, a cloth manufacturer; joined the **Wesleyan Methodists** (February 1791), less than a month before the death of John Wesley; maintained a school at Romsey, Hampshire, and another at Spring Hill, Southampton; minister of Zion Methodist Chapel, Lansdowne Hill, Southampton (9 June 1824); founded an infant day school at Kingsland Place, Southampton—the earliest of its type in England; author of *The Gypsies Advocate* (1831, 3rd ed. 1832); *An Address to Irvingites in Which Their Heresy, Modes of Worship, etc., Are Set Forth* (1836); died at Springhill House, Southampton, 17 September 1851.

CRAFTS, WILBUR FISK (1850-?). Born in Fryeburg, Maine; B.A. (1869) Wesleyan University, Middletown, Connecticut; graduate of the School of Theology, Boston University (1872); joined the New England Conference (1870) of the **Methodist Episcopal Church**; preached at Nahant and Stoneham, Massachusetts; stationed (1872) at Haverhill, Massachusetts; Dover, New Hampshire; New Bedford, New Hampshire;

Chicago, Illinois; journeys to Europe and Palestine—after which he left the Methodists for the Congregational Church.

CRANE, JONATHAN TOWNLEY (1819-1880). Native of Connecticut Farms, near Elizabeth, New Jersey; graduated (1843) from the College of New Jersey at Princeton; licensed (1844) by the **Methodist Episcopal Church** to preach; admitted to the New Jersey Conference (1845); stationed (1846) at Hope, Warren County, New Jersey; to Belvidere, New Jersey (1847); preached at Orange, New Jersey (1848-1849); president (June 1849-1858) of New Jersey Methodist Conference Seminary, Pennington, New Jersey; minister of Trinity Church, Jersey City, New Jersey (1858-1868); presiding elder (1868-1872), Newark, New Jersey Methodist district; delegate to the General Conference of the Methodist Episcopal Church (1860, 1864, 1868, 1872); author of *An Essay on Dancing* (1848); *The Right Way; or, Practical Lecture on the Decalogue* (1853); *Popular Amusements* (1869); *The Arts of Intoxication* (1870); *Holiness the Birthright of All God's Children* (1874); *Methodism and the Methods* (1875); died at Port Jarvis, New York, 16 February 1880.

CRAWFORD, JAMES (1758-1839). Born at Stapleford, Cheshire; underwent religious conversion in 1783; a local preacher connected, loosely, to the **Wesleyan Methodist Church**; served the Northwich circuit, in Cheshire, until 1809; censured for preaching to the radical independent Methodist groups in the Cheshire area and for conducting Saturday evening prayer meetings; appointed by the future leaders of the **Primitive Methodist Church** (1809) as a traveling preacher; removed from the itinerancy because of a dispute over his marriage (1814) to a domestic servant, Hannah Mountford; developed an association with the so-called **Magic Methodists**—a temporary, spiritualist blip on the screen of nineteenth-century Methodist history; died at Tarvin, Cheshire, 13 January 1839.

CROSS, WILLIAM (1797-1842). Born at Cirencester, Gloucestershire, his family communicants of the Church of England; limited formal education; joined a society of the **Wesleyan Methodist Church** (1820); ordained at London into the ministry, volunteered (1827) as a missionary, and appointed by the Wesleyan Methodist Missionary Society to New Zealand; at Sidney, Australia, diverted by the New South Wales Methodist district committee to the Friendly Islands (Tonga), where he

worked at Nuku'alofa; Elizabeth Cross (married in 1818) drowned in Tonga in 1832; at Sidney (1833) married Augusta Smith (1835); began a Wesleyan Methodist mission at Fiji (October 1835-1842); died at Somosomo, Fiji, 15 October 1842.

CROWTHER, JONATHAN (1759-1824). Born at Northowram, near Halifax, Yorkshire; admitted into the Bradford Methodist Society (September 1779); an itinerant preacher in the Yorkshire Dales circuit, beginning in 1784; served briefly (1786) on the Isle of Man; to Inverness, Scotland (1787); married Mary Jones (d. 1869) in 1795—a union that produced eleven children; continued on the itinerancy under the direction of the **Wesleyan Methodist Church**; wrote, beginning 1794, tracts, sermons, and pamphlets on Methodist politics and controversies; his *The Scripture Gazetteer* reached the press in 1810, followed by the 356-page defense of Methodism, *The Methodist Manual* (London, 1810); *A True and Complete Portraiture of Methodism* (1811); *A Portraiture of Methodism* (1815); president of the Wesleyan Methodist Conference (1819); presider over the Irish Methodist Conference (1820); suffered from a paralytic ailment during the final years of his life; died at Warrington, Lancashire, 8 June 1824, with burial in the chapel yard at Halifax.

CROWTHER, TIMOTHY (1757-1829). Born at Northowram, near Halifax, Yorkshire; elder brother of Jonathan Crowther; minister of the **Wesleyan Methodist Church**.

CUBITT, GEORGE (1791-1850). Born at Norwich, Norfolk; moved with his family to Sheffield, in the West Riding of Yorkshire, with attendance for worship at Carver Street Chapel; joined a society of the **Wesleyan Methodist Church** (1808); on the Methodist itinerancy in 1813; sent to Newfoundland (1816-1819), returning to England (1819) and to the itinerancy; published *Scriptural Expositions* (London, 1844); a collection of *Parables* (1846); *Sketches and Skeletons of Sermons*.

CUMMINGS, JOSEPH (1817-1890). Native of Falmouth County, Maine; B.A. Wesleyan University, Middletown, Connecticut (1840); taught at Amenia (New York) Seminary, principal (1843); joined (1846) the New England Conference, **Methodist Episcopal Church**; minister of

Massachusetts Methodist churches in Malden, Chelsea, Boston (Hanover Street, Bromfield Street); professor of theology (1853-1854) at the Methodist General Biblical Institute, Concord, New Hampshire; president (1854-1857) of Genesee College, Lima, New York; president of Wesleyan University (1857-1875); professor of mental philosophy and political economy at Wesleyan (1875-1877); preached at Malden, Massachusetts (1877-1879) and at Harvard Street Church, Cambridge, Massachusetts (1880-1881); president of Northwestern University, Evanston, Illinois, from 1881; delegate to the General Conference of the Methodist Episcopal Church (1864, 1876, 1880, 1884); Doctor of Divinity degrees from Wesleyan University and Harvard College; Doctor of Letters degree from Northwestern University; editor of Joseph Butler's *The Analogy of Religion* (New York, 1875); died at Evanston, Illinois, 7 May 1890.

CURRY, DANIEL (1809-1887). Born near Peekskill, New York; B.A. Wesleyan University, Middletown, Connecticut (1837); principal (1837) Troy (Methodist) Conference Academy, West Poughkeepsie, Vermont; faculty of the Female College, Macon, Georgia (1839-1841); entered (1841) the Georgia Conference of the **Methodist Episcopal Church**; ministered in Georgia towns of Athens, Savannah, and Columbus; joined the New York Methodist Conference; served stations in New Haven and Hartford, Connecticut; Brooklyn and New York City; Doctor of Divinity from Wesleyan University (1852) president (1854-1857) of Indiana Asbury University, Greencastle, Indiana; resumed pastoral work (1857-1864); editor of *The New York Christian Advocate* (1865-1876); edited *The National Repository* (1876-1880); again at his ministerial duties (1881-1884); associate editor (1881-1884) then principal editor (beginning 1884) of *The Methodist Review*; Doctor of Letters, Syracuse University (1878); published *New York: An Historical Sketch* (New York, 1853); *The Life Story of Rev. D.W. Clark* (1878); *Fragments, Religious and Theological* (1880); *Platform Papers* (1880); edition of Robert Southey's *Life of John Wesley* (1847); died at New York City, 17 August 1887.

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DAVIES, JOHN (1772-1855). Born in Llanfuhangel-yng-Ngynnfa parish, Montgomeryshire, Wales, the son of David Davies and Martha Davies; educated initially at a charity school, then under private tutelage; taught for a period in a circulating school conducted by Thomas Charles; associated with the **Welsh Calvinist Methodists'** missionary efforts; sailed (27 May 1800) with colleagues aboard *HMS Admiral* for Tahiti, finally arriving on 10 July 1801; labored at Mataval, Huahine, and Sidney; in New South Wales; then on to Eimeo at Papetoai; and Afareaitu, and a further short period at Huahine; at Papara from 1820 until 1855; established the first regular day school at Matavai; formulated the Tahitian alphabet and grammar; translated major portions of the New Testament and all of the Psalms; composed the first Tahitian hymns; published the first magazine at Tahiti; died at Papara, Tahiti, on 19 August 1855.

DAVIES, WILLIAM (1787?-1842). A native of Wales; became a traveling preacher in Wales in 1805, at age eighteen; to Sierra Leone in 1815, for the **Wesleyan Methodist** Missionary Society, to assume charge of the Wesleyan congregation at Freetown; accompanied by his wife, Jennet Jane Davies (?-1816), the first female Methodist missionary in West Africa; the governor of Sierra Leone refused to permit Davies to preach; left Freetown for one of the villages for recaptured slaves liberated from slave ships; eventually became mayor of Freetown; his health deteriorated, forcing him to leave Africa and return to Britain.

DAVIS, WERTER RENICK (1815-?). Born in Circleville, Ohio; educated at Kenyon College, Gambier, Ohio; M.D. College of Medicine and Surgery, Cincinnati, Ohio; minister of the **Methodist Episcopal Church**, entering the Ohio Methodist Conference (1835); ministered in West Virginia and Ohio (1836-1853); transferred to the Missouri Methodist Conference and stationed at St. Louis; professor of natural sciences at McKendree College, Illinois (1854-1858)—**president** in 1858; **president** of Baker University, Baldwin, Kansas (1858-1859); presiding elder (1859-1873); chaplain of the

12th Kansas Infantry Regiment (1861-1862); commissioned lieutenant-colonel in the Union Army (1862) to raise, organize, and command (1862-1865) the 16th Kansas Cavalry Regiment; member of the first state legislature of Kansas; superintendent of Public Instruction, Douglas County, Kansas; member of the General Conference of the Methodist Episcopal Church (1868, 1872, 1880); delegate to the Ecumenical Methodist Conference, London, England, and to the Centennial Conference of the Methodist Episcopal Church, Baltimore, Maryland (1884); edited (1859) *The Kansas Message*, the first paper published in Baldwin, Kansas.

DAVISON, JOHN (1799-1884). Born at Tynemouth, Northumberland; apprenticed (1813) at age fourteen to a ship carpenter, during which time he managed to receive a modest education; underwent conversion to the **Primitive Methodist Church**; preached his first sermon in 1823; preached to the fishermen and sailors in northeastern England; serviced twenty-seven Methodist stations in twenty-four years; sent (1847) by the Missionary Committee of the Primitive Methodist Church to Toronto, Ontario, Canada, where he remained until his death; General Missionary Secretary (1857); established the periodical *The Evangelist* and edited *The Christian Journal*; appointed (1863) to the Senate of the University of Toronto; died at Toronto, 1 March 1884.

DAWSON, WILLIAM (1773-1841). Born at Garforth, Leeds, Yorkshire, son of a steward to a colliery proprietor and the eldest of his parents' ten children; received an acceptable education and practiced the doctrines and the disciplines of the Church of England; joined the **Wesleyan Methodist Church** in 1800; accepted as a local preacher (1801); a candidate for the Wesleyan Church ministry (1802), but arrangements for his dependents did not materialize, and he remained a lay preacher; participated in missionary meetings at Leeds, Yorkshire (1813); an attempt (1836) went forward to raise £4200 to enable him to leave his farm and devote his labors to preaching—particularly to missionary work abroad; the effort did yield £3000, but he served that work for less than two years; died at Colne, Lancashire, 4 July 1841.

DEEMS, CHARLES FOREE (1820-1893). Born in Baltimore, Maryland; graduated B.A. Dickinson College, Carlisle, Pennsylvania (1839); entered the ministry of the **Methodist Episcopal Church** in New

Jersey; general agent for the American Bible Society in North Carolina; professor of logic and rhetoric at the University of North Carolina, Chapel Hill (1841-1846); professor of natural sciences, Randolph-Macon College, Ashland, Virginia (1847-1848); Methodist minister at New Berne, North Carolina; delegate, General Conference of the **Methodist Episcopal Church South**, at St. Louis, Missouri (1850); president, Greensborough (North Carolina) Female College and to the presidency of Centenary College, Jackson, Louisiana—selected the former (1850-1854); presiding elder of the Wilmington and New Berne districts of the North Carolina Methodist Conference; in New York City (late 1865), engaged in literary projects; established, and served as minister of the Church of the Strangers, New York City (1887); president of Rutgers Female College, New York City; president of the American Institute of Christian Philosophy (1881); editor (1887) of the monthly magazine, *Christian Thought*; edited Frank Leslie's *Sunday Magazine*; edited five volumes of *The Southern Methodist Pulpit*; compiled three volumes of *Annals of Southern Methodism*; Doctor of Divinity, the University of North Carolina; author of *Triumph of Peace and Other Poems* (New York: 1840); *The Life of Rev. Dr. Clarke* (1840); *Devotional Melodies* (1842); *Twelve College Sermons* (1844); *The Home Altar* (1850); *What Now?* (1853); *Weights and Wings* (1874); *A Scotch Verdict in Re-Evolution* (1886); *The Light of the Nations* (1868).

DE GRAFT, WILLIAM (1810?-?). Born at Cape Coast, Gold Coast (or Ghana), into highly caste Fante family; joined a group of young men intent upon study of the Bible; with assistance from the captain of an English ship, persuaded the **Wesleyan Methodist** Missionary Society to send missionaries to West Africa; became a local preacher; to England (1840) to raise money; compiled a primer of the Twi language and a Fante-English *Dictionary*; to Badagry (1842-1844) to establish a Wesleyan mission; in the end, succeeded in bringing English Methodist missionaries to the Gold Coast and American Baptist missionaries to what would become the nation of Nigeria.

DEMPSTER, JOHN (1794-1863). Born in Florida, Fulton County, New York, the son of Rev. James Dempster, raised as a Presbyterian and educated at the University of Edinburgh, Scotland, had become an associate of John Wesley, who sent him to British North America as a missionary, and where he had died during his son's childhood; John Dempster had

grown to become a peddler of tin-ware; underwent religious conversion in 1812; entered the itinerancy of the **Methodist Episcopal Church** (1816) and labored in western New York and Canada;; a missionary to Buenos Aires, Argentina (1835-1842); ministered to churches in New York City (1843-1845); one of the founders (1847) of the Biblical Institute, Concord, New Hampshire, and chair of theology (1847-1854); founded the Garrett Biblical Institute, Evanston, Illinois (1854), and senior professor there (1855-1863); attempted to establish Biblical institutes in Omaha, Nebraska, and at a site in California failed because of the financial crisis of 1857; Doctor of Divinity degree from Wesleyan University, Middletown, Connecticut (1848); his *Lectures and Addresses* (Cincinnati, 1864) remained unpublished until shortly after his death—that event occurring at Evanston, Illinois, 28 November 1863.

DE VINNE, DANIEL (1793-1883). A native of Londonderry, Ireland; emigrated, in infancy, with his family to the United States (1793) and settled in Charleston, Montgomery County, New York; remained there until 1804, at age eleven' entered (1819) into the ministry of the **Methodist Episcopal Church** and filled assignments in Louisiana and Mississippi (1819-1824); opposition to slavery resulted in his removal to the New York Methodist Conference (1825-1883); published *The Methodist Episcopal Church and Slavery* (Boston, 1844); *Recollections of Fifty Years in the Ministry* (1869); *The Irish Primitive Church* (1870); died at Morrisania, New York, 10 February 1883, nine days following his ninetieth year of age.

DIBRELL, ANTHONY (1805-1855). A native of Buckingham County, Virginia, and a descendant of a Huguenot family; studied for the law at the University of North Carolina, Chapel Hill; admitted to the Virginia Bar at Lynchburg; underwent religious conversion (1828), then ordained, on trial, into the ministry of the Virginia Conference of the **Methodist Episcopal Church** (1830); presiding elder; a member of the Conference at Louisville, Kentucky, that (1845) organized the Methodist Episcopal Church South; died at Norfolk, Virginia, 1 September 1855.

DICKERSON, WILLIAM FISHER (1844-1884). Born in Woodbury, New Jersey; graduated from Lincoln University (1870); entered the **African Methodist Episcopal Church**; delegate to the General Conference of the African Methodist Episcopal Church (1876); elected

Bishop of the Church (1880), charged with supervising the work in South Carolina and Georgia; founded Allen University, Columbia, South Carolina (1880)—president, 1880-1884; delegate to the Ecumenical Council, London (1881); traveled through France and Switzerland; Doctor of Divinity degree, Wilberforce University (1878); died at Columbia, South Carolina, December 1884.

DISNEY, RICHARD RANDOLPH (1835-1891). A native of northeast Cecil County, Maryland, the son of former slaves, free at the time of his birth; his father died in 1843; eventually became a barber in Baltimore, Maryland, where he joined the **African Methodist Episcopal Church**; graduated with honors from Osgood Seminary, Springfield, Maryland (1857); removed to Chatham, Ontario, Canada; on the itinerancy at Peel, Buxton, Windsor, Hamilton, St. Catherine, Toronto, Chatham; appointed a Bishop of the Church; died on 20 April 1891.

DOCTON, WILLIAM (1810-1879). Born at Padstow, Cornwall, one of sixteen children born to communicants of the Church of England; underwent religious conversion (1830), joined the society of the **Wesleyan Methodist Church** at Padstow, and became a local preacher; a tailor by vocation, removed to St. Ives, Cornwall (1835), and committed himself to total abstinence (1838); secretary to the St. Ives Teetotal Society; confronted Wesleyan Methodist ministers on the subject of teetotalism; convinced approximately four hundred likeminded Methodists in the St. Ives area to leave the Church and join with him in forming the **Teetotal Wesleyan Connexion**—the majority of those societies merging into the **Methodist New Connexion** in 1860; Docton was mayor of St. Ives in 1876; died at St. Ives on 6 March 1879.

DODGSON, JONATHAN (1820-1909). Born in Elland, in the West Riding of Yorkshire, the son of a dyer and local preacher in the **Wesleyan Methodist Church**; the son experienced little formal education, largely self-taught; underwent religious conversion at a prayer meeting (1837) and entered into the Leeds, Yorkshire, Conference of that Church; began preaching in 1841—an average of six sermons per week during 1844-1854; joined his father's business, the two of them associating with the Wesleyan Methodist Reformers and ministering to a congregation at Elland

for twenty years—despite severe illness to the younger Dodgson, beginning 1854; died on 7 March 1909, age eighty-nine.

DOGGETT, DANIEL SETH (1810-1880). A native of Virginia and the son of a lawyer; began legal studies, but shifted his interests toward the ministry; educated at the University of Virginia and became associated with the **Methodist Episcopal Church**; joined the Methodist itinerancy (1829) and traveled through the southern states; professor (1866) at Randolph Macon College, Ashland, Virginia; elected (1873) bishop of his Church; author of *The [Civil] War and Its Cause* (Richmond, Virginia, 1864); prepared to assume charge of the California Methodist district when struck down with illness; died at Richmond, 27 October 1880.

DONCASTER, MARY (1806-1875). A native of England; supposedly underwent religious conversion in 1815, at age nine, by way of a Derbyshire Sunday school teacher; eventually joined the **Primitive Methodist Church**; began to preach (1823) at age seventeen and went on the itinerancy shortly thereafter, attending to circuits Staffordshire--Tunstall, Darlaston, Rmsor, and Oakengates; married (18 March 1824) John Ride (?-1862), another itinerant preacher, and the two labored together; missionary to Australia (1849), settling in Victoria, then at Benalla; died at the home of her son-in-law at Brighton, South Australia, on 12 November 1875.

DORCHESTER, DANIEL (1827-1907). Born at Duxbury, Massachusetts, son of the Rev. Daniel Dorchester and Mary Otis Dorchester; educated at Norwich Academy and Wesleyan University, Middletown, Connecticut; minister of the **Methodist Episcopal Church**; presiding elder in the New England and Southern New England Methodist Conferences; member (1884, 1888) of the General Conference of the Church; elected (1855) to the Connecticut State Senate; elected (1882) to the Massachusetts legislature; superintendent of the Indian Schools of the United States (1889); published an eight-hundred-page *The History of Christianity in the United States* (1887).

DORSEY, DENNIS B. (1799-1860). A native of Baltimore County, Maryland; expelled from the Methodist Episcopal Church for advocating lay representation and challenging episcopal authority; assisted

in the organization of the Associated Methodist Churches, later (1830) the **Methodist Protestant Church**; graduated M.D. (1831) from the Washington Medical College, Baltimore, Maryland; left the ministry of the Methodist Protestant Church to devote his efforts to the practice of medicine (1832-1834); president of the Pittsburgh, Pennsylvania, Conference of the Methodist Protestant Church (1834); ministered in Cincinnati, Ohio (1854); established *The Independent Press* in Martinsville, Ohio; died at the home of his son in Fairmont, Virginia (now West Virginia), 18 March 1860, with burial there.

DOUGHTY, SAMUEL (1794-1828). Born at Philadelphia, Pennsylvania; underwent religious conversion in 1816 and admitted (1823) into the Philadelphia Conference of the **Methodist Episcopal Church**; a number of his sermons published in *The Methodist Magazine*; focused his attention on the Sunday schools and the benevolent institutions of the Church; died at Wilmington, Delaware, on 17 September 1828.

DOUGLAS, GEORGE (1825-1894). Born at Ashkirk, Roxburghshire, Scotland; accompanied his family to Montreal, Quebec, Canada (1832); apprenticed to a blacksmith; partner with his brother as carpenters; to England (1849) to attend the Wesleyan Theological College; sent to the Bahamas as a missionary; ordained in the ministry of the **Canadian Methodist Episcopal Church** (1850); returned to the Bahamas (1851-1852), but ill health forced his resignation; returned to Canada to assume ministerial duties; minister at Kingston, Ontario (1864-1867); Hamilton, Ontario (1867-1870); Toronto, Ontario (1870-1873); principal of Wesleyan Theological College, Montreal, Quebec (1873-1894); president of the Canadian Methodist General Conference (1878-1882); delegate to the Ecumenical Conference of Methodism, City Road Chapel, London (8 September 1881); L.L.D. degree, McGill University, Montreal (1869); D.D. degree, Victoria University, Ontario (1881); died at Montreal, 10 February 1894.

DOUGLAS, THOMAS LOGAN (1781-1843). A native of Peron County, North Carolina; underwent religious conversion in 1799, at age seventeen; admitted to the Virginia Conference of the **Methodist Episcopal Church** (1801), under which he ministered for the next twelve years (1801-1812); transferred to the Tennessee Methodist Conference (1813) as minister

and superintendent; delegate to three General Conferences of the Church; died near Franklin, Tennessee, 9 April 1843.

DOVE, THOMAS (?-1859). A native of England; ordained into the ministry of the **Wesleyan Methodist Church** (1833) and sent by the Wesleyan Methodist Missionary Society to the Gambia, West Africa, to establish a mission to the Fula—a project that never succeeded; assumed charge of the Methodist mission in Sierra Leone (1817); established a training institution, printed the first privately owned newspaper; left Sierra Leone in 1846.

DOW, LORENZO (1777-1834). Born in Coventry, Connecticut; accepted Methodist doctrines in his youth; limited education; failed to gain admission (1796) into the Connecticut Conference, **Methodist Episcopal Church**, but achieved that end in 1798; appointed (1799) an itinerant preacher, Cambridge, New York, circuit; transferred (1799) to Pittsfield, Massachusetts; to Essex, Vermont; Ireland and England (1799, 1805) to preach to Roman Catholics; introduced camp-meetings into England—eventually resulting in the founding of the **Primitive Methodist Church**; returned to the United States, preached in the Albany, New York, Methodist district against atheism, Deism, Calvinism, and Universalism; severed his ties with the Methodist ministry and Church in 1790; continued to adhere to and pronounce doctrines of that denomination; in Alabama (1803-1804); Louisiana (1807); published *Polemical Works* (New York: 1814); *The Stranger in Charleston, or, the Trial and Confessions of Lorenzo Dow* (Philadelphia, 1822); *A Short Account of a Long Travel, with the Beauties of Wesley* (Philadelphia, 1823); died in Georgetown, D.C., 2 February 1834; following his death appeared *The Journal and Miscellaneous Writings of Lorenzo Dow*, ed. John Dowling (New York 1836); *The History of a Cosmopolite, or the Writing of the Rev. Lorenzo Dow, Containing His Experiences and Travels in Europe and America up to Near His Fiftieth Year; also in Polemic Writings* (Cincinnati, 1851).

DRAKE, BENJAMIN MICHAEL (1800-1860). A native of Robeson County, North Carolina; joined the Tennessee Conference of the **Methodist Episcopal Church** (1820); transferred (1821) to the Mississippi Conference; assisted in the construction of the first Methodist Church in Louisiana; president of Elizabeth Female Academy, the first Methodist

educational institution in Louisiana; president of Centenary College, Jackson, Louisiana; died in Fayette District, Mississippi, 6 May 1860.

DRAPER, DANIEL JAMES (1810-1866). Born in Wickham parish, Hampshire; joined the **Wesleyan Methodist Church** (1830); minister of the Chatteris circuit, Cambridgeshire (1834); minister at Sidney, New South Wales (1836-1837, 1842-1846); minister at Melbourne, Australia (1846-1847); at Adelaide, Australia (1847-1855); president, Australasian Wesleyan Methodist Conference (1859); drowned, with his wife and 244 other passengers (seventeen survivors), in the wreck of the steamship *London*, in the Bay of Biscay, 21 January 1866.

DROMGOOLE, EDWARD (1751?-1835). Born at Sligo, Ireland; emigrated to British North America (1770) and associated with the **Wesleyan Methodists**; began preaching and served Methodist Conference appointments (1774-1786) in Maryland, Virginia, and North Carolina; supervisor of Methodism in the event all British Methodist missionaries should depart the British North American colonies (1777); reportedly a member of the 1784 Methodist Christmas Conference that established the **Methodist Episcopal Church**; ordained an elder (1815); died in Brunswick County, Virginia.

DUGDALE, R. BENNETT (1756-1826). Born at Dublin, Ireland; apprenticed to a printer; underwent religious conversion at Dublin and joined with the **Wesleyan Methodists**; a leader in the Dublin Methodist Society; often a traveler with John Wesley; joined (1815) with the **Irish Wesleyan Primitive Methodists**—those who did not want to separate entirely from the Church of Ireland; published *The Experience of the Most Eminent Methodist Preachers* (1783); died at Dublin, 10 January 1826).

DUKE, WILLIAM (1757-1840). Born in Patapsco Neck, Maryland; licensed by the **Wesleyan Methodists** as an exhorter at age sixteen (1773); self-educated in Latin, Greek, Hebrew, rhetoric, and logic; preached until spring 1780, forced to cease because of severe health problems; began studies of Latin and Methodist Episcopal Church and underwent ordination into the ministry of the Protestant Episcopal Church; died at Elkton, Maryland.

DUNCAN, JAMES ARMSTRONG (1830-1877). Born in Norfolk Virginia, the son of David Duncan—a graduate of the University of Glasgow, Scotland, emigrated to the United States, and for forty years professor of ancient languages at Randolph-Macon College, in Ashland, Virginia and Oxford, South Carolina; James Duncan educated at Randolph-Macon College (B.A., 1849); joined the Virginia Conference of the **Methodist Episcopal Church**; during the Civil War pastor of the Broad Street Church, Richmond, Virginia; president of Randolph-Macon College (1868-1877); editor of *The Richmond Christian Advocate*; died at Ashland, Virginia, 23 September 1877.

DUNCAN, PETER (1798-1862). Born at Dundee, Scotland; a missionary of the Wesleyan Methodist Missionary Society at Jamaica, British West Indies, beginning 1819; experienced the slave rebellion of 1831-1832; pleaded the abolitionist cause before the House of Lords and the House of Commons select committees on slavery; opposed the neutrality position on the slavery question by the **Wesleyan Methodist Church**; exhausted by the difficulties for a missionary imposed upon him by the slave environment, left Jamaica prior to emancipation in 1834; continued life as a Methodist minister in Britain; died at Devonport, Plymouth, Devonshire.

DUNCAN, WILLIAM WALLACE (1839-?). Born at Ashland, Virginia, son of Professor David Duncan and younger brother of James Armstrong Duncan; B.A. Randolph-Macon College (1858); joined the Virginia Conference of the **Methodist Episcopal Church** (1859) and entered into its ministry; during the Civil War, chaplain in the Confederate Army; transferred (1875) to the South Carolina Methodist Conference; professor of mental and moral philosophy, Wofford College; member of the General Conference of the **Methodist Episcopal Church South** (1878, 1872, 1886); delegate to the Ecumenical Council of the Methodist Church, London, 1881; Doctor of Divinity degrees, Emory College, Georgia (1882), and by Central College, Missouri; Bishop of the Methodist Episcopal Church South (May 1886), with residence in Spartanburg, South Carolina.

DUNN, SAMUEL (1797-1882). Born at Mavagissey, Cornwall, the son of James Dunn (1754-1842), age eighty-eight; joined the ministry of the **Wesleyan Methodist Church** (1819); stationed in the Shetland Islands (1822-1825); at Newcastle-upon-Tyne, Northumberland, and in nine other

circuits in successive years; accused as one of the publishers of *The Fly Sheets* (1848)—pamphlets advocating reforms in the Wesleyan governing body; expelled by and from the Wesleyan Methodist Conference (26 July 1849) for publishing *The Wesley Banner and Revival Record*; ministered to the **Methodist Free Church** at Camborne, Cornwall (1855-1864); author of *A Dictionary of the Gospel* (1846); *Hymns for Pastor and People* (1860); died at No. 2 St. James's Road, St. Mary Usk, Hastings, East Sussex, 24 January 1842.

DUNN, THOMAS (1782-1852). A native of York County, Pennsylvania; educated in preparation for the medical profession, changed his course toward the ministry; received into the Philadelphia Conference of the **Methodist Episcopal Church** (1803); preached until 1813, when refocused his sights and practiced medicine for two decades (1813-1833); became a member of the Maryland Methodist Conference; eventually removed to Louisiana, where he died.

DUNWOODY, SAMUEL (1780-1854). A native of Chester County, Pennsylvania; received into the South Carolina Conference of the **Methodist Episcopal Church** (1806); established the first Methodist church in Savannah, Georgia; achieved a reputation for his skills as a preacher and for establishing additional churches in the South; presiding elder and delegate to the General Conference of the Church; supported the institution of slavery in the South; joined the **Methodist Episcopal Church South** upon its secession and organization; continued on the itinerancy until 1852.

DURBIN, JOHN PRICE (1800-1878). Born in Bourbon, Kentucky; apprenticed to a cabinet maker (1814); entered the itinerant ministry of the **Methodist Episcopal Church** (1819); studied at Miami University, Oxford, Ohio, but continued to preach at Hamilton, Ohio; graduated B.A. from Cincinnati College (1825); professor of languages at Augusta College, Kentucky; chaplain, United States Senate (1831); professor of natural science, Wesleyan University, Middletown, Connecticut (1832); editor of *The Christian Advocate and Journal*, New York City (1833); president, Dickinson College, Carlisle, Pennsylvania (1834-1845); extensive tour of Europe and the East; member of the Methodist General Conference (1844); minister of Methodist churches in Philadelphia and presiding elder of the Philadelphia Methodist district (1845); secretary of the Wesleyan Methodist

Missionary Society (1850-1872); shared responsibility for the establishment of Methodist missions in India, Bulgaria, western and northern Europe, parts of the United States; his plans for missions generated increase in contributions from \$100,00 to \$600,000; publications included *Observations in Europe, Principally in France and Great Britain*, 2 vols. (New York, 1844); *Observations in Egypt, Palestine, Syria, and Asia Minor*, 2 vols. (1845); retired from active Church labors because of physical infirmity; died in New York City, 17 October 1876.



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EARLY, JOHN (1786-1873). A native of Bedford County, Virginia; joined the Virginia Conference of the **Methodist Episcopal Church** during a religious revival in 1801-1802; admitted as a minister in that Conference, serving as its secretary and presiding elder; itinerant preacher c. 1807; book agent of the **Methodist Episcopal Church South**; Bishop of that Church (1854-1873); assumed an important role in the establishment of Randolph-Macon College, in Virginia; died at Lynchburg, Virginia, 5 November 1873.

ECKETT, ROBERT (1797-1862). Born at Scarborough, in the North Riding of Yorkshire; parents removed the family to London (1797); received a mediocre level of education; apprenticed to a stonemason (1808) at age eleven; eventually achieved success as a builder; religious conversion at an early age and began to preach c. 1814 or 1815; joined the **Wesleyan Methodist Church**; issued a circular (1828) in support of the **Protestant Methodist Church** at Leeds, in the West Riding of Yorkshire; attended (1845) the **Wesleyan Methodist Association** meeting at Manchester, Lancashire, which led to his expulsion (1836) from the Wesleyan Methodist Church; entered (1839) the ministry of the Wesleyan Methodist Association, carrying forth the work in London; advocated independence of circuits, free representation in the annual Church Assembly; contributed significantly to the formation of the Foundation Deed (1840); three years as the president of the Association, secretary for five years, and editor of a number of its publications; promoted (1857) formation of the **United Methodist Free Churches**—the Wesleyan Methodist Association merging with a number of connexions among the Wesleyan Reformers; elected the second president of the new denomination; died at Clevedon, Somersetshire, 28 July 1862.

EDDY, THOMAS MEARS (1823-1874). Born in Newtown, Hamilton County, Ohio; educated at a classical academy in Greensborough, Indiana; eventually joined the **Methodist Episcopal Church**; served the Indiana Methodist circuit (1842-1853); agent for the American Bible Society (1853); presiding elder of the Indianapolis, Indiana, Methodist

district (1854-1856); editor (1856-1868) of *The Northwestern Christian Advocate*, Chicago, Illinois; ministered in Baltimore, Maryland, and Washington, D.C.; one of the corresponding secretaries of the Mission Society (1872); published *Patriotism of Illinois: A History of Illinois during the Civil War*, 2 vols. (Chicago, 1865); died in New York City, 7 October 1874.

EDWARDS, JOHN ELLIS (1814-1891). A native of Guilford County, South Carolina; B.A., D.D. Randolph-Macon College, Virginia; entered the ministry of the **Methodist Episcopal Church** (1834); toured Europe (1856); for twenty-one years a minister in Richmond, Virginia; representative at the General Conference of the Methodist Episcopal Church for thirty years; author of *Travels in Europe* (New York, 1857); *The Life of the Rev. John Wesley Childs* (Philadelphia, 1851); *The Confederate Soldier* (1868); *The Log Meeting House* (Nashville, Tennessee: 1884); died at Lynchburg, Virginia.

EDWARDS, LEWIS (1809-1887). Born at Pwllleenavon, Cardiganshire, Wales; studied at the University of Edinburgh, Scotland (M.A. 1836, D.D. 1865); ordained into the **Welsh Calvinist Methodist Church** (1837); principal of Bala (Gwynedd, Wales) Theological College (1837-1887); established (January 1845) *Y Traethodydd* (*The Essayist*), a quarterly magazine, which he edited for a decade (1845-1855); initiated (1847) the *Geiniogwerth* (*Pennyworth*); published the majority of his essays in two volumes (1867) under the title *Traethodau Ilenyddol a Duwinyddol* (*Essays Literary and Theological*); died at Bala College, 19 July 1887; in the year of his death appeared a 2nd ed. of *Rev. Lewis Edwards' Athrawiaeth yr Iawn* [*Atoement*], with a *Memoir by His Son*.

EDWARDS, MARY (1802-1875). Born at Turnditch, Derbyshire, daughter of Robert Edwards, a farmer, and Mary Edwards; joined the **Primitive Methodist Church** (1820) at age eighteen; left home to become an itinerant preacher for that denomination; traveled principally in the area of Tunstall, Staffordshire; married (1814), another itinerant preacher, Sampson Turner, he too eventually settled in Sunderland, Durham, where she became a local preacher; died at Sunderland on 20 November 1875.

EDWARDS, ROGER (1811-1886). Born at Bala, Gwynedd, Wales; unsuccessful at earning a living as a shop assistant; brief periods of

education at Liverpool, Lancashire, and Wrexham, northern Wales; taught school at Dolgellau, Merionethshire, Wales (1830); began to preach in 1835; edited and wrote the largest portion of a Welsh political paper, *Cronicl yr Oes* (1835-1839); minister of the **Welsh Calvinist Methodist Church**; secretary of the Church (1839-1874); co-editor of the literary and theological journal, *Y Traethodydd* (January 1845-1886); edited the *Drysorfa* (1846-1886); author of three serial stories in Welsh, as well as *The Welsh Psalmist and Methodist Diary*; died at Mold, Flintshire, Wales, 2 July 1886.

EDWARDS, WILLIAM EMORY (1842-?). A native of Prince Edward County, Virginia, and the older son of John Ellis Edwards; B.A. Randolph-Macon College, Virginia (1862); ordained into the ministry of the **Methodist Episcopal Church South** (and rode the itinerancy within the Virginia circuit (1863); published *John Newsom, a Tale of College Life* (Nashville, Tennessee, 1883).

EKIN, GEORGE (1782-1856). Born at Newton-Stuart, Ireland; family members of the Presbyterian Church; joined a Methodist class as a boy; underwent religious conversion (1797) at age fifteen; class leader and local preacher; emigrated to the United States (1810) and received a license to preach from the **Methodist Episcopal Church**; joined the itinerancy of the Western Methodist Conference (1811-1852); opposed to those within the Church who supported slavery; argued against the formation (1844) of the Methodist Episcopal Church South; died at Abingdon, Virginia, 2 August 1856.

ELAND, SARAH (1785-1825). Born at Hutton Rudby, in the North Riding of Yorkshire, into a family of the **Wesleyan Methodist Church**; underwent religious conversion at the Covenant Service (1802); joined the **Primitive Methodist Church**, and under its support engaged in preaching and the contribution to revival meetings; in the Leeds, Yorkshire, circuit (1821); aroused controversy because she would not accept circuit discipline; left the Church and married (1824) John De Putron, a minister of the Wesleyan Methodist Church; both pursued the work in the Channel Islands.

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ELAW, ZILPHA (1792?-1850?). Native of Pennsylvania, born to free black parents; joined a society of the **Methodist Episcopal Church**,

Philadelphia, Pennsylvania (1808); married (1810) Joseph Elaw (d. 1823), and they removed to Burlington, New Jersey—a daughter born there in 1812; preached at a camp meeting (1817); placed her daughter with a relative and set out (1825) as a traveling preacher; in the South (1828-1830), addressed gatherings of blacks and whites; returned to the North and continued her itinerancy; to England (1840-1845); from 1845, where she worked and in what capacity remain unrecorded..

ELIZABETH (1766-1866). A native of Maryland, surname unknown; born into slavery and raised by Methodist parents; gained her freedom (1796) at the age of thirty by a person of Presbyterian persuasion; began to preach twelve years later (1808), at age forty-two; in all probability (but no certainty), entered into connection with the **African Methodist Episcopal Church**; to Virginia, delivering sermons against slavery; traveled to Maryland and parts of Canada; established a school in Michigan for orphaned children of color that she maintained for four years; retired to Philadelphia, Pennsylvania (1853) at age eighty-seven; died there, having lived for a century, on 11 June 1866.

ELKINS, BENNETT (1800-1858). A native of South Carolina; admitted on trial (1857) of the East Texas Conference of the **Methodist Episcopal Church South**.

ELLIOTT, A.B. Admitted (1834-1835) to the St. Clair, Michigan, district of the **Methodist Episcopal Church**; attended a meeting (October 1834) at Ypsilanti, Michigan, to consider obtaining a charter for a contemplated seminary at Spring Arbour, Michigan.

ELLIOTT, ARTHUR W. (1784-1858). A native of Baltimore County, Maryland; considered among the older itinerant ministers of the Ohio Conference of the **Methodist Episcopal Church**—having joined that body in 1818.

ELLIOTT, CHARLES (1792-1869). Born in Greenconway, County Donegal, Ireland; emigrated to the United States (c. 1815); presiding elder of the Ohio District of the **Methodist Episcopal Church** (1816-1820); professor of languages, Madison College, Uniontown, Pennsylvania (1821-

1825); edited *The Pittsburgh [Methodist] Conference Journal*; *The Western Christian Advocate*, until 1848, then again during 1852-1856; professor of Biblical literature and then president, Iowa Wesleyan College, Mount Pleasant, Iowa (1856-1860); author of *A Treatise on Baptism* (1834); *A Delineation of Roman Catholicism*, 2 vols. (1842; 3rd ed., 1851); *The Life of Bishop [Robert Richford] Roberts* (1853); died at Mount Pleasant, Iowa, 6 January 1869.

ELLIS, THOMAS O. Physician; appointed (October 1858) by the General Conference of the **Methodist Episcopal Church** as the presiding elder of the new Los Angeles, California district.

EMBRY, JAMES CRAWFORD (1834-1897). Native of Knox County, Indiana; of African descent; raised on a farm; admitted to the ministry of the **African Methodist Episcopal Church** (1863); elected by the General Conference (1876) secretary of education; financial secretary (1876); member of the Methodist Ecumenical Conference at London (1881); member of the Baltimore Centennial Conference (1884); general manager of the Church Publishing Department (1884); published *Conditions and Prospects of the Colored American* (Kansas City, Missouri, n.d.); died at Philadelphia, Pennsylvania, 11 July, 1897.

EMORY, JOHN (1789-1835). Born in Spaniard's Neck, Queen Anne County, Maryland; educated by private tutors at Easton, Pennsylvania, and Lancaster, Pennsylvania; B.A. Washington College, in Maryland; studied for the law (1805); admitted to the Maryland Bar (1808); entered into the ministry of the **Methodist Episcopal Church** (1810); member of the General Conference of the Church (1816-1832); ordained Bishop (1832); delegate to the British Wesleyan Conference (1820); book agent and editor for the Church at New York City; established *The Methodist Quarterly Review* and wrote the majority of the articles for the initial two volumes; among the founders of the University of New York (New York City) and Wesleyan University (Middletown, Connecticut); a principal organizer of Dickinson College (Carlisle, Pennsylvania); engaged in a pamphlet skirmish with William White, Protestant Episcopal Church Bishop of Pennsylvania (1817); principal defender (1828) in the controversy over existing Church government; influential in producing the Church code on "Methodist Discipline"; published works included *The Divinity of Christ Vindicated* and *The Defense of Our Fathers*—the latter in support of the policies of John Wesley;

died in Reisterstown, Maryland, 17 December 1835—having been thrown from his carriage.

EMORY, ROBERT (1814-1848). Born in Philadelphia, son of Bishop John Emory; B.A., Columbia University (1831); studied for the law; professor of ancient languages, Dickinson College, Carlisle, Pennsylvania (1834); resigned (1839) and entered the Baltimore Conference of the **Methodist Episcopal Church**; recalled to Dickinson College and appointed president (1842-1848); Doctor of Divinity degree, Columbia University (1846); published *A Life of Bishop Emory, with a Collection of His Writings* (New York, 1841); *The History of the Discipline of the Methodist Episcopal Church* (1843); *An Analysis of Bishop Butler's "Analogy,"*—unfinished, but completed and published by another hand (1850); died at Baltimore, Maryland, 18 May 1848, age thirty-four.

ENDICOTT, JAMES (1865-1954). A native of Devonshire; emigrated with his family to Ontario, Canada (1882) at age seventeen; a ministerial probationer with the **Wesleyan Methodist Church of Canada**; performed Church work in Ontario and in western Canada; began theological studies at Wesley College, Winnipeg, Manitoba; ordained into the ministry of the Church (1893); married Sarah Diamond, of Lucan, Ontario (1893); sailed (1893) with Mrs. Endicott to China (1893) for the newly established West China Methodist Mission; assumed the leadership of Church publications and education; the remainder of his work in that part of the world occurred in the twentieth century.

ENGLISH, JAMES An itinerant preacher of the **Methodist Episcopal Church** who had settled in Shelby County, Texas, in 1825, and possibly established Methodism into that area; assistant judge for the municipality of Shelby under the revolutionary government of 1836; one of the five representatives from the San Augustine circuit in attendance at the first quarterly meeting of the Texas Methodist Conference, McMahan's campground, on Polygoch Creek, Sabine County, Texas (1837).

ENTWISLE, JOSEPH (1767-1841). Born in Manchester, Lancashire; family members claimed connections with both the Presbyterian Church and the High Church party of the Church of England; several

unsuccessful attempts to flee home and join a ship; began to preach in 1783, at age sixteen, in the midst of an apprenticeship; joined the **Wesleyan Methodist** itinerancy in 1787; secretary of the first Missionary Committee of the Wesleyan Methodist Church (1804); president of the Wesleyan Methodist Conference (1812, 1825); house governor of the Theological Institution, Hoxton, London (1834-1839); died at Tadcaster, in the West Riding of Yorkshire, 6 November 1841.

ERWIN, ALEXANDER R. (1820-1860). Native of Louisiana; licensed to preach (1840) in the **Methodist Episcopal Church**; joined the Tennessee Methodist Conference (1842); superintendent, Clarksville (Tennessee) Female Academy, then the Huntsville (Alabama) Female College; Doctor of Divinity degree, Nashville (Tennessee) University; died at Huntsville, 10 January 1860.

ESKRIDGE, VERNON (1803-1855). A native of Westmoreland County, Virginia; a class leader of the Virginia Conference of the **Methodist Episcopal Church**, which he had joined in 1820; received (1823) an exhorter's license and authority to preach (1827); struck down by ill health (1851) and forced to leave the itinerancy; became an effective United States Navy chaplain a board the frigate *Cumberland*, in the Mediterranean Sea (1852-1854); retired, returned to Virginia; died of yellow fever at Portsmouth on 11 September 1855.

ETHERIDGE, JOHN WESLEY (1804-1866). Born at Youngwoods, near Newport, Isle of Wight; minister, **Wesleyan Methodist Church**; served pulpits at Hull, in the East Riding of Yorkshire (1827); London (1829); Cornwall (1833-1837, 1853-1866); Ph. D. degree from the University of Heidelberg, Germany (1847); publications included *The Syrian Churches, Their History, Liturgies, and Literature, with Translation of the Four Gospels from the Peschito* (1846); *The Life of Dr. Adam Clark* (1858); *The Life of Dr. Thomas Coke* (1860); died at Camborne, Cornwall, 24 May 1866.

EVANS, GEORGE EPHRAIM, Doctor of Divinity. Minister of the **Wesleyan Methodist Church of Canada**; stationed at Victoria, Vancouver Island, Canada (1858-1865).

EVANS, HENRY (?-1820?). A native of Virginia; a free black from birth with an early but loose connection to the **Methodist Episcopal Church**; a licensed preacher on his way to South Carolina, where the immoral sounds and actions of resident blacks convinced him to remain, to preach, and to minister to them; established what became (1804?) the Methodist Church of Fayetteville, which attracted white as well as black congregants and necessitated the enlargement of the church building; a white minister replaced Evans; but the latter remained as an assistant; died at Fayetteville, with burial in the church.

EVANS, JAMES (1801-1846). Born at Kingston-upon-Hull, Yorkshire; as a youth, apprenticed to a grocer, the latter a member of the **Wesleyan Methodist Church**; eventually became a local preacher; removed to London; his parents emigrated (1820) to Canada, and he followed them in 1822; taught in a school in L'Original, Upper Canada, where he met and married Mary Blythe Smith; attended a Methodist camp meeting (1826), which convinced him to join the **Canadian Methodist Episcopal Church**; sent as a missionary to Rice Lake and a Methodist school for children of the Ojibwa tribe; accepted on trial (1830) to the ministry of his Church; three years (1830-1832) as a circuit rider; ordained into the ministry (1833) and sent to the St. Clair mission; experimented with a system by which to write the Ojibwa language; two mission tours (c. 1835) north of lakes Huron and Superior; negotiated an agreement (1839) with the Hudson Bay Company for the establishment of Methodist missions in Prince Rupert's Land, in the mainland part of Canada; designated (1860) superintendent of those missions, establishing his base of operations at Rossville Mission, near Norway House; developed a method for writing the Cree language in syllables—a system later adopted by Roman Catholic and Church of England missionaries; constructed a printing press for the publication of religious literature; embroiled in controversies with and objections from both Hudson Bay Company officials and Ojibwa tribal leaders; to London (1846) to respond to those accusations to the Wesleyan Methodist Missionary Society; died at Keelby, Lincolnshire, 13 November 1846, from a sudden heart attack.

EVANS, JOHN (1723-1817). Born in Glenrafon, Wrexham, Denbighshire, Wales; spent his early years in the Wrexham area; removed to Bala, Merionethshire, Wales (1742); weaver, bookbinder, candlemaker,

became a lay exhorter in the **Welsh Calvinist Methodist Church**; recognized as a preacher of that Church in 1765; a pioneer and leader of Methodism in the north of Wales; a prominent figure in the meetings of the North Wales Association of the Calvinist Methodists; assumed a leading role in the ordination of the first Calvinist Methodist ministers (1811); died at Bala on 12 August 1817.

EVERETT, JAMES (1784-1872). Born at Alnwick, Northumberland, the second son of John Everett; minister of the **Wesleyan Methodist Church**; served the work at Shields, Northumberland (1807); in Derbyshire (1802-1810); in Yorkshire (1810-1822); bookseller at Sheffield, in the West Riding of Yorkshire (1823-1825); minister at Newcastle-upon-Tyne, Northumberland (1834-1839); at York (1839-1842); expelled from the Wesleyan Methodist Conference (7 August 1849), under suspicion of having been the author of *The Fly Sheets*—attacks upon the leading members of the Conference; resided at Newcastle-upon-Tyne (1853-1859); to Sunderland, Durham (1859-1872); president, **United Methodist Free Churches** (July 1857); author of *Adam Clarke Portrayed*, 3 vols. (1843); died at Sunderland, 10 May 1872, age eighty-eight.

EVERETT, JOSEPH (1732-1809). Native of Queen Anne County, Maryland; religious conversion at a meeting of followers of George Whitefield (1763); entered the ministry of the Presbyterian Church; identified as a zealous Whig; fought with the Maryland militia during the American Revolutionary War; came under the religious influence of Rev. Francis Asbury (1778); united with the **Wesleyan Methodists** and joined (1780) the Methodist itinerancy; ordained (1786) deacon, then elder (1788) in the **Methodist Episcopal Church**; presiding elder of the Cecil, Maryland, and neighboring circuits (1789-1790); appointed presiding elder of additional Maryland Methodist districts (1791-1800); presiding elder at Philadelphia, Pennsylvania, district, and later of the Delaware district; struck down by a disability (1804), but continued the work as a local preacher; identified as among the successful of the early American religious revivalists; died at Cambridge, Maryland, 16 August 1809.

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FARMER, ELI P. (1794-1881). A native of Virginia; served in the United States Army during the War of 1812; a member of the Illinois state legislature; admitted, on trial, to the ministry of the Illinois Conference of the **Methodist Episcopal Church** (August 1825); during his ministry, he never requested financial assistance for himself, preferring to remain self-supporting by (true to his name) farming; noted for leaving his pulpit in the midst of the service or even during his sermon to admonish, personally, those rowdies who attempted to disturb the orderly conduct of his meetings.

FIELD, ELIJAH H. Appointed (1834) by the Ohio Conference of the **Methodist Episcopal Church** as an itinerant preacher for the Chester circuit of the Marietta (Ohio) Methodist district; in early September 1835 he would be found at a worship meeting on the banks of the Ohio River, across from (then) Greenupburgh, Kentucky.

FIELDS, JOHN W. (1817-1886). Transferred from the Kentucky Conference of the **Methodist Episcopal Church South** to the East Texas Conference (1845); served as presiding elder of the San Augustine Methodist district (1847); left the itinerancy in 1874.

FINLEY, JAMES BRADLEY (1781-1856). A native of North Carolina, the son of Robert W. Finley; educated by his father; entered the Ohio Conference, **Methodist Episcopal Church** (1809); presiding elder (1816-1821) of the Ohio districts at Steubenville and Lebanon; missionary to the Wyandot Indian tribes (1821-1827) and superintendent of that mission (1827-1829); continued on the Methodist itinerancy (1829-1845); chaplain to the Ohio Penitentiary (1845-1849); Ohio Methodist Conference missionary and minister (1849-1856); author of *A History of the Wyandot Mission* (Cincinnati, Ohio, 1840); *Memorials of Prison Life* (1850); *Autobiography*, ed. Rev. William Peter Strickland (1853); *Sketches of Western Methodism* (1854); *Personal Reminiscences Illustrative of Indian Life* (pub. 1857); died at Cincinnati, Ohio, 6 September 1856.

FINLEY, JOHN P. (1783-1825). A native of South Carolina, younger son of Robert W. Finley, and younger brother of James Bradley Finley; removed with the family to the West; educated by his father; teacher in Ohio schools and academies (1810-1822); admitted to the Ohio Conference and ministry of the **Methodist Episcopal Church**; chair of languages at Augusta College, Kentucky (1822-1823); joined the Methodist itinerancy (1823); died 8 May 1825.

FINLEY, ROBERT W. (1756-1840). A native of Bucks County, Pennsylvania; his mother, “acquainted with medicine,” established a hospital for wounded soldiers during the American Revolutionary War and treated her patients herself; Robert Finley received a classical and theological education at the College of New Jersey at Princeton; licensed to preach by the Presbyterian Church; volunteered (1777) as a missionary to the new settlements in the Carolinas and Georgia; joined with the Continental Army forces of General Francis Marion; removed to Virginia (c. 1784); to Ohio (1786); to Kentucky (1788), settling in Bourbon County—preaching, as well as teaching in a classical school that he had established; removed to Chillicothe, Ohio (1796); joined the **Methodist Episcopal Church** (1808); an itinerant preacher of that denomination, beginning 1812; a missionary (1829) at Sault Ste. Marie, Canada, to form a circuit and conduct camp meetings; died in Germantown, Ohio, 8 December 1840.

FISHER, ORCENETH (1803-1880). Born at Chester, Windsor County, Vermont; moved with his parents, both of whom belonged to the Baptist Church, to the Indiana territory prior to 1821; joined the ministry of the Missouri Conference of the **Methodist Episcopal Church** (1823); itinerant preacher in the Illinois Methodist Conference (1824); visited Texas (1839-1840) to regain his health; published an immigrants’ guide under the title *Sketches of Texas in 1840* (Springfield, Illinois, 1840); transferred (1841) to the Texas Methodist Conference, at which time he published *The Texas Christian Advocate* (1848); transferred (1855) to the Pacific Conference of the **Methodist Episcopal Church South**; founded and edited *The Pacific Methodist* (1856); published *The Christian Sacraments* (San Francisco, California, 1858); began missionary work in Oregon (1859); founded Corvallis (Oregon) College; spent the final period of his itinerancy (1870-1879) in Texas, where he died on 26 August 1880; for more than half a century (1821-1879),

assisted in the establishment of Methodism on three American frontiers: the old Northwest, Texas, and the Pacific Coast.

FISHER, ORCENETH ASBURY Son of Orceneth Fisher (1803-1880); licensed to preach in Houston, Texas (summer 1856); admitted on trial to the Texas Conference of the **Methodist Episcopal Church South** (December 1856); served the Church for more than thirty years.

FISK, WILBUR (1792-1839). Born in Brattleboro, Vermont, son of Congressman James Fisk (1762-1844); B.A. (1815) Brown University, Providence, Rhode Island; studied law; forced by illness to abandon that profession; entered the itinerant ministry of the **Methodist Episcopal Church** (1818); minister at Craftsbury, Vermont (1818-1819); removed (1819) to Charlestown, Massachusetts; admitted (1820) to membership of the Conference of his Church; ordained deacon (1822); presiding elder of the Vermont Methodists (1823-1837), including part the state east of the Green Mountains; agent, Newmarket Academy, then the only Methodist educational institution in New England; delegate, General Conference of the Church (1824, 1828); chaplain of the Vermont legislature (1826); a founder and principal of the Wesleyan Academy, Wilberham, Massachusetts (1826-1831); elected (1828), but declined, the office of Bishop of the Methodist Church of Canada; refused (1829) the presidency of LaGrange College, Alabama, and a professorship at the University of Alabama; the first president of Wesleyan University, Middletown, Connecticut (1830); appealed to the Methodist General Conference, in 1832, on behalf of Indian missions—resulting in the organization of the mission to Oregon; instrumental in the establishment of Williamstown Academy; in Italy (1835-1836) for the improvement of his health; in England (1836) as a delegate to the Wesleyan Conference; declined election (1836) as a Bishop of the Methodist Episcopal Church; member of the Board of Education of Connecticut (1839); Doctor of Divinity degrees, Augusta College, Kentucky (1829) and Brown University (1835); publications included *The Calvinism Controversy* (1837); *Travels in Europe* (1838); *Sermons and Lectures on Universalism: A Reply to Pierpont and Others*; died at Middletown, Connecticut, 22 February 1839.

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FITZGERALD, OSCAR PENN (1829-1911). Author, historian, biographer of Southern Methodism; succeeded Orceneth Fisher as editor

of *The Pacific Methodist*; Bishop of the **Methodist Episcopal Church South** (1890).

FLEMING, THORNTON (1764-1846). Born at Williamsburg, Virginia; a pioneer itinerant preacher of the **Methodist Episcopal Church** in Virginia and western Pennsylvania; spent thirty-eight years on the itinerancy without spending any length of time at any one location; in 1846, the oldest member of the Pittsburgh Methodist Conference.

FLESHER, JOHN (1801-1874). Born at Otley, Suffolk; raised as a member of the **Wesleyan Methodist Church**; involved in the camp-meeting movement (1821); entered (1822) the ministry of the **Primitive Methodist Church**; served extended Hull branches, of East and West Ridings of Yorkshire circuit—mainly Tadcaster, Darlington, Whitehaven, Alston, Westgate, Barnard Castle, Barton, Driffield, Portarlington; removed to Edinburgh, Scotland (1830); to London (1835-1837), where he witnessed the construction of the first permanent Primitive Methodist chapel; to Kent and to Hull, Yorkshire (1841); responsible for the funding of the General Missionary Committee (1841), the transfer of the Primitive Methodist bookroom from Bemersley [?] to London (1843); connexional editor (1843); edited a new but controversial *Primitive Methodist Hymn Book* (1853); a serious throat affliction eventually (c. 1842) forced his retirement from the ministry in 1852; died on 16 July 1874.

FLOY, JAMES (1806-1863). Born in New York, New York; educated at Columbia College, New York; three years in Europe studying botany—particularly at Kew Gardens, London; received (1835) into the New York Conference of the **Methodist Episcopal Church**; minister (1835-1853) of churches at Middletown, Connecticut; New Haven, Connecticut; Brooklyn, New York; New York City; on the committee (1848) to revise the *Methodist Hymn Book*; presiding elder of the New York Methodist East Conference (1854); among the early anti-slavery ministers; editor (1856) of *The National Magazine*; corresponding secretary, Tract Society of the Methodist Episcopal Church (1856); editor of a denominational paper, *Good News*; published (1860) *Guide to the Orchard and Fruit-Garden* and an edition of *The Posthumous Works of the Rev. Stephen Olin, D.D.*; returned to the ministry (1861-1863) in New York City, where he died on 14 October 1863.

FLOYD, MOSES. An assistant (1802) in the Western Conference of the **Methodist Episcopal Church**; assigned to the lower Mississippi River Valley.

FOSS, CYRUS DAVID (1834-1910). Born at Kingston, New York, son of an itinerant preacher of the **Methodist Episcopal Church** and of Huguenot descent; graduated from Wesleyan University, Middletown, Connecticut (B.A. 1854); employed (1854-1857) as an instructor, then principal, at Amenia (New York) Seminary; entered (spring 1857) the ministry of the New York Conference of the Methodist Episcopal Church; stationed at Chester, Orange County, New York (1857-1859); transferred to the New York East Methodist Conference and to Brooklyn, New York (1859-1865); ministered to churches in New York City (1865-1875); elected president (1875-1880) of Wesleyan University; ordained Bishop of the Church (1880); established residence in Minneapolis, Minnesota; visited the foreign missions of the Church in Europe and India; member of the General Conference of the Church (1872, 1876, 1880); Doctor of Divinity degree from Wesleyan University (1870) and the Doctor of Letters degree from Cornell College, Mount Vernon, Iowa (1879); published *Sermons and Addresses and Songs in the Night: A Thanksgiving Sermon*; died 29 January 1910.

FOSS, WILLIAM JAY (1835-1859). Born in Verbank, New York, the brother of Cyrus Davis Foss; graduated B.A. (1856) Wesleyan University, Middletown, Connecticut; teacher at Amenia Seminary, New York (1856); entered into the ministry of the **Methodist Episcopal Church** at Portland, Connecticut (1857); tutor at Wesleyan University (1857); joined (1858) the New York Methodist Conference, stationed at Lake Mahopac, New York; to Poughkeepsie, New York, where he died, at age twenty-four.

FOSTER, RANDOLPH SINKS (1820-1903). Born at Williamsburg, Ohio; educated at Augusta College, Kentucky; entered (1837) the itinerant ministry of the Kentucky Conference **Methodist Episcopal Church**; ministered to churches in the Ohio and Kentucky Conferences; to Ohio churches in Hillsboro, Portsmouth, Lancaster, Springfield, Cincinnati (1837-1850); to New York City and Brooklyn, New York (1850-1857); president of Northwestern University, Evanston, Illinois (1856-1859); returned to the ministry (1859), in New York City and Sing Sing, New York; delegate, British Wesleyan Conference (1868); professor of

systematic theology at Drew Theological Seminary, Madison, New Jersey (1868); president of Drew and chair of theology (1870-1872); delegate to the General Conferences of the Church (1864, 1868, 1872); elected (May 1872) Bishop of the Methodist Episcopal Church; episcopal visitations to Norway, Sweden, Denmark, Germany, Switzerland, Italy, India, South America; resided in Cincinnati, Ohio, then in Boston, Massachusetts; publications included *Objections to Calvinism As It Is* (Cincinnati, Ohio, 1849); *Christian Purity* (New York, 1851; rev. ed. 1869); *Ministry for the Times* (1852); “Theism,” in *The Ingham Lectures* (1872); *Beyond the Grave* (1879)—a discussion of profound questions of Christian eschatology (end of the world or of humankind); *Centenary Thoughts for the Pulpit and the Pew of Methodism* (1884); *Studies in Theology* (1886); died at Newton Center, Massachusetts, 1 May 1903.

FOULKS, JOSEPH (1786-1863). A native of Monmouth County, New Jersey; admitted on trial to the Western Conference of the **Methodist Episcopal Church** (1811); spent little time on the itinerancy; removed (1820) from Kentucky to Illinois and functioned solely as a local preacher; at some point in 1825, he killed, supposedly in self-defense, a half-breed Indian who had become displeased at one of his sermons; the members of the 1825 Illinois Methodist Conference upheld his action.

FOWLER, CHARLES HENRY (1837-1908). Born at Burford, Clarendon, Ontario, Canada; at age four (1841), taken with his father's family to a farm in Illinois; studied at Rock River Seminary, Mount Morris, Illinois; graduated B.A. (1859) from Genesee College, Lima, New York; began the study of the law at Chicago, Illinois; underwent religious conversion, abandoned the law, and studied in preparation for the ministry; graduated Bachelor of Divinity (1861) from Garrett Biblical Institute, Evanston, Illinois; admitted on trial (1861) to the Rock River Conference of the **Methodist Episcopal Church**; to churches in Chicago (1861-1872); president of Northwestern University, Evanston, Illinois (1872-1876); editor, *The Christian Advocate*, New York, New York (1876-1880); secretary, Wesleyan Methodist Missionary Society (1880-1884); ordained (1884) Bishop, Methodist Episcopal Church; Doctor of Divinity degree, Northwestern University, and Doctor of Letters from Syracuse (New York) University; delegate to the General Conference of the Church (1872, 1876, 1880, 1888); journey to South America; assumed residence in San Francisco, California,

where he engaged in work on behalf of the Methodist Episcopal Church in the Pacific States; died at New York, New York, 20 November 1908.

FOWLER, HENRY HARTLEY (1830-1911). Viscount Wolverhampton; son of the **Wesleyan Methodist Church** minister Joseph Fowler (1791-1851); served in various high government offices from 1884 to 1908; although never a serious participant (clerical or lay) in Methodist activities, he must be remembered, upon his being created (1908) Viscount Wolverhampton, as the first Methodist peer in England.

FOWLER, JOSEPH (1791-1851). Born at Bradford, in the West Riding of Yorkshire; underwent religious conversion and engaged himself as local preacher (1810); entered the ministry of the **Wesleyan Methodist Church** (1811); spent the major portion of his ministry in the north of England; maintained a journal (1827-1849) of Conference debates, which underscored his advocacy of freedom of speech; in London during his later years, where he became chair of the London district and secretary (1848) of the London Methodist Conference; died at Wesley House, City Road, London on 17 March 1851.

FOWLER, LITTLETON (1802-1846). Born in Smith City, South County, Tennessee; underwent religious conversion in Kentucky (1819); entered the **Methodist Episcopal Church** (1819); licensed to preach in Kentucky (30 September 1826); ordained deacon (October 1828); stationed in Louisville, Kentucky (1829); ordained an elder (October 1830); removed to Tennessee (1832-1838), appointed (August 1838) a missionary to Texas; the Mississippi Methodist Conference named him (1838) superintendent of the Texas Methodist mission; presiding elder of various districts in the Texas Methodist Conference; attended the last General Conference of the Church (1844) before its division, as well as the first General Conference of the **Methodist Episcopal Church South**, at Louisville, Kentucky; died in Texas on 19 January 1846.

FOX, JOHN (1774-1946). Native of New Jersey; joined the Philadelphia Conference of the **Methodist Episcopal Church** (1809); left the itinerancy (1820); removed to Illinois and settled near Palestine, in southeastern Illinois.

FOXALL, HENRY (1758-1823). A native of Monmouthshire, Wales, the son of Thomas Foxall, a devout Methodist who *might* have housed a youthful Francis Asbury as an apprentice; employed as an iron-molder at Birmingham, Warwickshire, until 1794; emigrated (1797) to the United States and, in partnership with one Robert Morris, Jr., established the Eagle Iron Works; removed (1800) to Georgetown, in the District of Columbia, to form the Columbian Foundry; manufactured guns for the United States government (1800-1815), then sold the business; various charitable acts merited his election (1814) as an elder in the Baltimore, Maryland, Conference of the **Methodist Episcopal Church**; died at Handsworth, Warwickshire, 11 December 1823.

FRASER, EDWARD (1798-1872). Born in Barbados, West Indies, as a slave; while in captivity, became a Methodist preacher; taken by his owner (1818) to Bermuda, where he became a leader of a Methodist class; one of the builders of a Methodist chapel at Warwick, Bermuda (1827); upon liberation, declined appointment as a colonial bishop; entered the ministry of the **Wesleyan Methodist Church**; served in Dominica and Jamaica as superintendent of the Morant Bay Methodist circuit, including eighteen years as its secretary; visited Methodist churches in England (1848), seeking funds to meet the needs of the missionaries and to build Wesleyan West Indian school; died in Jamaica.

FRAZEE, BRADFORD. A member of the itinerancy of the **Methodist Episcopal Church**; assigned to the Michigan Methodist Conference, then transferred to the jurisdiction of the Kentucky Methodist Conference (September 1834); described by a fellow itinerant as an extremely fastidious and refined person, so much so that he “could hardly bear to eat and sleep with his parishioners.”

FREEMAN, THOMAS BIRCH (1809-1890). Born at Twyford, Hampshire, the son of an African father and an English mother; introduced to Methodism as a boy; worked as a gardener on a large estate, all the while acquiring knowledge of botany; adopted by leaders of the **Wesleyan Methodist Missionary Society**, who sent him off to the Gold Coast of Africa to inquire into the problems confronting the Methodist mission there; trained young Fante men for the ministry and expanded the missions along the Gold Coast; to England (1840) to preach and to raise money—nearly £5000

of it; to Sierra Leone, then (1843) to King Gezo of Dahomey—publishing an account of his experiences upon return to the Gold Coast; persuaded the Missionary Society to purchase a large, well-stocked plantation near Cape Coast, assigning to it the name “Beulah”; developed that area as a Christian village community, with a boarding school, agricultural training school, and new churches; heavily funded by the Missionary Society in London; the Society conducted (1856) an investigation into his financial accounts, finding no dishonesty, but questioned his ability to maintain proper accounting procedures; appointed (1857) civil commandant of the Accra (Gold Coast) district; again, his fiscal incompetence forced his retirement from public service; settled near Accra, engaged in farming and the study of his favorite subject, botany; published a novel, *Missionary Enterprise No Fiction*; worked as a village Methodist minister (1873-1875), then, once more, retired; his first two wives, both English, passed away before him, while his third wife, a Fante native, outlived him; died at Accra, 12 August 1890.

FRENCH, JOHN (1772?-1839?). A native of Goochland County, Virginia; educated in preparation for the practice of medicine; added to that professional practice the work of a lay preacher in the **Methodist Protestant Church**; retired from medicine (1828) to enter the ministry of his Church, attempting to establish the new Methodist connexion along the Eastern seaboard; formed a church and congregation in Norfolk, Virginia; died at Holliday Point, Virginia, 11 October 1839 (?).

FRENCH, MANSFIELD (1810-1876). Born in Manchester, Vermont; attended Bennington (Vermont) Academy; began (1830) studied at the Theological School, Kenyon College, Gambier, Ohio; eventually founded Marietta (Ohio) College, Granville Female Seminary, and Circleville (Ohio) Female College; entered the itinerancy of the North Ohio Conference of the **Methodist Episcopal Church** (1845); president (1845-1848) Xenia (Ohio) Female College; agent for Wesleyan University, Middletown, Connecticut; for Wilberforce University, Ohio-- first college in America for students of color; to New York City (1858); proprietor and editor of the monthly religious periodical, *The Beauty of Holiness*; a strong opponent of slavery; to Washington, D.C., to argue the responsibility of the nation to address the problem of contraband slaves; visited (June 1862) Port Royal, Island, South Carolina, to inspect the condition of the slaves there; organized (10 February 1862) at Cooper Institute, New York City, to emphasize the need

for education among people of color, from which emerged the National Freedman's Relief Association; to Port Royal (March 1863), accompanied by a contingent of teachers; developed a plan to have freed slaves housed in abandoned plantations and taught by white superintendents the various aspects and techniques for successful farming—a proposal met with opposition from civilians and the military; during the American Civil War, organized an expedition to intercept telegraphic communication among Confederate forces and to deliver their messages to Washington, D.C.; died at Pearsall's, Long Island, New York, 15 March 1876.

FRY, CHRISTOPHER (1778-1835). Born at Winchester, Virginia; occupied as a farmer; underwent religious conversion (1796) and joined the **Methodist Episcopal Church**; admitted into the Baltimore, Maryland, Methodist Conference (1802); served the Conference (1802-1832) as minister and presiding elder of the Baltimore, Greenbrier, Monongahela, and Potomac districts; upon retirement, returned to farming at Leesburg, Virginia; died there on 18 September 1835, following an accident in which a threshing machine somehow crushed his leg.

FRYE, JOSEPH (1786-1845). Born at Winchester, Virginia, his parents being devout members of the Lutheran Church, and who raised their son in that faith; underwent religious conversion through the influence of ministers of the **Methodist Episcopal Church**; engaged as a local preacher before joining the itinerant ministry of the Baltimore, Maryland, Conference of the Methodist Episcopal Church (1809); presiding elder of a number of Conference districts; his sermons anchored firmly to texts from Holy Scriptures; died at Baltimore, in May 1845.



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FREELY AVAILABLE FOR EDUCATIONAL AND RESEARCH USE.

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GAINES, ANN ELIZABETH BETT (1860-1932). Born in Franklin, Kentucky, the daughter of Gustavus C. Gaines and Elizabeth Cromwell Gaines; BA. Franklin Female College, Kentucky; taught in the public school; commissioned—most probably by the Board of Missions of the **Methodist Episcopal Church South**—for mission work in Japan; arrived in Japan 23 September 1887; teacher in Hiroshima, beginning 12 October 1887; taught girls and adult women in Japan for the next forty-five years; principal of the Hiroshima Girls School; focused her efforts upon Christian, non-denominational, education; died 26 April 1932.

GALLIENNE, MATTHEW (1812-1900). Born at Le Bordage, St. Peter Port, Isle of Guernsey, Channel Islands, England; the son of Matthew Gallienne the elder, a lawyer and a local preacher of the **Wesleyan Methodist Church**; the younger Gallienne eventually became a missionary of that Church, removing (1836) to Nîmes, in the south of France; also served in the Drome (southeastern France), the French Alps, and Switzerland; assisted in his work by his wife, Catherine Gallienne; established (1844), at Nîmes, a *pensionnat évangélique* for young women; president (1859) of the French Methodist Conference; brief service in England during the 1870's prior to retirement in the Channel Islands; editor of *Le Magasin Méthodiste des Îles de la Manche*; died at St. Peter Port on 10 October 1900.

GAMEWELL, FRANCIS D. (1857-1950). Born at Camden, South Carolina; educational missionary for the **Methodist Episcopal Church** (1881-1900); professor of chemistry and physics, Peking University (1889-1900); chief of staff at the British embassy during the Boxer Rebellion 1900), following which his wife, Mary Q. Porter Gamewell (see immediately below) returned to the United States.

GAMEWELL, MARY Q. PORTER (1848-1906). Dispatched by the Woman's Foreign Missionary Society of the **Methodist Episcopal Church**, began missionary work in North China in 1872; established a girls' boarding school in Peking; married (29 June 1882) Francis D. Gamewell (1857-1950), educational missionary to China, and came under the sponsorship of the Methodist Board of Missions; to West China (1884); foreign rioting brought about (1886) destruction of the Methodist mission—both Gamewells held prisoners for sixteen days; following release and a brief furlough, returned to Peking; conducted lessons in the Bible and trained Chinese women toward improving their lives; at the outbreak of the anti-foreign, anti-Christian Boxer Rebellion (1900), seventy Christian missionaries and seven hundred Chinese Christians sought refuge in the Methodist compound in Peking; after a two-month siege, the Gamewells returned to the United States.

GARNER, JOHN (1800-1856). Born at Kegworth, Leicestershire; raised in the Baptist Church; apprenticed (1814) to a shoemaker; underwent religious conversion (1818) and joined the itinerancy (1819) of the **Primitive Methodist Church**; traveled through Staffordshire, Nottinghamshire, and Yorkshire; at London, the first general missionary secretary of the Church; served a number of terms as president of the Primitive Methodist Conference; frequent attacks of asthma, beginning in 1842, restricted his activities; retired (1848) to Burnham, Lincolnshire; one of the four names recorded in the Deed Poll (1838) of the **Primitive Methodist Church**; died at Epworth, Lincolnshire (John Wesley's birthplace) on 12 February 1856.

GARNER, WILLIAM (1802-1881). Born at Kegworth, Leicestershire; raised by poor parents in the Baptist Church; his father died in 1817; the younger brother of John Garner (1800-1856); educated in the local Baptist Sunday school; became a stocking weaver forced to support his widowed mother and thirteen siblings; converted (1821) to the **Primitive Methodist Church** through the efforts of brother John Garner; on the Methodist itinerancy in the Hull, Yorkshire, circuit; carried a small collection of books with him by which he conducted a scheme of self-education; compiled a *Primitive Methodist Almanac* and wrote a biography of Conference of his Church; appointed general missionary for the Primitive Methodist Church (1848); served for seven years as Conference secretary of the Church; died at Hull, Yorkshire, on 27 January 1881.

GARRETT, ELIZA CLARK (1805-1855). Born on a farm near Newburgh, New York, her parents being communicants of the Presbyterian Church; possibly have been admitted, on trial, to the **Methodist Episcopal Church** prior to her marriage, in 1825, to Augustus Garrett (d. 1848); the couple settled (1829) in Cincinnati, Ohio, then to New Orleans, Louisiana; two children—Imogene Garrett and Charles Garrett—died young; further removal to Chicago, Illinois (1834) brought financial success to Augustus Garrett by way of real estate, insurance, and brokerage, as well as election (1843) to the office of mayor; wife and husband entered into religious conversion at the Clark Street Methodist Church, Chicago, in 1839; Eliza Garrett inherited a fortune upon the death (1848) of her husband. bestowed three-fifths of her annual income to the support of worthwhile charitable causes; the Methodist theological seminary in Evanston, Illinois, chartered and named for her (1853), opened in 1855.

GARRETTSON, CATHERINE LIVINGSTONE (1752-1849). Born in New York, New York, into an affluent, slave-holding, and moderately Calvinist family of political prominence; became a zealous communicant of the **Methodist Episcopal Church** in 1787, at age thirty-five; following four years of courtship (1789-1793), married (1793) the Methodist minister and abolitionist Freeborn Garrettson; evangelized, privately and extensively, among friends and family; a spiritual mentor to those women who sought her counsel; a widow for more than two decades, she carried forth, until her death, a domestic Methodist ministry in her home, “Traveler’s Rest”—a center for wearied Methodist itinerant preachers in Rhinebeck, Dutchess County, New York; died at Rhinebeck on 13 July 1849, at age ninety-six.

GARRETTSON, FREEBORN (1752-1827). Born at Harford City, Maryland; a **Wesleyan Methodist** since 1775; ordained into the ministry, as well as an elder, of the **Methodist Episcopal Church** (December 1784); volunteered as a missionary to Nova Scotia; with twelve young ministers, began (1788) attempts to evangelize eastern New York and western New England; married (1791) Catherine Livingstone of Rhinebeck, New York; confined his ministry to New York City; eventually expanded his mission to include almost all of the eastern United States, ranging from Nova Scotia, Canada, to the Gulf of Mexico; emancipated a portion (but not all) of his slaves, and provided, in his will, provisions for the perpetual support of a Methodist missionary; died in New York City on 26 September 1827.

GARWOOD, JOSEPH G. (?-1854). A prominent lay member of the **Methodist Episcopal Church**, residing in Monroe, Michigan, in the 1830's.

GARY, GEORGE (1793-1855). Born in Middlefield, Otsego County, New York; entered the New England Conference of the **Methodist Episcopal Church** (1809); presiding elder (1819); Conference missionary (1825); missionary to the Omaha Indian tribes (1834); transferred (1836) to the Black River Methodist Conference; missionary superintendent of Oregon (1844-1848); returned to the itinerancy (1848-1854) until failing health forced his retirement from active ministerial work; died on 25 March 1855.

GATCH, PHILIP (1751-1835). Born on the family farm six miles northeast of Baltimore, Maryland, the son of Conduce Gatch and Priscilla Gatch; underwent religious conversion (January 1772), after which he experienced the urge to become an itinerant preacher; joined a group of **American Wesleyan Methodist** preachers in Philadelphia, Pennsylvania (1773); organized (1773-1778) Methodist work in New Jersey, Maryland, and Pennsylvania; a successful planter and local preacher in Virginia; among those Methodist preachers who attempted to ordain one another in order to administer the sacraments to those who came to them (1779); ministered to a circuit in Ohio (1798) under the administrative control of the **Methodist Episcopal Church**; reportedly spent the final years of his life in that section of the country; died on 28 December 1825.

GEARING, HIRAM. Itinerant preacher in the **Methodist Episcopal Church**; appointed to the Ann Arbor, Michigan circuit, 1834-1835.

GEDEN, JOHN DRURY (1822-1886). Born at Hastings, Sussex, son of Rev. John Geden of the **Wesleyan Methodist Church**; educated (1830-1836) at Kingswood School, outside Bristol—founded by George Whitefield and developed by John Wesley; further study led him to the Wesleyan Theological School, Richmond, Surrey (1844-1847); assistant tutor there (1847-1851); tutor in sacred and classical languages at the Theological College, Didsbury, Lancashire (1856-1883); joint editor of

The London Quarterly Review (1857); elected into the Legal Hundred of the Wesleyan Methodist Church (1868); member of the Old Testament Revision Committee (1870); honorary Doctor of Divinity degree, St. Andrews University, Scotland (1885); author of *Didsbury Sermons in the Wesleyan Chapel* (1878); died at Didsbury, 9 March 1886.

GEORGE, ENOCH (1767-1828). A native of Lancaster County, Virginia; a congregant of the Church of England before joining with a small Methodist society in his neighborhood; admitted (1790) on trial into the Virginia Conference of the **Methodist Episcopal Church**; junior preacher (1790-1792) in the Caswell, Virginia, circuit; removed to South Carolina; presiding elder (1796) of the Charleston, South Carolina Methodist district; impaired health forced his retirement (1797) from active ministerial work; entered the Baltimore, Maryland, Methodist Conference (1803); elected and ordained (May 1816) Bishop of the Methodist Episcopal Church (1816-1828). Belonged to the “primitive school” of American Methodist preachers—essentially those without extensive formal education, but, nonetheless, became highly effective preachers of the Gospel and attained proficiency in Biblical and theological learning; died at Staunton, Virginia, August 1828.

GIBSON, TOBIAS (1771-1804). Native of Great Pee Dee River area of South Carolina; admitted on trial to the ministry of the South Carolina Conference of the **Methodist Episcopal Church** (1792); travelled circuits in South Carolina, North Carolina and Tennessee; Natchez County circuit in Mississippi (1799); his circuits then (1799-1802) attached to Georgia district of the South Carolina Methodist Conference; attended 1802 and 1803 meetings of the Western Methodist Conference near Gallatin, Tennessee and near Cynthiana, Kentucky; work on the itinerancy seriously affected by long struggles with illness; inherited a number of slaves, whom he emancipated, but evidenced no arguments or actions against the institution of slavery; died 5 April 1804, at the residence of his sister-in-law, the widow of his brother, Nathaniel Gibson, on the Big Bayou in Warren County, Mississippi, with burial at a site some six miles west of Vicksburg.

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GILBERT, JEREMIAH (1789-1852). Born, Cauton, Nottinghamshire; raised in the **Wesleyan Methodist Church**; entered (1819) the ministry of the **Primitive Methodist Church**; recognized for

his efforts on behalf of that Church in Sheffield, in the West Riding of Yorkshire, where he formed a circuit in 1820; served as a missionary (1820-1825) at Chesterfield (Derbyshire), Bolsover (Derbyshire), Rotherham (West Riding of Yorkshire), Doncaster (West Riding of Yorkshire), North Shields (Northumberland); his later ministry spent in the North East and West Midlands of England; retired from the itinerancy to Chesterfield in 1847, and died there on 30 December 1852.

GILDER, WILLIAM HENRY (1812-1864). Born in Philadelphia, Pennsylvania, the son of John Gilder, a member of the Pennsylvania legislature and a strong supporter of Girard College; young Gilder educated at Wesleyan University, Middletown, Connecticut, and later earned the M.A. degree from Dickinson College, Carlisle, Pennsylvania; entered (1833) the ministry and the itinerancy of the **Methodist Episcopal Church**; embarked (1836) on an equestrian tour of the southern United States, journeying as far as New Orleans, Louisiana; began (1840) the publication of *The Philadelphia Repository*, a literary monthly periodical that he discontinued after but a single year; published, also in Philadelphia, *The Literary Register*, a quarterly review; established (1842) Bellevue Female Seminary, Bordentown, New Jersey, which he transferred (1848) to Flushing, Long Island, New York; he chartered it as a college in 1857; removed to Redding, Connecticut (1859), then to Fair Haven, Connecticut, to Yonkers, New York, and back to Bordentown, New Jersey; published *A New Historical Reader*; appointed chaplain to the 40th New York Voluntary Infantry Regiment at the outset of the American Civil War—serving in that capacity from 1861 to 1864; died at Brandy Station, Virginia, 13 April 1864—resulting from small-pox contracted while in attendance at a military small-pox hospital.

GILL, SILAS (1807-1875). Born in Beckley, Sussex, son of a farmer; as a farm laborer, underwent religious conversion at a meeting in the Sandhurst (Gloucestershire) circuit of the **Wesleyan Methodist Church**; gathered his family, aboard the *Augusta Jessie*, and sailed for Sidney, New South Wales, arriving on 11 October 1837; worked on farms in towns of Cobitty, Woodville, Sugarloaf, Wauchope, and Kempsey, sites where, for thirty-eight years, he instituted preaching services and encouraged people to build churches—all of that and more, almost three decades prior to the arrival of the first Methodist Missionaries in 1864; died at Kempsey, New South Wales, 10 September 1875.

GILRUTH, JAMES (1793-1873). Born of Scottish parents on the Virginia side of the Ohio River; removed with his family (1797) to Scioto County, Ohio; underwent religious conversion in winter 1818-1819; received, on trial, into the ministry of the Ohio Conference of the **Methodist Episcopal Church** (August 1819); one of the leaders of the Wyandot Methodist mission at Upper Sandusky, Ohio; (1827-1828); presiding elder (1832-1836) of the Detroit Methodist Conference; remained in the active ministry in Ohio and Michigan until 1850, when he removed to Iowa, serving local communities in the Upper Iowa Methodist Conference; died on 2 June 1873.

GLENDENNING, WILLIAM (1747-1816). Born at Moffatt, in Dumfriesshire, Scotland, and into the Scottish Presbyterian Church; at the death of his father (1760), the thirteen-year-old boy apprenticed to a tailor (1760-1766); his mother having died, he emigrated to British North America, arriving in Alexandria, Virginia in June 1767; joined the **Wesleyan Methodist Church** for a decade (1775-1785) on the itinerancy; on the committee of five to serve (1777) as executive secretariat related to the Methodist mission in British North America; member of the 1784 Christmas Conference at Baltimore, Maryland, that formed the **Methodist Episcopal Church**; ceased to travel in June 1785; left the Methodist Episcopal Church (1792) to support the **Republican Methodist Movement**; died at Raleigh, North Carolina, 24 June 1816.

GOBER, WILLIAM R. President of the Pacific Conference of the **Methodist Church South** during its meeting at Stockton, California, October 1858—appointed to that office because a Bishop of the Church had not yet arrived from the East; superintendent of the Independence, Oregon, Methodist circuit, 1859.

GOODE, WILLIAM, D.D. Missionary and educator of the **Methodist Episcopal Church**; principal of the New Albany Seminary, Indiana (1837); assigned to minister among the Choctaw Indians (1843) of the Fort Coffee Academy; the first secretary (1844) of the new Indian Mission Methodist Conference; superintendent of the new Indian Methodist Missions Conference (1844); opposed to the North-South division of the Methodist Episcopal Church; superintendent of northern Methodist missions in Kansas and Nebraska (1854); among the organizers (1855) of

the Kansas and Nebraska Methodist Conference, the Nebraska Methodist Conference (1860), the Colorado Methodist Conference (1864); author of *Outposts of Zion; with Limnings of Mission Life* (Cincinnati, Ohio, 1863).

GORRIE, PETER DOUGLAS (1813-1884). Born in Glasgow, Scotland; emigrated to the United States (1820); entered into the ministry of the **Methodist Episcopal Church**; a member of the New York Methodist Conference (1836-1884); publications include *The Churches and Sects in the United States* (New York, 1850); *Episcopal Methodism, As It Was and Is* (1852); *The Lives of Eminent Methodist Ministers in Europe and America* (1852); *An Essay on Episcopal Succession* (1852); *Black River Conference Memorial*, 2 vols. (1852, 1881); died at Potsdam, New York, 12 September 1884.

GRAHAM, CHARLES (1750-1824). A native County Sligo, Ireland, born to parents of Scottish Presbyterian descent, but functioned as congregants of the Church of Ireland; underwent religious conversion at a meeting of the **Wesleyan Methodist Church**; became a minister of that Church, then a member of the itinerancy; appointed (1798) as a missionary in Ireland, particularly.

GRANBERY, JOHN COWPER (1829-?). Born in Norfolk, Virginia; graduated B.A. (1848) from Randolph-Macon College, Virginia; ordained minister (1848) in the **Methodist Episcopal Church South**; chaplain in the Confederate Army of Northern Virginia during the Civil War; professor of moral philosophy and practical theology, Vanderbilt University, Nashville, Tennessee (1875-1882); Bishop of the Methodist Episcopal Church South (1875 until death); Doctor of Divinity degree, Randolph-Macon College (1870); principal publication—*A Bible Dictionary* (Nashville, 1882).

GREEN, ALEXANDER LITTLE PAGE (1806-1874). A native of Sevier County, Tennessee; recipient of an academic education; ordained an elder in the Tennessee Conference of the **Methodist Episcopal Church** (1827); performed missionary and ministerial duties; delegate to the Methodist General Conference, New York City to organize the **Methodist Episcopal Church South**; one of the commissioners negotiating the adjustments of organizer of the Church publishing house at Nashville,

Tennessee, and chair of the Church book committee; trustee of Vanderbilt University and Nashville University; proved to have been an authority on American Indian lore; published *The Church in the Wilderness* (Nashville, Tennessee, 1840), and had been at work on *The Fishes of North America* when he died at Nashville on 10 July 1874.

GREEN, ANSON (1801-1871). Born in Middleburgh, New York; underwent conversion (1819) to the **Methodist Episcopal Church**; emigrated (1823) to Upper Canada, where he taught School in Kingston, Ontario; issued a license to preach (August 1824) by the inaugural Canada Conference of the Methodist Church; received on trial (1825) by that Conference, ordained deacon (1827) and, eventually (1830), elder; joined the **Canadian Methodist Episcopal Church** (1828); married Rachel Hopkins (1828); chair of the Augusta Methodist district (1832-1835), the Bay of Quinte Methodist district (1836-1839), the Toronto and Hamilton Methodist districts (1840-1844); one of the negotiators for the union of the **British and Canadian Wesleyan Methodist Churches** (1846); Canadian Methodist Conference book steward (1845-1855); retired from the work in 1855, but encouraged to return as book steward (1859-1862, 1864); the first Canadian to serve as president of the Canadian Methodist Conference (1863); died 19 February 1879.

GREEN, LEVEN. Served the **Methodist Episcopal Church** as an itinerant preacher on the Merrimac circuit in Missouri (1811); failed to gain election to the office of deacon by the Illinois Methodist Conference (1828); eventually expelled from the Church.

GREENE, JESSE (1791-1847). A member of the Tennessee Conference of the **Methodist Episcopal Church** (1817); transferred to the Missouri Methodist Conference (1823) and presiding elder therein until 1845; present at the meeting of the Illinois Methodist Conference, October 1824; entered the **Methodist Episcopal Church South** (1845); a defender of Methodism against Calvinism; his widow, Mary Greene, edited his *Life, Three Sermons, and Some of the Miscellaneous Writings of Rev. Jesse Greene* (Lexington, Missouri, 1852).

GRENADA, JOHN ADAM (?-1807). A native of North Carolina, admitted on trial (1801) to the Western Conference of the **Methodist Episcopal Church**; in the Hinkston, Kentucky, circuit (1803); described as an “eccentric frontier preacher” who left the itinerancy in 1804.

GRIFFITH, WILLIAM (1806-1883). Born at London, the son of Rev. William Griffith the elder (d. 1860); entered the ministry of the **Wesleyan Methodist Church** (1828); associated with writing and publication of *The Fly sheets* (1847)—papers attacking the leadership of the Methodist General Conference for their unwillingness to consider reforms in policy and procedure; expelled by and from the Conference; joined the ministry of the **Methodist Free Churches** (1857) and officiated at its chapel in Derby; died at Derby on 12 July 1883.

GRIFFITHS, WILLIAM (1788-1861). Born in Blaenbrwynen, Clydau, Pembrokeshire, Wales, the eldest of the six children of Thomas Griffiths and Mary Griffiths; underwent religious conversion (1807) at age nineteen; enlisted in the Carmarthenshire militia and managed, occasionally, to preach or exhort during visits to Devonport, Sunderland, Newcastle-upon-Tyne, and Manchester; commenced consistent preaching in 1814; allied with the **Calvinist Methodist Association**, exercised (1816) a teaching and preaching ministry on the Gower peninsula—in the Bristol Channel, off the south-central coast of Wales; ordained by the Calvinist Methodists in 1824 and married two years later; died at Burry Green, Gower, Wales, on 21 July 1861.

GRUBER, JACOB (1778-1850). Described as an “eccentric” preacher in the Baltimore, Maryland, Conference of the **Methodist Episcopal Church**; William P. Strickland edited *The Life of Jacob Gruber* (New York, 1850).

GRUNDELL, JOHN (1781-1815). Born at Sunderland, Durham; blind from early childhood, yet became a popular preacher of the **Wesleyan Methodist Church**; minister (1793) of a chapel at Byker, Newcastle-upon-Tyne, Northumberland, where he celebrated the Lord's Supper—in strong opposition to the Church of England trustees of the principal chapel in Newcastle; one of the founding ministers (1797) of the **Methodist New**

Connection, traveling the largest portion of the circuits under control of that connexion; president of the Conference of the Connexion in 1797; died at North Shields, Northumberland, 1 December 1815.

GURLEY, LEONARD B. (1804-1880). Son of William Gurley (1757-1848), Irish-born local preacher in Ohio; the younger Gurley underwent religious conversion in 1824 and entered (1828) the Ohio Conference of the **Methodist Episcopal Church**; the principal elder of the Maumee, Ohio, Methodist district (1834); authored the biography of his father, published in 1854.

GUTTRIDGE, JOHN (1819-1886). Born at Birmingham, Warwickshire; raised in the **Wesleyan Methodist Church**; supposedly underwent religious conversion in 1831, at the age of twelve; a local preacher in 1835, at age sixteen; left the Wesleyan Methodist Church (1835) to join the **Wesleyan Methodist Association**, for whom he became (1838) a full-time preacher; died at Manchester, Lancashire, 22 Mach 1886.



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HAGERTY, JOHN (1747-1823). A native of Prince George's County, Maryland; underwent religious conversion in 1771; became (1772) the leader of a local religious society; went on the itinerancy in 1779; received appointment as an elder in the newly organized **Methodist Episcopal Church** at the Christmas Conference, Baltimore, Maryland, in 1784; served the Methodist itinerancy through the early 1790's until his wife's illness forced him to locate in the Baltimore area; afflicted with epilepsy during his later years; died at Baltimore, 4 September 1823.

HAILE, JESSE (?-1844). Admitted in trial to the Tennessee Conference of the **Methodist Episcopal Church** (1812) and sent to itinerate in the Missouri Methodist circuit; in the Illinois circuit (1817-1818); back within the jurisdiction of the Missouri Conference; presiding elder of the Illinois Conference (1818); a dedicated abolitionist who preached publicly against slavery, and thus transferred from the Missouri Conference to Illinois (1829).

HAMILTON, JOHN WILLIAM (1845-?). Born in Weston, West Virginia; graduated B.A.(1865) from Mount Union College, Ohio, and studied theology at Boston University (1871); entered the ministry of the **Methodist Episcopal Church**; founded The People's Church at Boston, Massachusetts (1871); author of *Memorial of Jesse Lee* (1875); *Lives of the Methodist Bishops* (1883); *The People's Church Pulpit* (1884).

HAMILTON, SAMUEL (1779-1854). A native of West Virginia; removed (1806) to the Muskingum Valley of Ohio; joined the Ohio Conference of the **Methodist Episcopal Church** (1814); identified as a presiding elder and a widower in 1834;

HAMLIN, LEONIDAS LENT (1797-1865). A native of Burlington, Connecticut; his parents directed his education toward the ministry of the Congregational Church, then the focus shifted to the legal profession; removed to Ohio and admitted to the Bar of that state at Lancaster, where he pursued a successful practice; became a member of the **Methodist Episcopal Church** (1828); licensed to preach and then admitted by the Ohio Conference to the Methodist itinerancy; on the circuits and stations (1828-1836) of eastern Ohio and in Cincinnati; assistant editor of *The Western Christian Advocate* at Cincinnati (1836) and then editor of the monthly magazine, *The Ladies' Expository* (1840); delegate to the General Conference of the Methodist Episcopal Church in New York (May-June 1844), where he gained election and ordination as a Bishop of the Church; ill health in 1850 caused total disablement and forced him into retirement; died in Mount Pleasant, Iowa, 23 March 1865.

HANNAH, JOHN (1792-1867). Born at Lincoln, Lincolnshire, son of a coal dealer; appointed minister of the **Wesleyan Methodist Church** (1814); to the United States (1824, 1856) as representative to the General Conferences of the **Methodist Episcopal Church**; theological tutor at the Theological Training Institutions at Hoxton and Stoke Newington, London (1834-1842); secretary of the Wesleyan Methodist Church Conference (1840-1842, 1854-1858); president of the Conference (1842, 1851); theological tutor, Didsbury College, Yorkshire (1843-1867); author of *Memoirs of Rev. D. Stowe* (1828); *Documents Relating to British and Canadian [Methodist] Conferences* (1860); W.B. Pope edited and published *Introductory Lectures on Theology, By John Hannah, with a Memoir* (1875); died at Didsbury, 29 December 1867.

HARBISON, JOHN C. A lawyer, a member of the itinerancy, deacon, and the first secretary of the Missouri Conference of the **Methodist Episcopal Church**; expelled from the Illinois Methodist Conference in 1820; at the meeting of that Conference on 28 October 1824, a motion came forth to restore Harbison to his official standing in the itinerancy—a motion that failed to pass; a second motion required that he surrender his certificate of ordination as deacon—the vote supported the motion.

HARDIE, ROBERT ALEXANDER (1863-1949). Born in Caledonia, Ontario, Canada; graduated from the medical school of the University of Toronto (1890); at Wonson, Korea (1890-1898) as a medical

missionary, supported by the Canadian College Mission Board; the mission transferred (1898) to the **Methodist Episcopal Church South**, and Dr. Hardie joined that Church; ordained and appointed minister of the Wonsan circuit (1900-1908); the remainder of his ministerial and educational career belongs to the first half of the twentieth century.

HARDY, JAMES WARD (1815-1853). A native of Georgia; graduated (B.A., 1827) from Randolph-Macon College, Virginia; elected (1827) chair of natural science at that institution; entered (1827) into the ministry of the **Methodist Episcopal Church**; professor of mathematics at Grange College, Alabama, followed by president there—and where he died on 14 August 1853.

HARE, EDWARD (1774-1818). Born Kingston-upon-Hull, Yorkshire, the son of a town leader, a Methodist, and a ship's handler; the mother a communicant of the Baptist Church; educated in the classics at Hull Grammar School; apprenticed (1788) to a sea captain; underwent religious conversion (1793) at Hull; attended Methodist prayer meetings at George Yard Chapel, Hull; began nightly prayer meetings for the crew of the ship *Olive Branch*, upon which he sailed as chief mate; captured by a French squadron of war ships (7 October 1795) off Cape St. Vincent—the crew incarcerated on board ship and in Cadiz, Spain; released and returned to Hull (1796); admitted to the Hull circuit of the **Wesleyan Methodist Church** (June 1798); itinerant preacher on trial in the Sunderland, Durham circuit (July 1798); appointed (1799) to Ripon, in the West Riding of Yorkshire; to London (1800), where he gained a high level of competence with the Greek New Testament; itinerant ministries in Ripon in August 1801; Todmorden (West Yorkshire); Oldham, Lancashire (1802-1803); Stockport, Cheshire (1804); a year in Nottingham (1805); appointed to Rochdale, Lancashire, (1806) to assist in resolving serious doctrinal disputes concerning John Wesley's teachings within that circuit; by March 1817, extensive work and pulmonary consumption had taken its toll upon him; he could no longer preach or even engage in extended conversation; struggled to complete his tract, *An Apology for Continuing in the Steadfast Belief of the Eternal Sonship of Our Lord and Saviour, Jesus Christ*—published posthumously in 1818; died at Exeter, Devonshire, 14 March 1818.

HARGRAVE, RICHARD (1803-1879). A native of Caswell County, North Carolina; a Member of the Christian Church in Indiana; licensed to preach in the **Methodist Episcopal Church** (1823); belonged, in succession, to the Methodist Conferences in Indiana, Illinois, North Indiana, and Northwest Indiana; served seventeen years as the presiding elder and a member of the General Conference of the Church (1848, 1860).

HARGRAVE, WILLIAM P. Son of Richard Hargrave; member of the Northwest Indiana Conferences of the **Methodist Episcopal Church**; edited and published *The Selected Poems of Rev. Richard Hargrave, D.D., with a Biography of Himself* (Cincinnati, Ohio, 1890).

HARGROVE, ROBERT KENNON (1829-?). A native of Pickens County, Alabama; graduated (B.A. 1852) from the University of Alabama, Tuscaloosa; professor of pure mathematics there (1853-1857); entered the ministry of the **Methodist Episcopal Church South** (1857); president of the Centenary Institute in Alabama (1865-1867); president of Tennessee Female College (1868-1873); elected and ordained Bishop of the Methodist Episcopal Church South (1882); developed a scheme for bonds to maintain the Church publishing house; organized the Women's Department of Church Extension for securing parsonages within the Church; a member of the Commission that established (1878) fraternal relations between the Northern and Southern branches of the **Methodist Episcopal Church**.

HARLAND, WILLIAM (1801-1881?). Born at Newton, near Pickering, in the North Riding of Yorkshire; entered the ministry of the **Primitive Methodist Church** (1828); secretary to the Committee of Privileges, London (1857); edited *The Primitive Methodist Magazine* and served as the supervising editor of all works by the connexion; author-editor of *The Primitive Methodist Revival Hymn Book* (1861) and *The Christian Cabinet Illustrated Almanack* (1860); died at Hull, East Riding of Yorkshire, perhaps at some point in 1881.

HARMON, WILLIAM N. Licensed to preach, following an examination (May 1847), by the San Augustine circuit, Eastern Texas Conference of the **Methodist Episcopal Church South**; admitted on trial (1848) to the San Augustine circuit; apparently "discontinued" in 1849.

HARRAHOOT, JAMES. Native of Upper Sandusky, Ohio; one of two Christian Wyandot Indian leaders ordained on Sunday, 23 August 1835, into the Ohio Conference of the **Methodist Episcopal Church**; addressed the members of the Conference (16 August 1835) on the progress of his mission and ministry.

HARRIS, WILLIAM LOGAN (1817-1887). Born near Mansfield, Ohio; educated at local schools, then studied the classical languages and literature and mathematics at the Norwalk (Ohio) Seminary; united with the **Methodist Episcopal Church** (1834); admitted in trial (September 1837) to the Michigan Methodist Conference—at that time including a portion of northwestern Ohio; a member of the newly formed North Ohio Conference (1840) which later became the Central Ohio Methodist Conference; spent eight years in ministerial work in a number of circuits and stations in the northern and central districts of Ohio; instructor at Ohio Wesleyan University, Delaware (1845); stationed at Toledo, Ohio (1846-1847); transferred to Norwalk, Ohio (1848); principal (1848-1851) of Baldwin Institute, Berea, Ohio; professor of chemistry and natural history at Ohio Wesleyan University (1851-1860); elected by the Methodist General Conference to the office of corresponding secretary of the **Wesleyan Methodist Missionary Society** (1860/-May 1872); elected and ordained (1872) Bishop of the Methodist Episcopal Church; delegate and secretary to the General Conference of the Church (1856, 1860, 1864, 1868, 1872); degrees of D.D. (1856) and LL.D. (1870); circumnavigated the globe (1872-1873), visiting Methodist mission stations in Japan, China, India, and various European nations; recognized for his extensive knowledge of Methodist Church law; published *The Powers of the General [Methodist] Conference* (1859) and, in collaboration with Judge William J. Henry of Illinois, *A Treatise on Ecclesiastical Law* (1870)—with emphasis on the government of the Methodist Episcopal Church; died in New York City, 2 September 1887.

HARRISON, THOMAS (1854-?). Born at Boston, Massachusetts; minister of the **Methodist Episcopal Church**; began evangelistic work c. 1876; invited to Springfield, Illinois, by the Rev. W.H. Musgrove, minister of the First Methodist Church, to lead a religious revival in celebration of his new church, completed in 1885; the Harrison-led revival extended for fifteen weeks—12 January-2 May 1886; an image of Harrison appears in the June 1886 number (page 1) of the *Christian Herald and Signs of Our Times*.

HARTZELL, JOSEPH CRANE (1842-1928). Born and raised near Moline, Rock County, Illinois; graduated (B.A., 1868) from Illinois Wesleyan College and Bachelor of Divinity degree from Garrett Biblical Institute, Evanston, Illinois; admitted to the Central Illinois Conference of the **Methodist Episcopal Church**; married Jennie Culver; ministered to churches in Illinois prior to appointment Ames Chapel, New Orleans, Louisiana; his term as a presiding elder of the Church in New Orleans extended to twenty-six years; assisted citizens of color in establishing churches and hospitals, and served on the Board of Education of New Orleans; a member of the Freedman's Aid Society, elected (1888) corresponding secretary; a delegate to the General Conference of the Methodist Episcopal Church, 1876-1896; elected (1896) by the General Conference Missionary Bishop to organize the new Congo Mission Conference; retired (1916) to Blue Ash, Ohio, where he died on 6 September 1928, age 86—from injuries having suffered following an attack and beating by unknown persons.

HAVEN, GILBERT (1821-1880). Born in Malden, Massachusetts; entered the **Methodist Episcopal Church** at age nineteen (1840); A.B. (1846) Wesleyan University, Middletown, Connecticut; teacher, Amenia (New York) Seminary, when he received a license to preach; principal of Amenia Seminary (1848); member of the New England Methodist Conference (1851), began a regular ministry (1851-1860) in Massachusetts; chaplain (1861) of a Massachusetts regiment; illness forced his resignation; traveled (1862) in western Europe, Palestine, Egypt, Greece; partially recovered, returned to the United States to resume ministerial duties in Boston, Massachusetts; editor (1867) of the weekly *Zion's Herald*; elected and ordained Bishop of the Methodist Episcopal Church at the General Conference, Brooklyn, New York (May 1872); his official residence in Atlanta, Georgia; visited Mexico (1873, 1876) and Liberia (1877), attending to the Methodist missions in those countries; focused upon the educational work of the Church—the freedman of the South and financial problems of Clark University in Atlanta; delegate to the General Conference of the Church (1868, 1872); published *The Pilgrim's Wallet; or, Sketches of Travel in England, France, and Germany*; *National Sermons*; *The Life of Father Taylor, the Sailor Preacher* (New York, 1871); and *Next Door Neighbor; or, a Visit to Mexico* (1875); died at Malden, Massachusetts, 20 January 1880.

HAVENS, JAMES (1763-1864). A native of Mason County, Georgia; licensed to preach in 1781; joined the itinerant ministry of the Ohio Conference of the **Methodist Episcopal Church** (1820); one of the founders of Methodism in Indiana, where he spent forty years (1824-1864) carrying on the work, and in which territory he died (November 1864), at the age of 101.

HAW, URIEL (1799-1844). Son of Rev. James Haw, first Methodist preacher appointed to Kentucky; joined the Kentucky Conference **Methodist Episcopal Church** (1822); presiding elder (1829), Arkansas Methodist district; presiding elder (1830) of the Cape Girardeau, Missouri, Methodist district.

HAWLEY, BOSTWICK (1814- ?). Born in Camillus, New York; graduated (B.A., 1838) from Wesleyan University, Middletown, Connecticut; taught at a school in Cazenovia, New York (1838-1842); entered the Oneida, New York, Conference of the **Methodist Episcopal Church** (1839); in charge of ministries throughout New York State (1839-1872); superintendent of public schools, Bennington, Vermont; trustee of Wesleyan University, beginning 1871; Doctor of Divinity degree, Wesleyan University (1863); publications include *Close Communion* (New York, 1863); *A Manual of Methodism* (1868); *Nature, Design, and General Rules of the Methodist Episcopal Church* (Philadelphia, Pennsylvania, 1870); *Working and Speaking for Christ* (New York, 1873); *Ministerial Education* (1875); *Dancing As an Amusement* (1877); *Beauties of the Rev. George Herbert* (1877); *A Plea for the Intemperate* (1879); *Culture and Christianity* (1880); *Prominent Doctrines and Peculiar Usages of the Methodist Episcopal Church Stated and Defended* (1879); *The Gospel and Skepticism* (1880); *The Shield of Faith* (Cincinnati, Ohio, 1880); *The Lenten Season* (1882).

HAYGOOD, ATTICUS GREEN (1839-1896). Born in Watkinsville, Georgia; graduated from Emory College, Atlanta, Georgia (A.B. 1859); licensed to preach in the **Methodist Episcopal Church South** (1859); edited (1870-1875) the Sunday school publications of the Church; president of Emory College (1876-1884); general agent of the John F. Slater Fund (1883-1890) for the education of colored youth in the South; elected (1872) Bishop of the Methodist Episcopal Church South—but declined appointment to that office; edited (1878-1882) *The Wesleyan Christian Advocate*; Doctor of Divinity degree, Emory College (1870); Doctor of Letters degree,

Southwester Texas University (1884); a founder of Paine Institute, Augusta, Georgia (1883), for the education of Georgia and Florida Methodists; elected, accepted, and ordained Bishop of the Methodist Episcopal Church South (1890); resided in Los Angeles, California (1890-1893); published *Go or Send: An Essay on Missions* (Nashville, Tennessee, 1873); *Our Children* (New York, 1876); *Our Brother in Black* (1881); *Close the Saloons* (Macon, Georgia, 1882); *Speeches and Sermons* (Nashville, 1884); editor of *Sermons by Bishop George Foster Pierce* (Nashville, 1886); lived his last three years as a semi-invalid in Oxford, Georgia, where he died, 19 January 1896.

HAYGOOD, LAURA ASKEW (1845-1900). Born at Watkinsville, Georgia, the younger sister of Atticus Greene Haygood; educated at home by her mother and selected tutors; graduated (1864) from Wesleyan Female College, Macon, Georgia, following two years of study; taught in the public schools (1862-1877); principal (1877-1884) of Girls' High School, Atlanta, Georgia; sent to Shanghai, China (1884), by the Woman's Board of Missions of the **Methodist Episcopal Church South**; became the leader of that mission (1889); placed emphasis upon the Clapham School for girls as a training school for Chinese women; established the McTyeire Home and School as a residence and language school for new missionaries, as well as for the education of Chinese women in both Chinese and Western cultural traditions; returned to Georgia on a medical furlough (1894-1896), then returned to China to assume responsibility for all the Woman's Board of Missions work; died at Shanghai on 29 April 1900.

HAZLEWOOD, DAVID (1820-1855). Born at Packenham, Norfolk, raised in the Church of England; joined the **Wesleyan Methodist Church** (1834) at age fourteen; emigrated (1842) to New South Wales, Australia; married (February 1844), in Sydney, Jane McIntyre (d. 1849); accepted by the New South Wales Methodist district as a missionary to Fiji, to which locale his wife and he sailed (March 1844); ordained in Fiji (1847); a skilled linguist and scholar of languages; compiled a Fijian grammar and dictionary, as well as a translation of the Old Testament; visited Sidney (1851), where he married Sarah Webster; stricken with ophthalmia and tuberculosis, he left the Methodist mission at Fiji (1853) and settled in New South Wales, but continued with his various translations; died at Maitland, New South Wales, Australia, 30 October 1855—age thirty-five.

HEATH, EDMUND. Resident (1804-1810) of Greensville County, Virginia; associated, clerical or lay, as a trustee of the Pelham Methodist Church, Brunswick County, Virginia, and thus with the **Methodist Episcopal Church**.

HEDDING, ELIJAH (1780-1852). Born in Pine Plains, Dutchess County, New York; mother and grandmother united (1789) with the **Methodist Episcopal Church**; family moved and settled in (1792) a farm in Starksborough, Vermont—an area unknown to traveling preachers of any denomination; as a teen-aged boy, on more than one occasion called upon to read, in public, a sermon by John Wesley; studied doctrinal works and adopted Methodist views; recruited (1799) as a local unlicensed preacher; admitted to the New York Conference of the Methodist Episcopal Church (1801); appointed presiding elder, New Hampshire Methodist district (1807); sent to Boston, Massachusetts (1811), then (1817) to Maine as presiding elder of the Portland Methodist district; minister at Lynn, Massachusetts; presiding elder of the Boston Methodist district; elected and ordained Bishop of the Church at the General Conference, May 1824, at Baltimore, Maryland; during the major portion of his years as Bishop, resided in Lynn, Massachusetts; removed (1851) to Poughkeepsie, New York; Methodist General Conference, in 1848, had released him from all the responsibilities of his office; from that point his health declined; refused an increase beyond his salary of \$700 per annum; died at Poughkeepsie, 9 April 1852.

HEDSTROM, OLAF GUSTAV (1803-1877). Born in Kronberg Lans, Sweden; when a seaman, traveled to the United States, where he abandoned the sea for the clothing business in Pennsylvania; married Catherine Pincknewy, an American-born Methodist; intent upon preaching the Gospel, entered, on trial, the New York Conference of the **Methodist Episcopal Church** (1835); joined (1845) the ministerial crew of an old brig, *Bethel Brig*, to undertake mission work among Scandinavian sailors—specifically conducting Sunday schools, publishing and distributing tracts, preaching sessions to those aboard incoming ships; such work became the foundation for establishing Methodism among Scandinavian Americans; died on 5 May 1877.

HENKEL, MOSES MONTGOMERY (1798-1864). A native of Pendleton County, Virginia; became an itinerant minister of the **Methodist Episcopal Church** in Ohio (1819); missionary to the Wyandot Indian tribes; preached in Ohio, Pennsylvania; Kentucky, Tennessee, and Alabama; established a religious magazine and associated himself (1845) with the editorship of *The Christian Advocate* at Nashville, Tennessee; established and conducted (1847-1855) *The Southern Ladies' Companion*; taught in Philadelphia; resided in Baltimore during the Civil War; published *Masonic Addresses* (1848); *The Primary Platform of Methodism* (1851); *Analysis of Church Government* (1852); *The Life of Bishop Bascom* (1852); *Primitive Episcopacy* (1856); died at Richmond, Virginia, in 1864.

HEPBURN, THOMAS (1795-1864). Born at Pelton, Durham; worked in the Durham collieries at Fatfield and Hetton-le-Hole; to improve working conditions, he formed the miners of Durham and Northumberland (1830) into a mineworkers' trade union; coordinated a major strike (March 1831); when not mining coal and pressing hard for labor reform, he functioned as a local minister to advance the doctrines and practices of the **Primitive Methodist Church**; died at Newcastle-upon-Tyne, Northumberland, in December 1864.

HERNANDEZ, ALEJO (1842-1875). A seminarian in Aguas Calientes, Mexico, during the French invasion (1862); joined the liberal army of Benito Juarez; captured by French troops who, at the end of the war, deposited him on the Texas-Mexican frontier; assumed an interest in the Bible and a negative attitude toward his Catholic upbringing; entered the United States, became a Protestant, returned to Mexico to preach his new faith, but received nothing beyond rejection of his message; removed to Corpus Christi, Texas (1870), gained admission to the **Methodist Episcopal Church South**, and received a license to preach; admitted on trial (1871) to the West Texas Methodist Conference and ordained a deacon for missionary work among the Mexicans; appointed to the Laredo, Texas, circuit (1871) and then to Corpus Christi (1872); sent to Mexico City (1872), again for missionary work; became (1874) seriously ill and returned to Corpus Christi, where he died on 27 September 1875.

HERR, WILLIAM. Appointed at the annual Ohio Conference of the **Methodist Episcopal Church**, Circleville, Ohio (August 1834), to the Mount Vernon, Ohio circuit, in the Wooster Methodist district.

HIBBARD, FREEBORN GARRETTSON (1811-1895). Born in New Rochelle, New York, the son of Rev. Billy Hibbard, a minister of the **Methodist Episcopal Church**; the younger Hibbard entered (1829) the ministry of that Church, prior to having completed his collegiate studies; ministered in western New York (1850-1856); edited *The Northern Christian Advocate* (1856) at Auburn, New York; returned to the ministry (1860) and became presiding elder of the Geneva (New York) Methodist district; principal; publications include *Christian Baptism, Its Subjects and Its Import, Mode, Efficacy, and Relative Order* (New York, 1845); *Geography and History of Palestine* (1851); *The Psalms Chronologically Arranged, with Historical Introductions, and a General Introduction to the Whole Book* (1856); *The Religion of Childhood, or Children in Their Relation to Native Depravity, to the Atonement, to the Family, and to the Church* (1864); *The Commentary on the Psalms* (1882), in the Whedon series, "Commentaries on the Old Testament"; *The History of the Late Genesee [Methodist] Conference* (1887); edited his *Sermons* (1869), *Works* (1872), and wrote a *Biography of Bishop Leonidas L. Hamline* (1880); died at Clifton Springs, New York, 27 January 1895.

HICKOX, JOSEPH. Among the earliest of preachers of the **Methodist Episcopal Church** appointed to Michigan, locating there in 1816—and still there as of May 1835.

HIGGINSON, HENRY (1805-1871). Born in Pendleford Mills, Wolverhampton, Staffordshire, the son of a miller and a farmer; studied in preparation for a career in medicine; underwent religious conversion (1828) at a **Primitive Methodist Church** love feast; following a brief tenure as a schoolmaster, entered (1833) the ministry of that denomination; in all, served Swansea, Glamorganshire, Wales; manage to compose a number of congregational hymns which have fallen into the abyss of hymnodic obscurity; died at Birmingham, Warwickshire, 15 March 1871.

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HILL, GREEN (1741-1826). A native of Franklin County, North Carolina; no connection with any form of Methodism until the early

1770's, when he received a license to preach locally and represented his county in the North Carolina Methodist colonial assemblies; married (1773) Mary Seawall—a union that produced eight children; hosted in his home in Louisburg, North Carolina, traveling Methodist preachers and various forms of Methodist conferences (1785, 1790, 1791, 1794); had served at the rank of major in the North Carolina militia during the American Revolutionary War; entered the Continental Army (1781) as chaplain; relocated his family to Nashville, Tennessee (1796); one might assume that, after 1784, he affiliated himself with the **Methodist Episcopal Church**; died near Nashville on 11 September 1826.

HINES, GUSTAVUS (1809-1873). A native of Herkimer County, New York; on the itinerancy of the Genesee Conference of the **Methodist Episcopal Church** (1832-1839); appointed to Oregon (1840-1845) to observe the mismanagement of the mission; returned to New York (1845-1853); back to Oregon (1853), where he spent the remainder of his ministry; first principal of the Indian Manual Labor School; trustee of the Oregon Institute, at Willamette; presiding elder and delegate to the Methodist Church General Conference (1868); publications include *Life on the Plains of the Pacific* (1851)—later editions bearing the title *Wild Life in Oregon: Being a Stirring Recital of Actual Scenes of Daring and Peril among the Gigantic Forests and Terrific Rapids of the Columbia River; Giving Life-Like Pictures of Terrific Encounters with Savages As Fierce and Relentless As Its Mighty Tribes; Oregon and Its Institutions* (1868); died 9 December 1873.

HINMAN, CLARKE TITUS (1817-1854). Born in Kortright, Delaware; graduated from Wesleyan University, Middletown, Connecticut (B.A., 1840); licensed to preach; by the General Conference of the **Methodist Episcopal Church**; principal (1839-1846) of Newbury Seminary, Vermont; removed to Albion, Michigan, as principal (1847-1853) of Wesleyan Seminary, where he obtained an endowment for that institution; president, Northwestern Wesleyan University, Evanston, Illinois (1854); his relatively short adult life devoted more to education than to the Methodist ministry; died at Troy, New York, 24 October 1854.

HITT, DANIEL (1768-1825). A native of Fauquier County, Virginia; appointed (1790) as a circuit rider for the **Methodist Episcopal Church**, and performed that duty and related ministerial and administrative

responsibilities for the remainder of his life; served circuits in Ohio and Pennsylvania (1790-1801); presiding elder over five Methodist frontier districts west of the Allegheny Mountains, as well as districts in Virginia and Maryland; assigned (1807) as traveling companion to Bishop Francis Asbury; assistant book agent (1808) for the Church publishing house in New York City; succeeded to the office of principal book agent in 1812; by 1816, the Methodist Book Concern revealed a debt of \$22,000, and Hitt found himself returned to the ministry as presiding elder in Philadelphia, Pennsylvania, and Baltimore, Maryland, Methodist districts; spent one year (1822-1823) as traveling companion with Bishop William McKendree; stricken with typhoid fever (1 September 1825) at a camp meeting in Greencastle, Pennsylvania, but seemingly recovered; moved to the home of a nephew, a physician, in Washington County, Maryland, he suffered a relapse later that month and died.

HOBBS, JOHN (1800-1883). Born on the Isle of Thanet, Kent; religious conversion (1816) at age sixteen; began preaching in 1819; moved to Tasmania (1822); assistant in the **Wesleyan Methodist Missionary Society** in New Zealand, married (1827) Jane Boggref, a union that produced nine children; helped establish stations at Whangaroa (1823-1827) and Hokianga (1827-1855); ordained into the ministry of the **Wesleyan Methodist Church** (1827); served in Tonga (1833-1837); developed skills in building construction, mechanics, horticulture, medicine, navigation, languages, and printing; composed hymns in Maori and Tongan tongues; printed books in Fijian and Samoan languages; among those who translated the Maori Bible; the interpreter at the Mangungu signing of the Treaty of Waitangi; circumnavigated the North Island of Tonga to select sites for the establishment of Methodist missions; shipwrecked (1848) while establishing a mission station on the Wanganui River, causing an increasing deafness that eventually necessitated his retirement (1856); died at Auckland, New Zealand, 14 June 1883.

HODGSON, FRANCIS (1805-1877). Born at Duffield, Derbyshire; emigrated with his family to the United States, settling in West Chester, Pennsylvania; entered the active ministry of the **Methodist Episcopal Church** (1828); appointed to Dauphin, Pennsylvania, followed by ministries at Philadelphia, Pennsylvania, New York City, Hartford and New Haven, Connecticut; presiding elder of the South Philadelphia Methodist district

(1859-1862); author of *An Examination into the System of New Divinity* (New York, 1829); *The Ecclesiastical Polity of Methodism Defended; The Calvinistic Doctrine Fidelity to Truth*; died 16 April 1877.

HODGSON, THOMAS LAIDMAN (1787-1850). Born in Darlington, Durham; underwent religious conversion (1807); associated with the **Wesleyan Methodist Missionary Society** and sent, with his wife, Anne Hodgson (d. 1831), to South Africa (1809); eventually ordained into the ministry of the **Wesleyan Methodist Church** (1815); in South Africa traveled north beyond the colonial frontier, over the Orange River, to work with the Rolong division of the Tswana-speaking people; settled at Maquassi, in the Transvaal (February 1823); officials of the Wesleyan Methodist Missionary Society recalled him (1824) to Cape Town, South Africa; returned to Maquassi (1825) to discover that the station had been burned to the ground during a raid by the neighboring Tau tribes; consistent tribal warfare forced him to Warrenton (July 1826); left the Rolong division (1828) to minister to the Griqua (1828-1830) before returning to England and assuming ministerial duties for the Church (1830-1836); off to Cape Town (1836), with his new wife, Elizabeth Hodgson, as superintendent of the Cape Methodist district; died at Cape Town, 21 June 1850.

HOLDICH, JOSEPH (1804-1893). A native of Cambridgeshire, England; removed with his family to the United States (1812); A.M. (1822) College of New Jersey at Princeton; entered the ministry of the **Methodist Episcopal Church** (1822); officiated (1822-1835) in Philadelphia, Pennsylvania, New York City, and several cities in New Jersey; assistant professor of moral science and belles-lettres at Wesleyan University, Middletown, Connecticut (1835); full professor there (1836-1849); secretary (1849-1878), American Bible Society—his resignation (1878) forced by failure of his eyesight; Doctor of Divinity degree, LaGrange College, Alabama (1843); author of *Bible History* (1833); *The Life of A.H. Hurd* (1839); *The Life of Wilbur Fisk* (New York, 1842); died at Morristown, New Jersey, 10 April 1893.

HOLIDAY, CHARLES (1771-1850). Born in Baltimore, Maryland, his parents communicants of the Presbyterian Church; educated for the Presbyterian ministry; converted to Methodism following his marriage; licensed to preach in 1797; joined the Western Conference of the **Methodist**

Episcopal Church (1809); presiding elder of the Salt River Methodist district of the Ohio Methodist Conference (1813); served the Tennessee, Kentucky, and Illinois Conferences; present at the Illinois Conference, Bloomington, Indiana, September 1826; elected by the General Conference of the Church the agent of the Western Conference Book Concern (1828, 1832).

HOLLAND, JOHN M. (1803-1851). A native of Williamson County, Tennessee; underwent religious conversion (1822) at age nineteen; entered the ministry of the **Methodist Episcopal Church**, serving stations in Tennessee and Mississippi during two decades on the Methodist itinerancy, a portion of it as a presiding elder; agents for La Grange College, Alabama (1837), and for Holly Springs (Mississippi) University (1839); financially ruined (1837) from the failure of poor investments, but that issue had no effect upon his ministerial responsibilities; died on 13 August 1851.

HOLMES, DAVID (1810-1873). Born at Newburg, New York; entered the ministry of the **Methodist Episcopal Church** (1834); connected with the Methodist Conferences of Oneida, New York and southern Illinois; principal (1860-1867) of the Battle Ground (Michigan) Collegiate Institute; principal of the Northwestern Indiana College (1868); ministerial duties (1868-1873) in the Northwestern Indiana Methodist district; editor of *The of the Soul* and *The Christian Preacher*; author of *Pure Gold in the Native Loveliness* (Auburn, New York, 1851); *A Discussion upon the Atonement, Universal Salvation, and Endless Punishment*; died at Battle Ground, Michigan.

HOOD, JAMES WALKER (1831-1918). A native of Kennett Township, Pennsylvania; family included in the thirteen persons who founded a separate colored Methodist community in Wilmington, Delaware (1813); father lived on a farm owned by Ephraim Jackson, to whom he eventually bound his children; James Hood married (1852) Hannah L. Ralph (d. 15 April 1855); married (1858) Sophia Nugent (d. 13 September 1875); ordained a deacon in the **Methodist Episcopal Church** (1860) and sent as a missionary to Nova Scotia, Canada (1860-1862); ordained an elder (1862); stationed (1863) in Bridgeport, Connecticut, then (1863) to North Carolina, as the first colored missionary to the freedmen of the South; a member of the Reconstruction Convention of North Carolina (1867-1868); assistant superintendent of public instruction in North Carolina (1868-1871);

consecrated Bishop of the **African Methodist Episcopal Church** (1872); married (6 June 1877) Katie McCoy; presided at a session of the Centennial Conference at Baltimore, (1865); responsible for the construction of five hundred churches during a period of twenty years; Doctor of Divinity degree, Lincoln University, Lincoln, Illinois (1887); senior Bishop, African Methodist Episcopal Church (1893-1916); supervised the establishment of Zion Wesley Institute, Salisbury, North Carolina; Hood Theological Seminary, Salisbury, North Carolina, named in his honor; editor of *The Negro in the Christian Pulpit* (Raleigh, North Carolina, 1864)—a volume of sermons; *The Second Book of Sermons* (1908); died at Fayetteville, North Carolina, 30 October 1918.

HOOD, JOHN (1749-1829). Trustee, class leader, and local preacher of St. George's **Methodist Episcopal Church**, Philadelphia, Pennsylvania.

HOOLE, ELIJAH (1798-1872). Born at Manchester, Lancashire, the son of Holland Hoole, a shoemaker; educated at Manchester Grammar School (1809-1813); missionary of the **Wesleyan Methodist Church** at Madras, India (1820-1828); published a number of translations in the Tamil language; superintended schools in Ireland (1829-1834); assistant secretary of the **Wesleyan Methodist Missionary Society**, London (1834), then one of the general secretaries (1836-1872); author of *The Personal Narrative of a Mission to the South of India, from 1820 to 1828*, 2 vols. (1829; 2nd ed., 1844); *The Year Book of Missions* (1847); died at No. 30, Russell Square, London, 17 June 1872.

HOSMER, WILLIAM (1810-1889). Born in Brimsfield, Massachusetts; educated at Franklin Academy, Plattsburg, New York; ordained into the ministry of the **Methodist Episcopal Church** (1833); editor of *The Northern Christian Advocate* (1848-1856), the official periodical of the Methodist Episcopal Church, but replaced because of his extreme anti-slavery position; edited *The Northern Independent* (1856-1871), Auburn, New York, a periodical advocating abolition and temperance; poor health forced his retirement from public life (1871); author of *The Higher Law* (1852), a work on slavery and its abolition; died 17 June 1889, at Auburn, New York.

HOYT, FRANCIS SOUTHBACK (1822-?). Born at Lyndon, Vermont; graduated B.A. (1844) from Wesleyan University, Middletown, Connecticut; president (1854-1860) of the Methodist sponsored Willamette University, Salem, Oregon (1850-1860); professor of Biblical theology and literature at Ohio Wesleyan University (1865-1872); editor, *The Western Christian Advocate* (1872-1881); delegate to the General Conference of the **Methodist Episcopal Church** (1860, 1876, 1880, 1884); presiding elder of the Church (1884); editor of a revised edition of Joseph Angus's *Bible Hand-Book*.

HUBBARD, LUCY (1809-1860). Born in Townsend, West Dunbartonshire, Scotland; studied at both day and Sunday schools; converted to the doctrines of the **Primitive Methodist Church** (1835) and joined the itinerancy—specifically in the Hopton Bank (Shropshire), Ludlow (Shropshire), and Longton (Lancashire) circuits; at Longton, broke a bone in her foot to the extent of extreme and permanent lameness that caused her to abandon the itinerancy; continued the work as a local preacher; lost her ability to speak, forcing total retirement; resided in Longton, where she developed rheumatic fever; died at Brierley Hill, Staffordshire, 2 November 1860.

HUGHES, HUGH PRICE (1847-1902). Born in Carmarthen, in the southern shire of Wales; studied for the ministry of the **Wesleyan Methodist Church** at Richmond College, Surrey; served the work in the southeast of England and at London; superintendent of the Oxford Methodist district (181-1884); editor (1885) of *The Methodist Times*; superintendent of the West London Mission (1887); argued in favor of the Church embracing an active involvement in such social issues as education, temperance, and gambling; became a part of the social reform group identified as the “Nonconformist Conscience” of Great Britain; one of the creators and the first president, in the 1890's, of the **Free Church Council**; initiated conversations with members of the Church of England on such matters as liturgy and ecumenism; president of the Wesleyan Methodist Conference (1898); died on 17 November 1902, still active in the ministry of the Wesleyan Methodist Church.

HUGHES, JAMES (1779-1844). Born at Ciliau Aeron, Cardiganshire, Wales, the son of a blacksmith; underwent religious

conversion (1797) at age eighteen; joined the **Calvinist Methodist Church** at Llangeltho, Cardiganshire, after which he removed to London (1799); assisted in the establishment of the Calvinists; devoted his efforts to full time to preaching (1810); ordained by the **South Wales Calvinistic Methodist Association** (1816); invited to minister to the newly constructed Jewin Crescent Church, London; composed a collection of Welsh hymns and a Bible commentary, *Esbonlad ar y Beibl*, that did not reach the press until after his death, but became, during the nineteenth century, the most consulted and studied work of its kind in the Sunday schools of Wales; died at Rotherhithe, London, 2 November 1844, with burial in the Dissenters' cemetery of Bunhill Fields, London.

HUGHES, JOHN (1775-1854). Born at Llanfihangel yng Ngwynfa, Montgomeryshire, Wales; a weaver by trade; joined the **Calvinist Methodist Church** at Penyllys, Montgomeryshire; married (1805) Ruth Evans; engaged in teaching at circulating schools; began preaching in 1802 and received ordination into the ministry of his Church in 1814; published his sermons between 1836 and 1838; a prolific composer and editor of Welsh hymnody; died and buried at Penrobert, Montgomeryshire, 3 August 1854.

HUGHES, JOHN (1796-1860). Born at Adwy'r Clawdd, near Wrexham, Denbighshire, Wales, the son of Hugh Hughes, carpenter; engaged as a carpenter until 1815; began to preach in the **Calvinist Methodist Church** chapel at Adwy'r Clawdd (1813); maintained a school at Wrexham until 1835; authorized by his Church officers to visit all parts of Wales, beginning February 1821; ordained as a minister at Bala, Merionethshire, Wales (17 June 1829); employed as a flour merchant (1835-1838); associate minister of Welsh Calvinist churches at Liverpool, Lancashire (1838-1860); author of *The History of Welsh Calvinist Methodism*, 3 vols. (Wrexham, 1851-1856); collection of *The Sermons of the Rev. John Hughes, with Memoir and Portrait*, reached the press in 1862; died at Abergale, Denbighshire, Wales, 8 August 1860.

HULL, HOPE (1763-1818). A native of Worcester County, Maryland; parents neglected his early education; apprenticed to a carpenter in Baltimore, Maryland; essentially self-educated; entered (1785) the ministry of the **Methodist Episcopal Church**; appointed to Savannah-Town, Georgia, 1790; shortly thereafter to Salisbury, North Carolina; with

the exception of a brief period in New England, spent his ministry in the conduct of Methodist revivals in the southern United States; established a Methodist high school in Washington, in Wilkes County, Georgia; among the founders (1801) and supporters of the University of Georgia at Athens, serving on the Board of Trustees and a term as acting president; last appointment on the Savannah, Georgia, Methodist circuit; died at Athens, Georgia, 4 October 1818.

HUNT, JOHN (1812-1848). Born near Lincoln, Lincolnshire; experienced two to three years of village schooling near his home; began (1822) working as a farm laborer at age ten; declared his religious faith at a Methodist chapel (1829) at age seventeen; a local preacher in 1835; received as a probationary minister of the **Wesleyan Methodist Church** and sent to the recently established Wesleyan theological institution in Hoxton, London, where he studied Hebrew, Greek, and John Wesley's doctrines of holiness and sanctification; assigned as a missionary to Fiji, where he arrived in December 1838; to the island of Viwa in 1842, where he remained until 1848; three years at Somosomo; prepared translations, prior to 1848, into the Buaun dialect of the New Testament, Genesis, Exodus and forty-six of the Hebrew Psalms; assumed a significant share in establishing the foundation of the Church on Fiji; died at Viwa, Fiji, on 6 October 1848, at the age of thirty-six.

HUNTER, ISAAC C. (1798-1842). A native of central Pennsylvania; admitted on trial to the Ohio Conference of the **Methodist Episcopal Church** (1819); an assistant secretary of the annual Ohio Conference of the Church, Circleville, Ohio, September 1834.

HUNTER, JAMES (1767-1831). A native of Virginia; joined the **Methodist Episcopal Church** (1792), but eventually connected himself with the **Methodist Protestant Church**; attended the initial meeting of the Roanoke Union Society (6 November 1824), that had assembled at Sampson's Meeting House, Halifax County, North Carolina and would elect him secretary *pro tem*; brought to trial by authorities of the Methodist Episcopal Church (April 1838) for his involvement with the Roanoke Union Society; attended (December 1828) the organizational meeting of the North Carolina Conference of the Methodist Protestant Church, receiving there the assignment to the Roanoke circuit; died on 5 December 1831.

HUNTLEY, ELIAS DEWITT (1840-?). Born in Elmira, New York; graduated A.B. (1866) Genesee Wesleyan University, New York; entered the ministry (1866) of the **Methodist Episcopal Church**; sent to the Nunda Methodist circuit (1867); held a six-month professorship of ancient languages at Genesee Wesleyan University; sent to Wisconsin as presiding elder of the Madison Methodist district; president, Lawrence University (1879-1883); minister of the Metropolitan Church, Washington, D.C. (1883); transferred (1883) to the Baltimore, Maryland, Methodist Conference and elected chaplain of the United States Senate (1883-1886); delegate to the Ecumenical Methodist Conference, London, England (1881); Doctor of Divinity degrees from East Tennessee Wesleyan University (1879) and from Grant Memorial University (1886); LL.D. degree from University of Iowa (1879).

HURLE, FRANCES (FANNY) (1790?-1858). Born at Kingston Deverill, Wiltshire, into a strongly devoted Church of England family; visited Wales (1815) and attended service at a Wesleyan chapel and underwent religious conversion; became a class leader of a Methodist society; eventually joined with the **Primitive Methodist Church**; married (1836) John Parker; requested to preach, then joined the itinerancy; traveled the circuits in Bath, Somersetshire, and Shelford, Berkshire; advised to retire following periods of ill health; died at Longbridge Deverill, Wiltshire, after a lengthy and painful battle with dropsy, on 18 April 1858.

HURST, JOHN FLETCHER (1834-1903). Born near Salem, Dorchester County, Maryland; graduated A.B. (1854) from Dickinson College, Carlisle, Pennsylvania; school teacher (1854-1856); studied theology at the German universities of Halle and Heidelberg (1856-1858); entered the ministry of the Newark Methodist Conference of the **Methodist Episcopal Church** (1858); returned to Germany (1866-1869) as a theological instructor at the Methodist Mission Institute at Bremen; extensive travel in Europe, Syria, and Egypt; professor of historical theology, Drew University, Madison, New Jersey (1871); president of Drew University (1873-1880); elected and ordained Bishop of the Methodist Episcopal Church (1880); visited Methodist missions and stations in Germany, Denmark, Sweden, Norway, Bulgaria, Italy, and India; translated Karl Rudolf Hagenbach's *The History of the Church in the Eighteenth- and Nineteenth Gospel* (1869); John Lange's *Romans* (1870); *Seneca's Moral Essays*; his original publications included *The*

History of Rationalism (1865); *Martyrs to the Tract Cause* (1873); *Outlines of Biblical History* (1873); *Life and Literature in the Fatherland* (1874); *Our Theological Culture; Bibliotheca Theologica; A General History of the Christian Church* 2 vols. (1897-1900); Doctor of Divinity degree from Dickinson College and LL.D. degree from Indiana Asbury University; died at Washington, D.C., 8 May 1903.

HYPES, HENRY (1775-1854). A native of Rockbridge County, Virginia; ministered (late 1808) to a circuit of the **Methodist Episcopal Church** in Fincastle, Greene County Ohio; removed (1811) to a circuit near Xenia, Greene County, Ohio.



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INSKIP, JOHN SWANELL (1816-1884). Born in Huntingdon, Huntingdonshire; brought by his parents to the United States (1821) at age five; united with the **Methodist Episcopal Church** (1832) at age sixteen; began to preach in 1835; earned a reputation for his work at revival type camp meetings; edited *The Christian Standard*; publications included *Remarkable Display of the Mercy of God in Conversion of a Family from Infidelity*; *The Life of Rev. William Summers, a Blind Man* (Baltimore); *Methodism Explained and Defended* (Philadelphia, Pennsylvania, 1856); died in Ocean Grove, New Jersey, 7 March 1884.

IRONSIDE, SAMUEL (1814-1897). Born at Sheffield, in the West Riding of Yorkshire; trained at Hoxton Theological Institution, London, for missionary service with the **Wesleyan Methodist Church**; arrived in New Zealand (1839); led the Cloudy Bay Methodist mission (December 1840-1843) to the Maori tribes of Marlborough, which suffered destruction after the Wairau massacre of 1843; served European circuits at Wellington, Nelson, and New Plymouth[his Protestant sympathies led to the formation of an Evangelical Alliance in Wellington (1849); served (beginning 1858) in five Australian states—active in camp meetings, the founding of the Home Mission Society, and the establishment of *The Wesleyan Methodist Magazine*; died at Hobart, Tasmania, Australia, 24 April 1897, age eighty-three.

IRVINE, JAMES P.T. (?-1871). Native of Tennessee; in the Texas revolutionary army; listed as an exhorter at the quarterly meeting of the Nacogdoches Circuit, Texas Methodist Mission district of the Mississippi Conference of the **Methodist Episcopal Church**, held at McMahon's campground (8 September 1838); on trial to the Texas Conference, **Methodist Episcopal Church South** (1842); served as presiding elder and Conference secretary.

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JACOB, JOHN JEREMIAH (1756-1839). A native of Anne Arundel County, Maryland; a local preacher in Hampshire County, Virginia.

JACOBI, LUDWIG SIGUSMUND (1813-1874). Born in Alstrelitz, in the German state of Mecklenburg; of Jewish extraction, but converted to Christianity c.1833, at age twenty, and united with the Lutheran Church; studied medicine; emigrated to the United States (1839), settled in Cincinnati, Ohio, and established a medical practice; entered the **Methodist Episcopal Church** (August 1839); sent to establish the first German mission in St. Louis, Missouri; to Bremen, Germany (1849-1872), to introduce Methodism there—holding appointments as presiding elder, editor, publishing agent, and superintendent; returned to the United States (1872) and stationed in St. Louis; presiding elder (1873) of the St. Louis Methodist district; published works in English and German—*Geschichte des Methodismus, Seiner Entstehung und Ausbreitung in den Verschiedenen Theilen der Erde* (Cincinnati, Ohio, 1855); *Letzte Stunden unter die Kraft der Religion Jesu Christi im Tode* (1874); *Kurzer Inbegriff der Christlichen Glaubenslehre*; and *Biblische Hand-Concordanz*; died at St. Louis, 21 June 1874.

JACKSON, ANN (1810-1877). Born at Oswestry, Shropshire, into a Church of England family, the father having died (1827) when she had reached the age of seventeen; resided with an aunt, a Mrs. Edwards, a local preacher of the **Primitive Methodist Church**; underwent religious conversion and became a local preacher (1825) at age fifteen; on the Primitive Methodist itinerancy by 1830; married (1832) Israel Hammond settled in as a local preacher and Sunday School teacher—although severe illness hindered her ministerial labors; died on 8 March 1877.

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JACKSON, SAMUEL (1786-1861). Born at Sancton, in the East Riding of Yorkshire, the son and fourth child of Thomas Jackson (1746-1829), farm laborer and mole-catcher; minister of the **Wesleyan Methodist**

Church at Brecon, South Wales (1806-1807) and, successively at seventeen other locations (1807-1861); president at the Wesleyan Conference at Liverpool, Lancashire (1847); house governor at the Theological Institution, Richmond, Surrey (1848-1855); edited *The Reporter* (1842) and *The Wesleyan Vindicator* (1850); author of *Catechumens in the Wesleyan Church* (1850); *The Wesleyan People; or, the Great Power and True Policy of the Private Members of That Body* (1853); *Ministers and Children; or, the Givers of Early Evangelical Instruction* (1853); died at Newcastle-upon-Tyne, Northumberland, 4 August 1861.

JACKSON, THOMAS (1783-1873). Elder brother of Rev. Samuel Jackson (1786-1861); born at Sancton, in the East Riding of Yorkshire; apprenticed to a carpenter (1798); entered the **Wesleyan Methodist Church** (1801); Wesleyan Church minister at Spilsby, Lincolnshire (1804-1805), and ministered to ten additional locales between 1805 and 1873; editor of the Church press publications (1824-1823); president of the Wesleyan Methodist conferences (1838-1839, 1849-1850); professor of divinity at the Theological College, Richmond, Surrey (1843-1846); author of *The Life of John Goodwin* (1822; new ed., 1872); *The Church and the Methodists* (1834); *The Centenary of Wesleyan Methodism* (1839); *The Life of the Rev. Charles Wesley*, 2 vols. (1841); edited *The Works of the Rev. John Wesley*, 14 vols. (1829, 1831); *A Library of Christian Biography*, 12 vols. (1837-1840); *The Journal of the Rev. Charles Wesley* 2 vols. (1849); *The Lives of the Early Methodist Preachers, Completely Written by Themselves*, 6 vols. (1865); died at No. 29 St. Stephen's Road, Hammersmith, London, 10 March 1873.

JACKSON, THOMAS (1795-1870). A native of Derbyshire; underwent religious conversion at Belper, Derbyshire (1817); undertook evangelistic work for the **Primitive Methodist Church** in Nottinghamshire, North and West Derbyshire, Leicestershire, and Rutland; introduced Primitive Methodism (1818-1819) into Sandbach (Cheshire), Preston Brook (Lancashire), Cheshire, and across the Mersey River to Liverpool, Lancashire; in Yorkshire (1821-1822), then in Cambridge (1832-1834); abruptly abandoned the ministry; died 9 June 1870.

JACKSON, THOMAS (1811-1879). Born at Newcastle-under-Lyme, Staffordshire; reportedly underwent religious conversion in 1820, at the age of nine years and, reportedly, while in his early teens, organized a Sunday school in Newcastle; also, according to unspecified accounts,

became an “outstanding boy preacher” of the **Primitive Methodist Church**; appointed by the Sheffield, West Yorkshire circuit of the Church as a missionary in Reading, Berkshire; served, during the remaining years of his ministry in the large Methodist district of Brinkwirth, Wiltshire—the town of Brinkworth, Whitney, and Farringdon; secretary of the Primitive Methodist Conference (1866); retired to London (1876), where he died.

JACOBY, LUDWIG SIGISMUND (1813-1874). Born in Altstrelitz, Mecklenburg, Germany, of Jewish parents; employed by a number of mercantile firms in Hamburg and Leipzig; baptized into the Lutheran Church (1835); emigrated (1838) to the United States and engaged as a tutor (1839) in Cincinnati, Ohio; underwent religious conversion (1839) and united with the **Methodist Episcopal Church**; married (1840) Amalie Nuelsen, also a German convert to Methodism; began (1841) a ministry among German immigrants in St. Louis, Missouri, and the upper Mississippi River valley; appointed (1849) the first Methodist Episcopal Church missionary to Germany; formed a congregation in Bremen, dispatched colleagues to work into Germany and Switzerland, founded periodicals, established the Anker-Verlag Publishing House, established a seminary; supervisor of Methodist work in Germany; to the United States (1871); minister and presiding elder, St. Louis; published the *Handbuch der Methodismus* (1855); *Geschichte der Methodismus* (1870); *Letzte Studien, oder, Die Kraft der Religion Jesu Christi im Tode* (1874); died at St. Louis, 20 June 1874.

JAGGAR, THOMAS JAMES (1814-1882). Born in Cheltenham, Gloucestershire, the son of a minister in the **Wesleyan Methodist Church**; educated at Kingswood School, outside of Bristol; married (January 1837) Sarah Porter; offered his services (1837) to the **Wesleyan Methodist Missionary Society** for work in the South Seas; appointed as a printer to the Methodist mission in Fiji (December 1838); his work on Fiji hampered by his depressed sense of isolation and his ill health; allegations and accusations of sexual relations (1848) with a part Fijian girl brought about his suspension from the mission; removed with his family to Auckland, New Zealand to become a Wesleyan Methodist class leader; following the death of Sarah Jaggar, married (1866) Mary Martyn; spent the final fifteen years of his life as a Wesleyan Methodist home missionary in a farming community at Kaukapakapa, New Zealand, north of Auckland, where he died on 28 January 1882.

JANES, EDMUND STORER (1807-1876). Born in Sheffield, Berkshire, Massachusetts, the son of a mechanic; united with the **Methodist Episcopal Church** (1820) at age thirteen; sufficiently self-educated to enable him to teach in country schools; removed to New York and entered the Methodist ministry; admitted (1830) into the Philadelphia, Pennsylvania, Methodist Conference—which, then, embraced the state of New Jersey; appointed (1835) financial agent for Dickinson College, Carlisle, Pennsylvania; financial secretary (1840-1844) of the American Bible Society; elected and ordained (1844) Bishop of the Methodist Episcopal Church, age thirty-eight; adopted a neutral position on slavery; to Europe in 1854, delegated to represent the Church at the British Wesleyan Conference; visited Irish and French Methodist Conferences, as well as the Methodist missions in Germany, Switzerland, Norway, and Sweden; a resident of New York City from 1844 until his death on 18 September 1876.

JANES, EDWIN L. (1807-1875). Born in Sheffield, Berkshire County, Massachusetts, the twin brother of Edmund Storer Janes; taught (1825-1831), then joined (1832) the Philadelphia, Pennsylvania, Conference of the **Methodist Episcopal Church**; appointed minister in West Philadelphia, Pennsylvania; ministered for six years in New York City, Brooklyn, New York, and Bridgeport, Connecticut; secretary to the National Temperance Society; publish works include *Wesley His Own Biographer* (New York, 1870); *Incidents in the Life of Bishop [Francis] Asbury* (1872); *Recollections in the Life of the Rev. Dr. Edward Payson* (1873); died at Flushing, Long Island, New York, 10 January 1875.

JENKINS, EBENEZER EVANS (1820-1905). Born at Exeter, Devonshire; ordained into the **Wesleyan Methodist Church** (1845) and, in that year, sent by the **Wesleyan Methodist Missionary Society** to Madras, India; established the Royapettah High School; superintended Wesleyan Methodist missions for southern India; returned to England (1865) as superintendent of the Hackney, London, Methodist circuit; attended the Evangelical Alliance Conference in New York City (1873); toured the Far East (1875-1876, 1884-1885); secretary of the Wesleyan Methodist Missionary Society (1877-1888); president of the Evangelical Alliance Conference (1880); supported the Social Gospel movement; a political Liberal; died, Southport, Lancashire, 19 July 1905.

JENNINGS, SAMUEL KENNEDY (1771-1854). Native of Essex County, New Jersey; A.B. (1790) from Rutgers University, New Jersey; studied and practiced medicine at Philadelphia, Pennsylvania; became (1794) an itinerant minister of the **Methodist Episcopal Church**; an ordained elder (1814); removed to Baltimore, Maryland (1817); involved heavily in the effort to introduce lay representation in the Conferences of his Church; expelled from the Church for his efforts and organized a new connexion, the **Methodist Protestant Church**; died at Baltimore, 19 October 1854.

JERSEY, FRANCIS NATHANIEL (1795-?). a native of England; to sea as a youth; underwent religious conversion at Hull, in the East Riding of Yorkshire; entered the ministry of the **Primitive Methodist Church**; engaged in the work (1821) in Darlington (Durham) and Barnard Castle (Durham); to Kendal, Cumberland (1822); in the Furness, Derbyshire, Methodist district (1823); among the leaders of the religious revival in Weardale, Durham (1823); a mission to Ireland (1833-1834) on behalf of the Preston Brook, Lancashire, circuit; experienced problems of division and secession at Nottingham; on the Primitive Methodist itinerancy for an additional six years (1834-1840); converted to the Baptist Church (1840); emigrated to the United States, where records of his life and activities cease to exist.

JOBSON, FREDERICK JAMES (1812-1881). Born at Northwich, Cheshire, the son of John Jobson (1787-1875); ordained into the **Wesleyan Methodist Church**; served at Patrington, Yorkshire; stationed at City Road, Chapel, London (1837-1840, 1849-1852, 1861-1864); at Spitalfields Chapel, London (1840-1843); and at stations (1843-1861) in Leeds, Manchester, Bradford, and Huddersfield; attended the **Australian Methodist Conference** at Sydney (January 1861); book steward of the Wesleyan Methodist Church (1864-1881); president of the Wesleyan Methodist Church General Conference (5 August 1869); author of *Chapel and School Architecture* (1850); *America and American Methodism* (1857); *Perfect Love for Christian Believers* (1864); died at No. 21 Highbury Place, Holloway Road, London, 4 January 1881.

JOHNSON, ELIZABETH (1808-1860). Born in Shrewsbury, Shropshire; attended a **Wesleyan Methodist Church** Sunday school; eventually converted to the **Primitive Methodist Church**; exhorter,

then local preacher, and joined (1824) the itinerancy; preached in a large casting foundry in South Wales (1824) at age sixteen; ministered in the Oakengates (Shropshire), Preston-on-the-Hill (Cheshire), Ramsor, Darlaston (Staffordshire), and Barton-on-Trent circuits; married (17 March 1828) W.J. Brownhill—a union that would produce seven sons and three daughters; settled in the Darlaston circuit as a local preacher and class leader; struck down by illness in August 1860 and died at Darlaston on 15 November of that year.

JOHNSON, HERMAN MERRILLS (1815-1868). Born in Butternuts, Otsego County, New York; graduated (B.A. 1839) from Wesleyan University, Middletown, Connecticut; professor of ancient languages, St. Charles College, Missouri (1839-1842); professor of ancient languages at Augusta College, Kentucky (1842-1844); professor of ancient languages and literature and acting president, Ohio Wesleyan University, Delaware, Ohio (1844-1850)—where he introduced a course of Biblical study as a means of ministerial education; entered into the ministry of the **Methodist Episcopal Church** (1845); professor of philosophy and English literature, Dickinson College, Carlisle, Pennsylvania (1850-1860); Doctor of Divinity degree, Wesleyan University (1852); president and chair of oral sciences at Dickinson (1860-1868); contributed essays to *The Methodist Quarterly Review*; published an edition of *The Clio of Herodotus* (1850) and an edition of *Orientalia Antiquaria Herodoti*; died at Carlisle, Pennsylvania, 5 April 1868.

JOHNSON, JOHN. Admitted to the Western Conference of the **Methodist Episcopal Church** (1808) and assigned to the Hockhocken circuit—in southern Ohio, in the valley of the Hocking River.

JOHNSON, MATTHEW (1796-1864). Born in Leeds, in West Riding of Yorkshire, to parents of the **Wesleyan Methodist Church**; schoolmaster and Wesleyan Methodist local preacher in Leeds; a proposal (1827) to install an organ in the Leeds Brunswick Chapel aroused strong opposition—with Johnson among the leaders who found themselves expelled from the Church; one thousand members in the two Leeds Methodist circuits seceded from the Church to form the **Wesleyan Protestant Methodists**—a body that merged (1835) with the **Wesleyan Methodist Association**; president of the Protestant Methodists (1832) and secretary on five occasions; four times secretary of the Wesleyan Methodist Association;

secretary (1848) of the Leeds Trade Protection Society; contributed essays on “Recollection of Leeds Methodism” to *The United Methodist Free Churches Magazine* (1863); died at Leeds, 12 January 1864.

JOHNSON, THOMAS (1802-1865). A native of Virginia and the elder brother of William Johnson; joined the Missouri Conference of the **Methodist Episcopal Church** (1826); served appointments in Arkansas, Missouri, and Kansas; eleven years on Indian missions (1831-1842)—for the most part as a superintendent; head of the Indian Manual Labor School in the Indian Mission Conference of the **Methodist Episcopal Church South**; sided with the Union during the American Civil War; assassinated by a band of guerillas at his home in Westport, Missouri; Johnson County, Kansas, named in his honor and memory;

JOHNSON, WILLIAM (1805-1842). A native of Nelson County, Virginia, and the younger brother of Thomas Johnson; underwent religious conversion (1824) at age nineteen; removed to Missouri (1825); licensed to preach (1828) and admitted, on trial, to the Missouri Conference of the **Methodist Episcopal Church**; ordained deacon (1830); appointed to minister, superintend, and teach among the Indian tribes along the Kansas River (1830-1842); died at the Indian Mission Manual Labor School, Shawnee Nation, Kansas, on 8 April 1842, age thirty-seven.

JOHNSTON, HUGH (1840-?). Born in Southwold, Ontario, Canada; educated in public schools of Toronto, Ontario, Canada; studied for the ministry and graduated Bachelor of Divinity (1864), Victoria College, Coburg; ordained (1865) into the ministry of the **Methodist Church of Canada**; appointed to Toronto (1866), Montreal, Windsor (Ontario), again to Toronto, Hamilton (Ontario); minister of the St. James Street Church, Montreal (1878); minister of the Carlton Street Church, Toronto (1882); author of *Toward the Sunrise* (Toronto, 1882); *Shall We or Shall We Not?* (1882).

JONES, DAVID (1805-1868). Born at Tanycastell, Dolwyddelan, Carmarthenshire, Wales, the son of John Jones and Elinor Jones, and the younger brother of John Jones (1797-1857); without formal education as a child; began preaching in 1826, then attended a school conducted by John Hughes (1796-1860) at Wrexham, Denbighshire, Wales; ordained (11 June

1834) into the **Welsh Calvinist Methodist Church**, with ministerial care for Moriah, Carmarthen, and neighboring churches (1832-1858); two volumes of his *Sermons* would reach the press in 1876 and 1879; died at Treborth, near Bangor, Wales, on 23 June 1868.

JONES, EDWARD (1778-1837). Born in Ruthin Clwyd, Wales, the son of Edward Jones and Anna Jones of Bathafarn, Ruthin; educated at Ruthin Grammar School; removed to Manchester, Lancashire, for work in the cotton industry; returned (1799) to Ruthin to form a society (1800) of the **Wesleyan Methodist Church**; an itinerant minister in Wales (1802-1817); transferred to English circuits in Wales and beyond; married (4 July 1806) Dorothy Roberts of Llangwyfan Hall; died at Leek, Staffordshire, 26 August 1837.

JONES, JOHN (1796-1857). Born at Dolwyddelan, Carmarthenshire, Wales, the eldest son of a small farmer, John Jones, and Elinor Jones, and the older brother of David Jones (1805-1858); a farmer, then a quarry-man; began to preach c. 1820; ordained into the **Welsh Calvinist Methodist Church**; composed *Forty Tunes Published in Jeduthrum, a Collection of Congregational Tunes, Psalms, and Hymns*, edited and published by Morris Davis (Bangor, Wales); died 14 August 1857, with burial at Llanllyfni, Wales.

JONES, OWEN (1787-1828). Born at Tywyn, Merionethshire, Wales; involved in Sunday school work as a youth at Aberystwyth, Wales; entered the ministry of the **Welsh Calvinist Methodist Church** (ordained 1819); married Mary Jones (1808); of Llanfair Caereinion, Montgomeryshire, Wales, where he settled; became (1815) a founding member of the Borders Missionary Society; died at Llanfair Caereinion, 4 December 1828.

JONES, PETER (1802-1856). Born in Burlington Heights, Upper Canada, the son of Augusts Jones, a surveyor, and Sarah Henry Jones, a Mississauga Indian; baptized in the Church of England; destined for a life in the fur trade; underwent religious conversion at a Methodist camp meeting (1823); established mission farm communities at Grand River, Credit River, and on Grape Island, near Belleville, Ontario; married Eliza Field (1831); ordained (1833) into the ministry of the **Canadian Methodist Episcopal**

Church; viewed himself as a defender of Methodism and of the Ojibwa people; enabled to adopt the doctrines of Christianity to the interests and the needs of the native people; died near Brantford, Ontario, 29 June 1856.

JONES, ROBERT. Prominent layman Sussex County, Virginia; of the **Methodist Episcopal Church**; close friend of Edmund Drumgoole.

JONES, ROBERT (1745-1829). Born at Llanystumdwy, Carmarthenshire, Wales; learned to read at a circulating school at Llanddowror; became an itinerant preacher while conducting schools in various sections of southern Wales; an exhorter (1768) for the **Welsh Calvinist Methodist Church**, traveling throughout North and South Wales; published works include *Lleferydd yr Asyn* (1770)—a defense of Methodism against its persecutors; *Gravensypiau Canaan* (1795)—a collection of hymns; *Drych yr Amseroedd* (1820)—a history of the Methodist revival in Wales; influential in bringing about (1811) the ordination of the first Calvinist Methodist ministers; died at Llaniestyn, Carmarthenshire, 8 April 1829.

JONES, SAMUEL PORTER (1847-1906). Born in Oak Bowery, Chambers County, Alabama; with his father went to live in Cartersville, Georgia (1859); following the Civil War studied with tutors; married Laura McElwain (1868); frail health prevented further study, managed to gain admission to the Georgia Bar (1869); excessive drink hindered his professional career; underwent religious conversion following the death of his father (1872); entered the ministry of the North Georgia Conference of the **Methodist Episcopal Church South** (1872); a popular evangelist preacher (1872-1892); financial agent of the Decatur, Georgia, Orphans' Home (1881); published *Sam Jones's Sermons* (Nashville, Tennessee, 1885); *The Music Hall Series* (Cincinnati, Ohio, 1886)—sermons; *Quit Your Meanness* (1886)—sermons; a revised edition of sermons, *Sam Jones's Own Book* (1887); died after collapsing on a train near Perry, Arkansas, 15 October 1906—his body laid in state in the capitol rotunda, Atlanta, Georgia.

JONES, THOMAS (1756-1820). Born at Pen Uchaf, Caerwys, Clwyd, Wales, the son of Edward Jones and Jane Jones; educated at Caerwys Grammar School, acquiring proficiency in classical grammar and literature; joined the **Welsh Calvinist Methodist Church** (1772) and became a

preacher of that Church (1783); ordained in 1811; three marriages allowed him to become one of the most affluent ministers of the Church; achieved a reputation as a poet, historian, essayist, and theologian; died at Denbigh, Wales, 16 June 1820.

JONES, THOMAS (1810-1849). Born at Tanyffridd, Llangynyw, Berriew, Montgomeryshire, Wales; identified by biographers as the first missionary of the **Welsh Calvinist Methodist Church** to set a foot on the Khasi Hills, in northwest India, refused to consider the guidance of the London Missionary Society, which led to the formation of the **Welsh Calvinist Methodist Missionary Society**; his career as a preacher began in 1835; ordained in 1840; he sailed for India in November 1840, arriving at Cherrapunji, 22 June 1841; undertook a translation of the Gospel of Matthew into the Khasi language; established evangelical schools and communities; became (1847) a farm manager; ill health forced his removal to Calcutta, where he died on 16 September 1849, age thirty-nine, with burial in the Scottish cemetery of that city.

JONES, THOMAS W. Admitted on trial to the ministry of the Illinois Conference of the **Methodist Episcopal Church** (1845); stationed at Alton City, Illinois (1845-January 1850); tried before a committee of the Conference (February 1850), presided over by Peter Cartwright, and found guilty of a breach of marriage contract; appealed his case and tried again before the annual Illinois Conference, meeting at Bloomington, Illinois (1850); found guilty and suspended until the next annual meeting of the Conference; he had promised 3 September 1849, to marry Miss Eliza H. Miles, a member of the Methodist Episcopal Church; shortly thereafter his affections ebbed, guided principally by his concern over the financial difficulty in supporting a family; he inquired of Miss Miles as to whether her father would assist him financially; by January 1850, he had married another woman; another Conference committee reviewed the case and recommended censure rather than suspension, but yet another committee reversed that decision and Rev. Jones suffered suspension.

JUKES, RICHARD (1804-1867). Born in Chungunford, Shropshire; labored for six days each week as a stonemason; underwent religious conversion (1825); entered the **Primitive Methodist Church** and placed in the Ludlow (Shropshire) circuit; thirty-two years in the ministry,

principally in the Midland counties; a prolific (but obviously minor) poet and hymnodist, directing his muse toward the disadvantaged within his circuits; died at West Bromwich, Staffordshire, in August 1867.



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KAVANAUGH, HUBBARD HINDE (1802-1884). A native of Clarke County, Kentucky, son of the Rev. William Kavanaugh, of Irish descent, one of the early ministers of the **Methodist Episcopal Church**; young Kavanaugh was educated in private schools until 1815, at age thirteen; placed in an office (1815) at Paris, Bourbon County, Kentucky, to learn the printing business; joined (1817), at age fifteen, the Methodist Episcopal Church; licensed (1822) to exhort in country churches; assigned to the Little Sandy, Kentucky, circuit (1823); minister to various congregations throughout the state; appointed (1839) superintendent of public instruction for Kentucky; elected (1854) a Bishop of the **Methodist Episcopal Church South**; died at Columbus, Mississippi, 19 March 1884.

KEENER, JOHN CHRISTIAN (1819-1906). Born at Baltimore, Maryland; graduated A.B. (1835) from Wesleyan University. Middletown, Connecticut; eventually engaged in business in Baltimore until 1841; entered the ministry of the **Methodist Episcopal Church** (1841); stationed at various places in Alabama (1841-1853); Doctor of Divinity degree (1854); to New Orleans, Louisiana, as presiding elder of that district (1858-1860), under authority of the **Methodist Episcopal Church South**; superintendent of chaplains of the Confederate Army west of the Mississippi River (1861-1865); presiding elder (1865-1870) of the New Orleans Methodist district and editor of *The New Orleans Christian Advocate*; elected Bishop of the Methodist Episcopal Church South (1870); founded a Methodist mission in Mexico (1873); LL.D degree (1880); published *The Post Oak Circuit* (Nashville, Tennessee, 1857); *The Garden and the Flood* (1900); died at New Orleans, 19 January 1906.

KENNADAY, JOHN (1800-1863). Born in New York City; apprenticed as a youth to a printer; spent his leisure hours in the study of the law; entered the ministry of the **Methodist Episcopal Church**, following which he spent forty years in the work of that profession; filled pulpits

within the New York City, Philadelphia, Pennsylvania, and New York East Methodist conferences; presiding elder of the Long Island, New York, Methodist Conference; died at Brooklyn, New York, 18 November 1863.

KENNEDY, WILLIAM MEGEE (1773-1840). A native of North Carolina, whose father lost nearly his entire estate in the American Revolutionary War; young Kennedy experienced limited formal early education; entered the ministry of the **Methodist Episcopal Church** (1805); preached on the circuit and in stations; a presiding elder for more than three decades; financial agent for the Cokesbury School, South Carolina (1838), acquiring a substantial endowment for that Methodist institution; stricken with apoplexy (1839), but continued in the work; died in the Newbury Methodist district, South Carolina, 22 February 1740.

KENNON, ROBERT W. (1813-1881). The son of John W. Kennon, a Methodist Episcopal Church circuit rider in South Carolina and the Mississippi territory; young Kennon underwent religious conversion (1836) in Madison County, Mississippi; joined (1837) the Mississippi Conference of the **Methodist Episcopal Church**; served in the Louisiana Methodist Conference, then transferred to the East Texas Conference of the **Methodist Episcopal Church South** (1847); appointed (March 1847) to Wesley College, St. Augustine, Texas; located (December 1847); rejoined the Texas Methodist Conference at some point in the 1850's; presiding elder (1852) of the Galveston, Texas, Methodist district.

KER, PETER. Appointed (1834-1835) by the **Canadian Methodist Episcopal Church** to the Gosfield, Essex County, Ontario, Canada,

KERSHAW, JOHN (1766-1855). Born in Stokesley, Yorkshire, into a Methodist family; baptized as an infant by John Wesley; four years at a school, then a private tutor—with little success; apprenticed (1780) at age fourteen to a surgeon and apothecary; occasional attendance at a Methodist chapel; surgeon on a whaling ship (March 1787) to Greenland; to Tealby, Lincolnshire (August 1787); conversion at a Methodist chapel; a local **Wesleyan Methodist** preacher (February 1789); accepted by Wesley at the Methodist Conference of 1789 as an itinerant preacher on trial and stationed in the Horncastle, Lincolnshire circuit; received (1793) in full connexion into

the **Wesleyan Methodist Church**; in all, he would spend sixty-seven years in the Methodist ministry--principally in the north of England, with four years in Scotland, three years in Derbyshire, four years (1823-1827) as the Church book steward, four years in the south of England; left the itinerancy (1837); settled in Boston, Lincolnshire; married twice (1792, 1797); died at Stoke Newington, London, 5 January 1855, age eighty-nine.

KEY, ROBERT (1805-1876). Born at All Saints, Suffolk; spent his youth drinking and poaching; a coal miner by occupation; marriage followed by religious conversion(1823); united with the **Primitive Methodist Church** and set off on the itinerancy (1828), primarily in the eastern counties of England and preaching to farm laborers; opposed allocating funds for the education of Methodist ministers, arguing, instead, for financial support of foreign missions; died at Norwich, Norfolk, 2 September 1876.

KEYS, JAMES H. A resident (1790) of Hillsboro, Orange County, North Carolina; removed (1805), to Murfreesboro, Rutherford County, Tennessee; by August 1810 he had removed to Jericho, Warren County, North Carolina; one cannot be certain of his connection with the **Methodist Episcopal Church**.

KEYES, JOSIAH (1799-1836). Born at Canajoharie, New York; reportedly underwent religious conversion in 1811, at the age of twelve; entered the **Methodist Episcopal Church**; admitted to the Genesee, New York, Methodist Conference (1820); twice a delegate to the General Conference of the Church; developed a knowledge of ancient languages and classical literatures that he applied to his pulpit oratory; died on 22 April 1836, age thirty-five.

KIDDER, DANIEL PARISH (1815-1891). Born in Darien, Genesee County, New York; graduated A.B. (1836) from Wesleyan University, Middletown, Connecticut; entered the ministry of the **Methodist Episcopal Church** (1836) and placed in Rochester, New York; missionary to Brazil (1837), traversing the eastern coast from Sao Paolo to Para; introduced and circulated copies of Holy Scriptures in Portuguese in the principal cities, and preached the first Protestant sermons in the Amazon River region; returned to the United States (1840); stationed in Paterson, New Jersey (1841) and

in Trenton, New Jersey (1843); appointed (1844) the official editor of the Church Sunday School publications and tracts; in charge of the Methodist Book Concern (1844-1856); organized the Conference Sunday School unions, conventions, and institutes; edited *The Sunday School Advocate* and more than 800 of the Church sponsored books; prepared the standard catechisms of the Church; professor of practical theology at Garrett Biblical Institute, Evanston, Illinois (1856-1871); chair of practical theology, Drew Theological Seminary, Madison, New Jersey (1871); secretary of the Board of Education, (1881-1887); principal publications—*Mormonism and the Mormons* (New York, 1842); a translation from the Portuguese of Diego A. Feijo, with the title *Demonstration of the Necessity of Abolishing a Constrained Clerical Celibacy* (Philadelphia, Pennsylvania, 1844); *Sketches of a Residence and Travels in Brazil*, 2 vols. (New York, 1845; 2nd ed., London, 1849; 8th ed., Boston, Massachusetts, 1868); co-author, with Rev. James C. Fletcher, *Brazil and the Brazilians* (Philadelphia 1857; 6th ed., Boston, 1866); *A Treatise on Homiletics* (New York, 1864, rev. ed. 1868); *The Christian Pastorate* (Cincinnati, Ohio, 1871); *Helps to Prayer* (New York, 1874); died at Evanston, Illinois, 29 July 1891.

KING, JOHN (1750-1830). A native of England; emigrated from London to the United States (1769); a lay adherent of **Wesleyan Methodism**, among the first evangelists to assist in introducing Methodism into British North America; Church of England authorities hesitated when he presented himself for a license to preach; he gathered a meeting in the Potter's Field and preached his first sermon over the graves of the poor; eventually licensed and stationed by officials of the **Wesleyan Methodist Church** at Wilmington, Delaware; removed to Maryland; became the first to teach the doctrines of Methodism to people in Baltimore; received into the regular itinerancy of the Baltimore Conference (1773) and sent off to New Jersey; to Virginia, then back to New Jersey; served (1801-1803) on the itinerancy in Virginia as a minister of the **Methodist Episcopal Church**; died near Raleigh, North Carolina.

KING, THOMAS (1788-1874). Born at Nottingham, England; raised in the **Wesleyan Methodist Church**, but shifted his denominational allegiance to the **Primitive Methodist Church** (1819); ministered at Market Rasen, Lincolnshire, and then in Grimsby, Lincolnshire; served later in northern and midland circuits; twice president of the General Conference

of the Church (1825, 1848); Church book steward (1854-1858); died 11 July 1874.

KINGSLEY, CALVIN (1812-1870). Born in Annsville, Oneida County, New York; the family removed (1826) to Ellington, Chautauqua County, New York; became a member (1830), at age eighteen, of the **Methodist Episcopal Church**; taught school prior to his graduation A.B. (1841) from Allegheny College, Meadville, Pennsylvania; engaged on the faculty of that institution (1841) and admitted, on trial, to the ministry of the Erie, Pennsylvania, Methodist Conference; professor of mathematics and engineering (1842), then (1843-1844) as financial agent for Allegheny College; delegate (1852-1864) to the General Conference of Ohio; at the General Conference of 1860, chair of the Committee on Slavery, where he presented a strong argument in defense of the Church position against slavery; elected and ordained (1864) Bishop of the Methodist Episcopal Church; conducted the General Conference on the Pacific Coast (1865 and 1866); visited Methodist missions in Europe (1867); to California and Oregon (1869), then on to China and India; died at Beyrout, Syria, 6 April 1870, before he could complete his tour.

KINNEAR, D. The list of appointments to the Indian missions of the **Methodist Episcopal Church** for 1840 includes Kinnear's name as having charge of the Manual Labor School for that year.

KIRKLAND, SARAH (1794-1880). Born at Mercaston, Derbyshire, into a farming family of the **Wesleyan Methodist Church** who frequently hosted preaching services in their home; underwent religious conversion (1811) and began to preach (1813-1814); joined in the missions undertaken by the **Primitive Methodist Church**, particularly those in the north Midlands of England; married (1818) John Harrison (d. 1821), a fellow itinerant; retired from the itinerancy (1825) and later married William Bembridge, a local minister; continued to preach and serve as a class leader; taken ill at Alfreton, Derbyshire, where she died, 4 March 1880.

KIRKPATRICK, JOHN (?-1845). Removed from Georgia to Illinois (1802); settled near Edwardsville; believed to have been the first local preacher to have received a license in Illinois; recommended by the

Illinois Conference of the **Methodist Episcopal Church** for elder's orders (1829); having inherited three slaves (1829), he brought them into Illinois, where he emancipated them; remaining in Illinois; he resided in Springfield and then in Adams County; removed to Ottumwa, Iowa, where he died.

KOBLER, JOHN (1768-1843). A native of Culpepper, Virginia; underwent a confirmation of his Christian commitment (1787) at age nineteen; entered the itinerancy of the **Methodist Episcopal Church** (1789); presiding elder (1793-1797) in Virginia, then assigned to Kentucky; volunteered for service in the territory northwest of the Ohio River (1798-1799); health problems forced him to locate (1801) in Fredericksburg, Virginia; accepted into the Baltimore, Maryland, Methodist Conference (1836)—the records there listing him as “retired”; toured (1843) the Western territories in attempt to raise money for a new church in Fredericksburg—succeeding to the extent of \$1000; died at Fredericksburg, Virginia, 26 July 1843.

KOLBE, JOHN C. A long-time Texas friend of Orceneth Fisher and a minister of the **Methodist Episcopal Church South**; transferred from the Texas Conference to the Pacific Methodist Conference (November 1858); reached California in spring 1859.



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LAISTER, SAMUEL (1762-1821). Born in Epworth, Lincolnshire (the birthplace of all but one of the eighteenth-century Wesley children), to **Wesleyan Methodist** parents; removed to Thorne, in the West Riding of Yorkshire (1806) became associated with persons of the **Primitive Methodist Church**; moved to Market Weighton, in the East Riding of Yorkshire (1819), and began on the itinerancy; traveled through Leicestershire and Yorkshire (1819-1820), then (1820) sent to Leeds (Yorkshire), Malton (Yorkshire), and Darlington (Durham) Primitive Methodist circuits; served (1821) in the Yorkshire Methodist missions of Skipton (Yorkshire) and Slisden (Yorkshire), as well as in Barnard Castle (Durham) and (again) in Darlington; completely fatigued by constant travel, died at Darlington on Christmas day, 25 December 1821.

LAMB, GEORGE (1809-1886). Born at Preston, in the East Riding of Yorkshire, of Quaker parents; underwent religious conversion at a camp meeting (1826) and persuaded to join the ministry of the **Primitive Methodist Church**; began on the itinerancy (1829), traveling to Pocklington (East Yorkshire), Halifax (West Yorkshire), Scotter (Lincolnshire), and Hull (East Yorkshire); later served circuits in Yorkshire and London; president of the Primitive Methodist Conference (1866, 1884); Church book steward (1870-1875); strong advocate of temperance and social reform; led a delegation to inquire into the state of the Primitive Church on the Channel Islands; in charge of another group (1876) deployed to settle problems within the **Canadian Primitive Methodist Church**; died at Hull on 15 February 1886.

LAMBUTH, WALTER RUSSELL (1854-1921). Born in Shanghai, China, to missionaries of the **Methodist Episcopal Church South** missionaries, James William Lambuth and Mary Isabella McClellan Lambuth; throughout the younger Lambuth's career as missionary, medical doctor, and Bishop, he resided in five continents: Tennessee and Mississippi

(1859); China (1864); Emory and Henry College B.A. (1869); Vanderbilt University, Nashville, Tennessee (M.D. 1875); China, as an ordained elder of the Tennessee Methodist Conference, **Methodist Episcopal Church South** (1881); Bellevue Hospital Medical College, New York, New York (M/D. 1882); post-graduate study at Edinburgh University, Scotland, and London, then back to China (1882); with his father, opened a Methodist mission in Japan and established Kwansei Gakuin College (1889, 1891); returned to the United States to edit *The Methodist Review of Missions* (1894); further work continued into the twentieth century; died at Yokohama, Japan, 26 September 1921.

LANE, GEORGE (1784-1859). A native of Ulster County, New York; joined the Philadelphia, Pennsylvania, Conference of the Methodist Episcopal Church (1805); itinerant missionary in central and western New York, Virginia, and Maryland; eventually settled in Wilkes Barre, Pennsylvania; agent for the Methodist Book Concern (1836); treasurer for the **Wesleyan Methodist Missionary Society**—that organization relieved of a debt of \$60,000; died at Wilkes Barre, 6 May 1859.

LANE, GEORGE WASHINGTON (1815-1848). Born at Wilkes Barre, Pennsylvania, the son of George Lane (1784-1859); licensed to preach in the **Methodist Episcopal Church** (1834); to Georgia as professor of languages at Emory College, Oxford, Georgia; died at Oxford, 21 September 1848, age thirty-three.

LANE, ISAAC (1834-1837). Born a slave, the son of his owner; married Frances Ann Boyce, that union having produced eleven children; denied denominational ordination because of his race, received a license from the **Methodist Episcopal Church South** as an exhorter (1856); upon the division (1866) of the Methodist Episcopal Church South and the creation (1866) of the **Methodist Episcopal Colored Church** (“Christian” would eventually replace “Colored”), Lane received from the latter a license to preach; at the first annual conference of the Church (1866) in Jackson, Tennessee, underwent ordination as deacon, elder, and presiding elder; refused to accept inferior rank and limited recognition by joining either the **African Methodist Episcopal Church** or the **African Methodist Episcopal Zion Church**—both of those Churches founded by *Northern* freedmen; elected Bishop of the Methodist Episcopal Colored

Church (1873), becoming the leader of more than three hundred former slave ministers and some 40,000 former slave Church members; one of the founders of Lane College, (1887), Jackson, Tennessee; died 5 December 1937, at age 103.

LAKIN, BENJAMIN (1767-1849). A native of Montgomery County, Maryland; moved (1776), at the age of nine, with his widowed mother and family to southwestern Pennsylvania; underwent religious conversion (1791); the family moved again, to Kentucky (1793); received a license to preach under authority of the **Methodist Episcopal Church**; on the Hinkstone circuit, in Kentucky (November 1794); admitted on trial (1795) to the itinerancy of the Holston Methodist Conference; a circuit preacher in Kentucky and Tennessee until April 1798; married (1798) Elizabeth Royce; attended (1800) the initial session of the Western Methodist Conference at Bethel Academy, Kentucky; ordained deacon (1800); appointed (1800) to the Limestone circuit, Kentucky; entered the Ohio Methodist Conference (1812); left the itinerancy in 1817; spent the last three decades of his life supplying local pulpits whenever needed; died in Ohio, 5 February 1849.

LANIUS, JACOB (1814-1851). Born in Fincastle, Virginia, the son of a saddle-maker; moved with his family to Potosi, Washington County, Missouri, where he learned from his father the saddle-making trade; joined (1828) the **Methodist Episcopal Church** (1828) at age fourteen, in Potosi; married (July 1831), at age seventeen, Mary Tong; received (August 1831) a license to preach from the Missouri Methodist Conference; ordained deacon (1833), then (1835) elder; traveled circuits in Missouri, Ohio, and Kentucky-Bowling Green (1831), St. Charles (1832), Paris (1833), Richmond (1834), Meramec (1835), Bellevue (1836-1837), the Springfield Methodist district (1838), Cape Girardeau Methodist district (1839-1840), Palmyra Station (1841-1842), Hannibal Station (1843), Bowling Green Station (1844-1845), Hannibal Methodist district (1846-1849), Columbia Methodist district (1850-1851); united (1844) with the **Methodist Episcopal Church South**; began to compile his journal in 1833; died at Fayette, Missouri, 8 October 1851, age thirty-seven.

LARRABEE, WILLIAM CLARK (1802-1859). Born at Cape Elizabeth, Maine; graduated from Bowdoin College, Maine B.A. (1828); taught at Alfred, Maine (1828-1830); appointed tutor (1830) at Wesleyan

University, Middletown, Connecticut; principal of the Oneida, New York, Methodist Conference seminary, Cazenovia, New York (1831-1835); minister (1832) in the Oneida Conference of the **Methodist Episcopal Church**; principal (1835) of the Maine Wesleyan Seminary, Kent's Hill, Maine; assisted in the first geological survey of Maine (1837); professor of mathematics and natural science (and one year as acting president) at Indiana Asbury Seminary, Greencastle, Indiana (1840-1852), and upon retirement, *emeritus* professor of Oriental languages and literature at that institution; first superintendent of public instruction in Indiana (1852-1854, 1856); recognized as one of the pioneer high-school teachers in the Methodist Episcopal Church; contributed essays to *The Ladies' Repository* (Cincinnati, Ohio), as well as serving a term as its editor (1852); author of *Scientific Evidences of Natural and Revealed Religion* (Cincinnati, 1850); *Wesley and His Co-Laborers*, 2 vols. (1853); *Rosabower* (1854)—a collection of essays from his contributions to *The Ladies' Repository*; died at Greencastle, Indiana, 4 May 1859.

LATIMER, JAMES ELIJAH (1826-1884). Born in Hartford, Connecticut; graduated B.A. (1848) from Wesleyan University, Middletown, Connecticut; ordained into the ministry of the **Methodist Episcopal Church**; taught in various schools (1848-1861); joined the East Genesee Methodist Conference (1858) and stationed (1861) as minister of a Methodist Episcopal church in Elmira, New York; professor of historic theology in the Theological School of Boston University; dean and professor of systematic theology of that institution (1874); died at Auburndale, Massachusetts, 26 November 1874.

LATTA, SAMUEL ARMINIUS, M.D. (1804-1852). A native of Muskingum County, Ohio; his father moved the family to Champaign County, Ohio, near the town of Urbana, where his home became a rest house for traveling Methodist preachers; young Latta initially studied medicine, practiced that profession for three years, and managed to find time to study theology; a local preacher affiliated with the **Methodist Episcopal Church**, yet continuing to practice medicine; joined (1829) the Ohio Methodist Conference and appointed to the mission at St. Clair, Michigan; at Cincinnati, Ohio (1830) as agent for the American Colonization Society; agent for Augusta College, Ohio (1837); impaired health forced his retirement from active work in the Church (1840); removed to Cincinnati

and resumed the practice of medicine; degree of M.D. conferred upon him by the Medical College of Ohio (1846); author of *The Chain of Sacred Wonders*, 2 vols., (Cincinnati, 1851-1852); died at Cincinnati, 28 June 1852.

LAWRENCE, RICHARD. Appointed to the Calhoun Methodist Mission, Michigan, of the **Methodist Episcopal Church** for 1834-1835; taken ill and requested (7 October 1834) that he spend the winter in New York; request denied on the grounds of his illness not being sufficiently serious and that the conditions in his circuit necessitated his continued presence.

LAWRY, WALTER (1793-1859). Born at Bodmin, Cornwall, his parents members of the **Wesleyan Methodist Church**—the farming family claiming Church of England and Quaker backgrounds; underwent religious conversion early in life and became, a traveling preacher in the Cornwall circuits of Liskeard and Redruth; appointed, under the jurisdictions of the Cornwall Conference of the **Wesleyan Methodist Church** and the **Wesleyan Methodist Missionary Society**, to New South Wales (1817); arrived in Sidney, Australia, May 1818; married (1819) Mary Hassall, daughter of missionaries belonging to the London Missionary Society; a conscientious itinerant who arranged for independent Methodist Sunday schools, Holy Communion and worship service times—activities that angered resident clergy of the Church of England; appointed for missionary work on Tonga, where he and his wife arrived in June 1822; their work hampered by illness and tribal wars; returned to London in January 1825; served Methodist circuits (1825-1843); appointed general superintendent of the Wesleyan Methodist Missionary Society branch in the Pacific (1844-1854); visited (1847) Methodist missionaries' work at Fiji and Tonga; returned (1854) to New South Wales; in New Zealand, established schools for the education of missionaries' children and for Maori Christian leaders; re-visited (1858) Methodist missions in Fiji and Tonga; died at Parramatta, New South Wales, Australia, 7 April 1859.

LAWSON, JEREMAH. Received on trial into the ministry of the **Methodist Episcopal Church** (1796); located (1799) in the Limestone Methodist circuit, Kentucky; re-admitted into the Western Methodist Conference in 1800.

LEE, BENJAMIN FRANKLIN (1841-1926). Born in Guildown, New Jersey (1744-1854); of African descent; underwent religious conversion in 1865; educated at Wilberforce University, Ohio; entered the ministry of the **African Methodist Episcopal Church** (1869); married Mary Ashe (30 December 1872); chair of pastoral theology, homiletics, and ecclesiastical history, Wilberforce University (1873-1875), and president of that institution (1876-1884); represented the Church at the Ecumenical Conference, London, England (1881); delegated to the Methodist Centennial Conference, Baltimore, Maryland (1884); Doctor of Divinity degree, Wilberforce University (1883); Bishop of the African Methodist Church (1892-1926); editor of *The Christian Recorder* (1884-1892); author of *Wesley the Warrior* (New York, 1860); *The Causes of the Success of Methodism*; died at Wilberforce, Ohio, 12 March 1926.

LEE, JAMES (1793-1865). A native of Kent, England; an orphan maintained by the parish of Brookland, Romney Marsh, Kent; a farm laborer with little formal education, converted (1814 or 1815) to the **Wesleyan Methodist Church**; spent the next half-century as a minister of that denomination, remaining on the farm while functioning as a local preacher.

LEE, JARENA (1783-1850?). Born at Cape May, New Jersey, underwent religious conversion to the **African Methodist Episcopal Church** at Philadelphia, Pennsylvania (1804); the widow of Joseph Lee, a preacher; her initial “call” to preach rejected by Richard Allen, minister of the Bethel Church, Philadelphia; Allen allowed her to serve as an exhorter (1819), then authorized her to preach; traveled through eight states (1823-1843)—including Washington, D.C., and parts of Canada; her *Religious Experience and Journal of Mrs. Jarena Lee* (Philadelphia, Pennsylvania, 1849) narrated the two decades of her ministry.

LEE, JASON (1803-1845). Born in Stanstead, Lower Canada, the youngest of fifteen children; his father having died in 1806 and the boy then but three years of age; raised in the home of an older brother, Elias Lee; by age thirteen (1816), able to support himself as a laborer; underwent religious conversion (1826) at a meeting sponsored by the **Canadian Methodist Episcopal Church**; attended (1829) Wilberham, Massachusetts, Academy; appointed (1834) by the Missionary Society of the **Methodist Episcopal**

Church to lead a missionary group to the Oregon territory; settled near what would become Salem, Oregon; the missionaries established (1834-1841) a farm, school, store, and hospital at French Prairie, or Mission Bottom; afterward removed to Chemeketa (now Salem); Lee identified as a gifted orator but an incompetent missionary, administrator, and arbitrator of tribal disputes; married (1837) Anna Maria Pittman (1803-1838), who died in childbirth; dissension among members of the mission (1838) forced his return to the East to seek Methodist support for his mission (1838-1840); married Lucy Thompson (1809-1842) and returned to Oregon; left Oregon (1843) upon hearing that the Missionary Society would recall him for failing to submit required reports; exonerated (1844), he returned to the mission, but quickly left for his native Stanstead and retirement; there he died on 12 March 1845; portions of his “Diary” reached the printed pages of the *Oregon Historical Quarterly*, 17 (1916): 116-146, 240-266, 397-430.

LEE, JESSE (1758-1816). A native of Prince George County, Virginia; removed (1777) at age nineteen to North Carolina; entered the ministry of the **Wesleyan Methodist Church**, preaching his first sermon in 1779; drafted into the North Carolina militia (1780) to repel the British invasion of South Carolina, but refused to engage in active military duty; impressed as a chaplain, serving four months in that capacity; stationed near Edenton, North Carolina; received (1783) into the North Carolina Methodist Conference on trial; appointed to the Salisbury, North Carolina, circuit of the **Methodist Episcopal Church** (1784); accompanied Bishop Francis Asbury on a tour extending from Norfolk, Virginia, to the extreme southwest of North Carolina; three years (1786-1789) in North Carolina, New Jersey, and Maryland; sent (1789) to the Sanford, Connecticut, Methodist circuit; established Methodist classes in Connecticut—particularly Norwalk and New Haven; at Boston, Massachusetts (1790); traveled through New England (1790-1796); assistant to Bishop Asbury (1796); ministered in the South as a presiding elder; became an advocate (1808) of a delegate system for attendance at Methodist conferences; chaplain to the United States House of Representatives (1807, 1812, 1813); chaplain to the United States Senate (1814-1816); published *A History of Methodism* (1807); died in Baltimore, Maryland, 12 September 1816.

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LEE, LEROY MADISON (1808-1882). A nephew of Jesse Lee, born in Petersburg, Virginia; studied for the law, but entered into the ministry

of the **Methodist Episcopal Church** (1828); occupied various Methodist stations in the Virginia Conference (1828-1836); editor of *The Christian Advocate*, Richmond, Virginia (1836-1858); member of the Methodist General Conference (1844) that led to the division of the Church; united (1845) with the **Methodist Episcopal Church South**; resumed work on the Methodist itinerancy (1858); presiding elder (1874) of the Petersburg, Virginia, district of the Methodist Conference; published *Advice to a Young Convert* (Richmond, Virginia, 1834); *The Life and Times of Jesse Lee* (Richmond, Virginia, 1848); *The Great Supper Not Calvinistic* (1855); died at Ashland, Virginia, 20 April 1882.

LEE, LUTHER (1800-1889). Born in Schoharie, New York; joined the **Methodist Episcopal Church** (1821) and began to preach within the same year; entered (1827) the Genesee, New York, Methodist Conference, becoming an itinerant missionary, minister, and temperance lecturer; inaugurated (1836) a stream of lectures against slavery; established and edited (1841) *The New England Christian Advocate*—an anti-slavery journal published at Lowell, Massachusetts; edited *The Sword of Truth*; left the Methodist Episcopal Church (1843) and began a weekly journal, *The True Wesleyan* (1843-1852); united with the new **Wesleyan Methodist Church** to minister in Syracuse, New York; the first president of the first Conference of the Wesleyan Methodist Church; ministered to churches in Syracuse, New York, and nearby Fulton, New York; edited the periodical *The Evangelical Pulpit* (1854-1855); president and professor of theology at Michigan Union College, Leoni (1856-1857); officiated in churches in Ohio (1858); associated with Adrien College, Michigan (1864-1867); returned (1867) to the **Methodist Episcopal Church**, believing that slavery no longer stood as a social or political issue; joined the Michigan Methodist Conference (1887); publications include *Universalism Examined and Refuted* (New York, 1836); *The Immortality of the Soul* (1846); *A Revival Manual* (1850); *Church Policy* (1850); *Slavery Examined in the Light of the Bible* (1855); *Elements of Theology* (1856); died on 11 December 1889.

LEECH, SAMUEL VAN DERLIP (1837-?). Born in Albany, New York, the son of Daniel D. Tompkins Leech (1810-1869), a career government employee; attended school until (1851) age fourteen, when he became private secretary to Thomas S. Bocock of Virginia; secretary to a government expedition (1853) to Central America, Venezuela, and

the West Indies; returning to the United States, began formal study of the classic languages and literatures; prepared for the ministry at Garrett Biblical Institute, Evanston, Illinois; admitted (1858) into the ministry of the Baltimore, Maryland, Conference of the **Methodist Episcopal Church**; minister at Baltimore, Martinsburg (Virginia), Cumberland (Maryland), Albany (New York), Saratoga (New York); president (1886) of the New York State Temperance Society; wrote (1860) a series of historical essays for *The Baltimore Exchange* on the “Rise and Progress of American Methodism”; published (1863) a volume of *Temperance Poems*; as special correspondent (1874) for the *Baltimore American* wrote “The Round Lake Letters”; on the editorial staff of *The Methodist* and *The Baltimore Record*; contributed essays to *The Metropolitan Pulpit*; degree of Doctor of Divinity from St. John’s College, Annapolis, Maryland (1879); author of *The Drunkard* (1869); *Ingersoll and the Bible* (1880); *The Inebriation* (1886).

LEIGH, HEZEKIAH GILBERT (1795-1858). A native of Perquimans County, North Carolina; educated in Murfreesborough, North Carolina; school teacher (1818-1820); joined (1818) the Virginia Conference of the **Methodist Episcopal Church**; carried forth ministerial charges in Virginia and North Carolina (1820-1852); among the founders (1829) of Randolph-Macon College, Virginia; an organizer (1849) of the **Methodist Episcopal Church South**; LL.D. degree from Randolph Macon College (1858); died in Mecklenburg County, Virginia, 18 September 1858.

LEIGH, SAMUEL (1785-1852). Born at Milton, Staffordshire; initially an independent lay assistant, then ordained into the ministry of the Wesleyan Methodist Church; appointed minister of the **Wesleyan Methodist church** at Shaftesbury, Dorsetshire (1812-1813); at Montreal, Quebec, Canada (1814-1815); in New South Wales, Australia (10 August 1815-1820, 1826-1831); identified as the first Methodist minister in Australia, holding his first Sunday worship service at Sydney, 15 March 1816; his first convert to Methodism having been a convict; minister in New Zealand (1820-1825), where he established the first Methodist mission station; returned to England in 1832, and remained; died at Reading, Berkshire, 2 May 1852.

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LEVINGS, NOAH (1796-1849). A native of Cheshire County, New Hampshire; apprenticed to a blacksmith in Troy, New York, to which town his parents had removed; licensed as a local preacher in the **Methodist**

Episcopal Church (1818); assignments on the Methodist itinerancy carried him to such New York sites as New York City, Brooklyn, Troy, and Albany—as well as to New Haven, Connecticut; elected (1844) financial secretary of the American Bible Society; within approximately eighteen pastoral assignments during his career; reportedly preached nearly 4000 sermons, delivered sixty-five addresses and orations on various subjects and texts, delivered 275 addresses for the American Bible Society, and (again reportedly) traveled approximately 36,500 miles; died in Cincinnati, Ohio, 9 January 1849.

LINCOLN, SALOME (1807-1841). Born at Raynham, Massachusetts; underwent religious conversion (1822) at age fifteen; worked at a mill in Taunton, Massachusetts; following baptism (1823), joined the Freewill Baptist Church, but three years later (1826) shifted her denominational preference to the **Reformed Methodist Church**; delivered her first public sermon in 1827; preached intermittently (1828-1831) in private homes; left Raynham (1831) and traveled the itinerancy throughout southern Massachusetts—Martha's Vineyard, Nantucket, Cape Cod; then to Maine; never ordained; married (1835) Junius Mowry, minister of a Freewill Baptist Church in Tiverton, Rhode Island, and the two traveled and preached; died of consumption at Warwick, Rhode Island, 21 July 1841, at the age of thirty-four.

LINDSAY, JOHN (1788-1850). Born at Lynn, Massachusetts; a local preacher of the **Methodist Episcopal Church** before entering upon the itinerancy, principally in New York and New England; a presiding elder in various Methodist districts during his forty-two-year career in the ministry; among the founders of Wesleyan University, Middletown, Connecticut; an agent for Wesleyan University and the American Bible Society; died at Schenectady, New York, 20 February 1850.

LINDSAY, JOHN SUMMERFIELD (1842-?). Born in Williamsburg, Virginia; graduated from William and Mary College, Williamsburg, Virginia (1859) and from the University of Virginia, Charlottesville (1866); entered the ministry of the **Methodist Episcopal South**; chaplain at the University of Virginia (1865-1867); underwent ordination into the ministry of the Protestant Episcopal Church (1868), and thus fades from the sphere of interest for Methodist biographers.

LIPSCOMB, ANDREW ADGATE (1816-1890). Born in Georgetown, District of Columbia; educated at the Georgetown Military Academy and then at a classical seminary; entered (1835), at age nineteen, the ministry of the **Methodist Episcopal Church**; carried forth the work in Baltimore, Maryland, Alexandria, Virginia, and Washington, D.C; removed (1842) to Montgomery, Alabama; elected (1845) president of the Alabama Conference of the **Methodist Episcopal Church South**, but serious health problems forced his retirement from that ministry; turned to teaching; established the Metropolitan Institution for the Education of Young Women, Montgomery, Alabama; president of the Female College, Tuskegee, Alabama; chancellor of the University of Georgia (1860-1874); professor of philosophy and criticism, Vanderbilt University, Nashville, Tennessee (1875-1887); Doctor of Divinity degree, University of Alabama; Doctor of Letters, Emory College, Oxford, Georgia; published *Studies in the Forty Days* (Nashville, Tennessee, 1885); *Supplementary Studies in the Forty Days* (Nashville, 1886); died at Athens, Georgia, 24 November 1890.

LLOYD, SIMON (1757-1836). Born at Llancyl, Gwynedd, Wales; baptized on 26 March 1757; educated at Bath, Carmarthen, and Oxford University B.A. (1779); ordained deacon (1779) and priest (1782) in the Church of England; served in Gloucestershire, then to Wales, where the Bishop revoked his license because of his theological and political leanings toward Methodism; retaining his Church of England orders, he nonetheless ministered under the authority of the **Wesleyan Methodist Church**; edited *Y Drysorfa* (1819-1827); and published *Amseryddaeith Ysgrythyrol* (1817) and *Esponiad byr ar Lyfr y Datguddiad* (1828); died at Bala, Merionethshire, Wales, 6 November 1836.

LOCKE, GEORGE (1797-1834). Born in Cannonstown, Pennsylvania; grandfather and great-grandfather clerics of the Church of England; son of a teacher; underwent religious conversion (1814) at age seventeen in Shelbyville, Kentucky, during a revival led by a minister of the **Methodist Episcopal Protestant Church**; licensed as an exhorter (1817); served in circuits in Tennessee (1819-1821), Kentucky (1821-1826), Illinois (1826-1832), Indiana (1832-1833); presiding elder (1828-1832) of the Wabash, Indiana, Methodist district; died of consumption on 13 July 1834, age thirty-seven.

LOGAN, JOHN WESLEY (1810-1872). A native of North Carolina; a slave until 1830, at age twenty, in which year he escaped to Canada; became an active participant in the underground railroad movement; eventually (1847) settled in Syracuse, New York; entered into the ministry of the **Zion Methodist Episcopal Church**, rising to the office of Bishop of that denomination; died at Syracuse, 29 September 1872.

LOSEE, WILLIAM (1757-1832). A pioneer preacher in Canada and a British loyalist; departed from New York (June 1783) for Nova Scotia, Canada, where he received from the British government 250 acres of farmland as a reward for his loyalty during the American revolution; underwent religious conversion and entrance into the Canadian connexion of the **Wesleyan Methodist Church** (c. 1787); ordained deacon (1789); exploratory journey through the United Empire Loyalist settlements (1789-1790); organized the first recognized Methodist circuit in the territory that would become Ontario (February 1791); assigned (1792) to the Prescott-Cornwall area; returned to the United States—rumored to have become unfit for the ministry; occupied as a fishmonger and farmer, preaching occasionally; married (1817) Mary Rushmore; died 16 October 1832.

LOTSPEICH, RALPH (?-1813). A native of Virginia and of German descent; admitted on trial to the ministry of the **Methodist Episcopal Church** (1802); served as a traveling minister in the Salt River and Shelby Methodist circuits in Kentucky, then in Western and Ohio Methodist conferences (1802-1813).

LOVELESS, GEORGE (?-1874). A native of Dorsetshire, England; farm laborer, local preacher for the **Wesleyan Methodist Church**, and agricultural trade union leader; formed, at Tolpuddle, Dorsetshire (October (1831) The Friendly Society of Agricultural Labourers; received, resulting from labor riots, a sentence of seven years transportation to Van Diemen's Land for having administered unlawful oaths; objections to that punishment assumed the form of demonstration at Copenhagen Fields, London, and petitions to Parliament; a full pardon granted, and Loveless returned to England (June 1837), in which year he wrote *Victims of Whiggery*; settled in Essex; emigrated, with his wife and children, to Ontario, Canada; resided on a farm in Siloam, Ontario, where they participated in the construction of the first Methodist church in that area; died at London, Ontario.

LUCKEY, SAMUEL (1791-1869). Born in Rensselaerville, Albany County, New York; entered the ministry of the **Methodist Episcopal Church** (1811) at Ottawa, Canada; ministered to churches in western New York (1812-1821); principal of the Genesee, New York, Wesleyan Seminary (1822-1826); officiated in churches, successively, in New Haven, Connecticut, Brooklyn, New York, and Albany, New York; presiding elder of the New Haven Methodist district; editor of *The Christian Advocate and Journal* (1836); senior editor of the Methodist Publishing Society (1836-1840); returned to the ministry (1840); presiding elder (1842-1869) in the Rochester, New York, Methodist circuit; chaplain (1842-1851) of the Monroe County, New York, penitentiary; M.A. (1821) and D.D. (1847) degrees from Union College, Schenectady, New York; regent of the University of New York (1847); his *Treatise on the Sacrament* published (New York) in 1859; died in Rochester, New York, 11 October 1869.

LURTON, JACOB. Appointed to the Cumberland Circuit, Tennessee, by the Conference of the **Methodist Episcopal Church** (1794); left the itinerancy (1795) and located in Jefferson County, Kentucky; died in Illinois early in the nineteenth century.

LYBRAND, JOSEPH (1793-1845). Born in Philadelphia, Pennsylvania, his parents congregants of the Lutheran Church; reportedly to have turned to Methodism (1803) at the age of ten; adequately educated; admitted (1811) on trial to the ministry of the **Methodist Episcopal Church**; on the itinerancy (1811-1842), his work limited to the jurisdiction of the Philadelphia, Pennsylvania, Methodist Conference; earned a reputation for his pulpit oratory; died at Philadelphia, 24 April 1845.

LYNN, ANDREW (1786-1861). Born at Hartburn, Northumberland, to parents of the **Wesleyan Methodist Church**; entered the **Methodist New Connexion** ministry (1825); at Nottingham (1834-1836), when he encouraged a significant evangelical revival; served a total of twenty-two circuits during his ministry; died at Boston, Lincolnshire, 10 May 1861.

LYON, JOHN CHRISTIAN (1802-1868). Born in Leonsberg, Wurtemberg, Germany, his parents members of the Lutheran Church; came

to the United States (1817) and allied (1826) with the **Methodist Episcopal Church**, serving actively in the ministry until 1862; preached principally in German; died in Catonville, Maryland, 21 May 1868.

LYTH, RICHARD BIRDSALL (1810-1887). Born at York, in the East Riding of Yorkshire; educated for the medical profession; became a medical missionary for the **Wesleyan Methodist Church**; at work on the Friendly Islands (Tonga) and Fiji Islands (1836-1855); translated portions of the Old Testament and New Testament into the Fijian language—to include hymns of his own composition; established a training institution for native agents at Lakemba, Fiji; governor of Wesleyan College, Auckland, New Zealand (1855-1858); Wesleyan Methodist minister at Gibraltar (1869-1874); died at Fulford Barracks, Yorkshire, 27 February 1887.



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MACLAY, ROBERT SAMUEL (1824-1907). Born in Concord, Pennsylvania, the son of Robert Maclay and Arbela Erwin Maclay; graduate of Dickinson College, Carlisle, Pennsylvania, and ordained into the ministry of the Baltimore, Maryland, Conference of the **Methodist Episcopal Church**; appointed (1847) to mission work in China, arriving at Foochow in May 1848; married (1850) Caroline Sperry; superintendent and treasurer of the China mission (March 1852-1872); published *Life among the Chinese* (1861) and collaborated on a *Dictionary of the Chinese Language in the Dialect of Foochow* (1871); served (June 1873-April 1885) as a missionary to Japan; second marriage (1882), to Sarah Ann Barr; established missionary work in Korea (1884); resigned from missionary work (1888); dean of the Maclay College of Theology, San Fernando, California (1889-1893); died at San Fernando, 18 August 1907.

MAFFITT, JOHN NEWLAND (1795-1850). Born in Dublin, Ireland; trained by his parents, members of the Church of Ireland, for the mercantile trade; embraced the doctrines of the **Wesleyan Methodist Church** (1818) and determined to become a minister; emigrated to the United States (1819) and entered (1822) the New England Conference of the **Methodist Episcopal Church**; on the itinerancy (1822-1832) in the eastern United States; local preacher in New York City (1832); traveled and preached according to his own inclinations; in collaboration with Rev. Lewis Garrett established (1833), at Nashville, Tennessee, the periodical, *The Western Methodist*, which later became *The Christian Advocate*--the principal publication of the **Methodist Episcopal Church South**; agent for LaGrange College, Alabama (1836-1837); brief tenure as professor of education and belles-lettres at that institution; chaplain (1841) of the United States House of Representatives; edited (1845-1846) a literary and religious monthly periodical, *The Calvary Token*, established at Auburn, New York; a second marriage (1847) brought forth charges of "immoral character," causing his removal from New York to Arkansas; preached in various cities,

but his effectiveness and reputation as a preacher had been sufficiently undermined; author of *Tears of Contrition* (1821), a summary of his religious experiences; *Pulpit Sketches* (Boston, 1828); a volume of his *Poems* (1839); and two unpublished works—"An Oratorical Dictionary" and an autobiography; died near Mobile, Alabama, 28 May 1850.

MALLALIEU, WILLARD FRANCIS (1828-1911). Born in Sutton, Worcester County, Massachusetts; graduated B.A. (1847?) from Wesleyan University, Middletown, Connecticut; joined the New England Conference of the **Methodist Episcopal Church** (1858); during the next twenty-four years (1858-1882) in charge of churches associated with that denomination; member of the General Conferences of the Church—1872, 1876, 1880; presiding elder of the Boston, Massachusetts, Methodist district (1882); residence in New Orleans, Louisiana, from 1888; Doctor of Divinity degree from East Tennessee Wesleyan University, Athens, Tennessee (1874).

MALLETT, SARAH (1764-1845?). A native of England; united with the **Wesleyan Methodists** (1781) at age seventeen and began to preach in February 1786, spending most of her time in East Anglia—the counties of Norfolk and Suffolk; at some point married a man named Boyce.

M'ALLUM, DUNCAN (1751-1834). Born in Argyll, Scotland, the son of a clansman and retainer to the Duke of Argyll; became a preacher for the **Wesleyan Methodists** (1770) at age nineteen; for the next fifty-one years (1770-1821) served the work, principally in Scotland; harbored a desire to remove to Africa as a missionary, but John Wesley provided him, mainly because of his fluency in Gaelic, an extended commission to minister in the Scottish Highlands and adjacent Scottish islands; ordained at Manchester, Lancashire, by John Wesley (1787) to administer the Sacraments in Scotland, and assigned him to Ayr; superintendent (1817-1819) of the Dunbar circuit; retired from the active ministry of the **Wesleyan Methodist Church** in 1826 and resided, for a time, in Aberdeen, Scotland; removed to the home of his widowed daughter-in-law, Mary M'Allum, South Shields, Durham, where he died on 21 July 1834.

MANSHIP, ANDREW (1824-?). A native of Caroline County, Maryland; left college or university (1837) at age thirteen; eventually

(1843), at age nineteen, gained admission to the Philadelphia, Pennsylvania, Conference of the **Methodist Episcopal Church**; deacon (1845), elder (1847); appointed to various charges (1847-1856); tract agent of the Philadelphia Methodist Conference (1856); assigned (1863) to regular ministerial work; edited (1866-1867) *The Home Missionary and Tract Magazine*; last pastoral engagement terminated in 1879; engaged in missionary work in Philadelphia; an evangelist in Philadelphia (1888); author of *Thirteen Years in the Itinerancy* (Philadelphia, 1856; 16 editions through 1890); *Cherished Memories* (1859); *Reminiscences from the Saddle-Bags of a Methodist Preacher* (1878); *The History of Gospel-Tents and Experiences* (1884); *Forty Years in the Wilderness* (1889)—a complete review of his life; compiled *The Patriot's Hymn-Book* (1862) and *National Jewels* (1866).

MARSDEN, GEORGE (1773-1858). Born in Manchester, Lancashire; minister on the itinerancy of the **Wesleyan Methodist Church** at Stockport, Cheshire (1793); London (1796-1798, 1816-1821, 1830-1833); Macclesfield, Cheshire (1798-1801); again at Manchester (1800-1802, 1824-1827); Sheffield, in the West Riding of Yorkshire (1836-1839); left the itinerancy and located at Glossop, Derbyshire (1842-1858); two terms as president of the General Conference of the Church (1821, 1831); general secretary of the **Wesleyan Methodist Missionary Society**; delegate to the **Wesleyan Methodist Church in Canada** (1833); author of *A Treatise on the Nature and Importance of True Religion, with an Account of the Deaths of Some Christians and Unbelievers* (1813); died at Hadfield, Derbyshire, 16 May 1858.

MARSHALL, LEWIS S. Transferred (1845) from the Kentucky Conference of the **Methodist Episcopal Church** to the East Texas Conference of the **Methodist Episcopal Church South**; present at the first quarterly meeting of the East Texas Conference at McMahan's Chapel, San Augustine, Sabine County, Texas, 7 March 1846; transferred again (1847) to the Arkansas Conference of the Methodist Episcopal Church South.

MARVIN, ENOCH MATHER (1823-1877). A native of Warren County, Missouri; entered the itinerant ministry of the **Methodist Episcopal Church** (1841), at age eighteen, supplied a number of stations in the St. Louis Conference and the Missouri Conference of that Church; during the American Civil War (1861-1865) he ministered in Texas under the authority of the **Methodist Episcopal Church South**; elected and ordained Bishop

of that Church (1866); sent (1876) by the College of Bishops to China and Japan to examine native missionaries and to ordain native preachers; recipient of honorary D.D. and LL.D degrees; author of *The Work of Christ*; died in St. Louis, Missouri, 3 December 1877.

MASON, JOHN (1781-1864). A native of Derbyshire, England; underwent thorough commercial training and had considerable business and administrative experience prior to his entrance (1811) into the ministry of the **Wesleyan Methodist Church**; one of the missionary secretaries of the Church (1824); transferred to the Church Book Room in London as steward (1827-1864)—his mission there to reduce and eventually eliminate the considerable debt, expand the offerings, and to turn a profit; continued to preach on Sundays; led a Methodist class at City Road Chapel, London; died at London, 1 March (St. David's Day), 1864.

MASON, THOMAS. A member of the firm of Soule and Mason, New York, New York, book agents to the **Methodist Episcopal Church**; appointed (1816, 1832-1836) by the General Conference of the Church as assistant book agent to Joshua Soule; succeeded as book agent (1836-1844).

MATHENY, CHARLES REYNOLDS (1788-1839). A native of Loudoun County, Virginia; admitted on trial (1805), age seventeen, to the Western Conference of the **Methodist Episcopal Church**; served the Illinois circuit (1805), after which the Conference “discontinued” his services; settled in St. Clair County, Illinois; to Springfield, Sangamon County, Illinois (1821), where he occupied the office of county clerk; his Springfield home served, on occasion, as a Methodist preaching place; the journal of the Illinois Methodist Conference for 21 September 1829 indicates that the “case” of Charles R. Matheny came forward for discussion, but after discussion, the members tabled a decision.

MATLACK, LUCIUS C. (1816-1883). Born in Baltimore, Maryland; anti-slavery views caused his rejection for ordination into the Philadelphia Conference of the **Methodist Episcopal Church**; eventually (1840) gained approval from the New England Methodist Conference both for admission and appointment as minister in Providence, Rhode Island; still upset over the accommodating position on slavery by the Church, he

left that denomination in 1842; with fellow seceders, established (1843) the **Wesleyan Methodist Connection**—opposed to both slavery and episcopacy; served that body in Pennsylvania and Illinois—as book agent, president of its General Conference, editor of the denominational newspaper, *The Wesleyan* (1852-1856); author of *The Anti-Slavery Struggle and Triumph in the Methodist Episcopal Church*; returned to the **Methodist Episcopal Church** in 1867, following the Constitutional abolition of slavery; died 24 June 1883.

MATTISON, HIRAM (1811-1868). Born in Norway, New York; entered the ministry of the **Methodist Episcopal Church** (1835); agent of the American Bible Society for the State of New Jersey (1841); resumed pastoral work (1842); stationed in Watertown, New York, and Rome, New York; largely employed (1840-1860) in preparing works on astronomy and in lecturing; minister of Methodist churches in Adams, New York, and Syracuse, New York (1856-1857); participated in anti-slavery movements; corresponded with Methodists in Great Britain (1859) and obtained the names of c. 85,000 persons in the General Methodist Conference of 1860, pleading that body to condemn slavery within the Methodist Episcopal Church; gathered the names of another 45,000 persons from the Central New York Conference dedicated to the same purpose; withdrew (November 1861) from the Methodist Episcopal Church because of its continuation to tolerate slave-holding; minister of St. John's **Independent Methodist Church**, New York City; returned (1865) to the **Methodist Episcopal Church**; stationed to Jersey City, New Jersey; entered into controversies with the Roman Catholic Church; district secretary to the American and Foreign Christian Union (1868); publications include *The Trinity and Modern Arianism* (New York, 1843); *Tracts for the Times* (1843); *Elementary Astronomy, Accompanied by Maps* (1846); *Elihu Burritt's Geography of the Heavens*, edited and revised (1850); *High School Astronomy* (1853); *Spirit-Rapping Unveiled* (1854); *Sacred Melodies* (1859); *Impending Crisis* (1859); *Immortality of the Soul* (1866); *Resurrection of the Body* (1866); *Defense of American Methodism* (1866); *Popular Amusements* (1867); died in Jersey City, 24 November 1868.

MAUGHAM, JAMES (1826-1871). Born at Hebburn, County Durham; underwent religious conversion (1842) at age sixteen; spent six years (1842-1848) at Newcastle-upon-Tyne, Northumberland; entered the itinerant ministry of the **Methodist New Connexion** (1848); served in eight English Methodist circuits (1848-1861); sailed to Australia to establish

(1862) a New Connexion mission there; founded and developed an active Methodist society in Adelaide, Australia; returned to England on furlough, then back to Australia in 1869; the work eventually ruined his health; died at Adelaide on 8 March 1871.

MAVITY, WILLIAM (1780-1834). A native of Franklin County, Virginia; moved to Tennessee (1804) and labored (1804-1827) and ministered as a local preacher in Tennessee, Kentucky, and Indiana; admitted to the Illinois Conference of the **Methodist Episcopal Church**, September 1827.

MAXEY, BENNETT, A native of Virginia; underwent religious conversion during the Powhatan revival in Virginia; admitted on trial to the itinerancy (1788) of the **Methodist Episcopal Church**; located (1807), but rejoined the circuits of the Virginia Methodist Conference until locating a second time in 1835.

MAXEY, HORATIO. Possibly a relative of Bennett Maxey; had come from Powhatan, County, Virginia, to Greene County, Ohio (1804); perhaps an exhorter or itinerant or nothing beyond a mere roving member of the **Methodist Episcopal Church**.

MCALISTER, ALEXANDER (?-1834). A native of Kentucky; united with the Missouri Conference of the **Methodist Episcopal Church** (1816); admitted to the Illinois Methodist Conference (1824); presiding elder of the Missouri Methodist districts of Cape Girardeau and St. Louis (1828-1831); retired to a business in Rushville, Illinois.

MCANALLY, DAVID RICE (1810-?). A native of Granger County, Tennessee; educated by private teachers; entered (1829), at age nineteen, the Conference of the **Methodist Episcopal Church** at Abington, Virginia, as a member of the Conference itinerancy; traveled (1829-1841) in the Methodist circuits and districts of Virginia, North Carolina, and Tennessee; editor (1841-1843) of a secular newspaper in North Carolina; president (1843-1851) of the East Tennessee Female Institute, Knoxville—during four of those years editing a religious journal; editor of *The Christian Advocate* at St. Louis, Missouri, and superintended the Methodist Book Concern at St. Louis; published sermons and essays on educational and religious issues,

and engaged in efforts to improve the common school system; author of *The Life of Martha Laurens Ramsay* (St. Louis, 1852); *The Life and Times of the Rev. William Patton* (1856); *The Life and Times of Rev. Dr. Samuel Patton* (1857); *The Life and Labors of Bishop Marvine* (1878); *The History of Methodism in Missouri* (1881).

MCAULEY, JEREMIAH (1839-1884). A native of Ireland; sent to New York City (1852) at age thirteen to reside in the home of a married sister; assisted his brother-in-law in his business; left that home and business, lived in the disreputable Water Street, New York, and earned his livelihood as a thief and a prize fighter; arrested (1858) at age nineteen for highway robbery—although, reportedly, innocent of the charge—convicted, and sentenced to fifteen years imprisonment; underwent religious conversion (1863), pardoned and released in March 1864, and immediately returned to his unlawful practices; reduced to poverty, he found work and restored his religious convictions; eventually entered the **Methodist Episcopal Church** and established (October 1872), in Water Street, a mission house that he named “The Helping Hand”—there assisted by his wife, Maria Mcauley, herself a former thief; established (1882) “The Cremorne Mission” and in June 1883 began the publication of a weekly periodical, *Jerry Mcauley’s Newspaper*; died in New York City, 18 September 1884.

MCCABE, JAMES DABNEY (1808-1875). Born in Richmond, Virginia; entered the ministry of the **Methodist Episcopal Church** (1829) at age twenty-one; left that denomination c. 1854-1855 and connected himself to the **Protestant Episcopal Church**.

MCCAINE, ALEXANDER (1775-1856). A native of Tipperary, Ireland; educated in England in preparation for the ministry of the Church of England; emigrated (1791) to the United States at age sixteen; embraced Methodist doctrines gained admission to the ministry of the **Methodist Episcopal Church** (1797); ordained an elder (1801); traveling companion of Bishop Francis Asbury; located in 1821; developed an interest in the issue of lay representation in the Conferences of the Church; his *The History and Mystery of Methodist Episcopacy* (Baltimore, Maryland, 1829) focused upon his views on that issue; a leader in the organization of the **Methodist Protestant Church** (1830); died in Montgomery, Alabama, 1 June 1856.

MCCLASKEY, JOHN (1756-1814). A native of County Down, Ireland; of Church of England parentage; following removal to the United States, united with the **Methodist Episcopal Church**; appointed (1790) to Washington, Delaware.

MCCLINTOCK, JOHN the younger (1814-1870). Born in Philadelphia, Pennsylvania; graduated B.A. from the University of Pennsylvania, Philadelphia (1835); prior to graduation had begun to preach under authority from the New Jersey Conference of the **Methodist Episcopal Church** and chair of Greek and Latin (1840-1848), Dickinson College, Carlisle, Pennsylvania; collaborated with George R. Crooks to begin (1846) a series of textbooks for the study of Greek and Latin; elected by the Methodist General Conference editor (1848-1856) of *The Methodist Quarterly Review*; delegate (1856) to the Wesleyan Methodist Conference of England and to the Berlin meeting of the **Evangelical Alliance**; minister of St. Paul's Church, New York City (1857-1860); to Europe (June 1860) as minister of the American Chapel, Paris, France, under the auspices of the **American and Foreign Christian Union**; returned to the United States (1864) and again assigned as minister of St. Paul's Church; failing health compelled his resignation at the end of one year; chair (1866) of the Central Centenary Committee in charge of the centennial commemoration of the origin and history of American Methodism; first president of Drew Theological Seminary, Madison, New Jersey (1867); Doctor of Divinity degree from the University of Pennsylvania (1848); L.L.D degree from Rutgers, the State University of New Jersey (1866); principal publications—*Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature*, 4 of projected 12 vols.(New York 1867-1870; completed by James Strong); collaboration with Carolus E. Blumenthal of a translation of Johann August Wilhelm Neander's *The Life of Christ* (New York, 1847); *An Analysis of [John] Watson's Theological Institutes* (1850); *Sketches of Eminent Methodist Ministers* (1852); *The Temporal Power of the Pope* (1853); a translation of Bungener's *History of the Council of Trent* (1855); died in Madison, Morris County, New Jersey, 4 March 1870.

MCCOLL, DUNCAN (1754-1830). A native of Scotland; enlisted in the Royal Army (1777-1783); sailed to Canada (1778) with his regiment, then to New York City; discharged (1783), then took ship for Halifax, Nova Scotia, Canada; the ship blown off course in a storm, and passengers spent

the winter of 1783-1784 in Bermuda; introduced to Methodism by a fellow passenger, Elizabeth Channal (d. 1819), whom he married after their arrival (1784) in Halifax; settled in St. Andrews, New Brunswick, then removed twenty miles to St. Stephens; held prayer meetings in the home, beginning November 1785, then devoted his full time to preaching; formed a Methodist society in St. Stephens; joined the itinerancy of the **Methodist Episcopal Church** (1792); ordained by Bishop Francis Asbury (1795); St. Stephens became the anchor for his ministry and itinerancy (1795-1830), and there he died on 17 December 1830.

MCDUGALL, GEORGE MILLWARD (1820-1876). Born in Kingston, Ontario; underwent religious conversion (1839) at age nineteen; married (1842) Elizabeth Chantler; engaged in business, but also functioned as a lay preacher to Indian tribes; spent a term of study at Victoria University, Toronto; received on trial (1850) into the **Wesleyan Episcopal Church of Canada**, initially stationed at Alderville, Upper Canada; moved to the Lake Huron Methodist district, then to Rama; appointed to Norway House, to oversee all of the missions to the Indian tribes of the Methodist Church in western Canada; removed (1863) to Victoria, on the North Saskatchewan River, Manitoba; to Edmondton (1871), and a year later (1872) to Bow River; traveled throughout Manitoba with his son, John McDougall, a missionary; died on 24 January 1876.

MCFERRIN, ANDERSON PURDY (1818-?). A native of Rutherford County, Tennessee, the son of James McFerrin and younger brother of John Berry McFerrin; entered the ministry of the **Methodist Episcopal Church South** (1854); published *Sermons for the Times* (Nashville, Tennessee, 1884); *Heavenly Shadows and Hymns* (1887).

MCFERRIN, JAMES (1784-1840). A native of Washington County, Virginia; father of John Berry McFerrin and Anderson Purdy McFerrin; of Irish Presbyterian extraction and raised as a farmer; married (1804) at the age of twenty and settled in Rutherford County, Tennessee, often forced into combat with Indian tribes; following the declaration of war (1812) with Great Britain, chosen captain of a company of volunteers under General Andrew Jackson against the Creek Indians; present at the battle and campaign of Talladega; raised to the rank of colonel; united (1820) with the **Methodist Episcopal Church** and received (25 November

1821) into the itinerancy of the Tennessee Methodist Conference; ministry in Alabama after 1823 and in western Tennessee after 1834; died in Tipton County, Tennessee, 4 September 1840.

MCFERRIN, JOHN BERRY (1807-1887). A native of Rutherford County, Tennessee, the son of James Mcferrin and the elder brother of Andrew Purdy Mcferrin; appointed a class leader (1823), licensed to exhort (1824), licensed to preach (1825), and admitted (1824) into the Tennessee Conference of the **Methodist Episcopal Church**; on circuits (1825-1828) in Tennessee and Alabama; missionary to the Cherokee Indian nation (1828-1830); six years in Methodist stations, three years as a presiding elder; elected (1840) editor of *The Christian Advocate* until May 1858; book agent for the **Methodist Episcopal Church South**; during the American Civil War (1861-1865) missionary to the Army of the Tennessee (to 1869); secretary to the Board of Missions (1866-1878); again book agent for the Church (1878-1887); Doctor of Divinity degree from Randolph-Macon College (1851); represented American Methodism at the Methodist Conference at London, England (1881); served as the delegate of his Church at the centennial of American Methodism, Baltimore, Maryland (1884); author of *A History of Methodism in Tennessee*, 2 vols. (Nashville, Tennessee, 1870-1872); died at Nashville, 10 May 1887.

MCGUIRE, ADJET. Admitted on trial to the Western Conference of the **Methodist Episcopal Church** (1803); had traveled the Limestone circuit in Kentucky (1802-1803); an elder in 1807.

MCHENRY, BARNABAS (1757-1833). A native of eastern Virginia; son of John McHenry of Washington, County, Virginia; underwent religious conversion (1772) at age fifteen; served three terms on the itinerancy and as a local preacher of the **Methodist Episcopal Church**—1787-1795, 1819-1820, 1821-1822; ministered in North Carolina, western Virginia, Kentucky, and Tennessee; five years as a presiding elder; involuntarily caught in the armed struggles between American settlers and Indian tribes; married (1794) Sarah Hardin (d. 1833) of Kentucky, the daughter of John Hardin, a Revolutionary War veteran (d. 1792); the union produced eight children—two daughters dying during the cholera epidemic of 1833; left active service for the Church (1822) and devoted his effort to farming and

by teaching in local schools; died near Springfield, Kentucky, 16 June 1833, struck down in the midst of a cholera epidemic.

MCKECHNIE, COLIN CAMPBELL (1820-1896). Born in Palsley, Renfrewshire, Scotland; entered the ministry of the **Primitive Methodist Church** (1839) at age nineteen; began his evangelistic career at Ripon, in the West Riding of Yorkshire; removed to the itinerancy of Durham; began the journal, *The Christian Ambassador*—renamed *The Primitive Methodist Quarterly Review*; founder of the Preachers' Association (1855) and promoted the notion of the training college to elevate the intellectual and cultural standards for Methodist ministers; editor for the publications of the Primitive Methodist Church (1876); assumed principal responsibility for *The Primitive Methodist Hymn Book* (1887); died 6 September 1896.

MCKENDREE, WILLIAM (1757-1835). A native of William City, King William County, Virginia; trained by his father for the latter's calling—as a planter; the family would eventually remove to Sumner County, Tennessee; in the early stage of the American Revolutionary War (1777), the twenty-year-old Mckendree joined the Continental Army; served for a short period as a school teacher, although himself possessed of little formal education; a resident of Brunswick County, Virginia (1787) when he received a license to preach from the Conference of the **Methodist Episcopal Church**; appointed (1788) by Bishop Francis Asbury junior preacher to the Mecklenburg circuit; to South Carolina (1793); served a large Methodist district (1794-1796) extending from the Chesapeake Bay to the Blue Ridge and Allegheny mountains; appointed (1798) to the Baltimore, Maryland, Methodist Conference; accompanied (1800) Bishop Asbury and Bishop Richard Whatcoat to the Western Methodist Conference at Bethel, Kentucky, and an appointment (1800-1808) to superintend a Methodist district encompassing a large part of the partially settled territory beyond the Allegheny Mountains—at an annual stipend of from \$20 to less than \$50; attended the Methodist Church General Conference at Baltimore (1808), to be elected and ordained Bishop; undertook a 1500-mile tour through Virginia, Tennessee, Missouri, and Illinois—ending with attendance at the Methodist Conference in middle Tennessee; continued to travel and to preach; with the death of Francis Asbury (1816), he emerged as the only Bishop of his Church; by 1835 his health had become seriously affected; never married, never received an academic diploma, never penned even a

brief sketch of his life or work; died in Gallatin, Sumner County, Tennessee, 5 March 1835; McKendree College, Lebanon, Illinois, bears his name.

MCLANE, ALLAN (1746-1829). A resident of Smyrna, Kent County, Delaware; a veteran of the Continental Army during the American Revolutionary War; an influential lay member of the **Methodist Episcopal Church**; donated land for the construction of Asbury Chapel; perhaps recognized more as the father of the Hon. Louis McLane (1786-1857), a member of the cabinet of President Andrew Jackson and minister to England, and the grandfather of the Hon. Robert Milligan McLane (1815-1898), minister to Mexico and France. and governor of Maryland.

M'CLASKEY, JOHN (1756-1814). A native of County Derry, Ireland; emigrated to the United States (1772) at age sixteen; settled in New Jersey; underwent "a religious awakening"; joined the itinerancy of the **Methodist Episcopal Church**; assigned a circuit in New Jersey; spent a lifetime of ministry on the East Coast; appointed a presiding elder; recognized for his unyielding faith in Jesus Christ, his Biblical knowledge, and his orthodox theology; died at Chestertown, Maryland, 2 June 1814.

MCMAHAN, JAMES B. Born near San Augustine, Sabine County, Texas, the son of Colonel Samuel D. McMahan; the son was a local preacher of the **Methodist Episcopal Church South**.

MCMAHAN, SAMUEL D. (?-1854). A native of Tennessee, removed to Texas (1831), settling (August 1832) approximately twelve miles east of San Augustine; Sabine County; Colonel-commander of a battalion at Nacogdoches in the battle with Mexican nationals; underwent religious conversion (1832); became the first leader of the first **Methodist Episcopal Church** class in Texas, organized permanently at his homestead (July 1834)—McMahan's Campground, on Polugoch Creek; licensed as an exhorter (1837); eventually permitted to preach; the first McMahan's Chapel erected (1839) near his house; attended, as an official member, almost every quarterly conference of the **Methodist Episcopal Church South**, beginning 7 March 1846 (at McMahan's Chapel) until his death in 1854.

MCREYNOLDS, WILLIAM (1798-1868). A native of Washington County, Virginia; underwent religious conversion in Kentucky; joined the Tennessee Conference of the **Methodist Episcopal Church** (1820); served, initially, as a junior preacher on the Christian circuit in Illinois, under the supervision of Peter Cartwright; present at the gathering of the first Illinois Methodist Conference, Clair County, Illinois, 23 October 1824.

MCTYEIRE, HOLLAND NIMMONS (1824-1889). A native of Barnwell County, South Carolina; graduated A.B. (1844) from the University of Virginia (?) at Charlottesville; entered the Virginia Conference of the **Methodist Episcopal Church South** (1845); minister of St. Francis Street Church, Mobile, Alabama (1846); ministered to Methodist churches at Demopolis, Alabama, and Columbus, Mississippi; transferred from the Alabama Methodist Conference to the Louisiana Methodist Conference and stationed at New Orleans; editor of *The New Orleans Cristian Advocate* (1851) and of *The Nashville Christian Advocate* (1858); during the American Civil War (1861-1865), served in the Montgomery, Alabama, Methodist Conference, stationed in Montgomery; elected and ordained Bishop (1866); president (1873) of the board of trustees, Vanderbilt University, Nashville, Tennessee; author of a prize essay, *Duties of Christian Masters* (Nashville, 1851); *Catechism on Church Government* (1869); *Catechism in Bible History* (1869); *Manual of Discipline* (1870); *A History of Methodism* (1884); died at Nashville, 15 February, 1889.

MEAD, STITH (1767-1834). A native of Bedford County, Virginia, the son of a slave owner; underwent religious conversion (1789) at age twenty-two; admitted on trial (1792) to the itinerancy of the Virginia Conference of the **Methodist Episcopal Church**; appointed to Augusta, Georgia (1799), his mission being to introduce Methodism into that area; formed a Methodist society class there and assisted in directing a number of camp-meetings; returned to the Virginia Methodist Conference (1805), concentrating his work on camp-meeting preaching; compiled a popular camp-meeting denominational songbook, *Hymns and Spiritual Songs* (1805); supposed to have maintained an extensive journal that, for whatever reason, would be destroyed in 1865.

MEANS, ALEXANDER (1801-1883). Born in Statesville, North Carolina; educated at Statesville Academy; removed to Georgia (1822)

and spent four years (1822-1826) teaching; attended medical lectures at Transylvania University; began medical practice (1826) in Covington, Georgia; licensed to preach (1828) by the **Methodist Episcopal Church**; head of a manual labor school near Covington (1834); professor of physical sciences at Emory College, Oxford, Georgia (1838-1856); additional appointment as professor of chemistry and pharmacy (1840) at the Medical College of Georgia, Augusta; president of the Masonic Female College (1853); president of Emory College (1854-1855)—resigned to accept the professorship at Atlanta, Georgia, Medical College (1855-1867); member of the Georgia State Convention (1861); in 1866, at Savannah, state chemist of Georgia, while returning to Emory College as professor of natural philosophy; M.D. degree from the Medical College of Augusta (1841); Doctor of Divinity degree (1854) and Doctor of Letters (1858) from Emory College; contributed essays on chemistry to the healing the souls of wayward Methodists; died at Oxford, Georgia, 5 June 1883.

MELSON, JOHN BARRITT (1811-1898). Born at Brechin, Angus-shire, Scotland, the son of Rev. Robert Melson, a minister of the **Wesleyan Methodist Church** during 1803-1852; educated at Woodhouse Grove School, in the West Riding of Yorkshire (1819-1825); apprenticed (1825) to Thomas Harris, a surgeon at Birmingham, Warwickshire; entered Trinity College, Cambridge (7 July 1830; B.A. 1834, Bachelor of Medicine, 1836, M.D. 1841); surgeon at Birmingham (1836-1898); preached for the Wesleyan Methodist Church—reportedly one hundred sermons over a period of forty years; physician to the Queen's Hospital, Birmingham, for a decade; professor of experimental philosophy and hygiene, Queen's College, Birmingham; introduced to the city of Birmingham the principles and practices of photography, telegraphy, and electro-plating; possessed the first daguerreotype that had been satisfactorily produced; a founder of the **Evangelical Alliance** (1845); died at Lapworth, near Birmingham, 30 May 1898, age eighty-seven.

MERRILL, ANNIS the younger. A son of Joseph Annis Merrill; a prominent lay member of the **Methodist Episcopal Church**; one of the founders of the University of the Pacific.

MERRILL, JOSEPH ANNIS (1785-1849). Born Newbury, Massachusetts, the son of Annis Merrill and Lydia Merrill; underwent

religious conversion (1804), at age nineteen; an exhorter and local preacher under the control of the **Methodist Episcopal Church**; received into the New England Methodist Conference (1807) and appointed minister of the Massachusetts towns of Salisbury and Salem; eventually designated a presiding elder; a strong supporter of the anti-slavery movement; missionary work in New Hampshire (1819); a trustee of Wesleyan University, Middletown, Connecticut; delegate to the General Conference of his Church in 1816, 1820, 1824, 1828; agent for Wesleyan Academy, Newmarket, Massachusetts; ended his ministry (1848) at Newburyport, Massachusetts, because of failing health; died at Wilberham, Massachusetts, 22 July, 1849.

MERRILL, STEPHEN MASON (1835-1905). Born near Mount Pleasant, Jefferson County, Ohio; married (1848) Anna Bellmire (d. 1905); entered the itinerancy of the Ohio Conference of the **Methodist Episcopal Church** (1864); editor of *The Western Christian Advocate* (1868); elected and ordained Bishop in 1872; served his office at St. Paul, Minnesota (1872-1880) and Chicago, Illinois (1880-1904); Doctor of Divinity degree, Ohio Wesleyan University (1868); LL.D. degree from Northwestern University, Evanston, Illinois (1886); author of *Christian Baptism* (Cincinnati, Ohio, 1876); *The New Testament Idea of Hell* (1878); *The Second Coming of Christ* (1879); *Aspects of Christian Experience* (1882); *A Digest of Methodist Law* (1885); *Outlines of Thought on Probation* (1886); *The Organic Union of American Methodism* (1892); died at Keyport, New Jersey, 12 November 1905.

MERRITT, TIMOTHY (1775-1845). Born in Barkhamsted, Litchfield County, Connecticut; began to preach in 1794, at age nineteen, and served at various stations in New England under the authority of the **Methodist Episcopal Church**; at Malden, Massachusetts (1831), edited *Zion's Herald*, a periodical published at Boston, Massachusetts; resident of New York City (1832-1835) as editor of *The Christian Advocate and Journal*; at Boston, established a monthly periodical, *A Guide to Christian Perfection*; recognized for his vigorous intellectual discipline; author of *The Christian Manual* (New York, 1824); *A Memoir of Miss S.H. Bunting* (1833); *A Convert's Guide and Preacher's Assistant* (1841); *A Discussion against Universal Salvation; On the Validity and Sufficiency of Infant Baptism*; *Lectures and Discourses on Universal Salvation*—the last cited in collaboration with Rev. Wilbur Fiske, D.D.; died at Lynn, Massachusetts, 2 May 1845.

MEYER, LUCY JANE RIDER (1849-1922). Born in New Haven, Vermont, the eldest child of Richard Dunning Rider and his second wife, Jane Child Rider; reportedly converted to Methodism (1862) at age thirteen; educated at Oberlin College (Ohio), the Woman's Medical College (Philadelphia, Pennsylvania), and the Massachusetts Institute of Technology (Cambridge); founded the Deaconess Order of the **Methodist Episcopal Church** (1880)—an educational institution to train unmarried women for Christian service; that bore the formal identity as the Chicago Training School for City, Home, and Foreign Missions; married Josiah Shelly Meyer (23 May 1885); taught Bible, social services, and missions; author of *Children's Meetings and How To Conduct Them* (1884); retired from active service in 1917; died at Chicago, Illinois, 16 March 1922.

MILBURN, WILLIAM HENRY (1823-1903). Born in Philadelphia, Pennsylvania; at age five (1828), struck accidentally by a playmate in the eye with a piece of glass, resulting in two years' confinement (1828-1830) in a dark room, subjected to the inconsistent and idiosyncratic medical practices of the times; emerged into the light, he found himself blind in one eye and with limited sight in the other; nonetheless, pursued studies in school and college (1830-1850); totally blind from c. 1850; family had removed (spring 1838) to Jacksonville, Illinois, where he attended Illinois College; became (1843) a traveling preacher under the authority of the **Methodist Episcopal Church**, though fit enough to serve Methodist circuits in the west; responsible to travel approximately two hundred miles and to preach between thirty and forty sermons every four weeks—at a salary of \$100 per annum; chaplain (1845), at age twenty-two, of the 29th Congress of the United States; minister in charge of the Methodist church in Montgomery, Alabama (1848-1850); sent to Mobile, Alabama (1850), there undergoing a trial for heretical teachings; served two years (1850-1852) as minister of an independent church; returned to Washington, D.C. (1853) as chaplain of the 33rd Congress of the United States; removed to New York City and devoted himself entirely to lecturing; to England (1857, 1859) on lecture tours; additional tours to Canada and Ireland; ordained in the Protestant Episcopal Church (1859), but returned to the Methodist fold (1871); served for the third time (1885) as chaplain of the Congress of the United States, and again (1887) as chaplain of the 50th Congress; chaplain of the United States Senate (1893-1903); author of *Rifle, Axe, and Saddlebags, Symbols of Western Character and Civilization* (New York, 1856); *Ten Years of*

Preacher-Life: Chapters from an Autobiography (1858); *The Pioneers, Preachers, and People of the Mississippi Valley* (1860)—a course of lectures initially presented at the Lowell Institute, Boston, Massachusetts, 1854; died at Santa Barbara, California, 10 April 1903.

MILES, WILLIAM H. (1828-1892). Born into slavery in Springfield, Kentucky; eventually freed according to an item in his owner's will; united with the **Methodist Episcopal Colored Church** (1855); and licensed to preach (1857); consecrated by two Bishops of the **Methodist Episcopal Church South** as the first Bishop of the **Colored Methodist Episcopal Church** (1870-1892); died at Louisville, Kentucky, 14 November 1892.

MILEY, JOHN (1813-1895). Born near Hamilton, Ohio; graduated from the Methodist related Augusta College, Kentucky (B.A. 1834, M.A. 1837); entered the ministry of the Ohio Conference, **Methodist Episcopal Church**; served churches in Ohio until 1852, when he transferred to the New York East Methodist Conference; served churches in New York and Connecticut (1852-1872); professor of systematic theology, Drew Theological Seminary, Madison, New Jersey (1873); published *The Atonement in Christ* (1879); *Systematic Theology*, 2 vols. (1892-1894); a clerical delegate to five Methodist General Conferences—1864, 1872, 1876, 1888, 1892); a fraternal delegate to the **Methodist Episcopal Church South** (1886); delivered the keynote address to the Methodist Centennial Conference, Baltimore, Maryland (1884); died on 13 December 1895.

MILLER, JOHN. A member of the ministry and itinerancy of the **Methodist Episcopal Church**, having joined Conferences in Missouri (1823), Illinois (1824), and Indiana (1832).

MILSON, PARKINSON (1825-1893). Born in Broughton, near Brigg, Lincolnshire; underwent religious conversion (1843) at age eighteen, and began to preach shortly thereafter; involved in religious revivals (1845); united with the ministry of the **Primitive Methodist Church**, serving circuits in Yorkshire and Leicestershire; spent thirteen years ministering in Hull, in the East Riding of Yorkshire, and at Grimsby, Lincolnshire; retired from the ministry in 1890; completed a twenty-volume manuscript journal

detailing his evangelical work—but that literary effort never reached the press; died at Watford, Hertfordshire, 19 November 1893.

MINEAR, SOLOMON, M.D. A minister and local elder of the **Methodist Episcopal Church** at Paris, Edgar County, eastern Illinois (1856); charged with immorality and imprudence and brought to trial before the quarterly meeting of the Illinois Conference; specifically, Dr. Minear had been charged with improper conduct in his relationship with a recent widow, Mrs. Ainley Laird.

MITCHELL, HINCKLEY GILBERT THOMAS (1846-1920). Graduated from Wesleyan University, Middletown, Connecticut A.B.(1873), and from the School of Theology, Boston University B.D. (1876); studied Old Testament exegesis at the University of Leipzig, Germany Ph.D. (1879); returned to the United States and entered the ministry of the **Methodist Episcopal Church**; stationed (1879-1880) at Fayette, New York; tutor in Latin and instructor in Hebrew, Wesleyan University (1880); instructor, then professor, in Hebrew and Old Testament exegesis at Boston University (1881, 1884); secretary of the Society of Biblical Literature and editor of *The Journal of the Society of Biblical Literature*; publications include *The Final Constructions of Biblical Hebrew* (Leipzig, 1879); *Hebrew Lessons* (Boston, 1884); *Hebrew Introduction* (Andover, Massachusetts, 1884); died on 14 May 1920.

MITCHELL, JOHN THOMAS (1810-1863). A native of Botetourt County, Virginia; removed, at age seven, with his parents to Illinois (1817); entered the ministry of the **Methodist Episcopal Church**; sent (1832) to Galena, Illinois, Methodist mission; to Galena and Dubuque, Iowa (1833); served in Chicago, Illinois (1834-1835); presiding elder of the Chicago Methodist district (1840), within the Black River Methodist Conference; elected by the General Methodist Conference (1844) assistant agent of the Western Methodist Book Concern, then secretary.

MIYAMA, KANICHI. Came to the San Francisco, California area from his native Japan (1876); learned English and embarked on the study of the New Testament Gospels; baptized in 1877; became a leader of Japanese mission work in the San Francisco area; ordained deacon (1886) in the California Conference of the **Methodist Episcopal Church**; to Hawaii

(1888) for missionary and ministerial work among Japanese immigrants; returned to Japan (1890) and became a member of the Japanese Conference of the Methodist Episcopal Church; ordained an elder (1890).

MOISTER, WILLIAM (1808-1891). Born at Sedbergh, Yorkshire; minister and overseas missionary of the **Wesleyan Methodist Church--** at St. Mary's Island, Gambia, West Africa (1830-1833); Ipswich, Suffolk (1833); West Indies (1834-1848); Newport, Isle of Wight, Hampshire (1848-1850, 1863-1870); Cape Town, South Africa (1850-1858); Western Cape Province, South Africa (1858-1860)—Rondesbosch and Newlands; Kendal, Cumberland (1860-1863); Hawes, in the North Riding of Yorkshire (1870-1871); minister to the Royal Army garrison at Parkhurst, Isle of Wight, Hampshire (1873-1878); minister at Ulverston, Cumberland (1887-1891); author of *Memorials of Missionary Labours in Western Africa and West Indies* (1850; 5th ed., 1866); *Conversations on the Rise, Progress, and Present State of Missions in Various Parts of the World* (1869, 2nd ed. 1871); *The West Indies, Enslaved and Free: A Concise Account of the Islands and Colonies* (1883); died at Sedbergh, Yorkshire, 3 August 1891.

MONROE, ANDREW (1792-1871). A native of Hampshire County, Virginia, the youngest of eleven children—four of whom became ministers of the **Methodist Episcopal Church**; licensed to preach (March 1815) by the Ohio Methodist Conference and sent on the Fairfield, Ohio circuit; ministered in Kentucky, Tennessee, and Missouri; member, during his lifetime, of eleven Methodist General Conferences; eventually entered the **Methodist Episcopal Church South** and contributed significantly to the development of Methodism in Missouri; died in Mexico, Audrain County, Missouri, 18 November 1871.

MONROE, SAMUEL YORKE (1816-1867). Born in Mount Holly, New Jersey; recipient of an English-style education; united with the **Methodist Episcopal Church** as a local preacher, then entered the Methodist itinerancy (1843); stationed (1843-1863) at various points in New Jersey, serving as presiding elder of the Bridgeton Methodist district (1856) and of the Camden Methodist district (1864); corresponding secretary (1864-1867) of the Methodist Extension Society; an active member of the Methodist General Conferences of 1856, 1860, 1864—receiving a

significant number of votes for Bishop in 1864; met his death from a fall from a railroad train near Jersey City, New Jersey, 9 February 1867.

MOODY, GRANVILLE (1812-1887). Born in Portland, Maine; raised in a home strongly supportive of the Congregational Church; the father a graduate of Dartmouth College, and principal of academics in schools at Portland and later at Baltimore, Maryland; young Moody educated by his father and at Baltimore public schools; moved to Norwich, Ohio, as clerk in his brother's store; underwent evangelical conversion (1831) at age nineteen; united with the **Methodist Episcopal Church**; admitted on trial (August 1833) into the ministry of the Ohio Methodist Conference; married (1836) Lucretia Elizabeth Harris of Springfield, Ohio; ordained an elder (1837); three years ministering in the Kentucky Methodist Conference (1862-1865), then back to Ohio—including charge of three churches in Cincinnati; a frequent debater with members of rival denominations, particularly those of the Roman Catholic Church—as manifested in his book, *Papery and Its Claims* (1871); during the 1850's, among the most forceful opponents of slavery; at the outset of the American Civil War, appointed commander of the 74th Ohio Regiment of volunteers; wounded four times and had his horse shot out from under him at the battle of Stone River, Tennessee (December 1862); resigned his commission (May 1863) because of ill health; raised to the rank of brevet (temporary) major-general (March 1865); continued his ministry (1865-1882) until forced to retire—again because of health problems; died near Jefferson, Iowa, 6 June 1887.

MOOR, MARY ANNE ELIZABETH (1809-1868). Born at Motcombe, Somersetshire, the only daughter of William Moor and Anna Moor; baptized into the Church of England, yet sent to a **Wesleyan Methodist Church** Sunday school; converted at Metcombe (1826) and entered into the **Primitive Methodist Church** as a local preacher (1827); turned to the itinerancy in 1831; worked in the Hepton Banks, Ludlow (Shropshire), and Shefford (Bedfordshire) circuits; married (1834) a fellow itinerant, Richard Cordingly, but continued on the itinerancy; illness claimed both husband and wife, causing their retirement (1859) to Lancaster, Lancashire; Mrs. Cordingly died there on 7 April 1868, leaving her husband and a daughter.

MOORE, ENOCH (1783-1848). Reportedly the first American male born in Illinois, having occurred in the blockhouse of Bellefontaine, Monroe County, 17 February 1783; a government surveyor, member of the first Illinois constitutional convention, and an Illinois legislator and probate judge; underwent conversion to Methodism and served the **Methodist Episcopal Church** as a local preacher.

MOORE, HENRY (1751-1844). Born at Drumcodra, near Dublin, Ireland, the son of a farmer; apprenticed to a wood carver; underwent religious conversion (1777); established a school in Dublin and also began to preach; entered the **Wesleyan Methodist** itinerancy (1777), beginning in Ireland, then in England; served as John Wesley's traveling companion (1784-1786, 1788-1790); became one of John Wesley's literary executors; collaborated with Thomas Coke in producing *The Life of John Wesley* (London, 1792)—and later, by his own hand, *The Life of the Rev. John Wesley*, 2 vols. (London, 1824-1825); ordained (1789) by John Wesley for service in English counties; twice (1804-1823) president of the general Conference of the **Wesleyan Methodist Church**; retired from the active ministry in 1833, the result of partial incapacitation from paralysis; died at London, 27 April 1844, age ninety-three; buried in the graveyard of City Road Chapel, London.

MOORING, CHRISTOPHER S. (1767-1825). A native of Surry County, Virginia, and a member of the Methodist family headed by Henry Mooring; entered the itinerancy of the **Methodist Episcopal Church** in 1789.

MORGAN, DAVID (1814-1883). Born at Devil's Bridge, Dyfed, Wales raised in the **Welsh Calvinist Methodist Church**; undertook a study of Puritanism and of Puritan writers, and gained experience by participating in local religious revivals; assumed a prominent role in the 1858 religious revival in Wales; ordained into the Welsh Calvinist Methodist Church (1857) and settled into a pastoral ministry; died at Ysbyty Ystwyth, Dyfed, Wales, 27 October 1883.

MORGAN, HENRY (1825-1884). Born in Newtown, Connecticut; an early life of hardship and poverty severely restricted his educational

opportunities; taught at a district school prior to receiving a license to preach from the **Methodist Episcopal Church**; a period on the itinerancy followed by removal to Boston, Massachusetts (1859), preaching to an independent congregation in Music Hall; organized the Boston Union Mission and engaged in philanthropic work; chaplain of the Massachusetts State Senate (1867); purchased and served as minister of the Indiana Place Chapel, which he willed to the poor upon his death; engaged in crusades against church lotteries, a number of amusements, and the vices of city life; published books for juveniles and popular addresses, among the former being *Ned Nevins the Newsboy* (Boston, 1869); *Boston Within and Without* (1880); died at Boston, 23 March 1884.

MORGAN, JOHN (1792-1872). As a missionary for the Wesleyan **Methodist Missionary Society**, sent to Gambia, West Africa; established a station at the capital, (then) Bathurst; supervised the construction of a school and a church; moved up the Gambia River (1824) to the British military post of MacCarthy's left Africa (1825) for England and united with the ministry of the **Wesleyan Methodist Church**.

MORIARTY, PETER (1758-1813). A native of Baltimore County, Maryland; a member of the Roman Catholic Church who converted to Methodism (1786) at age sixteen; entered the itinerancy of the **Wesleyan Methodist Church** (1781) in Virginia, gained admission on trial (1782), and admitted to full membership in 1783; in 1785, as an assistant in Pennsylvania, ordained a deacon of the **Methodist Episcopal Church** (1788); an elder in 1790; presiding elder (1806, 1807, 1811-1813) in New York state; his ministry essentially confined to the New York Methodist Conference; died at Hillsdale, New York, 23 June 1813.

MORLEY, GEORGE (1772-1843). Born, Calverton, Nottinghamshire; underwent religious conversion, became a local preacher; and then joined the itinerancy of the **Wesleyan Methodist Church**; among the founders of the **Wesleyan Methodist Missionary Society**; assisted in the foundation of the **Methodist Auxiliary Mission Society** of the Leeds (Yorkshire) Methodist district (1813); general secretary of the Wesleyan Methodist Missionary Society (1824-1831); president of the General Conference of the Wesleyan Methodist Church (1830); governor

of Woodhouse Grove School, Bradford, in the West Riding of Yorkshire (1831-1843); died at Bradford, 2 September 1843.

MORRELL, THOMAS (1747-1838). Born in New York. New York; the son of Jonathan Morrell (1725-1805), a Methodist layman; family eventually removed to Elizabethtown, New Jersey, where father and son engaged in business until the outset of the American Revolutionary War; the younger Morrell chosen captain of a company of militia that engaged the British at Sandy Hook, captain in the Continental Army (June 1776); severely wounded in battle at Flatbush; promoted to major of the 4th New Jersey Regiment (1777); present at the battles of Brandywine and Germantown; compelled to resign his commission because of the effects of his wounds; returned to business in Elizabethtown; united with the **Methodist Episcopal Church** (1786); engaged in ministerial work (1787-1803) in New York City, Philadelphia, Pennsylvania, and Baltimore, Maryland; returned to Elizabethtown, where he ministered until 1822; confined himself to preaching once per day on the Sabbath; until 1828 (at age eighty-one); after fifty-three years as a preacher of the Gospel, died at Elizabethtown on 9 August 1838, age ninety-one.

MORRIS, EBENEZER (1769-1825). Born at Lledrod, Cardiganshire, Wales, son of David Morris, a lay exhorter and hymnodist of the **Welsh Calvinist Methodist Church**; moved with his parents from Lledrod to the south of Cardiganshire, to Rhydlewish, where David Morris supervised the Welsh Methodist society at Twr-gwyn; the younger Morris went on to Trecastle, Breconshire, as a school teacher, and where he underwent religious conversion; joined the local Methodist society and began (1788) to preach; returned to Cardiganshire (1791); on the death of David Morris, assumed the leadership of the local Methodist societies and rose to prominence with the **South Wales Calvinist Methodist Association**; a leading participant in the movement for the ordination of Calvinist Methodist ministers; ordained into the ministry in South Wales at Llandello, Carmarthenshire 1811; died at Rhydlewish, 15 August 1825.

MORRIS, THOMAS ASBURY (1794-1874). Born near Charlestown, Virginia, son of John Morris and Margaret Morris, communicants of the Baptist Church, who had settled by the Kanawha River in c. 1785; young Morris obtained his early education in the common

schools, while he later studied in a school conducted by William Paine, an Englishman; three years as an assistant in the office of his brother, Edmund Morris, clerk of the county; drafted (1812), at age eighteen, to serve for six months at the outset of the War of 1812, but his parents managed to secure his release because of his age; underwent religious conversion (1813) and united with the **Methodist Episcopal Church**; entered the ministry and connected with the Ohio Methodist Conference (1814); reportedly traveled (1814-1816) approximately 1500 miles on horseback and delivered five hundred sermons; during the initial twelve years (1814-1826) of his itinerancy, he received a total stipend of \$2000 (or \$83.33 per month); suffered an attack of paralysis (1826); editor (1834-1836) of *The Western Christian Advocate* at Cincinnati, Ohio; an advocate (beginning 1835) of total abstinence; elected and ordained Bishop of the Church in 1836; remained with the Methodist Episcopal Church following the division of 1844; Doctor of Divinity degree from McKendree College, Lebanon, Illinois (1841); published *Church Polity*; a volume of his Sermons; *Essays, Biographical Sketches, and Notes of Travel* (1851); and *Sketches of Western Methodism* (Cincinnati, Ohio, 1852); died in Springfield, Ohio, 2 September 1874.

MUDGE, ENOCH (1776-1850). Born in Lynn, Massachusetts; entered the itinerancy of the **Methodist Episcopal Church** (1793), at age seventeen; traveled to Maine; his health became significantly impaired, causing a request for location in order to recuperate; settled at Orrington, Maine (1799-1816); twice chosen to the Maine legislature; contributed to the repeal of the law that imposed a tax upon other denominations for the support of the Congregational Church; returned to the Methodist itinerancy (1816) and served the stations at Boston and Lynn, Massachusetts, Portsmouth, New Hampshire, and Newport, Rhode Island; a member of the convention (1819) that revised the constitution of Massachusetts; transferred (1832) to the Seaman's Chapel, New Bedford, where he spent the remainder of his active life in the Methodist ministry; returned to Lynn in 1844; author of *The Camp-Meeting Hymn Book* (1818); *Notes on the Parables* (1828); *Lynn, a Poem* (1830); *The Parables of Our Lord* (1831); *Lectures to Seamen* (1836); *The Juvenile Expositor*—published in seventy numbers of the periodical, *Zion's Herald*; died at Lynn, Massachusetts, 9 April 1850.

MUDGE, THOMAS HICKS (1815-1862). Born in Orrington, Penobscot County, Maine, the younger brother of Zachariah Atwell Mudge;

graduated from Wesleyan University, Middletown, Connecticut A.B. (1840); studied for three years (1840-1843) at Union Theological Seminary, New York, New York B.D. (1843); entered the ministry of the **Methodist Episcopal Church**; professor of sacred literature, McKendree College, Lebanon, Illinois (1857-1858); ministered in Missouri until forced to leave at the outset of the American Civil War (April 1861); appointed (1862) professor of ancient languages and Biblical literature at Baker University, Baldwin City, Kansas, where he died on 28 July 1862.

MUDGE, ZACHARIAH ATWELL (1813-?). Born in Orrington, Penobscot County, Maine, the older brother of Thomas Hicks Mudge; educated at Lynn, Massachusetts, Academy and Wesleyan University, Middletown, Connecticut—but did not earn a baccalaureate degree; teaching positions in Massachusetts and Mississippi; entered the ministry of the **Methodist Episcopal Church** (1840), serving in various places in Massachusetts; honorary A.M. degree from Wesleyan University (1854); editor (1859-1862) of *The Guide to Holiness*; author of a large number of fictional works for Sunday school libraries; adult publications include *Sketches of Mission Life among the Indians of Oregon* (New York, 1854); *The Christian Statesman: A Portraiture of Sir Thomas Fowell Baxton* (1865); *North Pole Voyages* (1875); *A History of Suffolk County, Massachusetts* (1879); *Fur-Clad Adventurers* (1880).

MURDOCK, JOHN NELSON (1820-?). Born in Oswego, New York; obtained the essence of a quality education; studied law and gained admission to the New York State Bar; abandoned the practice of law and entered the ministry of **Methodist Episcopal Church**; then abandoned the Methodists, and received ordination into the Baptist Church (1842); the remainder of his ecclesiastical career belongs to the biographers of that denomination.

MULLER, CHRISTOPH GOTTLOB (1785-1858). Born at Winnenden, Württemberg, Germany, in a Pietist household; trained as a butcher; fled to England (1806) to avoid conscription into the army of Napoleon I; underwent religious conversion in a London chapel of the **Wesleyan Methodist Church** and became a lay minister; on a visit to Winnenden (1830) organized a Methodist class, which eventually led to the **Wesleyan Methodist Missionary Society** sending him from London to

Germany (1831) as a regular missionary and lay minister there; considered (as had John Wesley before him) the members of his German Methodist societies as continuing congregants of the Lutheran Church; by 1858, he had established fifty-seven preaching sites and 1100 Wesleyan Methodist society members in Wurttemberg alone; married twice and helped to create twelve children—only two having survived him; died at Winnenden, 17 March 1858.

MYLES, WILLIAM (1756-1828). Born in Limerick, Ireland, where he heard John Wesley preach (1773); joined the **Wesleyan Methodist** itinerancy (1777) and served in a number of Irish circuits at his own expense; officially recognized by John Wesley in 1782—the first Irish Methodist preacher to be received into full connexion; his name included among the original “Legal Hundred” in John Wesley’s “Deed of Declaration” (1784); apart from a single term in Dublin, Ireland, the remainder of his lengthy ministry (1784-1828) spent in English circuits; author of *The Chronological History of the People Called Methodists* (Rochdale, Lancashire, 1798; Liverpool, Lancashire, 1799; enl. eds. 1803, 1813)—the first published history of Methodism; *The Life of William Grimshaw* (Newcastle-upon-Tyne, Northumberland, 1806); died at Liverpool, 17 April 1828.



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FREELY AVAILABLE FOR EDUCATIONAL AND RESEARCH USE.

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NAST, WILLIAM (1807-1899). Born in Stuttgart, Germany; educated at the University of Tübingen; intent upon entering the ministry, but his interest shifted to literature; began a career as a journalist; emigrated to the United States (1828); taught at the United States Military Academy, West Point, New York, then accepted a professorship at Kenyon College, Gambier, Ohio; united with the **Methodist Episcopal Church** (1835) and licensed to preach; appointed by the General Conference of the Church to establish a German mission in Cincinnati, Ohio; credited with establishing, at Cincinnati, the first **German Methodist Church**; in the United States supervised (1840) the publication of the Methodist sponsored *The Christian Apologist*; edited (1850) the German publications of the Church, as well as well as translated a large number of English religious publications into German; author of *Christological Meditations* (Cincinnati, Ohio 1858); in German, a commentary on the New Testament (1860); *Gospel Records* (1866); *Christologische Betrachtungen* (1866); *Das Christenthum und Seine Gegensätze* (1883); died at Cincinnati, 16 May 1899.

NAZREY, WILLIS (1808-1875). A native of Virginia; ordained as itinerant deacon (1841) and elder (1843) of the **African Methodist Episcopal Church**; ministered to congregations in New Jersey and Pennsylvania; assistant to Bishop William Paul Quinn (1851); Bishop of the African Methodist Episcopal Church (1852-1864); presided at the Baltimore, New York, and New England annual conferences; united with the **Colored Canadian Methodist Church**; eventually elected and ordained (1856) its Bishop; organized the periodical publication of that Church, *The Canadian*; established the Colored Canadian Methodist Church in Bermuda (1873); died at Shelburne, Nova Scotia, 22 August 1875.

NELLES, SAMUEL SOBIESKI (1823-1887). Born in Mount Pleasant, Ontario, Canada; graduated A.B. (1846) from Wesleyan University, Middletown, Connecticut; entered the ministry of the **Wesleyan Methodist**

Church (1847); ministered in Port Hope, Toronto, and London (Ontario); appointed president of Victoria College (September 1850-1887); Doctor of Divinity degree, Queen's University (1860); LL.D degree from Victoria University (1873); author of a text book on logic; died at Cobourg, Ontario, Canada, 17 October 1887.

NELSON, THOMAS (1797-1848). Born in Whitby, in the North Riding of Yorkshire; underwent religious conversion (1814) at age seventeen; began to preach (1814) with his brother, John Nelson; employed under the authority of the **Primitive Methodist Church** in the northern mission of the Hull Methodist district, in the East Riding of Yorkshire; led a religious revival in 1823-1824; among the colliers of Sunderland (Durham) and Shields (Northumberland); organized circuits in Sunderland, North Shields, and Newcastle-upon-Tyne (Northumberland); served three years in London; in Birmingham (1828-1829); suffered severely from asthma, retired (1829) to Rothwell, in the West Riding of Yorkshire, where he died, nineteen years later.

NEWMAN, BENJAMIN. Admitted on trial (1843) by the Illinois Conference of the **Methodist Episcopal Church**; served the Illinois circuits of Buckheart (1843-1845), then (1845) removed to Sangamon County; stationed (1856) at Lynnvile, in the Jacksonville, Illinois, Methodist district; to Mattoon, Illinois (1857), in the Paris Methodist district; on trial (1859) for three days before the Illinois Methodist Annual Conference on charges of fraud, immorality, and falsehood; accused of borrowing a revolver, of tending to his secular business on Sundays, of uttering profane language; of misrepresenting horses and cows he had sold, of evading officers of the law, and of threatening to strike a man with a chair; additionally charged with providing payments to certain of his creditors, while failing to compensate others; the trial produced seventy-three pages of testimony by twenty-nine witnesses; Newman convicted of all three charges (fraud, immorality, and falsehood), but members of the Conference admitted that a majority of the specific incidents could not be totally substantiated; Newman suspended from all ministerial duties and Church "privileges" until the Conference of 1860; he stated his intention to appeal; records of the Illinois Methodist Conference of 1860 reveal his assignment to Manchester, Illinois, in the Jacksonville Methodist district; one must assume that the members of the 1860 Conference members reversed the decision of their 1859 predecessors.

NEWMAN, JOHN PHILIP (1826-1899). Born in New York, New York; educated at Cazenovia (New York) Seminary; studied theology and eventually entered the ministry of the **Methodist Episcopal Church** (1849); traveled (1860-1861) in Europe, Palestine, and Egypt; engaged in university study abroad; ministered in Hamilton, New York, Albany, New York, and New York City; assigned to New Orleans, Louisiana (1864-1869) to minister under the direction of the **Methodist Episcopal Church South**, and there he established three annual Conferences, two colleges, and a Church periodical; to Washington, D.C. (1869) to organize and to minister the Metropolitan Memorial Methodist Episcopal Church; chaplain of the United States Senate (1869-1874); inspector of the United States consuls in Asia and managed another visit to Palestine; upon return, again appointed, for three years, to the Metropolitan Church in Washington, D.C.; transferred to the Central Methodist Church, New York City, remaining in that charge for years; accepted (winter 1882) the invitation to minister the Madison Avenue Congregational Church, New York, resigning that office after two years; visited to California; ministered to General Ulysses S/ Grant during the former President's final illness; served a third term, two terms, at the Washington, D.C. Metropolitan Church; elected twice to the General Conference of the Methodist Episcopal Church; sent to England (1881) as a delegate to the Methodist Ecumenical Council; delivered (1885) a discourse at the funeral of Ulysses Grant, and performed the same service (1887) at the burial of General John A. Logan; Doctor of Divinity degree (1863) from the University of Rochester (New York) and the LL.D. degrees from Grant Memorial University and Otterbein (Ohio) College (1881); elected and ordained Bishop of the Methodist Episcopal Church (1888); author of *From Dan to Beersheba* (New York, 1864); *Babylon and Nineveh* (1875); *Christianity Triumphant* (1884); *Evenings with the Prophets on the Lost Empires* (1885); *America for Americans* (Washington, D.C., 1887); died at Saratoga, New York, 5 July 1899.

MEWMAN, ROBERT (1780-1854). Born at Roxby, Lincolnshire; admitted to the itinerancy of the **Wesleyan Methodist Church** (1799); elected president of the General Conference of his Church (1824, 1832, 1840, 1848); served a term as secretary of that Conference; recognized for his ability to raise needed funds for the ministry of his Church; supervised disciplinary proceedings at Manchester, Lancashire, during the 1830's, rigidly supporting traditional Methodist discipline; politically, a strong

conservative Tory; ill-health forced his retirement from the ministry (1852); died at Easingwold, in the West Riding of Yorkshire, 4 April 1854.

NEWSOME, JOSEPH (1808-1862). A native of Washington County, Maryland; appointed (1834-1835) by the Ohio Conference of the **Methodist Episcopal Church** to the Fort Riley, Ohio circuit.

NICOLSON, JOHN (1790-1828). Born at Queenssetter, Aithsting, Shetland, Scotland; enlisted in the Royal Artillery, serving as a hospital steward and bombardier; underwent religious conversion and attended Methodist class meetings at Woolwich, London; marital issues forced his departure from the army and return to Shetland; began preaching, traveling the circuits of **Shetland Methodism**, meeting Methodist classes, and practicing medicine; died at Shetland.

NINDE, WILLIAM WARD (1810-1845). Born in Lyons, Wayne County, New York; studied at the Oneida Methodist Conference Seminary, Cazenovia, New York; underwent religious conversion (1826) at age sixteen; licensed (1828) by the **Methodist Episcopal Church** to preach; probationary member of the Genesee Methodist Conference; appointed to the ministries in the Genesee, Oneida, and Black River Conferences in New York state; forced to retire from the active ministry because of ill health; the first secretary of the Black River Methodist Conference; a reserve delegate to the 1844 Methodist General Conference; married to Mary M. Moore Ninde, of Lowville, New York; died at Delta, New York, 27 February 1845, age thirty-five, leaving a wife and several children.

NINDE, WILLIAM XAVIER (1832-1901). Born at Cortland, New York, the son of the Rev. William Ward Ninde, minister of the **Methodist Episcopal Church**; graduated A.B.(1855) from Wesleyan University, Middletown, Connecticut; teacher (1855-1856) at Rome (New York) Academy; entered the ministry of the Methodist Episcopal Church (1856); ministered to churches in Ohio; visited churches in the eastern United States (1868-1869); transferred to the Detroit, Michigan, Methodist Conference (1870); professor of practical theology in the Biblical Institute, Evanston, Illinois (1873); eventually president (1879); minister of the Central Methodist Church, Detroit (1876-1879); delegate to the Methodist

Ecumenical Conference, London (1881); elected and ordained (13 May 1884) Bishop of the Methodist Episcopal Church; Doctor of Divinity degree, Wesleyan University (1874); died at Detroit, 3 January 1901.

NIPPERT, LUDWIG LOUIS (1825-1894). Born in Goersdorf, Alsace, France; brought by his parents (1830) at age five to the United States, where the family settled in Belmont County, Ohio; raised in the Lutheran Church; converted to Methodism (1840) at age fifteen; apprenticed to a printer at the German Methodist publishing firm, Cincinnati, Ohio; licensed (1846) by the **Methodist Episcopal Church** as a home missionary; ministered among German immigrants; established a congregation in Indianapolis, Indiana; joined the American Methodist mission (1850) to Germany; assisted in the establishment of the first Methodist seminary in Bremen, Germany (1858)—supervising, as dean, the relocation of that institution to Frankfort-am-Main (1868); taught, preached, and authored tracts on Methodist theology and doctrine, as well as biographies of Francis Asbury and John William Fletcher; three marriages produced a total of eleven children; retired (1886), returned to the United States; and ministered to churches in Pittsburgh, Pennsylvania, and Cincinnati; died at Cincinnati on 17 August 1894.

NOBLE, ANN (1814-1848). Born in Darley Abbey, Derbyshire; underwent religious conversion (1832) at age eighteen; joined a society of the **Primitive Methodist Church** at Darley Abbey; initially an exhorter, then a member of the itinerancy (1834); ministered in the Bradwell (Derbyshire) and Bolton (Lancashire) circuits; apparently lacking the strength and endurance required for the itinerancy, forced to retire; married a man named Williamson; continued the work as a local preacher; struck down early in 1848 by an unidentified illness, died at Measham, Leicestershire, 13 October 1848, age thirty-four.

NOLAND, JAMES (1790-?). A native of North Carolina; as an infant came with his parents to Monroe County, Illinois (1791); reportedly established (1816-1817) the first Sunday school at Columbia, Monroe County; traveled for one year through Illinois on the itinerancy of the **Methodist Episcopal Church**.

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OGDEN, BENJAMIN (1764-1834). A native of New Jersey; served in the American Revolutionary War, engaged in the battles of Monmouth and Brandywine; underwent religious conversion in 1784; appointed (1786) by the Cumberland circuit; married Nancy Puckett of Mercer County, Kentucky (spring 1788); resided in Virginia (1788-1800), then back to Kentucky; ordained deacon (1790); served as a local preacher in Virginia and Kentucky; dispute with his presiding elder forced his withdrawal from his work on behalf of Methodism; returned to the Methodist ministerial fold in 1808; further ministerial appointments in 1816-1817, 1824-1827—ill health forcing interruptions in the periods of his service, and he pursued his evangelical mission as his health permitted; died near Princeton, Kentucky, 24 November 1834.

OGLESBY, JOSEPH (1782-1852). Joined the itinerancy of the Western Conference of the **Methodist Episcopal Church** (1804), traveling in Ohio; to the Illinois circuit (1805); further work into Ohio, Kentucky, Indiana, and Missouri; continued his traveling ministry beyond his official retirement, earning a reputation as a significant contributor to the history of Methodism in the Mississippi Valley; died in Louisville, Kentucky.

O'KELLY, JAMES (1757-1826). A native of Ireland; who emigrated to British North America in 1778; emerged, initially, at the "Christmas Conference," Baltimore, Maryland, 1784, with the birth of the **Methodist Episcopal Church**; antagonism with form, structure, and practices of the early Methodist Conferences and the role and power of their bishops, superintendents, and elders led to his formation of the **Republican Methodist Church**, later referred to as the **Christian Church**—the majority of its members would reside in North Carolina and Virginia; O'Kelly as a minister and preacher, stationed almost constantly in Virginia (1782-1792); appointed an elder of the Methodist Episcopal Church (1789); openly

denounced the institution of slavery, as manifested in his tract, *An Essay on Negro Slavery* (1784); died 16 October 1826.

OLIN, JULIA MATILDA LYNCH (1814-1879). Second wife of Rev. Dr. Stephen Olin (1797-1851), whom she married in October 1843; born in New York, New York, a daughter of Judge James Lynch of New York City; initially a communicant of the Protestant Episcopal Church, but united with the **Methodist Episcopal Church** following her marriage; assumed an active interest in the missionary and Sunday school branches of her new Church; founded Hillside Methodist Chapel (1855) near her summer home at Rhinebeck, New York; secretary of the New York Female Bible Society (1856-1879); president of the New York branch of the Woman's Foreign Missionary Society (1869-1879); contributed essays to *The Methodist Quarterly Review*; published *Midnight Flowers*—poetical selections for the benefit of Hillside Chapel; a biography of her husband; *Words of the Wise* (New York, 1851); *A String of Pearls* (1855)—containing texts from Holy Scriptures and Biblical illustrations; a series of Sunday school stories under the title *Four Days in July* (1855); *A Winter at Woodlawn* (1856); *What Norman Saw in the West* (1859); *Hawk Hollow Stories* (1863); a series of books for Sunday school instruction entitled *Curious and Useful Questions on the Bible* (1849, 1851, 1861); a volume of biographical sketches of eminent Christian women, *The Perfect Light; or, Seven Hues of Christian Character* (1865); *Questions on Lessons* (1865); *Questions on the Natural History of the Bible* (1865); died at New York City, 1 May 1879.

OLIN, STEPHEN (1797-1851). Born in Leicester, Vermont, the son of Henry Olin (1767-1837), United States Congressman; graduated Middlebury College, Vermont A.B. (1820); taught for three years (1820-1823) in schools in the Abbeville district, South Carolina; where he united with the ministry of the **Methodist Episcopal Church**; joined the South Carolina Methodist Conference (January 1824) and stationed in Charleston, South Carolina; after only six months in pursuing the work, his health failed; the Conference established for him (October 1825), as publisher and editor, *The Wesleyan Journal*, at Charleston; but he found himself unable to assume the office; ordained deacon (18 January 1826), at Milledgeville, Georgia; professor of belles lettres, at the University of Georgia; ordained elder (29 November 1828); president of Randolph-Macon College, Mecklenburg County, Virginia (March 1834-1839)—as well as chair of mental and moral

science, belles lettres, and political philosophy; Doctor of Divinity degrees from Middlebury College (1832), University of Alabama (1834), and (1834) Wesleyan University, Middletown, Connecticut; infirm health forced a leave from Randolph -Macon (spring 1837); spent 1837-1840 in Paris, France, Italy, Egypt, and the Holy Land; returned to the United States (1840); elected president of Wesleyan University, but declined the office; accepted a second offer as president of Wesleyan in 1842; injected into the academic vein of that institution a stringent course of discipline, restored a religious tone to its curricula and to student life, and obtained endowments; outspoken against division and eventual separation (1844) within the Methodist Episcopal Church--even though his first wife had owned slaves; LL.D. degree from Yale College (1845); publications included *Travels in Egypt, Arabia, Petreae, and the Holy Land* (New York, 1843); two baccalaureate sermons at Wesleyan University (1846, 1851); *Youthful Piety* (1853); *The Works of Stephen Olin* (1853); a volume of travel narratives, *Greece and the Golden Horn*, introduction by Rev. John McClintock (1854); *College Life; Its Theory and Practice* (1867); died at Middletown Connecticut, 16 August 1851.

ORTON, JOSEPH RENNARD (1795-1842). Born at Hull, in the East Riding of Yorkshire, the son of a customs officer; came under the influence of George Lambert of Hull, one of the founders of the London Missionary Society; apprenticed to a shipbuilder in London; united with the **Wesleyan Methodist Church** (1813); a local preacher in the East End of London (1826-1829); Wesleyan Methodist missionary to Jamaica and imprisoned there by planter magistrates who feared of the effects of evangelical teaching upon their slaves; released, but suffering from severe health problems, returned to England; participated in the anti-slavery campaign that preceded the Emancipation Act of 1813; sent to New South Wales and Tasmania (1831) to stabilize the Wesleyan Methodist mission in that area; two visits to New Zealand; ministered in the settlement of Port Philip, his objective to convert the Aborigines and to prevent their possible extinction; established a Methodist Barwon River Mission; sailed for England (8 March 1842, with intent to create interest in, and assistance for, the problems confronting the Aborigines; died at sea near Cape Horn, 30 April 1842, age forty-seven; left behind unpublished journals and manuscripts related to his missionary functions.

OSBORN, GEORGE, the younger (1809-1891). Born at Rochester, Kent, the son of George Osborn the elder (1764-1836), a Rochester draper; eventually received into the ministry of the **Wesleyan Methodist Church**; minister at Brighton, East Sussex (1829-1831); London (1836-1842, 1851-1868); Manchester, Lancashire (1842-1845, 1848-1851); Liverpool, Lancashire (1845-1848); a founder of the **Evangelical Alliance** (1845); secretary to the **Wesleyan Methodist Missionary Society** (1851-1858); president of the General Conference of the Wesleyan Methodist Church (1863, 1881); professor of divinity, Richmond College, Surrey (1868-1885); retired, but practicing local minister (1885-1891); editor of *The Poetical Works of John and Charles Wesley*, Collected and Arranged, 13 vols. (London, 1868-1872); *Outlines of Wesleyan Bibliography; or, a Record of Methodist Literature from the Beginning* (1869); died at No. 24 Cambrian Road, Richmond, Surrey 12 April 1891.

OSBORN, MARMADUKE CLARK (1827-1891). Born at Sheffield, in the West Riding of Yorkshire, the fourth son of Samuel Osborn, a cutler; educated at Richmond College, Surrey; entered the ministry of the **Wesleyan Methodist Church**, initially at Cambridge (1850-1853); then to Liverpool, Lancashire (1859-1865, 1871-1874); London (1877-1891); secretary of the London Missionary Society (1877-1891); secretary, General Conference of the Wesleyan Methodist Church (1878-1880); corrected and enlarged William Hill's *An Alphabetical Arrangement of Wesleyan Methodist Ministers*, 11th ed. (1869), 12th ed. (1874), 13th ed. (1878), 14th ed. (1882); died of influenza at Hydropathic Establishment, Baslow, Derbyshire, 11 May 1891, with burial in Norwood (Derbyshire) Cemetery, 15 May 1891.

OSMAN, WILLIAM (1814-1842). Born and raised near Beaver, Pennsylvania; a farm laborer who had affiliated himself with the **Methodist Episcopal Church**—though in what specific capacity cannot readily be determined; spent a year (1841) as a missionary or teacher at the Indian Manual Labor School in Kansas; taken ill (Monday, 14 March 1842) with what had been then termed “winter fever”; died on Sunday, 20 March 1842, age twenty-eight.

OSWELL, SETH MEAD (1805-1843). A native of Jackson County, Georgia; named for Seth Mead (1767-1785), a Virginia itinerant of the **Methodist Episcopal Church**; at age six (1811), moved with his

family from Georgia to Illinois; admitted (September 1826) to the Illinois Conference of the **Methodist Episcopal Church**; head of the Macoupin County Methodist mission; agent for McKendree College, Lebanon, Illinois (1836); treasurer of the Illinois Methodist Conference Missionary Society.

OUSELEY, GIDEON (1762-1839). Born in Dunmore, County Galway, Ireland, the son of a free-thinking minister of the Church of Ireland of minor gentry status and an extremely religious mother who introduced her son to the family collection of literature of Puritan and Church of England substance; privately tutored for a career in the Church of Ireland; failed to gain admission to Trinity College, Dublin; entered into a financially advantageous marriage, but squandered his property in unsuccessful law suits and a careless life style; a shooting accident caused the loss of sight in one eye; a reading of Edward Young's didactic and reflective poem, *The Complaint; or, Night Thoughts on Life Death, and Immortality* (1742-1745) began the path to his religious conversion and a career on the itinerancy of the **Irish Methodist Conference**, beginning 1791; developed a dislike for ecclesiastical institutions, leading to his role as an independent evangelist; accepted the invitation from the Irish Methodist Conference to become one of a small group of Irish-speaking evangelists to minister to the poor among Irish Roman Catholics; began a lengthy pamphlet skirmish with the Roman Catholic Church that endured for the remainder of his life; died at Dublin, Ireland, 14 May 1839.



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PAGE, JOHN (1766-1859). A native of Fauquier County, Virginia; entered the ministry of the **Methodist Episcopal Church** and eventually joined (1792) with eighteen Methodist itinerants to carry their work through Tennessee and Kentucky; extended his labors to the Cumberland circuit (1799-1803); poor health removed him from clerical service in 1804; returned to the itinerant ministry from 1811 to 1813, and again from 1825 to 1833; died on 7 June 1859, age ninety-three.

PAINE, ROBERT (1799-1882). A native of Person County, North Carolina; united with the **Methodist Episcopal Church** (9 October 1817), received a license, and began to preach; ordained deacon (1821), then elder (1823); presiding elder (1823-1826) of the Nashville, Tennessee Methodist district; elected president (1830-1846) of La Grange College, Alabama; head of the General Conference of the Church (1844) that confronted the issues leading to the division of the Methodist Episcopal Church; a member of the Louisville, Kentucky Conference (1845) that established the **Methodist Episcopal Church South**; elected and ordained Bishop of that Church at its General Conference, Petersburg, Virginia (1846); Master of Arts degree from the University of Nashville, Tennessee; Doctor of Divinity degree from Wesleyan University, Middletown, Connecticut (1842); pursued his interest in missions; published *The Life and Times of Bishop William McKendree*, 2 vols. (1859); died in Aberdeen, Mississippi, 30 October 1882.

PALMER, HENDERSON D. (1812-1869). A native of Alabama; attended La Grange College, Alabama; taught at Nacogdoches, Texas; entered the ministry of the Mississippi Conference of the **Methodist Episcopal Church** (1839).

PALMER, PHOEBE WORRALL (1807-1874). Born in New York City, the fourth child of Henry Worrall and Dorothea Wade Worrall; the mother had been part of a family active in the **Wesleyan Methodist Church**,

while the father had undergone conversion to **Wesleyan Methodism** while in England—reportedly after hearing John Wesley preach; Phoebe Worrall learned the Methodist catechism, read the biographies of and the writings by eighteenth-century women and works by Charles Wesley and John Wesley; married (28 September 1827) Walter Clarke Palmer, physician and committed Methodist layman—three of their six children dying in infancy; active in the Allen Street Methodist Church, New York City; removed (9 February 1836) with her family to a shared house with her sister's family (Sarah Lankford) at No. 54 Rivington Street, near the Allen Street Methodist Church; with her sister, formed “The Tuesday Night Meetings for the Promotion of Holiness”; became (1839) the first woman to be appointed a Methodist class leader in New York; began (also in 1839) began to speak at Methodist camp meetings; developed into a popular author, with such titles as *Mary; or, the Young Christian* (New York, 1841); a series of essays, *The Way of Holiness* (New York, 1843)—supposedly 26,000 copies sold in six printings; *The Promise of the Father* (Boston, 1859); *Four Years in the Old World* (New York, 1865); edited (beginning 1864) the periodicals *The Guide to Holiness*, published in New York, and *The Beauty of Holiness and Sabbath Miscellany*, published in Cincinnati, Ohio; speaking engagements (1859-1863) in England, Scotland, Wales, and Ireland; involved with the New York Tact Society, the Female Assistance Society, the Five Points Mission, the Colonization Society; died in New York City, 2 November 1874.

PALMER, SARAH WORRALL LANKFORD (1806-1896).

Born in New York City, the elder sister of Phoebe Worrall Palmer; as her parents and sister, a devoted member of the **Methodist Episcopal Church**; married (1831) a Methodist architect, Thomas A. Lankford (d. 16 March 1872); involved closely with her sister in the ideals, motives, and activities of the “Tuesday Meetings for the Promotion of Holiness”; business interests prompted the removal of Thomas Lankford and Sarah Lankford from New York City to Caldwell-on-the-Hudson, New York, and thus Sarah Lankford placed her sister in full charge of the Tuesday Meetings; following the deaths of Thomas Lankford and Phoebe Palmer, Sarah Lankford married (19 March 1876) Walter Clarke Palmer; for the next twenty years she edited *The Guide to Holiness*, and supervised all of the Palmer publishing projects; died in New York City, 14 April 1896, age ninety.

PALMER, WALTER CLARKE (1804-1883). Born in Middletown, New Jersey, the son of Miles Palmer and Deborah Palmer, serious Methodist lay congregants who moved (May 1804) to New York City and hosted Methodist class meetings in their home; young Palmer supposedly underwent religious conversion (1817) at age thirteen; eventually became a Sunday school teacher and, as his parents, an ardent member of the **Methodist Episcopal Church**, superintendent at the Allen Street, New York, Methodist Church; studied medicine at the Rutgers Medical College of Physicians and Surgeons, New York; married Phoebe Worrall (28 September 1827); active (1831-1883) as a lay minister and evangelist for his Church; applied his income to publishing the works of his wife and her fellow Holiness colleagues; donated generously to such causes as the colonization effort, Female Assistance Society, the Five Points Missions, missions to Jews, home and foreign missions, to individuals in need; treasurer of the Benevolent Society of the Allen Street Church; president of the Young Men's Total Abstinence Society; member of the board of managers of the Methodist Episcopal Mission Board; purchased (1864) both *The Guide to Holiness* and *The Beauty of Holiness and Sabbath Miscellany*, placing it under the editorial control of Phoebe Palmer and increasing circulation to 37,000 subscribers; married his widowed sister-in-law, Sarah Worrall Lankford; author of *The Life and Letters of Leonidas L. Hamline* (New York, 1866); died at Ocean Grove, New Jersey, 20 July 1883.

PARKER, LINUS (1829-1885). Born in Rome, New York; removed to New Orleans, Louisiana, in his youth, becoming a clerk and managing time to study Greek and Latin; became a Christian and an exhorter (c. 1849); entered the Louisiana Conference of the **Methodist Episcopal Church South**; four years on the circuits of Louisiana parishes; ordained deacon and elder; transferred to New Orleans to minister to various Methodist stations; editor of *The New Orleans Christian Advocate*; a delegate to the General Conference of his Church; attended the quadrennial conferences (1870-1882); elected and ordained Bishop of his Church (1882); died at New Orleans, 5 March 1885.

PARRY, JOHN (1775-1846). Born in Groeslon-grugen, Caernarvonshire, Wales; identified as a well-educated teacher; resided for a lengthy period in the Welsh county of Anglesey; married Catherine Bellis (d. 1811) of Caerfallwch, Flintshire, Wales; settled (1810) in Chester, Cheshire,

engaging in the book trade; married (August 1812) Maria Langford; ordained (1814) into the ministry of the **Welsh Calvinist Methodist Church**; a founding member of the Borders Missionary Society and a supporter of the foreign missions of his Church; editor of two monthly magazines for Welsh Methodists--*Goleuad Gwynedd* and *Y Drysorfa* (1830-1846); published a Hebrew grammar text, an explication of the Old Testament prophet Isaiah, and his catechism, *Rhodd Mam* (1811), a work reaching a total sale of 20,000 by 1814 and followed by an English translation (1813) and a Khasi version (1842) published in Calcutta, India; died in Chester, 28 April 1846.

PATTEE, ELIAS. A minister of the **Wesleyan Methodist Church**, formerly stationed in Detroit, Michigan (1823-1824); at the worship service at a site known as Smooth Rock, Michigan, on Sunday morning, 3 August 1834, following the sermon, Pattee gathered a collection of \$308 to be applied to the construction of a new meeting house.

PATTON, SAMUEL (1797-1854). Born in Lancaster, South Carolina, his parents communicants of the Presbyterian Church; evidenced a lack of formal education; underwent religious conversion (1812) at age fifteen, while attending a revival conducted by ministers of the **Methodist Episcopal Church**; admitted to and served the Tennessee Methodist Conference (1819-1821); transferred (1822) to the Mississippi Methodist Conference, ministering in the Tuscaloosa, Alabama circuit (1822-1823); married (27 November 1823) Nancy Morrison of Sullivan County, Tennessee; applied (December 1823) for transfer to the Holston Methodist Conference, comprising the largest section of eastern Tennessee; served that Conference as presiding elder (1824-1838); honorary Doctor of Divinity degree from Emory and Henry College; proved a competent opponent to the principles and practices of the Presbyterian Church and the Disciples of Christ (Campbellites); edited *The Methodist Episcopalian*—renamed (1848) *The Holston Christian Advocate*, the official periodical of the **Methodist Episcopal Church South**; died at Knoxville, Tennessee, 1 August 1854.

PAYNE, CHARLES HENRY (1830-?). Born in Taunton, Bristol County, Massachusetts; graduated B.A. (1856) from Wesleyan University, Middletown, Connecticut; studied theology at the Biblical Institute, Concord, New Hampshire; united with the **Methodist Episcopal Church**; ministered to Methodist churches in the middle and western states (1857-

1876); president, Ohio Wesleyan University, Delaware, Ohio (1876); member of the committee to review the hymn book of the Church (1876); delegate to the Ecumenical Council (1881); Doctor of Divinity degree from Dickinson College, Carlisle, Pennsylvania (1870); author of *The Social Class and Christian Obligation* (New York, 1868); *Daniel, the Uncompromising Young Man* (Cincinnati, Ohio, 1872), a volume in the "Young People's Half-Hour Series"; *Methodism, Its History and Results* (New York, 1881); *Women, and Their Work in Methodism* (1881); *Temperance* (1881); *Enthusiasm* (1881); *Guides in Character Building* (1883).

PAYNE, DANIEL ALEXANDER (1811-1893). Born in Charleston, South Carolina, of African descent and of poor parents; removed north in 1835; studied at the Lutheran Theological Seminary, Gettysburg, Pennsylvania, and entered (1838) into the ministry of the Lutheran Church; became a member of the itinerancy of the **African Methodist Episcopal Church** (1843); chosen (1848) the historiographer of his Church; elected and ordained Bishop of that Church (1852) at the General Conference, New York City; president of Wilberforce University, then located at Xenia, Ohio (1865-1876); extensive travel abroad (1867-1868); attended the Methodist Ecumenical Conference (1881), London, England; LL.D. degree from Lincoln University (1879); published *Domestic Education* (Cincinnati, Ohio, 1886); *The History of the African Methodist Episcopal Church*, 3 vols. (Baltimore, Maryland 1865); *Recollection of Man and Things* (1886); died at Xenia, Ohio, 2 November 1893.

PECK, GEORGE O. (1797-1876). Born in Middlefield, New York; began preaching in 1816, at age nineteen, under the authority of the **Methodist Episcopal Church**; principal of Cazenovia, New York, Seminary (1835-1839); editor of *The Methodist Quarterly Review* (1840-1848); editor of *The New York Christian Advocate* (1848-1852); member of every General Methodist Conference, from 1824 to 1872; delegate to the first **Evangelical Alliance** in London, England (1846); author of *Universalism Examined* (New York, 1826); *A History of the Apostles and Evangelists* (1836); *Scripture Doctrine of Christian Perfection* (1841); *The Rule of Faith* (1844); *Reply to Dr. Henry Bascom on Slavery* (1845); *Manly Character* (1852); *A History of Wyoming, Pennsylvania* (1858); *Early Methodism within the Bounds of the Old Genesee Conference* (1860); *Our Country: Its Trials and Triumphs* (1865); *The Life and Times of George Peck, D.D.* (1874); died in Scranton, Pennsylvania, 20 May 1876.

PECK, GEORGE WESLEY (1849-?). A grand-nephew of Bishop Jesse Truesdell Peck; born in Kingston, Pennsylvania; licensed to preach by the **Methodist Episcopal Church** (1872); graduated B.A. (1878) from Syracuse University, New York; elected president of Hedding College, Illinois (1878-1882)—that institution awarding him the degree of LL.D. (1882); a leave of one year in Europe and the Orient; resigned the college presidency and ministered in New York—Buffalo, Medina, Dansville; appointed (1881) delegate to the Methodist Ecumenical Conference, London, England; author of *The Realization and Benefit of Ideals* (Syracuse, 1879); *A Walk in the Light* (1882); *The Life of Bishop Jesse Truesdell Peck* (1884).

PECK, JESSE TRUESDELL (1811-1883). Younger brother of George Peck (1797-1876); born in Middlefield, Osage County, New York; educated at Cazenovia, New York, Seminary; began to preach in 1829, at age eighteen; admitted (1832) to the Oneida, New York, Conference of the **Methodist Episcopal Church**; principal of Gouverneur Seminary (1837-1841); principal of Troy, New York, Conference Academy (1841-1848); president of Dickinson College, Carlisle, Pennsylvania (1848-1852); a brief ministerial assignment in Washington, D.C.; secretary and editor of the Tract Society, New York City; minister (1850-1852) of a Methodist church in New York City; transferred (1852-1860) to California as minister and presiding elder in San Francisco and Sacramento; president of the board of trustees of the University of the Pacific and president of the California State Bible Society; returned to New York as minister of Methodist churches in Peekskill, Albany, and Syracuse; a principal founder of Syracuse University, as well as president of the board of trustees and chair of the building committee; elected and ordained Bishop of the Methodist Episcopal Church (1872); a delegate (1881) to the Methodist Ecumenical Conference, London, England; tour of Europe (summer 1881), conducting conferences and studying educational systems and facilities; principal publications—*The Central Idea of Christianity* (New York, 1855); *The True Woman* (1857); *The Great Republic* (1868); died in Syracuse, New York, 17 May 1883.

PECK, LUTHER WESLEY (1825-?). Son of George Peck (1797-1876); born in Wyoming Valley, Pennsylvania; graduated B.A. (1845) from New York University; entered the ministry of the **Methodist Episcopal Church**; author of *The Golden Age: A Temperance Poem* (New York, 1858)—288 pages, described as “epic and dramatic.”

PEERY, EDWARD T. (?-1864). Began his ministry in the **Methodist Episcopal Church** in the Holston Methodist circuit, in Kentucky; sent (1832) to the Shawnee Mission, in the Missouri Methodist Conference; interim superintendent of the Shawnee Manual Labor School, Kansas; served as a presiding elder near Kansas City, Kansas, where he died.

PEIRCE, BRADFORD KINNEY (1819-?). Born in Royalton, Windsor County, Vermont; graduated B.A. (1841) from Wesleyan University, Middletown, Connecticut; entered (1842) the ministry of the **Methodist Episcopal Church**; editor of *The Sunday School Messenger* and *The Sunday School Teacher* at Boston, Massachusetts (1844-1845); agent of the American Sunday School Union (1854-1856); superintendent and chaplain (1856-1862) of the State Industrial School for Girls, Lancaster, Worcester County, Massachusetts; chaplain of the House of Refuge, Randall's Island, New York (1863-1872); returned to Boston to edit *Zion's Herald* (1872-1888); Doctor of Divinity degree from Wesleyan University (1868); trustee of Wesleyan University (1870-1881); trustee of Boston University (1874); trustee of Wellesley College (1876); publications include *Temptation* (Boston, 1849); *The Eminent Dead* (1846); *The Bible Scholar's Manual* (New York, 1847); *Notes on the Acts of the Apostles* (1848); *Bible Questions*, 3 vols. (1848); *Life in the Woods: Adventures of Audubon* (1863); a collection of *Hymns and Rituals for the House of Refuge* (1864); *Trials of an Inventor: Life and Discoveries of Charles Goodyear* (1866); *Stories from the Life Which the Chaplain Told* (Boston, 1866)—and a Sequel to that volume (1867); *A Half-Century with Juvenile Offenders* (1869); *Chaplain with the Children* (1870); *The Young Shetlander and His Home* (New York, 1870); *Hymns of the Higher Life* (Boston, 1871); prepared, by order of the Massachusetts Legislature, a new edition of the *Proceedings of the State Convention of 1788* (1856), which ratified the national Constitution.

PENN, ABRAM (1803-1848). A native of Patrick County, Virginia, the son of Gabriel Penn and Jane Penn; trained at the Academy of New London, Virginia, then studied medicine at the University of North Carolina, Chapel Hill; married (1824) Caroline Reed, who died in December of that year; underwent religious conversion at a camp meeting (1826) and determined to become a minister; appointed on trial by the North Carolina Conference of the **Methodist Episcopal Church** and assigned to the Caswell circuit; married (1836) Mary Thomas; eventually received

appointment as a presiding elder of the **Methodist Episcopal Church South**; died in Patrick County, Virginia, 15 December 1848.

PETTINGILL, AMOS (1780-1830). Born in Salem, New Hampshire; graduated A.B. (1805) from Harvard College, Cambridge, Massachusetts; entered the ministry of the **Methodist Episcopal Church**; ministered to Methodist churches in New York and Connecticut (1807-1830); proved himself a successful teacher; published *A View of the Heavens* (1826); *The Spirit of Methodism* (1829); also produced *Occasional Sermons* and a rotary celestial map; died at Salem Bridge, Connecticut, 17 August 1830.

PETTY, CHARLES CALVIN (1849-?). Born into slavery near Wilkesboro, North Carolina; acquired an education through his own efforts; graduated A.B. (1878) from Biddle University, Charlotte, North Carolina; taught in Negro schools prior to his entrance into the ministry of the **African Methodist Episcopal Zion Church**; eventually ordained a Bishop of that Church; authored an unpublished volume of personal experiences, "Events by the Way."

PETTY, HANNAH (1804-1844). Born at Salterforth, Lancashire, the youngest daughter of Micah, a Salterforth tailor, and Mary Petty, and the older sister of John Petty (1807-1868); underwent religious conversion (1824) and joined the **Primitive Methodist Church**; a local preacher (1835-1856); care for her aged mother prevented her from serving on the itinerancy; the mother's death enabled her to function as a *hired* local preacher (June 1838-March 1843) until ill health forced her retirement; died at Burland, Cheshire, 28 August 1844.

PETTY, JOHN (1807-1868). Born at Salterforth, Lancashire, the youngest son of Micah Petty and Mary Petty, and the younger brother of Hannah Petty (1804-1844); joined the Salterforth society of the **Primitive Methodist Church** (1823); a hired local preacher (1825); entered the Primitive Methodist itinerancy (1826) and stationed at Haverfordwest, Pembrokeshire, Wales; transferred to Tunstall, Staffordshire; traveled throughout sections of England and the Channel Islands; member of the General Committee of the **Primitive Methodist Church** (1851-1868); editor of Primitive Church publications (1851-1857); governor of the Jubilee Boys

School, York ; tutor to ministerial candidates, Elmfield House, York (1864-1868); died at York, 11 March 1868.

PHELPS, ASAHEL E. (?-1853). A minister of the **Methodist Episcopal Church**; identified as an outspoken critic of Unitarianism, Universalism, Deism; admitted to the Illinois Methodist Conference on 13 October 1828; served (1837) the Peoria, Illinois, Methodist mission; presiding elder (1838) of the Mount Vernon, Illinois, Methodist district; his Illinois stations included Peoria, Washington, and Rock Island; also served the Rock River Methodist Conference; agent for the Rock River Seminary

PHILLIPS, PETER (1778-1853). Born at Warrington, Lancashire; lacked formal education; befriended in childhood by a Quaker family; joined the **Wesleyan Methodists** at some point during his teenage years; a member of a group that seceded when Methodist officials attempted to suppress the local revivalist cottage meetings; the seceders identified themselves as **Quaker Methodists** and later established a more formal body, the **Independent Methodist Connexion**; Phillips died at Warrington, 11 May 1853.

PHILLIPS, THOMAS (1806-1870). Born at Llandoverly, in Carmarthenshire, Wales; significantly influenced by the Welsh religious revival of 1819; began as a preacher in 1821; encouraged by the **South Wales Calvinist Methodist Association** to undertake home missionary work on the English-Welsh border at Hay-on-Wye, Brecknockshire, Wales; ten years as a missionary and teacher at Hay; secretary for Wales of the British Foreign and Bible Society (1836); residence at Hereford, Herefordshire; published *The Jubilee Memorial of the British and Foreign Bible Society* (1854); *The Welsh Revival* (1860); moderator of the General Assembly of the **Welsh Calvinist Methodist Church** (1865); honorary Doctor of Divinity degree, University of New York; died at Hereford, 28 October 1870.

PHILLIPS, WILLIAM (1792-1836). A native of Jessamine County, Kentucky; as a child, evidenced considerable talent for writing; underwent religious instruction from members of the **Methodist Episcopal Protestant Church**, from which body he received (27 December 1828) a license to preach as a local minister; accepted into the Kentucky Conference of that

Church (1831); assistant editor of *The Western Christian Advocate* (1835); died at Cincinnati, Ohio, 4 August 1836.

PHOEBUS, WILLIAM (1754-1831). A native of Somerset County, Maryland; united with the **Wesleyan Methodist Church** and gained admission (1773?) on trial into the traveling ministry; appointed to the Frederick, Maryland, circuit; appointed (1784) to East Jersey; a member of the Christmas Conference, Baltimore, Maryland, that marked the beginning of the **Methodist Episcopal Church**; ministered to various circuits in New Jersey, New York, and Long Island, New York; located in New York City (1798), where he practiced medicine and preached on Sundays; re-admitted (1806) to the New York Methodist Conference and sent to Albany, New York; transferred (1808) to Charleston, South Carolina; returned (1811) to New York City; ministered in several stations in New York and vicinity (1816), then departed for Albany; returned to New York City (1821) and then (1824) placed on the list of retired Methodist clergy; authored *A Defense of Methodist Ordination* and *A Memoir of Bishop Richard Whatcoat*.

PICKAVANT, JOHN (1792-1848). A native of Lancashire, England; ordained into the ministry of the **Wesleyan Methodist Church** (1814); went to Port de Grave, Newfoundland (1814); to St. John's, Newfoundland (1815) to establish the St. John's Methodist circuit; served ministries in the historic Newfoundland churches at Carbonear and Blackhead; chair (1825-1835) of the Newfoundland district of the **British Methodist Conference**.

PICKERING, GEORGE (1769-1846). A native of Talbot County, Maryland; admitted into the ministry of the **Methodist Episcopal Church** (1789); spent fifty-seven years (1789-1846) on the Methodist itinerancy, having never located; began his itinerancy in Maryland and Virginia; to New England (1793), where he remained until his death; married the daughter of Abraham Bemis, a wealthy New England Methodist layman, who welcomed itinerant Methodist preachers to his home; a member of the committee that proposed the formal organization of the Delegated Methodist General Conference; died at Waltham, Massachusetts, 8 December 1846.

PIERCE, GEORGE FOSTER (1811-1884). A native of Greene County, Georgia, the son of Lovick Pierce (1785-1879); graduated B.A. (1829) from Franklin College, Athens, Georgia; studied law, abandoned that discipline for theology, and gained admission (1831) into the Georgia Conference of the **Methodist Episcopal Church**; a member for one year of the South Carolina Methodist Conference; appointed to the Georgia Methodist circuits at Augusta and Savannah, and to Charleston, South Carolina; returned to Augusta (1836) and served there as presiding elder of the Methodist district (1837-1839); president of Emory College, Oxford, Georgia (1848); elected and ordained, at Columbus, Georgia, (1854) Bishop of the **Methodist Episcopal Church South**; attended the Pacific Conference meeting of his Church (1878), traveling with his wife and daughter by stage from Texas to Los Angeles, California, then by steamer to the Conference in San Francisco. Doctor of Divinity degree from Transylvania University and the LL.D. degree from Randolph-Macon College, Virginia; author of *Incidents of Western Travel* (Nashville, Tennessee, 1857); died near Sparta, Georgia, 9 September 1884.

PIERCE, LOVICK (1785-1879). A native of Halifax County, North Carolina, and father of Bishop George Foster Pierce (1811-1884); Lovick Pierce removed with his parents to Barnwell County, North Carolina; following six months of schooling, entered the ministry of the **Methodist Episcopal Church** (1804) at age nineteen; a chaplain in the United States Army during the War of 1812; afterward studied medicine at the University of Pennsylvania, Philadelphia; removed to Greensborough, North Carolina, practiced medicine, and preached; delegate to the General Methodist Conference (1836, 1840, 1844); member (1846) of the General Conference of the **Methodist Episcopal Church South**; continued to preach within two or three months prior to his death; published a series of *Theological Essays* in 1878; died at Sparta, Georgia, 9 November 1879, age ninety-four.

PIGGOTT, ISAAC H. (1792-1874). Received on trial in the Missouri Conference of the **Methodist Episcopal Church** (1819); established the Grafton-Alton Ferry over the Mississippi River (1821); his absence from the Illinois Methodist Conference in 1824 prevented that body from examining him for deacon's orders; withdrew from the itinerancy of the Illinois Methodist Conference (1824) and placed on location; turned his attention to the study of the law.

PILCHER, ELIJAH HOMES (1810-1887). Born in Athens, Ohio; educated at Ohio University, Athens; entered the ministry of the **Methodist Episcopal Church**; ministered to churches both in the United States and Canada; married (Thursday, 4 June 1735) Matilda Packard (1818-1841), then age seventeen; on four occasions present at the Michigan Methodist Conference; aided in the establishment of *The Michigan Christian Advocate*; a founder of Albion College, Michigan, and a member of the history and belles lettres faculty there; a regent of the University of Michigan, Ann Arbor, for five years; one of the founders of the Michigan Agricultural College, East Lansing; secretary of the Detroit, Michigan, Methodist Conference; for nine years; author of *The History of Protestantism in Michigan* (Detroit, 1878); died at Brooklyn, New York, 2 April 1887.

PILMORE, JOSEPH (1739-1825). Born at Tadmouth, Yorkshire; educated at John Wesley's school in Kingswood, Gloucestershire; joined the **Wesleyan Methodist** itinerancy as a lay preacher under the close supervision of John Wesley; to British North America (1769) on a mission to establish Methodism in Philadelphia—riding on horseback, with his library in his saddlebags, preaching from the state-house steps in Chestnut Street to platforms erected in rice fields, to the first Methodist meeting-house in Loxley's Court; essentially, the narrative of his work on behalf of Methodism, in England and America belongs to the catalogue of eighteenth-century religious history; following the American Revolutionary War, sought orders in the Protestant Episcopal Church—ordained therein deacon (27 November 1785) and then priest (29 November 1785); from that point he departed from the stage of Methodism.

PITNER, WILSON (1806-1880). A native of Tennessee; attended Illinois College, Jacksonville, but withdrew after six months to deliver perishing souls to Jesus Christ; as a member of the Illinois Conference of the **Methodist Episcopal Church**, earned a reputation for his eccentricity while occupying the pulpit; spent his ministerial career within the Conferences of Illinois, Missouri, and California.

POE, ADAM (1804-1868). A native of Columbia County, Ohio, his parents communicants of the Presbyterian Church; older brother of Daniel Poe (1809-1841); admitted on trial (1827) to the Ohio Conference of the **Methodist Episcopal Church**; served as circuit minister and presiding

elder; assistant book agent of the Western Book Concern at Cincinnati, Ohio; among the founders of Ohio Wesleyan University, Delaware, Ohio.

POE, DANIEL (1809-1841). A native of Columbia County, Ohio, his parents members of the Presbyterian Church; younger brother of Adam Poe (1804-1868); converted to Methodism in 1825, at age sixteen; attended Augusta College, Kentucky; joined the Ohio Conference of the **Methodist Episcopal Church** (1832); missionary to the Oneida and Menominee Indian tribes in Wisconsin (1836); transferred to Texas (1842); attempted to establish a Methodist institution of learning (Wesleyan College) at San Augustine, Texas—a project approved by the Texas Methodist Conference; appointed to the San Augustine Methodist circuit (1843); teacher of mathematics at Wesleyan College, San Augustine, Texas; continued to preach—Friday night, twice on Saturday, twice on Sunday; little wonder that he died at age thirty-two.

PORTER, JAMES (1808-1888). Born in Middleborough, Plymouth County, Massachusetts; entered (1824), at age sixteen, a cotton factory at Middleborough, intent upon learning the business of that industry; shifted his interest (1827) to studying in preparation for the ministry; attended the Kent's Hill Seminary, Redfield, Maine; admitted (1830), at age twenty-two, to the New England Conference of the **Methodist Episcopal Church**; served Methodist churches in and near Boston, Massachusetts; presiding elder of the Conference; delegate (1844-1872) to the General Conference of his Church; a member (1852-1855) of the Board of Overseers of Harvard College, Cambridge, Massachusetts—the first Methodist clergyman to hold that seat; trustee of Wesleyan University, Middletown, Connecticut (1855-1871); A.M. degree from Wesleyan University; book agent for the Methodist Book Concern, New York City (1856-1868); secretary of the National Temperance Society (1868-1882); member of the New England Anti-Slavery Society; Doctor of Divinity degree, McKendree College, Illinois (1856); author of *Camp Meetings Considered* (New York, 1849); *The Chart of Life* (1855); *A True Evangelist* (1860); *The Winning Worker; or, the Possibilities, Duty, and Methods of Doing Good to Men* (1874); *A Compendium of Methodism* (1875); *The History of Methodism* (1876); *The Revival of Religion* (1877); *Hints to Self-Educated Ministers* (1879); *Christianity Demonstrated by Experience* (1882); *Self-Reliance Encouraged* (1887); *A Commonplace Book* (1887); died at Brooklyn, New York, 16 April 1888.

PORTEOUS, MARY THOMPSON (1783?-1861). Born at Newcastle-on-Tyne, Northumberland, daughter of John Thompson—joiner, cabinet-maker, and a strict communicant of the Presbyterian Church; forced to interrupt her formal education upon the death of her father; taught herself to read and to write; married (8 March 1803) and continued to attend the Presbyterian chapel; joined the **Wesleyan Methodist Church** (1807); began a prayer meeting, became a Methodist class leader (1814), a visitor to the sick, and a Sunday school teacher (1816); shifted her denominational allegiance to the **Primitive Methodist Church**, became (January 1824) a local preacher; joined the itinerancy in January 1825; on the circuit at Whitby, in the North Riding of Yorkshire (1826); ministered mainly in the north of England until 1840, when ill-health forced her retirement; spent the next twenty-one years as a local preacher; survived two strokes, but the third brought an end to her work and to her life; died at Durham, 18 April 1861.

POTTS, JAMES HENRY (1848-?). Born at Woodhouse, Norfolk County, Ontario, Canada; educated in public schools in Canada and Michigan; graduated from Mayhew's Commercial College (1866); studied theology and served the ministry of the **Methodist Episcopal Church** (1869-1877); associate editor, *The Michigan Christian Advocate* (1877-1884), becoming editor in 1884; M.A. degree (1882) from Northwestern University, Evanston, Illinois; Doctor of Divinity degree from Albion College, Michigan (1885); author of *Methodism in the Field; or, Pastor and People* (New York, 1869); *Golden Dawn; or, Light on the Great Future* (Philadelphia, Pennsylvania, 1880); *Spiritual Life, Its Nature and Excellence* (New York, 1884); *Our Thorns and Crowns* (Philadelphia, 1884); [*Giovanni*] *Perrone's Principles of Church Government, with Additions* (New York, 1887); *Faith Made Easy; or, What to Believe and Why* (Cincinnati, Ohio, 1888).

POTTS, JOHN (1838-?). Born in Maguire's Bridge, County Fermanagh, Ireland; emigrated to Canada and engaged in mercantile pursuits in Kingston and Hamilton, Ontario; a term of study at Victoria College; ordained into the ministry of the **Wesleyan Church of Canada** (1861); stationed in London and Yorkville, Ontario; the first minister of the church in Hamilton that had been erected to commemorate the centenary of American Methodism (1884); minister of churches in Montreal and Toronto; member of the board and senate of Victoria University; a trustee

of Montreal Theological College; Doctor of Divinity degree from Ohio Wesleyan College, Delaware, Ohio (1878).

PREST, CHARLES (1806-1875). Born at Bath, Somersetshire; minister of the **Wesleyan Methodist Church**, admitted in 1829; ministered at Manchester, Lancashire (1833-1836); Bristol (1836-1839); Birmingham, Warwickshire (1839-1842); London (1842-1845, 1851-1875); at Hull, in the East Riding of Yorkshire (1838-1851); secretary (1857-1875) to the Committee of Privileges, where he reorganized and extended the home mission work of the Church; president of the Methodist Conference at Camborne, Cornwall (1862); author of *The Home Mission Work of Wesleyan Methodism* (1855); *Fourteen Letters on the Home Mission Work of Wesleyan Methodism* (1856); *The Witness of the Holy Spirit* (1864); died at Lee, Kent, 25 August 1875.

PRICE, JOHN CHARLES (1854-?). Born in Elizabeth City, North Carolina, the son of a slave; graduated B.A. (1879) from Lincoln University, Chester County, Pennsylvania, and from its theological school B.D. (1881); entered the ministry of the **African Methodist Episcopal Zion Church** (1881); president of Livingstone College, North Carolina (1882); degree of Doctor of Divinity conferred by Lincoln University (1887); delegate to the Methodist Ecumenical Council, London, England (1881); appointed by President Grover Cleveland minister to Liberia (1888), but he declined the offer, preferring to remain attentive to his college responsibilities.

PRITCHARD, JOHN (1746-1814). Born at Athbay, County Meath, Ireland, the son of a builder and a Protestant, his mother anchored firmly to the Roman Catholic Church; initially came in contact with Methodists at Longford, Ireland; studied at Dublin, Ireland, then left for London, where he affiliated himself with the **Wesleyan Methodists**; accompanied John Wesley to Ireland (1770); served the Methodist itinerancy in various sections of Ireland and England; ordained into the ministry of the **Wesleyan Methodist Church** in 1792; died at Bristol.

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QUINN, ISAAC. Received on trial into the ministry of the Western Conference of the **Methodist Episcopal Church** (1806); continued on trial through 1807 and assigned to the Mad River, Ohio circuit.

QUINN, JAMES (1775-1847). A native of Washington County, Pennsylvania, the son of parents who had been converted from the Church of England to the **Methodist Episcopal Church**; the younger Quinn baptized by a Methodist minister, but did not undergo religious conversion until 1792, at age seventeen; admitted to the Baltimore Conference of the Methodist Episcopal Church (1799); ordained deacon (1801), then elder (1803); removed to Ohio (1804) and united with the Western Methodist Conference; appointed to the Scioto circuit as senior minister; forced to leave the itineracy (1807-1808) because of family issues, but able to accept appointment to the Ohio Legislature; associate justice for the Court of Common Pleas for Fairfield County, Ohio; returned to the itinerancy of the Ohio Methodist Conference (1808) as presiding elder; agent for the Preacher's Relief Society of the Methodist Episcopal Church (1841); failing health forced his retirement (1842) from the full-time ministry; died at Hillsboro, Ohio, 1 December 1847.

QUINN, WILLIAM PAUL (1787?-1873). Believed to have been born in India; emigrated to Chester County, Pennsylvania, and underwent religious conversion; present at the formation of the **African Methodist Episcopal Church**; ordained deacon of that Church (1818); organized a Western Mission, consisting (after 1844) of seventy-two congregations and fifty Sunday schools; upon the creation of the **British Methodist Church** (1855), he approved of that denomination assuming control of former African Methodist Episcopal Church missions in Canada; author of *The Origin, Horrors, and Results of Slavery* (Pittsburgh, Pennsylvania, 1814); died at Richmond, Indiana, 21 February 1873.

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RALSTON, THOMAS NEELY (1806-1891). A native of Bourbon County, Kentucky; educated at Georgetown College, Kentucky; joined the Kentucky Conference of the **Methodist Episcopal Church** (1827); Conference secretary (1828-1840); member of the convention at Louisville, Kentucky (1845) that organized the **Methodist Episcopal Church South**; secretary to that Church (1850); chair of the committee to revise the discipline of the Church; president, Methodist Female Collegiate High School, Louisville (1843-1847); editor of *The Methodist Monthly* (1851); degree of Doctor of Divinity from Wesleyan University, Florence, Kentucky (1857); publications include *Elements of Divinity* (Louisville, 1847); *Evidences, Morals, and Institutions of Christianity* (Nashville, Tennessee, 1870); *Ecce Unitas; or, a Plan for Christian Unity* (Cincinnati, Ohio, 1870); *Bible Truths* (Nashville, 1887); died at Newport, Kentucky, 25 November 1891.

RANDLE, BARTON (1796-1882). A native of Scriven County, Georgia; underwent religious conversion (1812) at age sixteen, while in residence in Illinois; appointed an elder of the **Methodist Episcopal Church** in the Sangamon County, Illinois Methodist district, September 1830; served the Henderson River and Galena-Dubuque missions; one of the first Methodist itinerants to preach in a territory that would become a part of the state of Iowa.

RANDLE, PARHAM (1779?-?). A native of Richmond, Virginia; the home of his father had served as the first Methodist preaching place in Richmond; young Randle had moved to Illinois in 1819; settled initially near Edwardsville, in Madison County; joined (1821) the Missouri Conference of the **Methodist Episcopal Church**; discontinued at his own request in 1823; rejoined the Church by admission to the Illinois Methodist Conference, whose members recommended him for, and elected him to, elder's orders (September 1829).

RANKIN, LOCHIE (1851-1929). Born in Milan, Tennessee; volunteered (1877), under the commission of the **Methodist Episcopal Church South**, for missionary work in China, sponsored by the women of

the Church; arrived in China in 1878; assistant at the Clopton Boarding School, Shanghai; mastery of the Chinese language facilitated her establishment (1879) of a new school at Nanziang, approximately fifteen miles from Shanghai; joined (1879) by her sister, Dora Rankin, who worked with her until her death in 1885; opened a second school in nearby Kading; the Woman's Board of Foreign Missions of the Methodist Episcopal Church South closed the schools at Nanziang and Kading, but Lochie Rankin, to the end of the nineteenth century and beyond, remained in China..

RANSOM, REVERDY CASSIUS (1861-1959). Born in Flushing, Ohio; educated at Oberlin College, Ohio, and at Wilberforce University, Ohio B.A. (1886); entered the ministry of the **African Methodist Episcopal Church**; for the remainder of the nineteenth century, ministered to African Methodist congregations in Pennsylvania, Ohio, Illinois, Massachusetts, and New York.

RAPER, WILLIAM H. (1793-1852). A native of western Pennsylvania, the son of a Northwestern Territory government surveyor and a devout Methodist mother; raised in Columbia, Ohio; volunteered (1812), at age nineteen, for duty during the War of 1812; rose to the rank of sergeant in an infantry company; in command of twelve men who successfully suppressed an uprising of approximately one hundred British prisoners; influenced by his mother, he declined a peacetime Army promotion to officer rank; joined (1816) the ministry of the **Methodist Episcopal Protestant Church** at Newbury, Ohio; assigned to the Miami, Ohio Methodist circuit (1817); received, on probation, into the Madison, Ohio circuit (1819); ministered primarily in Ohio and Indiana; a delegate to the General Conference of his Church (1832-1844) and participated in the General Commission Committee; died on 11 February 1852.

RATTENBURY, JOHN (1806-1879). Born in Tavistock, Devonshire; employed in the office of a builder at Manchester, Lancashire; entered the the ministry of the **Wesleyan Methodist Church** at Bristol (1828) and served there during 1858-1861; stationed at Sheffield, in the West Riding of Yorkshire (1831-1834); Leeds, in the West Riding of Yorkshire (1837-1840, 1852-1855, 1867-1870); York (1840-1843); Manchester (1843-1846); London (1846-1849, 1855-1858, 1861-1864); Nottingham (1870-1873); manager of the London Auxiliary Fund (1873-1879) and president

(1861-1862); died at No. 29 Hamilton Road, Highbury, London, 29 December 1879.

RAWLINGS, EDMUND (1817-1894). Born at Calne, Wiltshire; began preaching as a youth under the authority of the **Primitive Methodist Church**; began on the itinerancy in 1835 at age eighteen; he would continue in that capacity for the next forty-one years (1835-1876)—principally in the circuits of Brinkworth (Wiltshire), Salisbury (Wiltshire), and Northampton;; as well as Wallingford (Oxfordshire); established (1843) the Glastonbury (Somersetshire) mission (eventually a circuit); retired from the itinerancy in 1876; died at London, 12 October 1894.

RAY, CHARLES BENNETT (1807-1886). Born at Falmouth, Massachusetts, of African-Indian-English ancestry; entered Wesleyan University, Middletown, Connecticut (1832), for Methodist ministerial training; literally driven from the campus by white students after but six weeks in residence; united with **Methodist Episcopal Church**; employed as a boot-maker; a traveling reporter (1837-1841) for the weekly periodical, *The Colored American*, published in New York City; ministered to communicants of the Congregational Church; for twenty years, ministered to destitute Negroes in New York City, where he died on 15 August 1886.

RAY, JOHN (1768-1837). A native of Virginia; admitted on trial (1791) to the itinerancy of the **Methodist Episcopal Church**; located (1801) and settled within the bounds of the Hinkstone Methodist circuit, Montgomery County, Kentucky.

RAYMOND, MINER (1811-1897). Born in New York, New York; educated at Wesleyan Academy, Wilbraham, Massachusetts, where he eventually became a member of the faculty (1844) and then (1848-1864) principal; professor of systematic theology, Garrett Biblical Institute, Evanston, Illinois (1864-1890); a member of the annual Illinois Conference of the **Methodist Episcopal Church** for forty-eight years; on six occasions a delegate to the General Conference of the Methodist Episcopal Church; degree of Doctor of Divinity from Wesleyan University, Middletown, Connecticut (1854); LL.D. degree from Northwestern University, Evanston,

Illinois (1884); published *Systematic Theology*, 3 vols. (Cincinnati, Ohio, 1877); died at Evanston, Illinois, 25 November 1897.

REDFIELD, JOHN WESLEY (1810-1863). Born at Clarendon, New Hampshire; raised in a pious Methodist home (as substantiated by his full name); underwent religious conversion, performed evangelistic work, but failed to obtain a license to preach; turned to the study of medicine; a first marriage ended in divorce; a second marriage united him, fittingly enough, with a divorcee; (1855); practiced medicine and portrait painting; became an abolitionist, organizing the first antislavery society in Cleveland, Ohio; embraced the doctrine of Holiness as he preached it throughout New York, New England, Indiana, Ohio,, Illinois; and in St. Louis, Missouri; an early organizer, but remaining a layman, of the **Free Methodist Church**; hosted (1 July 1860) the Layman's Convention near St. Charles, Missouri; attended (1 August 1860) the Pekin Conference, New York, September 1869), signifying the official formation of the Free Methodist Church and the assembling of the Aurora, Illinois Convention (September 1860), and the adoption of the Church discipline; died at Morengo, Illinois, 2 November 1863.

REDMAN, WILLIAM H. (1799-1849). A native of Clark County, Indiana; experienced religious conversion at a camp-meeting in Kentucky (1817), at age eighteen; joined (1820) the Missouri Conference of the **Methodist Episcopal Church**; secretary of the Missouri Conference (1833-1848); a presiding elder for thirteen years; a delegate to three General Conferences of his Church.

REED, NELSON (1751-1840). A native of Ann Arundel County, Maryland; underwent religious conversion (1775); began to preach (1775); gained admission into the **Wesleyan Methodist Church** (1779); ordained into the **Methodist Episcopal Church** at the Christmas Conference (1784) at Baltimore, Maryland; a trustee of Cokesbury College (1785); presiding elder (1790-1797, 1808); delegate to six successive General Conferences of his Church (1808-1828); resumed the itinerancy (1805); retired in 1821, but continued to serve the ministry; died at Baltimore, Maryland, 20 October 1840.

REES, HENRY (1798-1869). Born at Llansannan, Denbeighshire, Wales, the younger brother of the Independent Church minister and editor, William Rees; experienced little formal learning beyond a basic education at local schools; a farm-hand who began to preach (1817) at age nineteen; removed (1821-1836) to Shrewsbury, Shropshire, as an apprentice bookbinder, initially invited to preach to the congregants of the Welsh church there; to Liverpool, Lancashire (1836) to minister to the those of the **Welsh Calvinist Methodist Church**; ordained (1837) into the ministry of that Church; elected, on two occasions (1851, 1867), as moderator of the **North Wales Calvinist Methodist Association**; moderator of the first General Assembly of his Church (1864); influenced the Calvinist Methodists to sever their ties with the London Missionary Society and to conduct their own missionary work in the northeast of India; opposed to the 1843 Royal Commission on Education in Wales; died at Conwy, Caernarvonshire, Wales, 13 February 1869.

REESE, LEVI R. (1806-1851). A native of Hartford County, Maryland; educated in the public schools of Baltimore, Maryland; taught for a period prior to entrance into the ministry of the **Methodist Episcopal Church** (1826); involved in the controversy that resulted in the formation of the **Methodist Protestant Church**; became the first minister ordained in that denomination; chaplain to the Congress of the United States (1837-1838); a zealous temperance supporter and author of *The Thoughts of an Itinerant* (1841); died at Philadelphia, Pennsylvania, 21 September 1851.

REID, JOHN MORRISON (1820-1896). Born in New York, New York; graduated B.A. (1839) from the University of the City of New York; principal of the Mechanics' Institute School (1840-1844); graduated from the Union Theological Seminary, New York City; admitted to the New York Conference of the **Methodist Episcopal Church** (1846); preached in Connecticut, Long Island (New York), and New York City; president (1858-1864) of Genesee College, Lima, New York; corresponding secretary, the Missionary Society of the Methodist Episcopal Church (1872); Doctor of Divinity degree, University of the City of New York (1858); LL.D. degree from Syracuse University (1883); editor, *The Western Christian Advocate* at Cincinnati, Ohio (1864), and of *The Northwestern Christian Advocate* at Chicago, Illinois (1868); author of *Missions and Missionary Societies of the Methodist Episcopal Church*, 2 vols. (New York, 1880); editor of *Doomed Religions* (1884); obtained

for Syracuse University the library of Professor Leopold von Ranke (1795-1886), the German historian, comprising approximately 50,000 volumes, as well as a collection of his manuscripts and several paintings by German artists; died in New York City, 16 May 1896.

REMINGTON, STEPHEN (1803-1869). Born in Bedford, Westchester County, New York; admitted to the New York Conference of the **Methodist Episcopal Church** (1825); preached to congregations in Brooklyn and Albany, New York, and Boston, Massachusetts; pursued the study of medicine and earned the M.D. degree from Harvard College, Cambridge, Massachusetts (1845); developed a successful medical practice; minister of a Methodist Church in Lowell, Massachusetts (1845); withdrew from the Methodist Episcopal Church (possibly over the issue of Communion) and united with the Baptist Church—and thus passes outside of the boundaries of this discussion.

RICE, SAMUEL DWIGHT (1815-1884). Born in Houlton, Maine; brought as an infant (1815) by his family to Woodstock, New Brunswick, Canada; studied at Bowdoin College, Massachusetts, then returned to New Brunswick to enter into business; underwent religious conversion (1834) at age nineteen, eventually gaining admission (1837), on trial, to the ministry of the **Wesleyan Methodist Church**; ordained to the ministry (1841) and served Methodist congregants in New Brunswick; married (1843) Fannie Lavinia Starr of Halifax, Nova Scotia, Canada; removed to Upper Canada (1847), employed both as minister and teacher; taught for a year at the Muncey Industrial School, Mount Elgin, and for four years at Victoria College, Cobourg; one of the founders of the Hamilton (Ontario) Wesleyan Female College (1861), serving as the governor and principal of that institution; elected president of the General Conference of the **Methodist Church of Canada** (1882); appointed general superintendent (September 1883) of that Church, beginning July 1884; died at Toronto, Ontario, 15 December 1884.

RICE, WILLIAM NORTH (1845-?). Born in Marblehead, Massachusetts; graduated from Wesleyan University, Middletown, Connecticut A.B. (1865); studied natural history at the Sheffield Scientific School of Yale College, New Haven, Connecticut Ph.D. (1867); professor of natural history and geology at Wesleyan University (1867-1884)—with a

leave of absence (1864-1865) studying at the University of Berlin, Germany; a regular member of the **Methodist Episcopal Church** and a member of the East New York Methodist Conference—yet never served as a minister or itinerant; spent two summers in zoological work with the United States Fish Commission at Portland, Maine, and Noank, Connecticut; engaged in geological and zoological research in the Bermuda Islands during the winter 1876-1877; a fellow of the American Association for the Advancement of Science; LL.D. degree from Syracuse University (1885).

RICHARD, EBENEZER (1781-1837). Born at Trefin, Pembrokeshire, Wales, the son of Henry Richard and Hannah Richard; embraced religious faith (1 June 1801) and, in company with his younger brother, Thomas Richard (1783-1856), entered upon his ministry in the **Wesleyan Methodist Church**; married (1809) to Mary Williams; ordained at the first ordination service held in South Wales by the **Welsh Calvinist Methodist Church** (1811); moved from Llwyngwair, where he had been teaching, to Tregaron, Cardiganshire; a contributor to the formation of the Calvinist Methodist *Confession of Faith* (1823); died at Tregaron on 9 March 1837.

RICHARDSON, CHAUNCEY (1802-1851). A native of Vermont; ordained into the ministry of the **Methodist Episcopal Church** (1824); studied at Wesleyan University, Middletown, Connecticut, graduating with the M.A. degree; president of Tusculum Female College, Alabama; president of Rutgersville College, Texas (1839-1846); member of the organizing Conference of Texas Methodism (1840); represented that Conference in the formation of the **Methodist Episcopal Church South** (1845); district superintendent (1846-1849) of the Galveston, Texas, Methodist district; editor (1849) of the newspaper, *The Texas Wesleyan Banner*; eventually returned to the itinerancy; died in Texas on 11 April 1851.

RICHEY, MATTHEW (1803-1883). Born in Ramelton, northern Ireland; educated in Ireland, then emigrated to Canada as principal of the Methodist Academy, Cobourg, Northumberland County, Ontario (1836-1839); as a minister in the **Wesleyan Methodist Church**, superintended Methodist missions in Canada and the Hudson-Bay area (1846-1847); president of the Canadian Methodist Conference (1849); president of the **Methodist Conference of Eastern British America** (1856-1860); published

A Memoir of Rev. William Black, Including an Account of the Rise and Progress of Methodism in Nova Scotia (Halifax, Nova Scotia, 1836), and a volume of his *Sermons*; Doctor of Divinity degree from Wesleyan University, Middletown, Connecticut (1847); died at Halifax, 24 October 1883.

RIDE, JOHN 1790-1862). Born at Turndich, Derbyshire; underwent religious conversion (1811) and began to preach in 1816; a brief period under the authority of the **Primitive Methodist Church** emigrated to the United States (1820-1821); returned to England and to the Burland, Cheshire branch of the Primitive Methodists; sought to develop Methodism in Wrexham, Denbighshire, Wales, and Liverpool, Lancashire (1821); removed to Brinkworth, Wiltshire (1823); extended his mission to Berkshire and Hampshire (1832); to Reading, Berkshire (1837), Surrey (1838), London (1844-1847), and the Hammersmith district of the capital (1848); sailed (1849) with his wife, Mary Doncaster Ride, as missionary to Australia, but excessive fatigue forced his retirement (1853); died at Benalla, Australia, 15 January 1862.

RIDGAWAY, HENRY BASCOM (1830-1895). A native of Talbot County, Maryland; graduated A.B. (1849) from Dickinson College, Carlisle, Pennsylvania; studied theology and gained admission to the ministry of the **Methodist Episcopal Church**; ministered in Virginia, Portland Maine, New York City, Cincinnati, Ohio; professor (1882) of historical theology, chair of practical theology (1884), and president (1884-1895), Garrett Biblical Institute, Evanston, Illinois; fraternal delegate to the **Methodist Episcopal Church South** (1882); a speaker at the Centennial Conference of the Methodist Episcopal Church, Baltimore, Maryland (1884); author of *The Life of Alfred Cookman* (New York, 1871); *The Lord's Land: A Narrative of Travels in Sinai and Palestine in 1873-1874* (1876); *The Life of Bishop Edward S. James* (1882); *The Life of Bishop Beverly Waugh* (1883); *The Life of Bishop Matthew Simpson* (1885); died at Evanston, Illinois, 30 March 1895.

RIDGWAY, JOHN (1785-1860). The entrance of John Ridgway upon a relatively small historical stage of English Methodism begins with his anonymously published tract, *An Apology for the Methodists of the New Connexion* (1815)—an attack upon the self-claimed authority of the clergy of the **Wesleyan Methodist Church** and the voice of the **Methodist New Connexion**; Ridgway an accomplished potter, appointed potter to the Queen

(1843); awarded a prize medal at the 1851 Exhibition; his factory recognized for his organization, efficiency, quality of production, and consideration for the health and welfare of its workers; secured patents (1840,1844) for a variety of mechanized machines and processes; strong political influence in his residence at Stoke-on-Trent, Staffordshire; contributed significant funds to such projects as the construction of chapels, overseas missions, the Bible Society, and the **Evangelical Alliance**; outspoken advocate of the anti-slavery movement; member and supporter of the Pottery Philosophical Society, the Mechanics' Institute, the British Protestant School Society; died at Hanley, Staffordshire, 8 December 1860.

RIPLEY, DOROTHY (1769-1831). Born at Whitby, in the North Riding of Yorkshire, the daughter William Ripley, Methodist preacher, stonemason, and companion to John Wesley during the latter's itinerancy in northern Yorkshire; the daughter sought to serve as an itinerant revivalist preacher, but after 1803, the General Conference of the **Wesleyan Methodist Church** forbade its women to assume such roles; influenced by Quakers' concerns for the welfare of Negro slaves, journeyed (1801-1803) to the United States—the first of at least eight visits to that nation; published an account of her travels under the title *The Band of Faith* (1822)—a volume that reveals her interests in and concerns for prisoners incarcerated in New York and Baltimore, the poor in the alms-houses at Philadelphia, and the Indian tribes in Oneida County, New York; preached before the United States Congress, Washington, D.C. (1805); preached the “Gospel of pity” to slave owners in Georgia and South Carolina; died in Virginia, 23 December 1831.

RISLEY, ASABEL L. (1804-1874). A native of Kentucky; admitted to the Illinois Conference of the **Methodist Episcopal Church** (September 1827); transferred (1848) to the Rock River, Illinois Methodist Conference; presiding elder of the Chicago Methodist district; agent for McKendree College, Lebanon, Illinois; at the time of his death, a member of the Southern Illinois Methodist Conference.

RIVERS, RICHARD HENDERSON (1814-?). A native of Montgomery County, Tennessee; had begun preaching in 1834; graduated A.B. (1835) from LaGrange College, Alabama; assistant professor of languages there (1835)—full professor (1836-1841); president (1843)-

1848, Athens Female Seminary; professor of natural science (1848) and president (1849-1854), Centenary College, Jackson, Louisiana; president (again) of LaGrange College (1854-1861); president, Centenary College, Summerfield, Alabama (1861-1865); principal of a small school for young ladies in Somerville, Tennessee (1865); minister of a number of churches under authority of the **Methodist Episcopal Church**; minister (1888) of the Shelby Street Methodist Church, Louisville, Kentucky, and allied with the **Methodist Episcopal Church South**; Doctor of Divinity degree, La Grange College (1850); publications include textbooks on *Mental Philosophy* (Nashville, Tennessee, 1860) and *Moral Philosophy* (1866); *Our Young People* (1880); *The Life of Bishop Robert Paine* (1884); and a volume of his *Sermons*.

ROBERTS, BENJAMIN TITUS (1823-1893). Born in Gowanda, New York; graduated B.A. (1848) from Wesleyan University, Middletown, Connecticut; entered the ministry of the Genesee Conference of the **Methodist Episcopal Church**; early on became involved in the reform movement within his Church; published (1857) a heated newspaper essay on “New School Methodism”; conservative clerics of the Church charged him with outspoken opposition to authority, expelled him (1858) from the Genesee Conference, and the General Conference of the Methodist Episcopal Church refused to consider (1860) his appeal; entered the **Free Methodist Church** in 1860 and served as the first superintendent of that denomination; presided over the anniversary of the American Bible Society; edited the monthly magazine of his new Church, *The Earnest Christian*; established Chili Seminary—an institution that would be re-named Roberts Wesleyan College; died 27 February 1893.

ROBERTS, GEORGE (1766-1827). Born near Easton, Talbot County, Maryland; began as a local preacher in sections of Maryland; joined (1790) the itinerancy of the **Methodist Episcopal Church**; appointed to a circuit in Maryland, but left it within a year for New England as a circuit preacher; presiding elder (1793-1796) within Methodist districts in Connecticut; ministered in New York City, Philadelphia, Pennsylvania, and Baltimore, Maryland; at Philadelphia, began the study of medicine; unable to complete a medical degree, nonetheless established a successful practice at Baltimore while serving in that city as a local Methodist preacher; died at Baltimore, 27 November 1827.

ROBERTS, ROBERT RICHFORD (1778-1843). A native of Franklin County, Maryland, the son of a Welsh father and an Irish mother, both of them communicants of the Church of England; the family removed (1785) to Ligonier Valley, Westmoreland County, Pennsylvania; young Roberts united with the **Methodist Episcopal Church** (1792) at age fourteen; endured (1792-1799) a typical frontier life—few books and little formal education; began self-study in preparation for the ministry; received a license to preach (1802) at Holmes's Meeting-House, near Cadiz, Ohio; admitted (1803) to the Baltimore, Maryland Methodist Conference; in charge of a circuit that included Carlisle, Pennsylvania; elected and ordained Bishop of his Church (May 1816); involved in all of the discussions and arguments that led to the formation of the **Methodist Protestant Church**; died in Lawrence County, Indiana, 26 March 1843, with burial at Greencastle, Indiana, on the grounds of DePauw University.

ROBINSON, JANE MARIE BANCROFT (1847-1932). Born in West Stockbridge, Massachusetts; earned academic degrees from the New York Normal School at Albany and Syracuse (New York) University; studied in Switzerland and in France; appointed (1888) by the Woman's Home Missionary Society of the **Methodist Episcopal Church** to supervise its Deaconess Bureau, a task she undertook from 1889 to 1904; married (7 May 1891) George Orville Robinson; organized the Lucy Webb Hayes Deaconess Home Training School, Washington, D.C., named for the wife of President Rutherford B. Hayes and the first president of the Woman's Home Missionary Society, dedicated on 18 September 1891.

ROBINSON, MARK (?-1837). A linen draper, local preacher of the **Wesleyan Methodist Church**, and a trustee of the Methodist Conference at Beverley, in the East Riding of Yorkshire; in opposition to the proposal by the Wesleyan Conference to separate the Beverley from the Hull circuit; issued (1824) a pamphlet proposing changes in the Wesleyan Conference constitution—*Observations on the System of Wesleyan Methodism*; proposed a representative governing assembly; agreed with the **Irish Primitive Wesleyan Church** that Methodism should become a minor connexion within the established Church; Robinson and his followers formed the **Church Methodists**, and opened a chapel (1825) in Cherry Burton, near Beverley; the body failed to attract broad support, and Robinson closed the chapel in 1828.

ROBINSON, SMITH L. (1806-1836). A native of Kentucky; joined the ministry of the Illinois Conference of the **Methodist Episcopal Church** in 1826; served the circuits of Bellville, Lebanon, Edwardsville, and Alton.

ROLES, JAMES (1800?-?). A preacher at Preston Brook, Cheshire (1819); under the authority of the **Primitive Methodist Church**; missionary to Liverpool, Lancashire (1821); to Macclesfield, Cheshire (1822); itinerated on the Derbyshire-Staffordshire border; on the Oakengates, Shropshire circuit (1823); on the Welsh itinerancy in Blaenavon and Owm; removed to Pillawell, Gloucestershire, and created a Methodist circuit; to Hereford and Pembroke Dock, Wales.

ROSSER, LEONIDAS (1825-1892). Born in Petersburg, Virginia; graduated A.B. (1846) from Wesleyan University, Middletown, Connecticut; entered the New York Conference of the **Methodist Episcopal Church**; removed to the Virginia Conference of the **Methodist Episcopal Church South**; presiding elder of the Methodist districts of Fredericksburg (1852-1853), Norfolk (1853-1856), Lynchburg (1856-1858), Richmond (1865-1860); Randolph-Macon (1877-1881); delegate to the General Conference of his Church every four years (1850-1866); during the American Civil War, general missionary to the Army of Northern Virginia; awarded the Doctor of Divinity degree from Emory and Henry College; edited *The Richmond Christian Advocate* (1858-1859); author of *Baptism, Its Nature, Obligation, Modes, Subjects, and Benefits* (Richmond, Virginia, 1853); *Experimental Religion, Embracing Justification, Regeneration, Sanctification, and Witness of the Spirit* (1854); *Class-Meetings* (1855); *Recognition in Heaven* (1856); *A Reply to [Robert Boyle Crawford] Howell's "Evils of Infant Baptism"* (1856); *Open Communion* (1858); died at Ashland, Virginia, 25 June 1892.

ROSZEL, STEPHEN (1770-1841). A native of Loudoun County, Virginia; underwent religious conversion (1786) at age sixteen; united with the **Methodist Episcopal Church**; joined the itinerancy (1789) under supervision of Bishop Francis Asbury and continued that role until 1794, when family issues forced him to cease his travels and to continue his ministerial work on a local level; returned to the itinerancy (1807); appointed to the Baltimore, Maryland circuit; presiding elder for the Baltimore and Potomac Methodist districts; delegate to the Methodist General Conference

and an agent (1834) for Dickinson College, Carlisle, Pennsylvania; died at Leesburg, Virginia, 14 May 1841.

ROSZEL, STEPHEN ASBURY. Son of Stephen Roszel (1770-1841); minister of the *Methodist Episcopal Church*.

ROSZEL, STEPHEN SAMUEL. Son of Stephen Roszel (1770-1841); minister of the *Methodist Episcopal Church*.

ROWLAND, DAVID (1795-1862). Born at Bali, Merionethshire, Wales; raised on a farm by grandparents who provided him with limited education; engaged in the habit of preaching to the cattle and the sheep; admitted to the *Welsh Calvinist Methodist Church* as an exhorter (1815); ordained into the ministry of his Church (1831); visit to London in 1853; known by his eccentric practices in dress and preaching style; died at Llany Cil, Wales, 24 February 1862.

RUCKER, AHMED. A local preacher in the Sangamon County, Illinois circuit of the Illinois Conference of the *Methodist Episcopal Church*; with his wife, Nelly Rucker, took into their home (1824) their infant grandson, Augustus Smith, upon the death of the boy's mother (the Ruckers' daughter); cared for the child for twelve years; the child's father, James Smith (a member of the Methodist Episcopal Church), had agreed to the arrangement; when the boy reached age twelve (1836), Smith determined that he wanted his son to live with him; on a Sunday (1836), Smith and three men removed, by force, Augustus Smith from the Ruckers' home; Rucker attempted to recover his grandson first, by offering rewards to certain persons if they would return the boy, and second, by going to the secular court; for his efforts, Rucker received an award of \$100 from the secular court and a suspension from his ministerial duties by a committee of the Sangamon County Methodist circuit—the latter finding him guilty of immoral conduct by having violated seven articles of the *Methodist Discipline*: (1) profanation of the Lord's day; (2) pursuing James Smith on the Lord's day; (3) offering false testimony; (4) persecuting a member of the Methodist Episcopal Church (James Smith); (5) offering a reward of \$100 for the forcible recovery of his grandson; (6) extorting money from

James Smith for the support of the latter's son; (7) false statements by Rucker relative to the construction of a bridge on his land.

RULE, WILLIAM HARRIS (1802-1890). Born in Penryn, near Falmouth, Cornwall, the son of Dr. John Rule, Royal Army surgeon; turned out of his house by his father (1819) at age seventeen; a portrait painter at Devonport, Plymouth, Exeter, and London; village schoolmaster at Newington, Kent (1822); ordained a minister of the **Wesleyan Methodist Church** (14 March 1826); missionary to Malta (1826-1827); on the island of St. Vincent, west of the Barbados (1827-1831); Wesleyan Methodist minister at Gibraltar (1832-1842), where he founded the first charity school and four day and evening schools; joint editor for the Wesleyan Conference office (1851-1857); minister to the Wesleyan Methodist soldiers at Aldershot, Hampshire (1857-1865); located at Croyden, Surrey (1868-1873); member of the Croyden school board (1871); Doctor of Divinity degree from Dickinson College, Carlisle, Pennsylvania (July 1854); author of *Memoirs of a Mission to Gibraltar and Spain* (1844); *Wesleyan Methodism Regarded As the System of a Christian Church* (1846); *Celebrated Jesuits*, 2 vols. (1852-1853); *A History of the Inquisition from the Twelfth Century*, 2 vols. (1868), 2nd ed., 2 vols. (1874); *An Historical Exposition of the Book of Daniel* (1869); *A History of the Kairate Jews* (1870); *Oriental Records, Confirmatory of the Old and New Testaments*, 2 vols. (1877); died in Clyde Road, Addiscombe, London, 22 September 1890.

RUNDLE, ROBERT TERRILL (1811-1896). Born at Mylor, Cornwall; conversion to Methodism influenced by his maternal grandfather, William Carvasso, an evangelist, and by the sudden death of an older brother, William Rundle; accepted into the ministry of the **Wesleyan Methodist Church** (1839); chaplain and missionary to the Hudson Bay Company, Fort Edmonton, Canada, where he evidenced a willingness to visit Indian camps; became familiar with the Cree Indian syllabic system, by which he taught Indians to read, write, and worship in their own language; a serious arm injury forced his return to England (1848); ministered to Methodist circuits until his retirement; died at Garstang, Lancashire, 4 February 1896, age eighty-five.

RUSH, CHRISTOPHER (1777-1873). Born into slavery in Craven County, North Carolina; transported to New York (1798) and eventually gained his freedom; licensed to preach by the **Methodist**

Episcopal Church (1815); ordained a superintendent (or Bishop) in 1828; instrumental in the separation of the Negro congregants from the white population of the Methodist Episcopal Church and the establishment of the **African Methodist Episcopal Zion Church**; died in New York City, 18 July 1873, age ninety-six.

RUSLING, JOSEPH (1788-1839). Born near Epworth (the home of the large Wesley family), Lincolnshire, son of parents of the **Wesleyan Methodist Church**; the family emigrated to the United States to settle on a farm in New Jersey, where the parents united to the **Methodist Episcopal Church**; young Rusling underwent religious conversion in 1808; joined (1812) the itinerancy of his Church; appointed to the Philadelphia, Pennsylvania Methodist Conference (1814); married Sarah Hunter of Wilmington, Delaware—a union that produced five children; served Conference assignments until 1829, when a chronic lung disorder forced his retirement from the itinerancy; established the first Methodist book store in Philadelphia; publications include *Devotional Exercises* (1836); *A Christian Companion* (1837); *Hymns for Sunday Schools* (1838); single volumes of his *Sermons* (1822-1839); died at Philadelphia, 6 July 1839.

RUSSELL, JAMES (1786-1825). A native of Mecklenburg County, North Carolina; orphaned as a boy and exposed to little formal education; underwent religious conversion (1802) at age sixteen; request for a license to preach denied by officials of the **Methodist Episcopal Church**; approval came in 1805, followed by assignment to the South Carolina Methodist Conference; on the itinerancy for a decade (1805-1815); died in South Carolina, 16 January 1825, age thirty-nine.

RUSSELL, THOMAS (1806-1889). Born near Middlewich, Cheshire; united with the **Primitive Methodist Church**; assigned to the Congleton, Cheshire Methodist circuit (1826); on the itinerancy in the Tunstall, Staffordshire circuit (1829); Berkshire (1830); imprisoned at Abingdon, Oxfordshire for three months at hard labor for open-air preaching (6 May 1830); suffered harsh treatment from a mob at Wantage, Oxfordshire (April 1832); on the Birmingham, Warwickshire Methodist circuit (1833); in Shropshire, Dorsetshire, Gloucestershire, Cornwall, and Guernsey circuits; seven years in Ireland; present at the Jubilee Camp Meeting at Mow Cop, Cheshire (1857); located in 1874; author of *A Record of Events in Primitive*

Methodism (1859); *The Two Brothers: Primitive Methodism in Berkshire*; died at Maxton, Dover, Kent, 3 January 1889, with burial in Wedgewood Memorial Chapel, Crewe, Cheshire, 7 January, 1889.

RUTER, CALVIN W. (1794-1859). Born at Bradford, Orange County, Vermont; admitted on trial (1817) to the Ohio Conference of the **Methodist Episcopal Church**; served in the Methodist Conferences of Missouri and Illinois; secretary in the Illinois Conference; one of the founders of Indiana Asbury College; a registrar of the United States Land Office at Indianapolis, Indiana.

RUTER, MARTIN (1785-1838). Born in Charlton, Worcester County, Massachusetts; received a common school education and studied theology; admitted (June 1801) to the New York Conference of the **Methodist Episcopal Church**; preached in New Hampshire and Montreal, Quebec, Canada; ordained an elder (1807) at age twenty-two; stationed at Boston, Massachusetts, and Portland Maine; in charge of New Market Academy; conducted (1820-1828) the Methodist Book Concern at Cincinnati, Ohio; president, Augusta College, Kentucky (1828-1832); returned to the Methodist ministry (1832); ministered in Pittsburgh, Pennsylvania (1832-1834); president of Allegheny College, Meadville, Pennsylvania (1834-July 1837); superintendent of the Methodist mission in Texas (1837-1838); rode more than 2000 miles throughout Texas, organizing churches, arranging for the establishment of a college, and organizing the state into Methodist circuits; those efforts destroyed his health; the degree of Doctor of Divinity conferred upon him by Transylvania University (1820); Ruterville, Texas named in his honor; published (1) *A Collection of Miscellaneous Pieces*; (2) *Explanatory Notes on the Ninth Chapter of Romans*; (3) *A Sketch of John Calvin's Life and Doctrines*; (4) *A Letter to Rev. R. Brown on John Calvin and Calvinism* (1816); (5) *A New American Primer*; (6) *A Hebrew Grammar*; (7) *A History of Martyrs*; (8) *A New American Spelling Book*; (9) *An Ecclesiastical History*—a textbook for theological seminaries; in manuscript and unfinished: "A Plea for Africa As a Place for Missionary Labor" and "A Life of Bishop Francis Asbury."; died in Washington, Texas, 16 May 1838.

RYAN, JOHN (1775-1833). Appointed (1805) presiding elder of the Bay of Quinte circuit, Upper Canada, by the New York Conference of the **Methodist Episcopal Church**; introduced the camp-meeting style

of worship into Upper Canada at Hay Bay (1805); presiding elder (1810-1824) of the Canadian districts of the Genesee, New York, Methodist Conference; developed conflicts with the **British Wesleyan Methodist Church** over territorial rights; retired from the itinerancy and missionary work in 1825; charged (1827) with circulating incendiary and irrational literature and disturbing Church unity; established his own connexion, the **Canadian Wesleyan Methodist Church**, which would merge (1841) with the **Methodist New Connexion** after Ryan's death; died 2 September 1833.

RYERSON, ADOLPHIS EGERTON (1803-1882). Born in Charlotteville Township, Norfolk County, Upper Canada, the middle son of Joseph Ryerson, an affluent farmer and a member of the Church of England, who had served as an officer in the Royal Army during the American Revolutionary War and then settled on a substantial land grant in the 1790's near Victoria, in the London district of Ontario, Canada; his mother had converted (1816) to the **Wesleyan Methodist Church**; young Ryerson experienced religious conversion (1818) at age eighteen and joined a society of the Wesleyan Methodist Church; educated at the Ontario grammar schools of London and Hamilton, intent upon a career in the law; excessive study brought about (1824-1825) extreme mental and physical exhaustion, as well as a call to the ministry; received on trial (September 1825) into the Canada Conference of the **Methodist Episcopal Church**; assigned to Toronto, then as a missionary to the Indian tribes along the Credit River; ordained into the ministry of his Church in 1827; elected (1829-1840) by the Methodist Conference as editor of the new Methodist newspaper, *The Christian Guardian*; Methodist book steward (1829-1835); advocated a union between the Methodist Episcopal Church in Upper Canada and the **British Wesleyan Methodist Church**, traveling to England (1832) for negotiations on that issue; assigned to a ministry in Toronto (1840); principal of the Methodist Victoria College (1841-1847); principal of schools for Canada West (1844-1861); Doctor of Divinity degree, Wesleyan University, Middletown, Connecticut (1842; M.A. (honorary), University of Toronto (1857); LL.D., Victoria College (1861); married first to Hannah Aikman Ryerson (d. 1832), followed shortly after her death came the loss of their son and daughter; married (1833) Mary Armstrong Ryerson, that fragile union producing Charles Ryerson and Sophia Ryerson—an edition of the father's letters to her reaching the press in 1955; author of *A Report on a System of Public Elementary Education for Upper Canada* (Montreal, 1847); *A History of*

the British United Empire Loyalists (1862); and an incomplete *The Story of My Life*, not published until 1883; died at Toronto, Ontario, 19 February 1882.

RYERSON, JOHN (1800-1878). Born in Norfolk, Ontario, Canada; received adequate education; entered the ministry of the **Wesleyan Methodist Church** (1818), aided the missionary efforts of the **Methodist Episcopal Church**; dispatched (1854) by the General Conference of the **Wesleyan Church of Canada** to the Northwest territory to observe the missionary work of the London Wesleyan Committee; traveled approximately 2000 miles in a yacht supplied by the Hudson Bay Company, as well as in bark canoes; to England to arrange for the transference of those missions to the Wesleyan Church of Canada; described his journey in *Hudson Bay; or, a Missionary Tour in the Territory of the Honourable Hudson Bay Company* (Toronto, 1855); died in Simcoe, Ontario, 5 October 1878.

RYLAND, JOSEPH (1770-1846). As a native of Ireland, a member of a society of the **Wesleyan Methodist Church**; emigrated to the United States (1788) at the age of eighteen; settled in Maryland and gained admission to the **Methodist Episcopal Church**; admitted (1802) to the Baltimore, Maryland Methodist Conference; on the itinerancy until 1829; elected to a number of terms as chaplain to both the United States Senate and the United States House of Representatives; identified as a personal friend of President Andrew Jackson; appointed by Jackson (1829) as the chaplain of the United States Marine barracks at the United States Navy yard, Washington, D.C. (1829-1846); died at Washington, D.C., 19 January 1846.



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SABIN, ELIJAH ROBINSON (1776-1818). Born in Tolland, Connecticut, the son of Nathaniel Sabin, a member of the Continental Army in the American Revolutionary War who died of his wounds during the battle of Trenton, New Jersey; removed (1784) with his family to Vermont; employed in clearing land and engaged in self-study during his leisure hours; began (1798) to preach; entered (1799) ministry of the **Methodist Episcopal Church**; appointed presiding elder of the Vermont Methodist district (1805), eventually transferring to the New England Methodist district—including Rhode Island, Connecticut, Massachusetts, and a section of New Hampshire; appointed chaplain of the Massachusetts House of Representatives—the first of his denomination to hold that office; minister of a Methodist church in Hampden, Massachusetts, assisting in the military hospital there during the war with Britain in 1812; taken prisoner when the Royal Army occupied Hampden and confined to a transport ship—to be released upon the grounds of his being a non-combatant; resumed his ministerial charge at Hampden (1815); removed to Augusta, Georgia, to recover from ill health, and there he died on 4 May 1818.

SALE, JOHN (1769-1827). A native of Dinwiddie County, Virginia; received on trial (1795) in the itinerancy of the **Methodist Episcopal Church**; surveyed and settled on land in Greene County, Ohio (1803); among those who established Methodism in Cincinnati, Ohio; served the Ohio Methodist districts of Ohio and Miami; presiding elder (1806-1807) of the Ohio Methodist districts of the Western Methodist Conference; attended the camp meetings within the circuits under his supervision; elected (1806) as one of the delegates to the General Conference of the Church in Baltimore; back in Greene County, Ohio, 1807.

SANDFORD, HECTOR. A congregant of the Chillicothe, Ohio, Methodist church; admitted on trial to the Western Conference of the **Methodist Episcopal Church** (1806); assisted in the construction (either

actual or financial), at Chillicothe (June 1811), of works for the manufacture of cotton, wool, and flax—that project reportedly costing between \$6000 and \$7000.

SANSOM, SAMUEL D. A member of the San Augustine, Texas circuit and station of the **Methodist Episcopal Church** (1843); admitted on trial to the ministry of the East Texas Conference of the **Methodist Episcopal Church South**; located in 1861.

SARGENT, THOMAS FRAZIER, M.D. (1776-1833). A native of Frederick County, Maryland, the son of devout congregants of the **Methodist Episcopal Church**; underwent a “religious experience” (1794) at age eighteen; began preaching (1794), and in the following year (1795) received a license to continue that practice by authority of the Methodist Episcopal Church; assigned to a circuit in Maryland; Bishop Francis Asbury ordained him (14 October 1796) deacon and then elder (3 May 1799); spent the major portion of his ministerial career at work on the East Coast; turned part of his attention and efforts to the study of medicine at the University of Pennsylvania, Philadelphia; and eventually initiated a successful medical practice in that city (1809-1812); removed to Ohio (1832); died while conducting a Methodist worship service at Cincinnati, Ohio, 29 December 1833.

SCARRITT, ISAAC (1775-1860). A native of Connecticut; joined the New England Conference of the **Methodist Episcopal Church** (1807); settled (1818) near Edwardsville, Illinois; admitted to the Illinois Methodist Conference (September 1827) from the Mississippi Methodist Conference; appointed (1828) by the Illinois Methodist Conference as a missionary to the Potawamomi Indian tribes; assumed charge (1830) of the Fort Clarke, Illinois, Methodist mission.

SCHOLES, JAMES (1809-1881). Born in London, Middlesex; raised under the influence of the **Wesleyan Methodist Church**; entered the ministry of that denomination in 1835; began the work of that Church in urban circuits in northern England—most successfully in St. Helen’s and Warrington in Lancashire (1845-1848); died at Uttoxeter, Staffordshire.

SCOTT, GEORGE (1804-1874). Born at Edinburgh, Scotland; ordained into the ministry of the **Wesleyan Methodist Church** (1830) and dispatched quickly to Stockholm, Sweden; preached in a hired chapel; conducted worship services in the so-called “Bethlehem Church,” funded by his own efforts; the building also served for educational purposes and for the publication of religious tracts; established the Swedish Mission Society (1835), and the Swedish Temperance Society (1837); established three evangelical newspapers—*Budbaren* (*The Messenger*, 1832), *Missions-Tidningen* (*The Mission News*, 1843), and *Pietisten* (*The Pietist*, 1842); sought to evangelize Sweden through its national Church—a project that brought about heated political and ecclesiastical opposition; his life threatened during a Palm Sunday worship service (1842); he wisely returned to Scotland, where he published a series of periodical essays on Swedish Methodism for *Evangelical Christendom*; died at Glasgow, Scotland, 28 January 1874.

SCOTT, JOHN (1820-?). A native of Washington County, Pennsylvania; educated in the local common schools and by local private tutors; entered the ministry of the **Methodist Protestant Church** (1842); a consistent member of the General Conference of that Church, beginning 1854; editor of *The Methodist Recorder* in Pittsburgh, Pennsylvania (1864-1870, 1879); editor of *The Missionary Sunday School Journal* (1852-1854), also published in Pittsburgh, as well as *The Home Companion*, issued from Cincinnati, Ohio; editor (1855-1884) of all of the Sunday School publications produced by and for his Church; Washington and Jefferson College, Washington, Pennsylvania, conferred upon him (1860) the degree of Doctor of Divinity; author of *Pulpit Echoes* (Cincinnati, 1873), and *The Land of Sojourn; or, Sketches of Parochial Life and Times* (Pittsburgh, 1880); wrote the “Introduction” to Rev. Dr. George Brown’s *Recollections of an Itinerant Life* (Cincinnati, 1866).

SCOTT, LEVI (1802-1882). Born near Odessa, Delaware; equipped with little formal education; licensed as a local preacher, then entered (April 1826) the ministry of the Philadelphia, Pennsylvania Conference of the **Methodist Episcopal Church**; appointed (1834-1836) presiding elder, then returned to the ministry; principal (1840-1842) of Dickinson Grammar School, Carlisle, Pennsylvania; an agent (1848-1852) of the Methodist Book Concern in New York City; elected and ordained by the General Conference assembled at Boston, Massachusetts (1852), Bishop

of the Methodist Episcopal Church; the M.A. degree conferred upon him (1840) by Wesleyan University, Middletown, Connecticut; Doctor of Divinity degree received from Delaware College; established his residence at Odessa, Delaware, where he died on 13 July 1882, “enfeebled in mind and body.”

SCOTT, ORANGE (1800-1847). Born in Newark, New Jersey; as a child, removed with his parents to Canada; remained there for six years before returning to the United States and settling in Vermont; early education limited to thirteen months of local schooling; entered the ministry (1822) of the **Methodist Episcopal Church** and advancing the work principally in New England; presiding elder of the Springfield, Massachusetts Methodist district (1830-1834); presiding elder of the Providence, Rhode Island Methodist district (1834-1835); began work (1833) with the anti-slavery movement, causing his Bishop to prefer charges against him (1838) before the New England Methodist Conference—that body not supporting the charges; withdrew from the Church (1842) and organized (31 May 1843) the **Wesleyan Methodist Church** at a General Convention (over which he presided) at Utica, New York; during 1843-1844, conducted the periodical *The True Wesleyan*—advocating the principles of the new Church and denouncing slavery and the episcopal form of Church government; failing health forced his retirement from the ministry (1846); author of *An Appeal to the Methodist Episcopal Church* (Boston, 1838); died at Newport, New Jersey, 31 July 1847.

SCRIPPS, JOHN (1785-1865). A native of London, England; attended the Virginia Academy, then removed (1809) to Cape Girardeau, Missouri; where he established a tannery; entered the Tennessee Conference of the **Methodist Episcopal Church** (1814); entered the Missouri Methodist Conference in 1816 and served (1816-1828) as its secretary; delegate to the Methodist General Conference (1820, 1824); the first secretary of the Illinois Methodist Conference.

SEABORN, FREDERICK A. Appointed to the Farmington circuit, in the Ohio Conference of the **Methodist Episcopal Church** (1834-1835); expelled from the Michigan circuit (1837).

SEE, WILLIAM. Having been on the itinerancy of the Mississippi circuit of the **Methodist Episcopal Church**, admitted on trial (August 1825) to the Illinois Methodist Conference; served two years (1825-1827) on the Peoria, Illinois circuit; discontinued (1827) at his own request; United States government blacksmith for Illinois Indian tribes; resident of Chicago, Illinois (1830), when appointed as a Methodist society class leader for that circuit.

SELLARS, SAMUEL (1811-1874). Born in Heage, Belper, Derbyshire; to poor but pious members of the Baptist Church; his village school education ended in 1819, at the age of eight; became a lay preacher of that denomination; conducted worship services in the open air and in Baptist chapels; rejected by Church elders, he left the Baptists and, united with the **Arminian Methodists** (1835); accepted as a local preacher and then (1835) as a full-time itinerant minister; experienced an extensive ministry in the circuits of the **Wesleyan Methodist Association** and with those of the **United Methodist Free Church**; died at Rochdale, Lancashire, 5 May 1874.

SENEY, ROBERT (1799-1854). A native of Queen Anne, Maryland, the son of Joshua Seney and Frances Nicholson Seney; graduated A.B. from Columbia College, New York City (1817); moved on to studies in preparation for the law; religious conversion re-directed him to the ministry of the **Methodist Episcopal Church** and a license from that body to preach; joined the New York Methodist Conference (1820), serving, principally, New York City and New Haven, Connecticut; married (18 May 1824) Jane Ingraham; by 1852, he determined not to accept further ministerial assignments from the Conference, to cease travel, and to limit his activities to preaching in specific Methodist churches; died at Brooklyn, New York, 1 July 1854, leaving behind his wife and five children.

SHARP, SOLOMON (1771-1836). A native of Caroline County, Maryland, the son of parents of the **Methodist Episcopal Church**; joined the Philadelphia, Pennsylvania Methodist Conference (1792); appointed to the itinerancy of that body, and remained active in that work for the next forty-four years—principally serving in the Middle Atlantic region of Pennsylvania, Delaware, and Maryland; a presiding elder in a number of Methodist districts; died at Smyrna, Delaware, 13 March 1836.

SHARPE, JOHN (1820-1895). Born at Distington, Cumberland; underwent religious conversion at a camp-meeting and soon thereafter assumed the role of preacher; served the **Primitive Methodist Church** in several English circuits prior to his being assigned to Sidney, New South Wales (21 March 1854); strengthened the Primitive Methodist mission in that colony during the next twenty years, focusing his attention upon building congregations in Sidney, Paramatta, Newcastle, Melbourne, Launceston; promoted the causes of temperance; humane treatment of aborigines, abolition of capital punishment; editor of *The New South Wales Primitive Methodist Messenger*; published (1871) a tract on *The Young Minister Counselling*; returned to England (1874) and continued ministerial work for the Church; died at Whitehaven, Cumberland, 27 May 1895.

SHAW, ANNA HOWARD (1847-1919). A native of the Michigan frontier who, early in life, determined upon a career in the ministry, despite opposition from her family; worked her way through Albion College, Albion, Michigan, and graduation (1876) from the Boston University School of Theology; served churches as a local deaconess; applied (1880) for ordination to the ministry of the **Methodist Episcopal Church** and met with denial; ordained (1880) into the ministry of the **Methodist Protestant Church**; M.D. degree from Boston University; devoted her ministerial and missionary efforts to temperance and women's suffrage.

SHAW, BARNABAS (1788-1857). Born in Elloughton, in the East Riding of Yorkshire, one of only two surviving children of an Elloughton farmer; educated by his older brother, with the two of them eventually uniting with a society of the **Wesleyan Methodist Church**; Barnabas Shaw became a local preacher (1808); ordained into the ministry of the Church (1814); sent to South Africa by the **Wesleyan Methodist Missionary Society**, departing from London in December 1815; the voyage to Cape Town, South Africa, carried him, first to Rio de Janeiro, Brazil, where he observed the sorry state of African slaves; began work in South Africa by preaching to Royal Army troops and officers, functioning, essentially, as a military chaplain, but forbidden by government officials to preach to the slaves; moved on (1825) to Lilefontein, where he constructed a plow and began to teach the natives the principles of agriculture; frustrated by his failed attempts to expand the work among the Bushmen and the native tribes of Great Nanaqua; to Cape Town (1826-1837), where he succeeded

in expanding the Primitive Church mission—creating eleven new places of worship and convincing government officials to permit open-air preaching; in England (1837-1843) working for the Wesleyan Methodist Missionary Society and writing his *Memorials of South Africa* (1840); returned to the Cape Colony (1843) in a form of semi-retirement, building a new Christian community at Raithby, South Africa, for homeless former slaves; following a brief ministry at Rosebank, the Cape Colony, retired in 1854; died at Mowbray, Cape Colony, South Africa, 21 June 1857.

SHAW, WILLIAM (1798-1872). Born in a Royal Army barracks at Glasgow, Scotland; eventually joined the Royal Army, which he left (1815) at age seventeen; established a small school and became a local preacher under license from the **Wesleyan Methodist Church**; ordained (1819) as a minister of his Church to serve the British colonists (1820) to the Cape Colony, South Africa; by the end of his term of service in South Africa (1856), he had overseen the establishment of a Methodist church in every English-speaking white community in the eastern Cape Colony, with twenty-two ministers serving in excess of forty European chapels; general superintendent (1837) of all the Methodist missionary work in southeastern Africa, including Natal, as well as portions north of the Orange River; the strain of that work and responsibility forced his return to Great Britain in 1856; placed before the Wesleyan Methodist Missionary Society (1860) a scheme to return him to South Africa to establish an autonomous South African Methodist Conference—a notion rejected by the Society; president (1865) of the British Methodist Conference; Birmingham; author of *Memoirs of Mrs. Anne Hodgson* (1836); *The Story of my Mission to South-Eastern Africa, Comprising Some Account of the European Colonist, with Extended Notices of the Kaffir and Other Native Tribes* (1860); in addition to missions to South Africa (1820-1833, 1836-1860), note his ministerial work for the Wesleyan Methodist Church in England, on the itinerancy and within the circuits—Leeds (1833-1836), Liverpool (1860-1863), Bristol (1863-1865), Chelsea (1865-1868), York, 1868-1869), Brixton, London (1869-1872); died at London, 4 December 1872.

SHELDON, HENRY O. (1799-1882). Born at Hartford, Connecticut; entered (1825) the Ohio Conference of the **Methodist Episcopal Church**; agent (1834-1835) for the Norwalk Seminary, Norwalk, Ohio; located (1836) to establish a purely Christian community at a site in

Ohio—a project that failed financially; turned his attention to education, participating in the establishment of Baldwin Institute, Berea, Ohio; re-admitted to the ministry of the North Ohio Methodist Conference in 1851.

SHINN, ASA (1781-1853). A native of New Jersey; parents removed to Virginia (1788) when young Shinn was seven years old; entirely self-educated; united with the **Methodist Episcopal Church** (1798) and joined the Methodist itinerancy (1800); admitted (1801) on trial to the Baltimore, Maryland Methodist circuit; sent (1803) to form a new Methodist circuit in the sparsely settled section of Ohio, near the Hockhocking River; carried forth the work in the West and in Maryland; withdrew from the Methodist Episcopal Church (1829) and united with the **Methodist Protestant Church**; elected president (October 1829) of the annual Ohio Conference of his new Church; stationed at Cincinnati, Ohio President upon the formation (1833) of the Pittsburgh, Pennsylvania, Methodist Conference; associate editor (1834-1836) of *The Methodist Protestant*, at Baltimore; published *An Essay on the Plan of Salvation* (Baltimore, 1813); *The Benevolence and Beatitude of the Supreme Being* (Philadelphia, Pennsylvania, 1840); subject to periods of mental instability, confined to an asylum in Brattleboro, Vermont, where he died in February 1853.

SHINN, SAMSON. Admitted on trial (1843) to the ministry of the Illinois Conference of the **Methodist Episcopal Church**, and admitted into full connection in 1845; brought to trial before the Illinois Conference in February 1852 on charges, by a clerical colleague, of maladministration—specifically: Church discipline; acquitted of those charges by two different committees of the Conference.

SHIPMAN, JAMES W. (?-1867). Joined the Arkansas Conference of the **Methodist Episcopal Church South** (1844); transferred (1850) to the East Texas Methodist Conference; attended the quarterly meeting of the San Augustine Methodist circuit (January 1851), at which the members allotted him a quarterly allowance of \$200; agent for the Methodist Book Depository at Galveston, Texas (1857-1865); editor of *The Christian Advocate*.

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SHOOK, NATHAN. Admitted on trial (April 1840) to the Texas Conference of the **Methodist Episcopal Church**; the Conference

authorized the presiding elder of the San Augustine circuit to assign Shook to ride with two other itinerants throughout the circuit for the balance of the year; located from the itinerancy of the East Texas Methodist Conference in 1847.

SHORTER, JAMES ALEXANDER (1817-?). Born in Washington, D.C.; eventually (April 1849) entered the itinerancy of the **African Methodist Episcopal Church**; held a ministerial appointment (1863) in Cincinnati, Ohio; organized the women of his church into Methodist bands to provide relief to the freedmen who had gathered in that city; elected and ordained Bishop of his Church (1868); sent to organize the Church in Arkansas, Louisiana, and Texas; a delegate to the Methodist Ecumenical Council, London, England (1881); president of the Missionary Society of the African Methodist Episcopal Church; has received credit for expanding the missionary work of his Church into Egypt

SIGSTON, JAMES (1776-1865). Born at Leeds, in the West Riding of Yorkshire; a **Wesleyan Methodist** local preacher and schoolmaster; influenced by the Leeds Methodist revivalists; led (1803) a group of three hundred congregants, secessionists who became known as the **Kirkgate Screammers**; returned to the Wesleyan Methodists (1807) and the Methodist revivalists; emerged again (1827) as the leader of another group of secessionists, the **Leeds Noncoms**, who soon formed themselves into the **Wesleyan Protestant Methodists** and elected Sigston their president (1829, 1833); president of the **Wesleyan Methodist Association** (1839); author of *A Memoir of the Life and Ministry of Mr. William Bramwell* (London, 1820); perhaps wearied from forming and leading secessionist groups, spare facts concerning his life and career have emerged until his death at Leeds on 26 January 1865, at the age of eighty-nine.

SIMPSON, MATTHEW (1811-1884). Born in Cadiz, Ohio; educated in the schools of that town; his father having died (1813) so early in the boy's life, an uncle, (also) Matthew Simpson—a highly educated judge and legislator-- assumed charge of his nephew's education; young Simpson left home (1827) at age sixteen for studies at Madison College, Meadville, Pennsylvania; became a tutor (1829) at that institution; turned to the study of medicine and entered (1833) into medical practice; drawn into the ministry, and united, on trial in 1834, with the Pittsburgh, Pennsylvania, Conference

of the **Methodist Episcopal Church**; ministered (1834) in the St. Clairsville, Ohio Methodist circuit; transferred (1835) to Pittsburgh, then (1837) to Williamsport, Pennsylvania; elected (1837) vice-president and professor of natural sciences at Allegheny College, Meadville, Pennsylvania; president of Indiana Asbury College, Greencastle, Indiana (1839-1842); delegate (1844, 1848) to the General Conference of his Church; elected and ordained (1852) Bishop of the Methodist Episcopal Church; delegate to the English and Irish Conference of the **Wesleyan Methodist Church** (1857); delegate to the World Evangelical Alliance at Berlin, Germany (1857); traveled (1858-1859) through Turkey, Pakistan, Egypt, and Greece; established residence in Evansville, Illinois (1859) and assumed the nominal title of president of Garrett Biblical Institute; eventually removed to Philadelphia, Pennsylvania; officiated at the funeral of Abraham Lincoln at Springfield, Illinois; further journeys across the Atlantic Ocean occurred in 1870 and 1875, as well as a visit to Mexico in 1874; delivered the opening sermon at the **Ecumenical Council of Methodists**, at London, England; selected by the faculty at Yale College, New Haven, Connecticut, to deliver a series of addresses before the students of the Theological Department, eventually published as *Lectures on Preaching* (New York, 1879); although seriously ill, he attended the General Conference of the Methodist Episcopal Church at Philadelphia in 1884; author of *A Hundred Years of Methodism* (New York, 1876); *A Cyclopaedia of Methodism* (Philadelphia, 1878; 5th ed., rev., 1882); a volume of his *Sermons*, published following his death and edited by Rev. Dr. George R. Crooks, reached the press in 1885; died at Philadelphia on 18 June 1884.

SIMS, CHARLES N. (1835-?). A native of Union County, Indiana; entered the ministry of the **Methodist Episcopal Church** in 1857; graduated A.B. (1859) from Indiana Asbury University, Greencastle, Indiana; president (1860-1862) of Valparaiso College, Indiana; ministered in Richmond, Indiana (1862); served Methodist churches in the Indiana towns of Wabash, Evansville, and Indianapolis; in Baltimore, Maryland, Newark, New Jersey, and Brooklyn, New York; chancellor of Syracuse, New York, University, beginning 17 November 1880; commissioner (1882-1883) to the Onondaga Indian nation, New York; delegate to the General Conference of his Church (1884, 1886); degrees of Doctor of Divinity (1870) and LL.D. (1882) conferred by De Pauw University, Greencastle, Indiana; authored *The Life of Thomas M. Eddy* (New York, 1879).

SIMS, EDWARD DROMGOOLE (1805-1845). A native of Brunswick County, Virginia, and the younger brother of Congressman Alexander Dromgoole Sims (1803-1846); graduated from the University of North Carolina B.A. (1824); studied for the law; principal of an academy at La Grange, Alabama; professor of mathematics at La Grange College; entered the Tennessee Conference of the **Methodist Episcopal Church** (1831) and served for two years (1831-1833) on the Methodist itinerancy—that appears to have been the extent of his term as a minister of, to, and for his Church; professor of ancient languages, Randolph-Macon College, Virginia; to Europe (1836-1838) to study Latin, Greek, Hebrew, Arabic, and Syriac at Halle University, Halle an der Saale, Germany, then a year (1839) in travel; chair of English literature, Randolph-Macon-College; professor of English literature, University of Alabama, Tuscaloosa (1842-1845)—the first academic to teach, at a southern university, Anglo-Saxon in connection with English literature; in the process of preparing for publication grammars of English and Anglo-Saxon when he met his untimely death—at Tuscaloosa, Alabama, 12 April 1845, but two weeks into his fortieth year.

SINCLAIR, JOHN (1793-1861). A native Loudoun County, Virginia; settled in Tennessee, then Kentucky; received (1824) into the Kentucky Conference of the **Methodist Episcopal Church**; in opposition to the existence of slavery in Kentucky, removed (1830) to the Illinois Methodist Conference; presiding elder (1833) of the Chicago, Illinois Methodist district—to include all of the settlements within the Rock River, central Illinois, upper Iowa, and Wisconsin Methodist Conferences, as well as portions of the Illinois Conference; after 1840, a member of the newly formed Rock River Methodist Conference, which he represented at the Methodist General Conference of 1844.

SLADE, JOHN (1790-1854). Born at Beach Branch, South Carolina; eventually underwent religious conversion (1820) at the age of thirty; united with the ministry of the **Methodist Episcopal Church**; received a license to preach (1822) and entered the South Carolina Methodist Conference (1823); junior preacher in the Chattahoochee mission that included portions of eastern Alabama, western Georgia, and northern Florida; ordained deacon (1825) and elder (1828); extensive travel led to illness, forcing retirement from the active ministry (1828); worked (1830-1845) in local churches in southern Georgia and Florida; returned to the itinerancy (1845-1854) as a

member of the Florida Conference of the **Methodist Episcopal Church South**; died on 25 June 1954.

SLICER, HENRY (1801-1874). Born in Annapolis, Maryland; well educated during his youth; worked as a furniture painter while engaged in the self-study of theology; licensed (1821) as a preacher of the **Methodist Episcopal Church**; served on the Hartford and Redstone circuits prior to transfer (1824) to the United States Naval Yard at Washington, D.C.; presiding elder (1832) of the Potomac Methodist district; chaplain (1837-1845, 1850) of the United States Senate; during 1851-1860, stationed at Baltimore and Frederick City, Maryland, and served as a presiding elder for eight of those years; chaplain (1862-1870) of Seaman's Chapel, Baltimore; presiding elder (1870) of the Baltimore Methodist district; a member of seven quadrennial Methodist general conferences; Doctor of Divinity degree from Dickinson College, Carlisle, Pennsylvania (1860); author of *An Appeal on Christian Baptism* (New York, 1835); *A Further Appeal on Christian Baptism* (New York, 1836); died in Baltimore, 23 April 1874.

SLICER, THOMAS ROBERTS (1847-?). Born in Washington, D.C.; educated in Baltimore, Maryland, and studied theology; ten years in the ministry of the **Methodist Episcopal Church**, for a decade carrying forth the work of that Church in Maryland, Colorado, and New York state; entered the Unitarian Church in 1881, thus stepping outside the denominational limits of this discussion.

SLOCUMB, CHARLES (?-1844). Initially received on trial in the first session of the Missouri Conference of the **Methodist Episcopal Church**; located in 1821; admitted into the ministry of the Illinois Methodist Conference, September 1827.

SMITH, AMANDA BERRY (1837-1915). Born into slavery and bought out from that institution by her father; married (1854) at age seventeen to Charles M. Devine, who left her in 1862; later married James Smith (d. 1869), an ordained deacon in the Old Bethel **African Methodist Episcopal Church**, Philadelphia, Pennsylvania; the two marriages produced five children, of whom only a son and a daughter survived; moved with her family to New York City, where she worked as a domestic servant and washer-

woman and managed to undergo sanctification (September 1868); following the deaths of her husband and one of her sons (1869), began to preach in African churches in New York and New Jersey; addressed a white audience at a Holiness Movement camp-meeting (1870); devoted all of her efforts to evangelistic work and to speaking at camp-meetings; to England and India in 1878-1879; a missionary to Africa (1881-1889); one can only speculate if she formally united with the African Methodist Episcopal Church, or of that Church sponsored any one of her evangelistic or missionary activities; established (1889) a home for African Anglican orphans in Harvey, Illinois, a suburb of Chicago; died at Sebring, Florida, 24 February 1915, with burial in Homewood, Illinois.

SMITH, ATKINSON (1800-1853). Born in Scotterthorpe, Lincolnshire; under the influence of a sermon from a minister of the **Primitive Methodist Church** (1819), eventually joined that Church (1821); underwent religious conversion during a revival meeting in the Scotter (Lincolnshire) circuit (spring 1830); a foreman on a large farm owned by a local minister of the **Wesleyan Methodist Church**; held religious meetings in the kitchen of that farm for children and servants; joined the itinerancy (1830) in the Scotter circuit; travelled widely in the Yorkshire Methodist circuits of Leeds and Hull (1832); retired from the itinerancy in 1849; died Goxhill, Lincolnshire, 23 January 1853.

SMITH, DANIEL (1806-1852). Born in Salisbury, Connecticut; educated at Wilbraham Academy; ordained into the ministry of the **Methodist Episcopal Church** (1831); ministries in Connecticut and New York (1832-1853); active in Sunday school and temperance movements; author of more than fifty publications on religion directed to and concerning young people; donated all of his earnings from his ministry to benevolent causes and institutions; publications include *Attributes for the Young* (New York, 1840); *The Teacher's Assistant* (1847); *The Lady's Book of Anecdotes* (1851); *Lectures to Young Men* (1852); died at Kingston, New York, 23 June, 1852.

SMITH, ELIZABETH (1805-1836). Born at Ludlow, Shropshire, the daughter of a glove-maker who deserted his family because of financial difficulties; raised by her maternal grandmother, a Mrs. Powell; sent to the National School, then apprenticed to a dressmaker; to London (1821) at age sixteen to seek work; underwent religious conversion (25 December

1825) and united with the **Primitive Methodist Church**; family disapproval forced her to leave her job; became a local preacher, then a missionary to Presteigne, Montgomeryshire, Wales, and to the Brinkworth Methodist district, Wiltshire; to Staffordshire (Darlaston and Bilston) during the cholera epidemic of 1832; married (1833) Thomas Russell, a fellow Methodist itinerant; their sixteen-month-old daughter passed away in October 1835; Mrs. Russell became ill in November 1835 and died at Ludlow in February 1836, age thirty-one.

SMITH, ISAAC (1758-1834). A native of New Kent County, Virginia; by age twenty-five (1783) had determined to enter the ministry; admitted on trial to the itinerancy of the **Wesleyan Methodist Church**; ordained a deacon (1787) in the **Methodist Episcopal Church**, then elder (1789) and presiding elder (1791, 1795); married (1792) and settled in Camden, South Carolina (1796), but continued to preach; twenty-four years later (1820), readmitted to the itinerancy of the South Carolina Methodist Conference; presiding elder (1821); missionary to the Creek Indians (1822-1827); died in Monroe County, Georgia, 20 July 1834.

SMITH, JOHN (1802-1851). Born at Sound Heath, Cheshire; underwent religious conversion (1819) and preached (1819-1829) under authority of the **Primitive Methodist Church** in the Burland circuit, south Chester; joined the itinerancy in 1823; in East Anglia, (Norfolk and Suffolk), Norwich, and Yarmouth circuits (1823-1845); died at Yarmouth, Norfolk, 7 December 1851.

SMITH, LABAN. A local Methodist preacher at Pine Lake, Michigan, since 1830; admitted (1836) to the itinerancy of the Michigan Conference of the **Methodist Episcopal Church** and placed into a circuit.

SMITH, WESLEY (1805-1888). Born in Loughgall, County Armagh, Ireland, son of an Irish Methodist minister who had been licensed to preach by John Wesley; young Smith emigrated to the United States in 1833 and began to function as an independent preacher; eventually admitted to the **Methodist Episcopal Church** and stationed to western Pennsylvania, eastern Ohio, and western Virginia; author of *A Defense of the Methodist Episcopal Church* (Fairmont, Virginia, 1855); *A Guide to a Happy*

Home (New York, 1880); *Sprinkling or Pouring the Only Scriptural Modes of Baptism* (Pittsburgh, Pennsylvania 11 eds. through 1887); extant sources not entirely clear as to whether he had or had not united with the **Methodist Episcopal Church South**—although his 1855 *Defense* and the place of his death strongly point to the fact that he *had not*; died at Sharpsburg, Pennsylvania, 28 October 1888.

SMITH, WILLIAM ANDREW (1802-1870). Born in Fredericksburg, Virginia; admitted to the Virginia Conference of the **Methodist Episcopal Church** (1825); agent of Randolph-Macon College, Virginia (1833); ministered to Methodist churches in Virginia—Petersburg, Richmond, Norfolk, and Lynchburg; member of every Methodist General Conference (1832-1844); Member of every General Conference of the **Methodist Episcopal Church South** (1844-1870); president and chair of moral science, Randolph-Macon College (1846-1866); lectured in Virginia and North Carolina; ministered in the St. Louis, Missouri Methodist Conference (1866); appointed by the General Conference one of the commissioners for the Methodist Episcopal Church South to settle questions of Church property with the Methodist Episcopal Church; president (1869) of Central University, Missouri; editor of *The Christian Advocate*, Richmond, Virginia; author of *Lectures on the Philosophy of Slavery* (Richmond, Virginia, 1860)—a defense of that institution as it existed in the southern United States; died at Richmond, Virginia, 1 March 1870.

SMITHIES, JOHN (1800-1872). Minister of the **Wesleyan Methodist Church**, having been ordained in 1827; sent to Newfoundland by the **Wesleyan Methodist Missionary Society** (1828-1837); returned to England (1837); sent to Western Australia at the request of Methodist settlers there; the Wesleyan Methodist mission began there (1840) with thirty Aboriginal children living in Smithies' home, at work in homes at Perth, and engaged in formal schooling; removed (1845) the mission to Wanneroo and then to York (1851); closed the mission in 1854; ministered in Tasmania; died in Tasmania, Australia.

SNEED, SAMUEL. A resident of Indianapolis, Indiana, and minister of the **Methodist Episcopal Church**; submitted a written communication to the Illinois Methodist Conference meeting at Indianapolis (October 1831); requested permission to address that body on the subject

of Christian education, as related to Sunday schools as the superintending agent of the American Sunday School Union in Indiana; the Conference granted the request and scheduled Sneed's address for Friday morning, 7 October 1831, at the Indianapolis Methodist Episcopal Church.

SNETHEN, NICHOLAS (1769-1845). Born in Fresh Pond (Glen Cove), Long Island, New York, son of Barak Snethen, a member of the Royal Army during the capture of Montreal during the Seven Years' War; spent his youth on his father's farm; admitted to the itinerancy of the **Methodist Episcopal Church** (1794); ministered for four years (1794-1798) in New England and in the South; his plan for a delegated General Conference adopted in 1808; advocated at Preachers' Anti-Slavery Society and argued against admitting slave holders into the Church; private secretary to Bishop Francis Asbury; stationed in New York (1804-1806), after which period he removed to his farm in Frederick County, Maryland; by his marriage became the holder of slaves, whom he emancipated as soon as the law would permit; returned to the Methodist itinerancy (1809-1814); elected chaplain to the United States House of Representatives; introduced worship style camp meetings in New York and Maryland; leader of a large Methodist religious gathering on the Wye River, Maryland (1809); began (1821) writing tracts in support of lay representation to Conference meetings; refusal of that right by the Methodist General Conference of 1828, as well as the dismissal from the Church of its advocates (Snethen's associates) resulted in the formation of the **Methodist Protestant Church**—to which Snethen united following his removal from the Indiana Circuit (1829); collaborated with Asa Shinn to edit *The Methodist Protestant* (1834); published *Lectures on Preaching the Gospel* (1822); *Essays on Lay Representation* (1835); *Lectures on Biblical Subjects* (1836); a volume of his *Sermons*, edited by his son, Worthington Snethen, reached the press (1846) shortly following the author's death; died at Princeton, Indiana, 30 May 1845, on his way to Iowa City, Iowa, to become president of the Snethen School for Young Clergymen.

SNOW, DANIEL J. Admitted on trial (1843) to the ministry of the **Methodist Episcopal Church**; performed his duties satisfactorily and responsibly for a decade; charges brought before the Illinois Methodist Conference in 1853 and 1856 for immorality, contumacy (resistance to authority), and unministerial conduct; specifically—(1) had accused Peter Cartwright of being responsible for his (Snow's) appointment as an *assistant*

preacher on the Sangamon, Illinois circuit; (2) had proof that Cartwright had called another preacher “a damned son of a bitch”; (3) had accumulated debts and had attempted to avoid paying them; (4) had lied by telling a Mr. Roberts that the Methodist General Conference had allowed him (Snow) \$2000; (5) had borrowed the records of the 1853 trial, refused to return them, and thus prevented the Illinois Conference from acting on that case; (6) had preached in Methodist churches after having been expelled from the Conference; tried before the Illinois Methodist Conference in 1856 and found guilty, and again by that same body in 1857, with the same results.

SOULE, JOSHUA (1781-1867). Born in Bristol, Maine, the son of “Captain” Soule, a man of local influence and a selectman of Bristol; united (1797) at age sixteen with the **Methodist Episcopal Church**; traveled (1798) with a Methodist presiding elder; eventually became an outspoken opponent of Calvinism, Unitarianism, and Universalism; presiding elder for the state of Maine (1804); member of the committee to draft the constitution for the delegated General Conference of his Church (adopted 1813); delegate to the General Conference of his Church (1812, 1816). book agent for the Conference and editor of *The Methodist Magazine* (1816); elected Bishop of the Methodist Episcopal Church (1820), but declined over the issue of election or selection of presiding elders; stationed to New York City, then to Baltimore, Maryland; elected, ordained, and accepted the office of Bishop (1824); to Great Britain (1842) as delegate from the Methodist General Conference of the United States to the **British Wesleyan Conference**; senior Bishop (1844) of the **Methodist Episcopal Church South**; visited (1848) the General Conference of the Methodist Episcopal Church at Pittsburgh, Pennsylvania—recognized there not as an official delegate, but merely as a visitor; retired from his office in 1853; died at Nashville, Tennessee, 8 March 1867, age eighty-seven.

SPENCER, ROBERT O. (1806-1858). A native of Ohio; a minister in the Athens, Ohio circuit of the **Methodist Episcopal Church** (1827-1828), instrumental in initiating a religious revival at Ohio University; presiding elder (1834-1835) of the Kanawha district of the Ohio Conference of the **Methodist Episcopal Church**; appointed by the Conference of 1835 to Chillicothe, Ohio.

SPOOR, JOSEPH (1813-1870). Born at Wickham, Durham, the son of a Church of England keelman (worker on a barge); received a basic education in a village school; followed his father's vocation; supposedly experienced religious conversion (1827) at age fourteen under the influence of a minister of the **Wesleyan Methodist Church**; eventually united with the **Primitive Methodist Church** and joined its itinerancy in 1833; served principally in northeastern England, spending a large portion of his time in the Ripon circuit, in the West Riding of Yorkshire; his limited education simplified the substance of his sermons; died at Stockton, Durham, 9 September 1870.

SPRAGUE, WILLIAM. A preacher on the Monroe circuit of the Michigan Conference of the **Methodist Episcopal Church**; labored for the Detroit Methodist district (1834-1835).

SQUANCE, THOMAS HALL (1790-1868). Born at Exeter, Devonshire; entered the ministry of the **Wesleyan Methodist Church** (1812); in the Liskeard circuit, Cornwall (1813); ordained (December 1813) into the ministry of his Church and sent as one of six Methodist missionaries to Asia; seriously ill during the voyage, but arrived in a sufficient state of health at Galle, in southwest Ceylon; supposedly preached the first Methodist sermon there; sent north to Jaffna Peninsula, in the Indian Ocean (currently Sri Lanka, where he remained until 1820; preached in both Portuguese and Tamil, and compiled a Tamil grammar text; continued ill health caused his removal (1820) to Negapatam, southern India; returned to England (1822), where he ministered in English Methodist circuits (1823-1862) until retirement; died on 21 April 1868.

ST. JOHN, EUGENIA. Married to Rev. Dr. Charles H. St. John (1854-1904), physician and minister of both the **Methodist Protestant Church** and the **Methodist Episcopal Church**; preached for her husband during a period of his illness; preached independently from 1878 to 1889; ordained (1889) into the ministry by the Kansas Conference of the Methodist Protestant Church; with her husband, a successful evangelist in Kansas and Nebraska; elected by the Kansas Methodist Episcopal Conference as its delegate to the General Conference of her Church (1892)—the first woman to achieve that honor.

STAMPER, JONATHAN (1791-1864). A native of Kentucky admitted on trial (1811) to the Western Conference of the **Methodist Episcopal Church**; served as circuit preacher and presiding elder during his active ministry; member of the Ohio Methodist Conference (1817).

STEELE, JAMES (1764-1827). Born in Tunstall, Staffordshire; experienced religious conversion (1784); expelled from the **Wesleyan Methodist Church** (1811) for attending an unauthorized religious love-feast and led to his role in the establishment of the **Primitive Methodist Church**; died at Tunstall, 2 May 1837.

STEINHAUER, HENRY BIRD (1804-1885). Born in the Ramah Indian settlement, Lake Simcoe, Ontario, Canada; a pure-blooded Chippewa Indian; received his surname from a German family who adopted and educated him; accompanied Rev. John Evans. A missionary of the **Methodist Episcopal Church**, to the Northwest; settled (1840-1855) at Norway House, assisting missionaries and functioning as a translator; assisted Evans in perfecting the Cree syllabic characters, in which the vast majority of books in the Indian language had been published; translated into Cree the Old Testament, from the book of Job to the end of the minor prophets, as well as the major portion of the New Testament; ordained into the ministry of the Methodist Episcopal Church (1858) and established his residence in the area of Whitefish Lake, Northwest Territory, Canada, where he died on 29 December 1885.

STEPHENS, JOHN (1772-1841). Born at St. Dennis, Cornwall; employed as a tin miner; joined the **Wesleyan Methodists** as an itinerant preacher (1792); became an outspoken supporter of ecclesiastical and political authority—of the monarchy and the Tory party; represented the ministry of the **Wesleyan Methodist Church** at Manchester, Lancashire; elected (1827) president of the General Conference of his Church; retired from the active ministry in 1734; died at Brixton Hill, London, 29 January 1841.

STEPHENSON, HENRY (1772-1841). A native of Virginia; moved, successively, to Kentucky, Missouri, Arkansas, Louisiana; preached on behalf of the **Methodist Episcopal Church** in Texas (1817); member

of the Missouri Methodist Conference before uniting with the Mississippi Methodist Conference; in charge of all the Methodist work in Texas (1834); on location (1835), settled in Jasper County, Texas; attended the quarterly Conference of the Church (1837), held at McMahan's Campground, Polygoch Creek, Sabine County, Texas.

STEVENS, ABEL (1815-1897). Born in Philadelphia, Pennsylvania; educated at Wesleyan University, Middletown, Connecticut; entered into the ministry of the **Methodist Episcopal Church** (1834); minister of a Methodist Church in Boston, Massachusetts (1834); traveled to Europe (1837); on his return, assumed charge of a Methodist church in Providence, Rhode Island; to Boston (1840-1852) as editor of *Zion's Herald*; editor of *The National Magazine* (1853-1854) in New York, New York; a second European journey (1854-1856); editor (1856-1860) of *The Christian Advocate and Journal*, New York City; LL.D. degree from Indiana University (1856); ministered to churches in New York City (1860-1862) and Mamaroneck, New York (1862-1865); one of the editors of *The Methodist* (1865-1874); traveled extensively through the United States and Europe, settling in Geneva, Switzerland, as minister of the Union Church there and correspondent for American newspapers; developed an interest in the history of Methodism; his publications include *An Essay on Church Polity* (New York, 1847); *Memorials of the Introduction of Methodism into the Eastern States*, 2 vols. (Boston, 1847-1852); *Preaching Required by the Times* (New York, 1855); *The Great Reform* (1856)—a prize essay; *A History of the Religious Movement of the Eighteenth Century, Called Methodism, Considered in Its Different Denominational Forms and Its Relations to British and American Protestantism* 3 vols. (1858-1861); *The Life and Times of Nathan Bangs* (1863); *The History of the Methodist Episcopal Church in the United States of America*, 4 vols. (1864-1867)—a German translation (Cincinnati, Ohio, 1867); *The Centenary of American Methodism* (1865); *The Women of Methodism, Its Three Founders: Susanna Wesley, the Countess of Huntingdon, and Barbara Heck* (1866); *A Compendious History of American Methodism* (1867); *Madame de Stael: A Study of Her Life and Times*. 2 vols. (1881); *Character Sketches* (1882); *Christian Work* (1882); died at San Jose, California, 12 September 1897.

STEVENSON, WILLIAM (1768-1857). Born near Ninety-Six, Greenwood County, South Carolina; entered the itinerancy of the Tennessee Conference of the **Methodist Episcopal Church** (1815), beginning his ministerial career (at age forty-seven) at Pecan Point, Texas;

presiding elder (1818) of the Arkansas Methodist district of the Missouri Methodist Conference; transferred to the Mississippi Methodist Conference; retired from the itinerancy in 1832, but united with the Louisiana Methodist Conference (1846); recognized as a pioneer of the southwestern frontier of American Methodism—Arkansas, Louisiana, Texas, Oklahoma; died near Homer, Louisiana, 3 May 1857, age eighty-nine.

STEWART, THEOPHILUS GOULD (1843-?). Born in Gouldtown, New Jersey, his parents of African descent; licensed to preach (1863) at age twenty; entered (1864) the ministry of the **African Methodist Episcopal Church**; stationed in Camden, New Jersey; sent to the South (1865), where he wrote the platform upon which the Republican Party of Georgia initially organized; returned to the North and assigned (1871) to re-opening of the Church missions to Haiti; completed the full course in theology at the Protestant Divinity School, Philadelphia, Pennsylvania, and studied in the School of Elocution in that city; author of (1) *An Essay on Death, Hades, and the Resurrection*; (2) *The End of the World*; (3) *Genesis Re-Read* (Philadelphia, 1885).

STEWART, JOHN (1786-1823). Of African and Native American descent; employed as a dyer; experienced religious conversion at a camp-meeting at Marietta, Ohio, at some point between 1814 and 1816; began his own non-denominational ministry in Ohio—among the Delaware Indian tribes along the Muskingum River, then among the Wyandot (Huron) tribes near what came to be known as Upper Sandusky, Ohio; eventually learned the Wyandot language; little evidence exists to support an official affiliation with the **Methodist Episcopal Church** or with its newly formed agency (1821), the **Methodist Episcopal Missionary Society**—although both groups claimed credit for supporting his work among the Indian tribes; married (1820); Bishop William McKendree collected \$100 to enable the couple to purchase sixty acres of land and to build (1821) a cabin; continued his missionary work for the next two years until his death from consumption on 17 December 1823 at Tymochtee Township, Ohio, with burial on his farm; members of the Wyandot tribe later removed the body from that site and interred it next to the mission church. ASBURY SEMINARY

STILLWELL, WILLIAM (?-1851). Admitted on trial to the New York Conference of the **Methodist Episcopal Church** (1814); minister

to two New York City African congregations—Zion Chapel and Asbury Chapel; the New York Methodist Conference insisting upon total control of those chapels, Stillwell convinced the congregants to secede with him from the Methodist Episcopal Church and to form the democratically organized and Bible-based **Independent Methodist Church**; preached from a school room on Chrystie Street, New York, until the erection and occupation of a new building (31 December 1820); dissatisfaction with the conduct of that connection led him to withdraw (1826) and to form yet another independent African congregation; died on Astoria, Long Island, New York, 8 August 1851.

STOCKTON, THOMAS HEWLINGS (1808-1868). Born in Mount Holly, New Jersey, the son of William Smith Stockton (1785-1860); studied medicine in Philadelphia, Pennsylvania, but turned his attention to preaching; entered (1829) the **Methodist Protestant Church**; assumed charge of a circuit on the eastern shore of Maryland; chaplain to the United States House of Representatives (1833-1836, 1859-1861) and to the Senate (1862); unwilling to submit to the restrictions imposed by the Baltimore Methodist Conference upon discussing the issue of slavery, removed to Philadelphia (1838-1847) to minister and lecture; resided in Cincinnati, Ohio (1847-1850); declined the presidency of nearby Miami University; associate minister (1850-1856) of St. John's Methodist Protestant Church, Baltimore, as well as a three and one-half year term as associate minister of the Reformed Presbyterian Church congregation in that city; returned to Philadelphia (1856-1868) as minister of a congregation of the Church of the New Testament; editor of *The Christian World and The Bible Times*; identified as an opponent of slavery and sectarianism; author of *Floating Flowers from a Hidden Brook* (Philadelphia, 1844); *The Bible Alliance* (Cincinnati, 1850); *Ecclesiastical Opposition to the Bible* (Baltimore, 1853); *Sermons for the People* (Pittsburgh, Pennsylvania, 1854; 5 eds.); *The Blessing* (Philadelphia, 1857); *Stand Up for Jesus: A Christian Ballad, with Notes, Illustrations, and Music, and a Few Additional Poems* (Philadelphia, 1858); *Poems, with Autobiographical and Other Notes* (1862); *The Influence of the United States on Christendom: A Sermon* (1865); *The Book above All* (pub. 1870); died at Philadelphia, 3 October 1868.

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STOCTON, WILLIAM SMITH (1785-1860). Born in Burlington, New Jersey; the father of Thomas Hewlings Stockton (1808-1868); joined a class of the **Methodist Episcopal Church** that met in the family home

in Easton, Pennsylvania; employed by an uncle, a bookseller in Trenton, New Jersey; began (1821) his publishing career with *The Wesleyan Repository*, a periodical promoting the role of laity within the Methodist Episcopal Church and attacking policies within the Church; allied with the **Methodist Protestant Church** (1830); assisted in the publication of the first American edition of *The Works of John Wesley*; published an American edition of William Whitehead's *The Life of John and Charles Wesley*; author of *The Seven Nights* (1821), a work in support of the temperance movement; associated with *The People's Advocate*, a political periodical; removed to Philadelphia, Pennsylvania (1822), assuming charge of the Old Almshouse, a publishing firm in Spruce Street and, later of the Blockely Almshouse in suburban Philadelphia; died at Burlington, New Jersey, 20 April 1860.

STONE, ALFRED (1816?-1886). A native of England and a resident of Leicester; minister of the **Countess of Huntingdon (Methodist Connexion)**; sixteen months as a missionary to Ireland; recruited to Montreal, Quebec, Canada, in the dual capacity as minister of St. Thomas Church and principal of the new Thomas Molson College (1856-1860); resigned from the College and established (1860) the Proprietary College of Montreal; the Methodist Huntingdon Connexion soon faded into the dark closet of Methodist history.

STORY, GEORGE (1738-1818). Born at Harthill, in the South Riding of Yorkshire; son of a wheelwright; employed in a bookseller's shop, where he developed, naturally, an interest in literature; learned a system of shorthand and studied trigonometry and astronomy; transferred to a printing office and assumed responsibility for a monthly periodical; to London, where he heard the preaching of George Whitefield; eventually experienced religious conversion; despite a speech impediment, gained admission (1762), on trial, with the **Wesleyan Methodists**; ministered in England, Wales, Scotland, and Ireland; edited (1793-1805) *The Arminian Magazine*, by then under control of the **Wesleyan Methodist Church**; supervised the Church printing office; died at London, 22 May 1818.

STOVALL, DAVID M. Granted a license to preach by the Eastern Texas Conference of the **Methodist Episcopal Church South** at its quarterly Conference at McMahan's Chapel (15 September 1849); admitted on trial to the ministry of the East Texas Methodist Conference in 1851.

STOVALL, FRANCIS M. (?-1883). Admitted on trial (24 June 1843) to the Texas Conference of the **Methodist Episcopal Church**; appointed to the Crockett circuit of the San Augustine, Texas, Methodist district; at the division of the Church (1845) united with the Eastern Texas Conference of the **Methodist Episcopal Church South**.

STRANGE, JOHN (1789-1832). A native of Virginia; removed with his family, as a youth, to Ohio; began his ecclesiastical career in the Western Conference of the **Methodist Episcopal Church** (1810); spent his ministry as a pioneer circuit rider in Ohio and Indiana; presiding elder of the Indiana Methodist districts of Charlestown and Indianapolis.

STRATTON, CHARLES CARROLL (1833-?). Born in Mansfield, Pennsylvania; removed to Oregon and studied at Willamette University; entered the **Methodist Episcopal Church** (1858-1875)—with the exception of 1867-1868, when he returned to Willamette University to complete his degree; president of the University of the Pacific (1877-1887); president (1887) of Mills College, Oakland California; delegate to the General Conference of the Methodist Church, Brooklyn, New York (1872), as well as to the Conference of 1880 at Cincinnati, Ohio; Doctor of Divinity degrees conferred upon him by Northwestern University, Evanston, Illinois (1879), and by Willamette University in that same year; edited *The Autobiography of Bishop Erastus O. Haven* (New York, 1883), as well as editions of the Bishop's *Sermons* and *Lectures*.

STRICKLAND, WILLIAM PETER (1809-1884). Born in Pittsburgh, Pennsylvania; educated at Ohio University, Athens, Ohio; entered (1832) the ministry of the **Methodist Episcopal Church** in Ohio; served on the itinerancy and for five years as agent of the American Bible Society (1851-1856); removed to New York City (1856) to work with the Methodist Book Concern; an associate editor of *The Christian Advocate*; chaplain of the New York 48th Infantry Regiment (1862) at Port Royal, South Carolina; supplied the pulpit of a congregation of the **Presbyterian Church**, Bridgehampton, Long Island, New York (1865-1874); forced to resign that ministry because of his wife's ill health; Doctor of Divinity degree from Ohio University; author of *The History of the American Bible Society* (New York, 1849, 1856); *The History of the Missions of the Methodist Episcopal Church* (Cincinnati, Ohio, 1854); *The Genius and Mission of Methodism*

(Boston, 1851); *A Manual of Biblical Literature* (New York, 1853); *A Light of the Temple* (Cincinnati, 1854); *The Astrology of Chaldea; or, the Life of Faith* (1855); *Christianity Demonstrated by Facts* (1855); *Pioneers of the West* (New York, 1856); *The Pioneer Bishop; or, the Life and Times of Francis Asbury* (1858); *Old Mackinaw; or the Fortress of the Lakes and Its Surroundings* (Philadelphia, 1860); *The Life of Jacob Gruber* (New York, 1860); edited *The Autobiography of Peter Cartwright* (1856); died at Ocean Grove, New Jersey, 13 July 1884.

STRINGFIELD, THOMAS (1796-1858). A native of Barren County, Kentucky; supposedly underwent “a personal experience of faith” (1804) at the age of eight years; at age sixteen (1812) fought in the United States Army under General Andrew Jackson against the British in the War of 1812; wounded on the forehead while on guard duty; joined (1816) the Tennessee Conference of the **Methodist Episcopal Church**; appointed to the Elk River circuit (1816-1824); a charter member of the Holston Methodist Conference (1824-1858); delegate to the General Conference of his Church (1824, 1838, 1832, 1844); delegate to the Louisville, Kentucky, Convention (1843, 1845, 1850) and thus united with the **Methodist Episcopal Church South**; agent for Holston, Kentucky, College (1829-1832), the American Bible Society (1844-1849), Strawberry Plains, Tennessee, College (1852); editor of *The Southwestern Christian Advocate* (1836-1841); died at Strawberry Plains, Tennessee, 12 June 1858.

SUMMERFIELD, JOHN (1798-1825). Born in Preston, Lancashire; educated at a school of the Moravian Brethren; removed to Dublin, Ireland (1813), where the practice of extreme dissipation led to imprisonment; found his way (1817) into the connexional arms of **Wesleyan Methodism**; turned to preaching and missionary work (1819) in Dublin; failing health motivated his emigration (1821) to New York, New York, where he united with the New York Conference of the **Methodist Episcopal Church**; ministered (1822) in Philadelphia, Pennsylvania, Baltimore, Maryland, and Washington, D.C.; to France and England (1822) in attempts to regain his health and to attend the anniversary meeting, at Paris, France, of the Protestant Bible Society; returned to the United States (April 1824-February 1825) to resume his ministry and to establish Methodist missionary societies; among the founders of the American Tract Society; degree of M.A. (1822) from the College of New Jersey at Princeton;

his *Sermons and Sketches of Sermons* did not reach the press until 1842, at New York; died at New York City, 12 June 1825, age twenty-seven.

SUMMERS, THOMAS O., M.D. Book editor of the publishing house of the **Methodist Episcopal Church South** (1850-1882), with offices located at Nashville, Tennessee.

SUNDERLAND, LA ROY (1802-1885). Born at Exeter, Rhode Island; underwent formal education in the local public schools and at Day's Academy, Wrentham, Massachusetts; entered the ministry of the **Methodist Episcopal Church** (1823); labored on the itinerancy until 1830; active (beginning 1831) in the abolitionist segment of the anti-slavery movement; in New York City (1834) formed the first Methodist Anti-Slavery Society; published his pro-abolitionist essay, "An Appeal on the Subject of Slavery," in the Boston based periodical, *Zion's Herald* (5 December 1834); editor, at New York City, *Zion's Watchman* (1836); both the New York and New England Methodist Conferences brought charges against him (1836-1840) for misrepresentation, slander, libel, and even immorality; withdrew from the Methodist Episcopal Church (1842), but never united with the new denomination, the **Wesleyan Connection**; reached the conclusion, by 1845, of organized religion being little more than a fraud; publications include *A Question on Temperance to Those Which It Concerns* (New London, Connecticut, 1828); *A Sermon: This Life a Time of Probation* (Boston, 1830); *Biblical Institutes* (New York, 1834); *An Essay on Theological Education* (1834); *A History of the United States* (New York, 1834) *A History of South America* (1834); *The Testimony of God against Slavery* (Boston, 1834); *An Anti-Slavery Manual* (New York, 1837); *Christian Love* (1837); *Mormonism Exposed* (1842); *An Anti-Mormon Almanack* (1842); *Pantheism, with Practical Instructions* (1843)—setting forth his "post-Christian" theories; *Confessions of a Magnetizer Exposed* (Boston, 1845); *The Book of Health* (1847); *Pantheism: Man Considered in Respect to His Soul, Mind, Spirit* (1847); *Pantheism: Statement of Its Philosophy and Its Discovery Defended* (1850); *The Book of Psychology* (New York, 1852); *The Book of Human Nature* (1853); *The Theory of Nutrition and Philosophy of Healing without Medicine* (1852); *The Trance, and How Introduced* (Boston, 1860); *A Manual of Self-Healing by Nutrition without Medicine* (1862); *Ideology* (1885); edited *The Watchman* (New York, 1836-1843); *The Magnet* (1842-1843); *The Spirit World* Boston, (1850-1852); died in New York City, 15 May 1885.

SWAIN, CLARA (1834-1910). Identified as the first woman medical missionary; a member of the Woman's Foreign Missionary Society, an agency under control of the **Methodist Episcopal Church**; studied medicine from 1864 to 1868; sailed for India (1869), arriving in Bareilly, a city of Uttar Pradesh, in northern India; worked in a girls' orphanage, taught a medical class of and for young women, and opened a medical practice in which she treated 108 patients within a period of six weeks; provided (1871) with forty acres of land by the Nawab of Rampore, whereon to open a dispensary and to build (1874) the first hospital for women in India; invited (1885) by the Rajah of Rajputana to become palace physician to tend to his wife and children; resigned from the Woman's Foreign Missionary Society in favor of Christian work in a province without missionaries; opened a dispensary and attended to the Rajah's family for a decade (1885-1895), performing both evangelical and medical work; retired from the mission field in 1896; died 25 December 1910.

SWIFT, MARCUS. Preacher in the Ypsilanti, Michigan circuit of the **Methodist Episcopal Church**; sent (28 July 1834), by way of James Gilruth, the amounts he had received from the sale of books and from subscriptions to *The Christian Advocate and Journal*, from which he had received a commission--\$117.50.



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TAFT, MARY BARRITT (1772-1851). Wife of Zechariah Taft (1802) and sister of the Rev. John Barritt; began preaching with her husband at Epworth, Lincolnshire (1803); there exists little evidence that she attempted to gain—or actually did gain—admission to the ministry of the **Wesleyan Methodist Church**; died at Sandiacre, Derbyshire, 26 March 1851.

TAFT, ZECHARIAH (1772-1848). Minister (1801-1828) in the **Wesleyan Methodist Church**; husband of Mary Barritt Taft, (1802); an advocate of ecclesiastical reform and the recognition by the Church of women preachers; served in Grimsby, Lincolnshire (1801-1802), Canterbury, Kent (1802), Epworth, Lincolnshire (1803)—where he began preaching with his wife-- and from 1825 to 1828, at Colne (Lancashire), Birstall (West Riding of Yorkshire), Loughborough (Leicestershire), Horncastle (Lincolnshire), Driffeld (East Riding of Yorkshire), North Shields (Northumberland), Alnwick (Northumberland), Whitby (North Riding of Yorkshire), Pickering (North Riding of Yorkshire), Malton (North Riding of Yorkshire), and Ripon (West Riding of Yorkshire); located (1828) at Sandiacre, in the Ilkeston, Derbyshire, Methodist circuit; published *Thoughts on Female Preaching* (Dover, Kent, 1803); *The Scripture Doctrine of Women's Preaching* (York, 1820); *Biographical Sketches of the Lives and Public Ministry of Various Holy Women*, 2 vols. (1825, 1828); died at Sandiacre, Derbyshire, 7 January 1848.

TALBOT, NATHANIEL M. (1805-1872). A native of Shelby County, Kentucky; spent twenty-four years in mission work for the **Methodist Episcopal Church** and the **Methodist Episcopal Church South**; ministered in the Peoria, Illinois, district (1836-1844); missionary to the Kickapoo Indian tribes in Kansas (1844); charter member of the Indian Mission Methodist Conference; chaplain in the Confederate Army.

TANNER, BENJAMIN TUCKER (1835-?). Born in Pittsburgh, Pennsylvania, of African descent; studied at Avery Institute and Western Theological Seminary, (then) Allegheny City, Pennsylvania; to Washington, D.C. (October-1860-April 1862)--officiated at the Fifteenth Street Presbyterian Church and organized the first school for freedmen in the United States Navy Yard; united with the **African Methodist Episcopal Church**, entering the Baltimore, Maryland Conference (April 1862); missionary work in Alexandria, Virginia; organized the first society of his Church in Virginia; stationed (1863) in Georgetown, D.C.; to Frederick, Maryland (1864); to Baltimore (1866); resigned from his ministerial and missionary appointments to organize a proposed Conference school in Frederick, Maryland, and to assume charge of the schools of the Freedman's Bureau in Frederick County; secretary of the General Conference of his Church (1868); editor of *The Christian Recorder* (1872-1880); managing editor (1884) of *The African Methodist Episcopal Church Review*; A.M. degree from Avery College (1870); Doctor of Divinity degree from Wilberforce University, Ohio (1878); elected and ordained (19 May 1888) Bishop of his Church; author of *Paul Versus Pius Ninth* (Baltimore, 1865); *An Apology for African Methodism* (1867); *The Negro's Origin, and Is the Negro Cursed?* (Philadelphia, Pennsylvania, 1869); *An Outline of the History and Government of the African Methodist Episcopal Church* (1883); *The Negro, African and American* (1889).

TARKINGTON, JOSEPH (1800-1891). Born at Nashville, Davidson County, Tennessee; experienced religious conversion in Indiana (1820); presiding elder in the **Methodist Episcopal Church** for eight years; agent for Indiana Asbury University, Greencastle; grandfather of the American (Indiana) novelist Newton Booth Tarkington (1869-1946)

TAUFA'AHAU, GEORGE TUPOU I (1797-1893). Born at Ha'apai, Tonga Islands, in the southwestern Pacific Ocean; united the entire Tonga Islands (1845) and ruled that area as King (1845-1893); began to harbor doubts concerning yhr traditional religion of Tonga, appealed to **Wesleyan Methodist Church** missionaries for instruction for his people in reading, writing, and lessons on Holy Scriptures; underwent baptism (7 August 1831); eventually became (1834) an evangelist and local lay Methodist preacher; influential in establishing within Tongan society a Christian social order; died at Tongatapu, Tonga, 18 February 1891, at age ninety-six.

TAWLER, JAMES. A native of Petersburg, Virginia, and a minister of the **Methodist Episcopal Church**; located (1804-1811) in the then newly established town of Xenia, Greene County, Ohio.

TAYLOR, EDWARD THOMPSON (1793-1871). Born in Richmond, Virginia; an orphan in infancy; taken by a sea captain (1800) at age seven and trained as a sailor; abandoned the ships (1819) for the ministry of the **Methodist Episcopal Church**; became (1830) a Bethel missionary in Boston, Massachusetts; chaplain aboard the frigate *Macedonian* that carried supplies to the starving Irish during the famine of 1827; delivered sermons at County Cork, Ireland, and Glasgow, Scotland; died at Boston, 6 April 1871.

TAYLOR, GEORGE LANSING (1835-?). Born in Skaneateles, New York; removed (1847) with his family (1847) to Ohio with his family; studied for two years at Ohio Wesleyan, Delaware, Ohio, and two more years at Columbia College, New York City A.B. (1861); assistant editor (1861-1862) of *The Christian Advocate*, New York City; married (1861) Eliza M. French, daughter of the Rev. Mansfield French; entered (April 1862) the ministry of the New York East Conference of the **Methodist Episcopal Church**; during the American Civil War he served in the Christian Commission in Virginia and Maryland; associated with the National Temperance Society; Doctor of Divinity degree from Syracuse University (1876); LL.D. degree from Columbia College (1887); author of *Elijah, the Reformer: A Ballad Epic and Other Sacred and Religious Poems* (New York, 1885); *Ulysses S. Grant; Conqueror, Patriot, Hero: An Elegy, and Other Poems* (1885); *What Shall We Do with the Sunday School?* (New York, 1886); *The Progress of Learning: A Poem Delivered at the Celebration of Columbia College* (1887); *The New Africa: Its Discovery and Destiny*, with maps (1888).

TAYLOR, JOHN P. Admitted (1816) to the Ohio Conference of the **Methodist Episcopal Church**; assigned to the Hinkston Methodist circuit in Kentucky.

TAYLOR, THOMAS (1738-1816). Born at Rothwell, in the West Riding of Yorkshire; appointed by John Wesley (1761) as the first **Wesleyan Methodist** itinerant preacher in Wales; stationed in Ireland and Scotland,

and to twenty-two circuits throughout England; devoted two hours daily to visiting the sick; president of the General Conference of the **Wesleyan Methodist Church** (1796, 1809); died at Bolton, Lancashire, 15 October 1816.

TAYLOR, WILLIAM (1821-1902). A native of Rockbridge County, Virginia; underwent religious conversion (supposedly) at a Methodist camp-meeting (1832), at age twelve; received (1842) from the **Methodist Episcopal Church** to the Franklin, Virginia circuit; received on trial into the Baltimore, Maryland Methodist Conference (1842); ordained deacon (1845); married (1846) Ann Kimberlin; served Maryland churches in Georgetown and Baltimore; missionary to California (April 1849); at San Francisco assisted American and Chinese immigrants, built a seaman's mission, and a temperance hotel and chapel—all of which perished in a fire (1856) and brought serious debt down upon him; returned to the East to raise funds; engaged in evangelistic work in the United States and Canada; to Australia and New Zealand (1863-1866), raising money for institutions of the **Australian Methodist Church**; in South Africa (March-October 1866); focused attention to preaching to gatherings of blacks in England, the West Indies, British Guiana, Australia, Ceylon (1866-1870); to India (1870-1875) and conflict with the **Wesleyan Methodist Missionary Society** over the establishment of Methodist churches and mission stations there; transferred to the India Methodist Conference; superintendent of the Bombay mission, which became (1876) the **British India Methodist Conference**; to London, England (1875), to assist Dwight Lyman Moody in the conduct of his evangelical campaign in that city; return to the United States and unsuccessful attempts to convince the **Methodist Mission Board** to send American Methodist missionaries to India; labored for a decade (1875-1884) establishing Methodist churches in Central and South America, focusing his efforts on Chile; resigned from his active ministry (1882) and settled in southern India; a lay delegate (1884) to the General Conference of the Methodist Episcopal Church in Philadelphia; that body electing him Missionary Bishop for Africa; established self-supporting churches in southern Liberia, Angola, Mozambique, and Zaire; published *Infancy and Manhood of Christian Life* (New York, 1867); *Seven Years' Street Preaching in San Francisco* (New York, 1856); *An Address to Young America and a Word to Old Folks* (Philadelphia, Pennsylvania, 1857); *California Life Illustrated* (New York, 1858); *Probable Results of the Civil War in America* (London, England, 1862); *Four Years'*

Campaign in India (London and New York, 1875); *Our South American Cousins* (New York and London, 1878)—a none-too-original title; *Pauline Methods of Missionary Work* (Philadelphia, Pennsylvania, 1879); *Ten Years of Self-Supporting Missions in India* (New York, 1872); *Africa Illustrated* (New York, 1895); *The Flaming Torch in Darkest Africa* (New York, 1898); died at Palo Alto, California, 18 May 1902.

TEFFT, BENJAMIN FRANKLIN (1813-1885). Born in Floyd, Oneida County, New York; graduated A.B. (1835) from Wesleyan University, Middletown, Connecticut; taught for four years (1835-1839) at Maine Wesleyan Seminary; entered (1839) the ministry of the **Methodist Episcopal Church**; minister at Bangor Maine (1839-1841); taught at East Greenwich, Rhode Island (1841-1842); to Boston, Massachusetts (1842-1843), a brief period in 1843 ministering in circuits in the West and South, but failing health forced his return to less demanding physical responsibilities; professor of Greek and Hebrew, Indiana Asbury University, Greencastle (1843-1846); editor (1846) of books and periodicals for the Methodist Book Concern, Cincinnati, Ohio; editor of *The Ladies Repository* (1846-1852) at Cincinnati; president (1851-1854) of Genesee College, Lima, New York, while editing (1852-1854) *The Northern New Yorker*, published at Canandaigua, New York; minister of Methodist churches in Bangor, Maine (1858-1861); United States Consul at Stockholm, Sweden, and acting minister to Sweden (1861-1864); Commissioner of Immigration (1864-1866) from the North of Europe for the state of Maine; minister of a Methodist church in Portland, Maine (1866); edited (1873-1878) *The Northern Border*, published at Bangor, Maine; continued to be plagued by feeble health; Doctor of Divinity degree from Ohio Wesleyan University, Delaware, Ohio (1846), and the LL.D. degree from Madison University (1852); publications included *Prison Life* (Cincinnati, 1847); *The Shoulder-Knot: A Story of the Seventeenth Century* (New York, 1850); *Hungary and Kossuth* (Philadelphia, Pennsylvania, 1852); *Webster and His Masterpieces*, 2 vols. (Auburn, New York, 1854); *Methodism Successful and the Internal Causes of Its Success, with an Introductory Letter by Bishop James* (New York, 1860); *Our Political Parties* (Boston, Massachusetts, 1860); *Evolution and Christianity* (1885); produced editions of Erwin House's *Sketches, Literary and Religious* (Cincinnati, 1847), and Charles Elliott's *Sinfulness of American Slavery* (1850); died at Brewer, Penobscot County, Maine, 16 September 1885.

TERRY, MILTON SPENSER (1840-1914). Born in Coeymans, east central New York; graduated (1859) from the Charlotteville, New York Seminary and from the Yale College Divinity School, New Haven, Connecticut (1862); married (15 May 1864) Frances Atchinson; ordained into the ministry to the **Methodist Episcopal Church**; occupied the pulpits of Methodist churches for more than two decades (1863-1884); presiding elder, New York City (1879-1883); chair of Hebrew and Old Testament Exegesis (1884) Garrett Biblical Institution, Evanston, Illinois; Doctor of Sacred Theology degree from Wesleyan University, Middletown, Connecticut (1879); elected to the American Oriental Society (1871); elected (1883) to the Society of Biblical Literature and Exegesis; lecturer at the University of Berlin, Germany (1887) on the German approach to Biblical literature; author of essays published in *The Methodist Quarterly Review* and books on Swedenborgianism (New York, 1872); *Man's Antiquity and Language* (1881); *Commentaries on the Historical Books of the Old Testament*, 2 vols. (1873-1875); Biblical Hermeneutics (1883); *The Shinto Cult* (1910); died at Los Angeles, California, 13 July 1914.

THOBURN, ISABELLA (1840-1901). Born at St. Clairsville, Ohio, the younger sister of James Mills Thoburn (1836-1922); a member of the **Methodist Episcopal Church** and an experienced teacher; the first missionary appointed by the Woman's Foreign Missionary Society; sailed to India (1869), arriving at Lucknow; established a school for girls, began evangelistic work among secluded women and opened a boarding school—which received a government charter in 1895; taught in a Sunday school among the poor; returning to the United States, assisted in the founding of the Deaconess Movement within her Church; trained deaconesses in Chicago, Illinois, Cincinnati, Ohio, and Boston, Massachusetts; returned to India in 1890; earned a reputation as an educational missionary; spoke on the subject of higher education of women at the New York Ecumenical Missionary Conference (1900); returned to India, where she died of cholera in 1 September 1901.

THOBURN, JAMES MILLS (1836-1922). Born at St. Clairsville, Ohio, the older brother of Isabella Thoburn (1840-1901); graduated A.B. (1857) from Allegheny College, Meadville, Pennsylvania; admitted to the ministry of the **Methodist Episcopal Church** (1857) and began his work (1857-1859) in Ohio; sent to India (1859) as a missionary at Nynee Tal,

Moradabad, Lucknow, Calcutta, Simla (the summer capital of India), Bombay—delivering his sermons in the native and European languages; married (1861) Sarah Downey, who died in childbirth (1862); presiding elder of the **Indian Methodist Conference**; editor of the periodical, *The Indian Witness*; an accidental injury forced his return to the United States in 1886; elected and ordained Missionary Bishop of India and Malaysia at the Methodist General Conference, New York City, 1888; returned to Bombay (1896-1908); additional overseas missions to Burma (1879) Singapore (1885), and the Philippines (1898); publications include *My Missionary Apprenticeship* (New York, 1884)—a narrative of his twenty-five years' experience in India; *Missionary Sermons* (1888); died at Meadville, Pennsylvania, 29 November 1922, age eighty-six.

THOMAS, JOHN (1807-1870). Born at Clent, Staffordshire, the son of a blacksmith; received little formal education; followed his father's vocation at Hagley, Worcestershire; became a devout Methodist in his teens, studied the Bible and John Wesley's theological tracts, and, without any theological training, became a lay preacher; entered the **Wesleyan Methodist Church**; volunteered (1824) for missionary work, and received ordination from the Church at London on 22 March 1825; a committee of the **Wesleyan Methodist Missionary Society** appointed him to the Friendly Islands Methodist district—Tonga, in the southwestern Pacific Ocean; had been married to Sarah Hartshorne Thomas, who would work with him during their tenure (1826-1850, 1856-1859) on Tonga; arrived at Hihifo, Tongatapu, 26 June 1826; sent to Ha'apai (1830) after the chief there requested a missionary; introduced Wesleyan Methodist religious practices and established schools; assisted in developing the first code of laws in that district (1839); chairman of the Friendly Islands Methodist district (1831-1850); died at Stourbridge, Worcestershire, 29 January 1881.

THOMAS, JOHN WESLEY (1798-1872). Born at Exeter, Devonshire, son of John Thomas, tradesman of Exeter and a **Wesleyan Methodist** preacher; the younger Thomas, essentially self-educated, eventually entered the **Wesleyan Methodist Church**; minister at Newport Pagnell, Buckinghamshire (1822); in Cornwall (1828-1830); overall, stationed for over forty years at fourteen sites in England; author of *An Apology for Don Juan* (1824, new ed. 1825); *Lyra Britannica*; or, *Select Beauties of Modern English Poetry* (1830); *The Trilogy of Dante: Inferno, Purgatorio, Paradiso* (1859,

1852, 1856); *The Lord's Day; or, the Christian Sabbath: Its History, Obligation, Importance, and Blessedness* (1865); *Poems on Sacred, Classical, and Medieval, and Modern Subjects* (1867); *The War of the Surplice: A Poem in three Cantos*, 2nd. ed. (1871); *William the Silent, Prince of Orange* (1873); died at Dumfries, Scotland, 7 February 1872.

THOMAS, SHADRACK, D. A native of Alabama; member of the **Methodist Episcopal Church**; class leader and exhorter; attended (1837) the quarterly meeting of the San Augustine, Texas, Methodist circuit, held at McMahan's campground, Polygoch Creek, Sabine County, Texas; sheriff of San Augustine County, Texas (1847).

THOMPSON, JOSEPH PETER (1818-1894). Born in Winchester, Virginia, perhaps into slavery; somehow managed a common-school education; licensed (1838) at age twenty as a local preacher; admitted (1840) into the ministry of the New York Conference of the **African Methodist Episcopal Zion Church**; earned (1858) the degree of Doctor of Medicine from Jefferson University, Philadelphia, Pennsylvania, and practiced that profession; ordained deacon (1845), then elder (1847); missionary in Nova Scotia, Canada; minister to Methodist churches in and near New York City; elected and ordained Bishop of his Church, July 1876, Louisville, Kentucky; organized (1878) a Methodist Conference on the Bahama Islands; a delegate to the **Methodist Ecumenical Council**, London, England (1882); died at Newburg, New York, 21 December 1894.

THOMPSON, SAMUEL H. (1786-1842). A native of western Pennsylvania, his parents communicants of the Presbyterian Church; served the ministry of the **Methodist Episcopal Church** in Ohio, Indiana, Tennessee, Kentucky, Illinois, Missouri, and Arkansas; had entered the Western Methodist Conference in 1809; conducted (1810), in Wayne County, Indiana, the first camp meeting in that state; presiding elder of a number of Methodist districts, beginning in 1815 in Illinois; attended the first gathering of the Illinois Methodist Conference at the home of William Padfield, in St. Clair County, 23 October 1824; agent (1832) of Lebanon Seminary (eventually McKendree College).

THOMPSON, THOMAS. Minister of the **Methodist Episcopal Church**; appointed to and served (1833-1834) the Wyandot Methodist mission at Upper Sandusky, Ohio.

THOMSON, EDWARD (1810-1870). Born at Portsea, Portsmouth, Hampshire, the son of an apothecary; emigrated (1817) with his family to the United States and to Wooster, Ohio; encouraged by his father, studied medicine at the University of Pennsylvania at Philadelphia; united with the Methodist Episcopal Church (29 April 1832); received (1833) a license as an exhorter; admitted (1835) unto the ministry of the **Methodist Episcopal Church**; on the Norwalk, Ohio, Methodist circuit (September 1835); stationed in Detroit, Michigan (1836); principal (1837-1843) of a seminary at Norwalk; offered (1843) the office of the University of Michigan, Ann Arbor, and that of president of Transylvania College, Kentucky; editor (1844-1848) of *The Ladies' Repository*; the first president of Ohio University, Athens (1848-1860); editor of *The Christian Advocate and Journal* (1860-1864); elected and ordained Bishop of his Church, holding to that office for the remainder of his life; degree of Doctor of Divinity from Indiana Asbury University, Greencastle (1846); LLD. (1855) from Wesleyan University, Middletown, Connecticut; published *Educational Essays*, new ed. (Cincinnati, Ohio, 1856); *Moral and Religious Essays* (1856); *Biographical and Incidental Sketches* (1856); *Letters from Europe* (1856); *Letters from India, China, and Turkey*, 2 vols. (1870); died at Wheeling, West Virginia, 21 March 1870.

THORNTON, THOMAS C. (1794-1860). Born at Dumfries, Virginia; educated in the school of his native town; admitted at age sixteen (1810) as an exhorter in the **Methodist Episcopal Church**; entered the ministry of the Baltimore, Maryland, Methodist Conference (1813); left the Church (1845) to unite with the ministry of the Presbyterian Church—placing the narrative of his further ecclesiastical career in the hands of the biographers of that denomination.

THRELFALL, WILLIAM (1799-1825). Born at Hollowforth, Lancashire; experienced religious conversion (1816) at age seventeen; ordained into the ministry of the **Wesleyan Methodist Church** (25 November 1821); sent by the **Wesleyan Methodist Missionary Society** to South Africa; ministered to the English settlers and explored the Delagoa Bay area; north to the Namaqua, on the coastal region of southwest Africa,

there to be attacked and murdered; died at Warmbad, Namibia, August 1825, age twenty-six.

TIBBITS, ALLEN. A local preacher (more than likely) of the *Methodist Episcopal Church*, at Plymouth, Michigan; received from the Church (1830) a license to preach in that town; tried and found guilty before the Michigan Methodist Conference (11 October 1834) for cause(s) unstated; his license removed and the presiding elder of that Conference directed to admonish him.

TICKNER, DAVID. A young, first-year member (1816) of the Kentucky Conference of the *Methodist Episcopal Church*; dismissed (3 September 1816) because of conflicts encountered by his marriage immediately prior to setting out to begin his first year on the itinerancy; the Conference determined to set an example for ending such practice; a short time later, the Conference permitted the presiding elder to re-admit him.

TIFFIN, EDWARD, M.D. (1766-1829). Born in Carlisle, Cumberland, England; received a creditable English education; settled in Virginia (1786) and turned to the study of medicine; M.D. degree from the University of Pennsylvania, Philadelphia (1789); removed to Chillicothe, Ohio (1798); speaker of the Ohio territorial House of Representatives (1799); member of the Ohio Constitutional Convention (1802); first governor of the state of Ohio (1803-1807); United States Senator (1812-1814); commissioner of the General Land Office; surveyor-general of the Northwest Territory (1814-1828); a local preacher of the *Methodist Episcopal Church*; ordained (19 December 1792) deacon by Bishop Francis Asbury; removed (1796) to Chillicothe, Ohio, continuing to minister and to practice medicine; at Deer Creek, Ohio, twelve miles from Chillicothe, organized a highly active Methodist congregation; from that point, his political interests and political offices, as well as his medical practice, severely restricted his religious work; nonetheless, historians have claimed him as among a corps of distinguished Methodists who held high office in the civil government of the Ohio frontier; died at Chillicothe, Ohio, 9 August 1829.

TIMS, REBECCA (1803-1866). Born in Leicester, Leicestershire; a member of a Church of England family, attended a Church Sunday school,

but attained little formal education; experienced religious conversion and united with the **Primitive Methodist Church**; a local preacher (1829); went on the itinerancy to Preston (Lancashire), Hull (East Riding of Yorkshire), and Pocklington (East Riding of Yorkshire); married (1834) John Pratt, a carpet manufacturer of Barnard Castle, Durham, who, with their two daughters, died of Asiatic cholera (1849); married (c. 1863) William Brining, a Primitive Methodist itinerant; preached on occasion during her retirement; died at St. Helen's, Lancashire, 13 January 1866, having suffered from inflammation of the lungs.

TINDLEY, CHARLES ALBERT (1856-1933). Born in Berlin, Maryland, the son of slaves; the father, although eventually freed, proved too poor to provide for his son's education; the son engaged in his own self-education; married Dorothy Henry, removed to Philadelphia, Pennsylvania, a hod (a trough carried upon the shoulders for transporting materials) carrier; sexton of Carrier Street **Methodist Episcopal Church**; experienced religious conversion; admitted on trial to the Delaware Conference of the Methodist Episcopal Church (1885); ordained deacon (1887) and elder (1889); minister of Carrier Street Church, Philadelphia; built Tindley Temple in Broad Street of that city—a structure seating three thousand persons; became an accomplished hymn writer; died at Philadelphia, 26 July 1933, with, reportedly, five thousand persons in attendance at his funeral.

TOBIAS, MATTHEW (1770-1845). A native of Claremont, County Armagh, Ireland; entered the itinerancy of the **Irish Methodist Church** (1791); during the period 1815-1830, evidenced significant influence upon the development of Methodism in Ireland through his leadership within the principal circuits of that Church; represented the conservative view of revivalism and argued the lack of discipline within the radical ranks of his fellow clergy; supported the Catholic Emancipation Act (1829), viewing it as a legislative example of civil liberty; died at Belfast, Ireland, 6 June 1845.

TOWNSEND, LUTHER TRACY (1838-1922). Born Orono, Maine; graduated A.B. (1859) from Dartmouth College, New Hampshire, and from Andover Theological Seminary B.D. (1862); entered the ministry of the **Methodist Episcopal Church**; during the American Civil War (1861-1865), adjutant of the 16th New Hampshire Volunteers; professor of exegetical theology (1867-1868), of historical theology (1869-1873), and

(from 1873), chair of practical theology at Boston, Massachusetts, University; Doctor of Divinity degree, Dartmouth College (1871); associate editor of the periodical *Our Day* (1888); author of *True and Pretended Christianity* (Boston, 1869); *Sword and Garment* (1871); *God-Man* (1872); *Credo* (1869, 1873); *Outlines of Theology* (New York, 1873); *Arena and Throne* (Boston, 1874); *The Chinese Problem* (1876); *The Supernatural Factor in Revivals* (1877); *The Intermediate World* (1877); *The Elements of General and Christian Theology* (New York, 1879); *The Fate of Republics* (Boston, 1880); *The Art of Speech* (1880); *Studies in Poetry and Prose* (1880); *Studies in Eloquence and Logic* (1881); *Mosaic Record and Modern Science* (1881); *Bible Theology and Modern Thought* (1883); *Faith, Work, Christian Science, and Other Cares* (1885); *A Hand-Book upon Church Trials* (1885); *The Bible and Other Ancient Literature in the Nineteenth Century* (1885); *Pulpit Rhetoric* (1886); died at Brookline, Massachusetts.

TOY, JOSEPH (1748-1826). A native of New Jersey; chair of the Mathematics Department of Cokesbury College, Abingdon, Harford County, Maryland; entered (1802) the Baltimore Conference of the **Methodist Episcopal Church**; secretary of that Conference.

TRAFTON, MARK (1810-1901). Born in Bangor, Maine; possessed of little formal education; a shoemaker by trade; began to preach independently (1829) at age nineteen; joined (1830) the itinerancy of the **Methodist Episcopal Church**; ministered for that Church for next half-century (1832-1882); member of the United States House of Representatives (1855-1857); degree of Master of Arts bestowed upon by Wesleyan University, Middletown, Connecticut (1850); published *Rambles in Europe* (Boston, 1852); *Safe Investment* (1856); *Baptism: Its Subjects and Mode* (1870); *Scenes of My Life* (1878); died at Somerville, Massachusetts, 8 March 1901, age ninety-one.

TRAVIS, JOSEPH (1786-1858). A native of Maryland; joined the itinerancy of the **Methodist Episcopal Church** (1806); served in Georgia, South Carolina, Louisiana, Tennessee; died in Mississippi, 17 September 1858.

TRAVIS, R.W. Minister and presiding elder of the Griggsville, Illinois, district of the **Methodist Episcopal Church**; charged (1856-1858)

with misrepresentation in the sale of land and with the refusal to comply with the terms of a contract; the committee conducting the trial dismissed the charges for lack of evidence.

TRIMBLE, JOSEPH M., D.D. (1807-1891). A native of Woodford County, Kentucky, the son of Governor Allen Trimble (1783-1870) of Ohio; graduated A.B. from Ohio University, Athens; joined the Ohio Conference of the **Methodist Episcopal Church** (1829); invited (1834) to join the faculty of Ohio University, an invitation opposed by the Ohio Methodist Conference on the grounds of an active member of a Methodist Conference being able to accept a place on the faculty of a state university; professor of mathematics at Augusta College, Kentucky (1836-1840); secretary of the Ohio Methodist Conference (1834-1865).

TROTTER, WILLIAM DAVID RICE (1807-1880). A native of Kentucky; entered the United States Navy as a midshipman; resigned after two years of service because of ill health; turned to the study of the law; experienced religious conversion to Methodism at a camp meeting; near Bowling Green, Kentucky; transferred his academic efforts to preparation for the ministry; eventually united with the Illinois Conference of the **Methodist Episcopal Church**; with the Henderson River Methodist mission; crossed the Mississippi River (1833) to Burlington, Iowa, and preached one of the earliest Methodist sermons in that state; taught (1834) at Pleasant Plains Academy and (1838) at Ebenezer Manual Labor School; presiding elder of number of Illinois Methodist districts; founded and edited *The General Christian Advocate*, published at St. Louis, Missouri.

TRUE, CHARLES KITTRIDGE (1809-1878). Born in Portland, Maine; graduated A.B. (1832) from Harvard College, Cambridge, Massachusetts; entered into the ministry of the **Methodist Episcopal Church**; tended to a number of Methodist churches before assuming the office of principal of Amenia Seminary, New York; professor of moral and intellectual philosophy at Wesleyan University, Middletown, Connecticut (1849-1860); Doctor of Divinity degree from Harvard College (1849); edited *The Oregonian and Indian Advocate* (1839) at Boston, Massachusetts; author of *The Elements of Logic* (Boston, 1840); *Shawmut; or, the Settlement of Boston* (1845); *John Winthrop and the Great Colony* (New York, 1875); *The Life and Times of Sir Walter Raleigh* (Cincinnati, Ohio, 1878); *The Life and Times of John Knox*

(1878); *Memoirs of John Howard* (1878); *The Thirty Years' War* (1879); *The Heroes of Holland* (1882); *The Life of Captain John Smith* (1882); died at Brooklyn, New York, 20 June 1878.

TRUITT, ELI. A local preacher residing within the limits of the Limestone circuit, Kentucky, of the **Methodist Episcopal Church**; had been on the itinerancy from 1808 to 1811; re-admitted to the itinerancy, served as a missionary to the Indian tribes of Michigan.

TRUSDELL, CHARLES GREGORY (1826-?). Born in Montgomery, New York; at the death of the elder father (1834), the eight-year-old son found his educational opportunities limited to the common school and the local academy; at work in mechanical and commercial vocations, experienced (1857) a call to preach; entered the **Methodist Episcopal Church**; ministered to Methodist churches in Iowa; appointed (1865) presiding elder in the Iowa City Methodist district; minister of the Grand Place Methodist Church, Chicago, Illinois; superintendent of the Chicago Relief and Aid Society responsible for distribution of money (\$5,000,000) and general items of relief sent from persons and institutions throughout the world to those who had suffered from the Great Fire, Chicago, October 1871; from 1 October 1871 to 31 October 1887, he assumed charge and distribution amounting to \$6,486,999.45 applied to relief from that disaster; presiding elder (1885) of the Chicago district of the Methodist Church.

TRUTH, ISABELLA SOJOURNER (1797-1883). Born into slavery in Hurley, Ulster County, New York; owned by a Dutch family named Ardinburgh; parents named James (Bornfree) and Betsy (Maumau Bett)—the latter a professed Christian; the daughter sold twice and married to another slave by the name of Thomas—that union producing five children; escaped from her master, resided for a time in a mid-Hudson area town, and settlement in New York City; allied with congregations of the **Methodist Episcopal Church** in Kingston, New York, and New York City; joined the **African Methodist Episcopal Zion Church** in Manhattan, New York City; differences with Church ministers led to her organizing her own religious meetings in Brooklyn and Long Island, New York, and in parts of New England; united in Connecticut with Millerites (direct predecessors of Seventh Day Adventists); identified as a major figure in the abolitionist

movement; eventually settled in Batter Creek, Michigan, where she died, at age eighty-six, on 26 November 1883.

TURNER, HENRY MCNEAL (1833-1915). Born in Newberry Court House, South Carolina, most likely into slavery; licensed to preach (1853); admitted (1858) into the Missouri Conference of the **African Methodist Episcopal Church**; transferred to the Baltimore, Maryland Methodist Conference; studied for four years as a non-matriculated student at Trinity College; stationed (1863) at Israel Church, Washington, D.C.; assisted in the formation of the 1st Colored Regiment, United States Infantry, to which President Abraham Lincoln appointed him chaplain; President Andrew Johnson appointed him (1865) to a chaplaincy in the regular Army, but he declined the office; sent by his Church to Georgia; elected twice to the Georgia state legislature; appointed (1869) postmaster of Macon, Georgia; coast inspector of customs (1869); book agent (1876) of his Church; elected and ordained Bishop of the African Methodist Episcopal Church (1880); traveled to Africa four times during the 1890's; died at Windsor, Ontario, Canada, 8 May 1915.

TURNER, NATHANIEL (1793-1864). Born at Wybunbury, Cheshire; experienced religious conversion (1811) at age eighteen; ordained into the ministry of the **Wesleyan Methodist Church** (1822); set off (1823) with his wife, Anne Sargent Turner, in the ship *Deveron*, for the Pacific; served the Methodist Church at New Zealand (1823-1827), Tonga (1836-1839), Tasmania (1831-1835, 1839-1846); present (1827) at the destruction of the New Zealand Methodist mission by tribal attack; as a talented linguist, provided religious literature for the missions at Tonga and New Zealand; transferred (1846) to the Methodist mission in New South Wales; died Toowong, Queensland, Australia, 5 December 1864.

TURNER, SAMPSON (1794-1876). Born at Chillgreen, Staffordshire; apprenticed to a shoemaker; underwent religious conversion (1812); united with the **Primitive Methodist Church**; appointed (1820) to the itinerancy of that Church, although maintaining a residency at Cannock, Staffordshire, and to serve the area of southern Staffordshire; at Darlaston, Staffordshire, he labored hard to convert unemployed and discomforted iron workers and miners; maintained a manuscript journal that never reached the press during his lifetime; died 26 January 1876.

TURNER, SAMUEL (1807-1888). Born at Stone, Staffordshire; achieved a religious education from the local Sunday school and a pious mother, a congregant of **Wesleyan Methodism**, admitted to the itinerancy of the **Primitive Methodist Church** (1830); traveled the circuits of the agricultural areas of southern England; at his best in open-air worship services and in raising money for the construction of Methodist chapels; served the itinerancy until 1865; died at Reading, Berkshire, 26 October 1888.

TURTON, HENRY HANSON (1818-1887). Born at Bradford, in the West Riding of Yorkshire; educated at Woodhouse Grove School, in the West Riding of Yorkshire (1827); eventually entered the **Wesleyan Methodist Church**; sent off by the **Wesleyan Methodist Missionary Society** as a missionary to New Zealand (1840); at Taranaki (1844-1855), where he established a Methodist training school at Ngamotu; engaged in controversy with Church authorities over mission boundaries and left the ministry (1858); returned to England and gained election to Parliament (1863-1864); commissioner under the Zealand Settlement Act (1865-1873); served with the Native Department, Wellington, New Zealand (1874-1883); died at Wellington, 18 September 1887.

TYDINGS, RICHARD (1783-1865). A native of Anne Arundel, Virginia, the son of Keely Tydings, a veteran of the American Revolutionary War; received (1807) a license to preach; admitted (1809) to the ministry of the Baltimore, Maryland Conference of the **Methodist Episcopal Church**; entered the Kentucky Methodist Conference (1826); united with the Louisville, Kentucky Conference of the **Methodist Episcopal Church South**; author of *Apostolical Succession* (Louisville, 1844); died in Bullitt County, Kentucky, 3 October 1865.

TYERMAN, LUKE (1820-1889). Born at Osmotherley, in the North Riding of Yorkshire; educated at the Didsbury Wesleyan Theological Institution, near Manchester, Lancashire (1842-1845); entered the ministry of the **Wesleyan Methodist Church**; served Methodist churches at Iwer, Buckinghamshire (1845-1848); Lambeth, London (1848-1851); Bristol, Somersetshire (1851-1852); Manchester (1858-1861); Liverpool, Lancashire (1861-1864); supernumerary minister at Brixton Hill, London (1864-1887), and at Clapham, London (1887-1889); his significance derives from his

biographical work on significant Methodists—*The Life and Times of the Rev. Samuel Wesley, M.A., Rector of Epworth* (1866); *The Life and Times of the Rev. John Wesley, M.A., Founder of the Methodists*, 3 vols. (1870-1871); *The Oxford Methodists* (1873); *The Life of the Rev. George Whitefield*, 2 vols. (1877); *Wesley's Designated Successor: The Life, Letters, and Literary Labours of the Rev. John William Fletcher, Vicar of Madeley* (1882); died at Stanhope House, Atkins Road, Clapham Park, London, 21 March 1889.



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VAIL, STEPHEN MONTFORD (1818-1880). Born in Union Dale, Westchester County, New York; graduated A.B. (1828) from Bowdoin College, Maine, and from Union Theological Seminary, New York, New York (1842); licensed to preach by the **Methodist Episcopal Church**; established the first Methodist church in Brunswick, Maine; professor of languages at Amenia Seminary, Dutchess County, New York (1843); minister of Methodist churches in Fishkill, New York, Sharon, Connecticut, and Pine Plains, New York; president (1847-1849) of the New Jersey Conference Seminary, Pennington; in that office he induced the trustees to admit women as pupils; as the result of his publications advocating the necessity for an educated ministry, brought to trial before the Ecclesiastical Court of the Church; professor of Oriental languages at the General Institute of the Methodist Episcopal Church, Concord, New Hampshire (1849-1868)—holding that chair until failing health forced his resignation; United States consul (1869) for Rhenish Bavaria; travel to the East and Egypt; returned to the United States and settled in Southfield, Staten Island, New York; wrote for the Methodist press; professor of Hebrew for the Chautauqua, New York, School of Languages; Doctor of Divinity degree (1856) from Genesee College, Lima, New York; an active member of the Republican Party and an outspoken opponent of the institution of slavery; published essays on Church polity and slavery, book-length tracts on *Outlines of Hebrew Grammar*; *A Memoir and Remains of Rev. Zenas Caldwell* (Boston, Massachusetts, 1824); *Education in the Methodist Episcopal Church* (1853); *The Bible against Slavery* (Concord, New Hampshire, 1864); died 26 November 1880 at Jersey City, New Jersey.

VAN CLEVE, JOHN, D.D. (1804-1875). Born at Shrewsbury, New Jersey; eventually removed with his family to New York City (1808), then to Ohio (1815); experienced religious conversion (1822) at age eighteen; united with the ministry of the **Methodist Episcopal Church**; presiding elder of the Mount Vernon district of the Illinois Methodist Conference

(1835); served the Illinois Methodist districts of Mount Carmel, Lebanon, and Alton; delegate to the General Conference of the Methodist Episcopal Church on four occasions; died in New York City while attending the meeting of the Methodist General Missionary Committee.

VARICK, JAMES (1750-1827). Born near Newburgh, New York; became associated with a group of African congregants of the Methodist John Street Church, New York City; Bishop Francis Asbury extended (1796) to that group permission to hold its own worship services in the John Street church; the group erected (1799) its own building, Zion Church (1800); ordained by Francis Asbury (1806) into the ministry of the **Methodist Episcopal Church**; preaching elder (1820); superintendent (Bishop) of his own connexion of the **African Methodist Episcopal Church** (1826), with its base in New York City, where he died on 22 July 1827.

VI, PITA (PETER) (c. 1800-1881?). A native of Tonga (the Friendly Islands), in the southwest Pacific Ocean; among the first converts to Christianity there (January 1829); assisted the Wesleyan Methodist missionaries as a translator; became the first native **Wesleyan Methodist** evangelist on Tonga; sent (1829) to Ha'apai to evangelize and to teach, as well as to convince the natives to break from their traditional religion and to adopt Christianity; retired from the work c. 1879 and died approximately two years later.

VINCENT, JOHN HEYL (1832-1920). Born at Tuscaloosa, Alabama; minister of the **Methodist Episcopal Church** in northern New Jersey (1853-1857) and in Illinois (1857-1866); developed a Sunday school teacher training program, "Palestine Classics," with emphasis upon Biblical history; established (1861) the Sunday School Teacher Institute; general agent (1866) and corresponding secretary (1868) of the Methodist Episcopal Church Sunday School Union; edited Sunday school publications; developed a process of printing individual Sunday school lessons on separate pages (or leaves); assisted in the founding of the Chautauqua, New York, Sunday School Teachers Assembly (1874); established (1878) the Chautauqua Literary and Scientific Circle, a home study course; elected Bishop (1888) of the Methodist Episcopal Church; served at Buffalo, New York (1888-1892), Topeka, Kansas (1893-1900), and supervised the work of the Church

at Zurich, Switzerland (1901-1904); retired to Indianapolis, Indiana, then to Chicago, Illinois, where he died on 9 May 1920, age eighty-eight.

VINCENT, MARVIN RICHARDSON (1834-1922). Born at Poughkeepsie, New York, the son of a clergyman of the **Methodist Episcopal Church**; graduate of Columbia College, New York, New York A.B. (1854); associated (1854-1858) with the establishment of the Columbia College Grammar School; to Troy, New York (1858-1862), and the Methodist sponsored and short-lived Troy University as professor of Latin language and literature; private study of theology prior to entrance into the ministry of the Methodist Episcopal Church (1860); minister of a Methodist church in Brooklyn, New York (1862); entered (1863) the ministry of the Presbyterian Church; the remaining six decades of his life and work belong to the biographers of that denomination.



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WADDY, SAMUEL DOUSLAND (1804-1876). Born at Burton-upon-Trent, Shropshire, educated at Woodhouse Grove School, in the West Riding of Yorkshire (1812-1818); apprenticed to his brother, Jonathan Waddy, a surgeon; united (1825) with the **Wesleyan Methodist Church**; ministered at Cambridge (1825-1826); Lynn, Staffordshire (1826-1827); Birmingham, Warwickshire (1827-1829); Gateshead, Durham (1829-1831); Northampton (1831-1834); Sheffield, in the West Riding of Yorkshire (1834-1840); Hull, in the East Riding of Yorkshire (1840-1841); Bath, Somersetshire (1841-1844); the principal founder of Wesley College, Glossop Road, Sheffield—opened 8 August 1858, at a cost of £27,700; served Wesley College as joint secretary (1838-1844), governor, and chaplain (1844-1862); president of the General Conference of the Wesleyan Methodist Church at Manchester, Lancashire (1859); minister at Chelsea, London (1862-1865); Lambeth, London (1865-1867); Clifton, Cumberland (1867-1870); located at Clifton (1870); Doctor of Divinity degree from Wesleyan University, Middletown, Connecticut (1861); member of the Bristol School Board (6 February 1871); author of *Sincerity in Its Relations to Human Action, a Lecture* (1853); died at his residence in Napier Road, Redlands, Bristol, 7 November 1876.

WAKELEY, JOSEPH R. (1804-1876). Born in Danbury, Connecticut; apprenticed, as a boy, to a hat manufacturer in his native town; studied for the ministry and eventually gained admission (1828) to the ministry of the New York Conference of the **Methodist Episcopal Church**; settled (1857) in Poughkeepsie, New York; appointed minister of a Methodist Church on Lexington Avenue, New York, New York; author of *The Heroes of Methodism* (New York, 1858); *The Last Chapters Recovered from the Early History of American Methodism* (1858); edited *Reminiscences, by the Rev. Henry Boehm, Bishop [Francis] Asbury's Traveling Companion* (1865) and *Anecdotes of the Wesleys* (1869); died at New York City, 27 April 1876.

WALDEN, JOHN MORGAN (1831-?). Born in Lebanon, Warren County, Ohio; graduated B.A. (1852) from Farmers' (later Belmont) College, near Cincinnati, Ohio; engaged in teaching (1852-1854) and then (1854-1858) in editorial work—including the editor of a free-state newspaper in Kansas; a member of the Kansas legislature in Topeka and of the state constitutional convention at Leavenworth (1858); superintendent of public instruction in Kansas; left Kansas (September 1858); entered the ministry of the Cincinnati, Ohio Conference of the **Methodist Episcopal Church**; corresponding secretary of the Freedmen's Aid Commission, a nondenominational society (1858-1866); corresponding secretary, then president, of the newly organized Freedmen's Aid Society of the Methodist Episcopal Church; publishing agent of the Western Methodist Book Concern (1868); member of every General Conference of the Church (1868-1884); elected and ordained Bishop of the Methodist Episcopal Church (1884).

WALKER, JESSE (1760-1835). A native of South Carolina; possessed of little formal education; removed to Tennessee (c. 1800); joined (1802) the itinerancy of the Western Conference of the **Methodist Episcopal Church**; served in Tennessee and Kentucky (1802-1806); a missionary to Illinois (1806), wherein he engaged in revival meetings, established churches, and increased the number of congregants; to Missouri; presiding elder in the Illinois Methodist district (1812); Illinois Conference missionary (1819); at St. Louis, Missouri (1820), constructed the first Methodist Episcopal Church building and formed the first congregation of that Church; missionary to the Mississippi River Indian tribes (1823); died at an unspecified location in Cook County, Illinois, 5 October 1835.

WALKER, SIMEON (1802-1880). A native of Jackson County, Georgia; removed with his parents (1809) at age seven to Illinois; admitted (October 1830) to the ministry of the Illinois Conference of the **Methodist Episcopal Church**; sent to the Grand Prairie, Illinois, Methodist mission; served in the Southern Illinois Methodist Conference; chaplain (1863-1865) of the 15th Illinois Cavalry (1863).

WALKER, WILLIAM (1800-1855). A native of England; identified as the first missionary to the Australian Aborigines; trained for the ministry of the **Wesleyan Methodist Church**; appointed by the **Wesleyan Methodist Missionary Society** as a missionary to the Aborigines of New South

Wales—arriving there in September 1821; proved friend of the Aborigines at Sydney, Australia; baptized the first convert among those natives; entered into disputes over his duties, causing his dismissal (1826); turned his efforts to farming, but maintained an unofficial and unauthorized ministry; died in Australia, 23 November 1855.

WARD, ROBERT (1816-1876). Born at Sporle, Norfolk; admitted to the ministry of the **Primitive Methodist Church**; served circuits in East Anglia (Norfolk and Suffolk) until 1844; commenced (1844) missionary work in New Zealand; preached to both European settlers and to Maori natives in Taranaki; established churches in Wellington (1847) and Auckland (1849); returned to England (1870), then back again to New Zealand to renew the work on South Island, Christchurch, and Wellington—where he died on 13 October 1876.

WARD, THOMAS (1823-?). A native of Pennsylvania, of Negro parentage, and raised on a farm; to Philadelphia, Pennsylvania (1843), where he attended a night school operated by Quakers; united with the **African Methodist Episcopal Church** (1843), from which body he obtained a license to exhort; preached in Pennsylvania, New York, and parts of New England; secretary of the New England Conference of his Church; to the Pacific Coast on missionary work (1854-1860); attended the General Conference of the African Methodist Episcopal Church in Pittsburgh, Pennsylvania (1860), then returned to his mission in the West (1861), organizing Methodist societies in California and Arizona territory—Stockton, Sacramento, Petaluma, Grass Valley, Coloma, Placerville, Los Angeles, Negro Hill, Virginia City, Carson City, Red Bluffs, Chico; elected and ordained Bishop of the African Methodist Episcopal Church (1868)—with specific responsibilities for Arkansas, Louisiana, and the Indian tribal territory.

WARD, VALENTINE (1781-1835). Born in Madeley, Shropshire eventually joined the **Wesleyan Methodist Church**, eventually earning a reputation for his preaching; an outspoken advocate of Sunday schools and a forceful opponent of slavery; spent almost half of the term of his ministry in Scotland—responsible, there, for the construction or purchase of no less than fourteen Methodist chapels; unfortunately, his labor there produced a serious debt for Scottish Methodists who followed him; died at Montego

Bay, Jamaica, 26 March 1835, shortly after having assumed a missionary assignment to that island.

WARE, THOMAS (1758-1842). Born at Greenwich, New Jersey, one of the eight children of Thomas Ware the elder (d. 1768), a farmer, and Margaret Reed Ware; experienced religious conversion (1779), joined a Methodist society, and entered the Methodist itinerancy in the Dover, Delaware circuit; served the itinerancy of the **Methodist Episcopal Church** until his retirement in 1825—in New Jersey, Pennsylvania, Maryland, Delaware, New York, Tennessee, Virginia, North Carolina; presiding elder in areas ranging from the Chesapeake River to Albany, New York; the Church book agent (1812-1816); wrote and published an account of the 1784 Christmas Convention at Baltimore, Maryland, featuring the organization of the Methodist Episcopal Church—published in *The Methodist Magazine and Quarterly Review* (1832); died at Salem, New Jersey, 11 March 1842.

WARREN, HENRY WHITE (1831-?). Born in Williamsburg, Hampshire County, Massachusetts; graduated A.B.(1853) from Wesleyan University, Middletown, Connecticut; taught natural sciences (1853-1855); entered (1855) the ministry of the New England Conference of the **Methodist Episcopal Church**; ministered (1855-1870) to Methodist churches in Massachusetts—Boston, Worcester, Lynn, Westfield, Cambridgeport, Charlestown; member of the Massachusetts House of Representatives (1861-1862); minister of the Arch Street Methodist Episcopal church, Philadelphia, Pennsylvania (1871-1874, 1877-1880); elected (1881) by the Philadelphia Methodist Conference as a delegate to the General Conference of the Methodist Episcopal Church at Cincinnati, Ohio, there elected and ordained Bishop of his Church; Doctor of Divinity degree from Dickinson College, Carlisle, Pennsylvania (1872); assumed residence in Denver, Colorado; visited Japan (1888) to observe the work of Methodist missionaries there; author of *Sights and Insights, or Knowledge by Travel* (New York, 1874); *Studies of the Stars* (1878); *Recreations in Astronomy; with Directions for Practical Experiment and Telescopic Work* (1879).

WARREN, SAMUEL (1781-1862). A native of England; at age twelve or thirteen, sailed on his father's ship, the *Morning Star*, bound for Barbados (May 1794); captured by the French and taken to Brest, in northwestern France, and released in 1795; M.A. University of Glasgow,

Scotland (1818); LL.D. degree, Glasgow (1824); entered the ministry of the **Wesleyan Methodist Church** (1802); superintendent of the Manchester, Lancashire Methodist district; led the opposition against the establishment of a Methodist theological training institution; suspended by the district committee and expelled (August 1835) by the General Conference of the Church; formed the **Wesleyan Methodist Association** (1836), which, reportedly, rose to a following of 15,000 congregants; ordained deacon and priest (1840); rector of All Soul's Church, Ancotts, Lancashire (19 December 1840-1862); publications include *Memoirs and Select Letters of Mrs. A. Warren, with a Biographical Sketch of Her Family* (1832); *Sermons on Various Subjects* (1833); *Chronicles of Methodism*, vol. I (1827)—in collaboration with John Stephens; Vol. II. ed. by Warren alone and entitled *A Digest of the Laws and Regulation of Wesleyan Methodism* (1835); died at Ardwick, Manchester, 27 May 1862.

WARREN, WILLIAM FAIRFIELD (1833-1929). Born in Williamsburg, Massachusetts; graduated A.B. (1853) from Wesleyan University, Middletown, Connecticut; admitted to the ministry of the New England Conference of the **Methodist Episcopal Church** (1855); studied theology at Andover Theological Seminary, Massachusetts, and in Germany at the universities at Berlin and Halle; delegate to the world Convention of the **Evangelical Alliance** at Berlin (1857); professor of systematic theology at the Methodist Mission Theological Institute, Bremen, Germany; dean of the theological faculty at Boston Theological Seminary (1867-1873, 1885-1891, 1903-1911); president of Boston University (1873-1903)—as well as holding (until 1923) professorships of the comparative history of religion, comparative theology, and philosophy of religion; member of the American Committee for the revision of the New Testament—although he never attended its meetings; Doctor of Divinity degree from Ohio Wesleyan University at Delaware, Ohio (1862); LL.D. degree from Wesleyan University (1874); publications included *Anfangsgrunde der Logick* (Bremen, Germany, 1864); *Einleitung in die Systematische Theologie* (1865); *The True Key to Ancient Cosmology* (1882); *Paradise Found: the Cradle of the Human Race at the North Pole* (Boston, 1885); *The Universe via [John] Milton* (1915); died at Brookline, Massachusetts, 6 December 1929, age ninety-six—his journey as a Methodist educator far outdistancing that of his calling as a Methodist minister.

WATERMAN, JOHN (1790-1837). A native of New Hampshire; experienced religious conversion (1808) at age eighteen; joined the **Methodist Episcopal Church**; licensed to preach at Athens, Ohio (1814); appointed to the Miami, Ohio Methodist circuit; remained in the Miami circuit until the formation of the Pittsburgh, Pennsylvania Methodist Conference to which the Church assigned him (1826); relieved from ministerial duties (1827) because of physical and emotional issues; returned to Conference work in 1828; transferred again to the Ohio Methodist Conference; sent to Oxford, Ohio (1836), where he died on 6 August 1837.

WATKIN, JAMES (1805-1886). Born at Manchester, Lancashire; minister and missionary of the **Wesleyan Methodist Church**; missionary to the Friendly Islands (Tonga, in the southwest Pacific Ocean)--Tongatubu (1830-1833), Haabai (1833-1834), Tonga (1834-1837), Vavan (1827-1838); minister and missionary to New Zealand—Waingaroa (1838-1839), Kapiti (1839-1840), Taranaki (1840-1841), Waikowaiti (1841-1843), Port Nicholson (1843-1850), Wellington (1850-1855); missionary and minister in New South Wales—Windsor (1855-1858), Wollongong (1858-1861), Sydney (1861-1864), Camden (1864-1865), Paramatta (1865-1868); president of the **Australian Methodist Conference** at Adelaide (1862); minister to Brighton, Victoria (1868-1869); on location at York Street, Sydney (1869-1870) and at Balmain (1870); died at Ashfield, New South Wales, Australia, 14 May 1886.

WATKINS, RUTH (1803-?). A native of England, a member of the itinerancy of the **Primitive Methodist Church**, and a missionary to the United States; on the itinerancy in 1829 in the Tunstall, Staffordshire, Methodist circuit; a member of the missionary group of her Church dispatched to the United States (19 June 1829), arriving at New York City on 31 July 1829; her health adversely affected by the changes in climate and environment; directed (1831) to establish new American missions—even to journey into Canada; reportedly married a minister of the Episcopal Church—if so, that union appears to have removed her from the accounts of the Primitive Methodists.

WATSFORD, JOHN (1820-1907). Born in Paramatta, New South Wales, the son of a convict transported to Australia in 1812; underwent religious conversion (1838) at age eighteen; admitted on trial into the

Wesleyan Methodist Church (1841); ordained (1844) and sent to Fiji (1844-1853) to convert natives to Christianity; contributed to the translation of Holy Scriptures into the Fijian language; served the Church (1854-1875) in three Australian colonies; secretary for Home Missions in Victoria (1875-1878); president (1878) of the **Australasian Methodist Church**; retired (1891), but continued to engage in evangelical missions throughout eastern Australia, emphasizing the Wesleyan doctrine of Christianity; died at Melbourne, Victoria, Australia, 24 July 1907, age eighty-seven.

WATSON, RICHARD (1781-1833). Born at Barton-under-Humber, Lincolnshire; initially served as a minister of the **Methodist New Connexion** (1803-1807) prior to uniting with the **Wesleyan Methodist Church** (president, 1826) and his association with the **Wesleyan Methodist Missionary Society** (1821)—general secretary (1821-1825, 1832-1833); an outspoken defender of the life, works, and theological views of John Wesley; sought to bridge the theological and political divide between Methodism and the Church of England; a consistent opponent of the institutions of slavery and the slave trade; unconvinced of the necessity for lay representation in the General Conference of the Church; published *A Defence of the Wesleyan Methodist Missions in the West Indies* (London, 1817); *Remarks on the Eternal Sonship of Christ* (1818); *Theological Institutions*, 3 vols. (1824); *Conversations for the Young, Designed To Promote the Profitable Reading of the Holy Scriptures* (London, 1830); *The Life of the Rev. John Wesley, Founder of the Methodist Societies* (London, 1831); *A Biblical and Theological Dictionary* (1831); *An Exposition of the Gospels of St. Matthew and St. Mark, and of Some Other Detached parts of Holy Scripture* (London, 1833); *Sermons and Sketches of Sermons*, 2 vols. (pub. London, 1834); *The Universal Redemption of Mankind* (pib. 1841); note, also, *The Works of the Rev. Richard Watson, with Memoirs of His Life and Writings*, ed. Thomas Jackson, 13 vols. (1834-1837); died at London, 8 January 1833.

WATTERS, WILLIAM (1751-1829). Born in Baltimore, Maryland, his parents communicants of the Episcopal Church; the son became convert to Methodism (1771), began to preach independently in 1772, and gained admission, on trial, to the Philadelphia Conference of the **Wesleyan Methodist Church**; ministered in New Jersey, Maryland, and Virginia (1773-1805)—from 1785 as a minister of the **Methodist Episcopal Church**; retired (1805) on his farm near the Potomac River; he

and his seven brothers, opened their homes to preachers on the Methodist itinerancy; died at his home in Fairfax County, Virginia, 29 March 1829.

WAUGH, BEVERLEY (1789-1858). A native of Fairfax County, Virginia; joined (1804) at age fifteen a congregation of the **Methodist Episcopal Church** at Alexandria, Virginia; supposedly employed in a government or commercial office for three or four years; beginning at age eighteen, he maintained (1807-1858) a manuscript journal of his life and work; entered the ministry of the Methodist Episcopal Church (1808); stationed in Washington, D.C. (1811); selected by the Baltimore Methodist Conference as a delegate to the General Conferences of the Church (1816, 1820); favored the election of presiding elders, as opposed to their being appointed by the Conference; assistant editor and book agent for the Church (1828), causing his removal to New York City; principal editor in 1832; elected and ordained Bishop of the Methodist Episcopal Church (1836); traveled consistently from the time of his election until 1852—in which he became senior Bishop; died at Baltimore, Maryland, 9 February 1858, with burial in Mount Olivet Cemetery, Baltimore.

WAYMAN, ALEXANDER WASHINGTON (1821-1895). A native of Caroline County, Maryland; of African descent and raised on a farm; admitted (1843) to the Philadelphia Conference of the **African Methodist Episcopal Church**; secretary of three successive General Conferences of that Church (1856, 1860, 1864); elected and ordained Bishop of his Church (1864); Doctor of Divinity degree (1877) from Howard University, Washington, D.C.; author of (1) *My Recollections*; (2) *The Cyclopaedia of African Methodism*; (3) *Bishop Wayman on the Discipline*; died at Baltimore, Maryland, 30 November 1895.

WEDGWOOD, JOHN (1788-1869). Born at Tunstall, Staffordshire, the son of an affluent family; experienced religious conversion (1811) and began, locally and independently, to preach the Gospel and to ignore any form of ecclesiastic authority; eventually united with the **Primitive Methodist Church**; imprisoned (1818) by magistrates at Grantham, Lincolnshire, for unlicensed preaching; achieved success while stationed in rural west Cheshire, in the Burland circuit—proving himself welcomed by farm laborers; a salaried itinerant preacher by 1829, whose popularity never declined; died at Crewe, Cheshire, 20 March 1869.

WEST, GEORGE. Admitted on trial to the Texas Conference of the **Methodist Episcopal Church** (1841); located (1843); returned to his ministerial duties (1845) as presiding elder of the San Augustine, Texas, Methodist district of the East Texas Conference of the **Methodist Episcopal Church South**; suspended from the ministry (1847), but his name appears on the Conference rolls in 1850.

WHARTON, HENRY (1820-1873). Born at Grenada, the West Indies, the son of a mixed racial marriage; to Scotland for his education; returned to Grenada and experienced religious conversion (1840); united with the **Wesleyan Methodist Church** and became a class leader; administered to the ministry of his Church and assigned (1842) to St. Vincent, one of the Windward Islands of the West Indies; offered himself for missionary work in West Africa; sent to Kumasi (1846); assisted in crying forth the mission work of the Church in Dahomey and Whydah, Accra, Abeokuta, and Lagos (1854); general superintendent and chair of the **Gold Coast Methodist District**; died at Madeira, northwest Africa, 11 October 1873.

WHEDON, DANIEL DENISON (1808-1885). A native of Onondaga County, New York, the son of Daniel Whedon and Clarissa Root Whedon; attended Hamilton College, Clinton, New York A.B. (1828); religious conversion (1830) motivated him to turn his attention from the study of the law to the ministry; entered the **Methodist Episcopal Church**; taught Greek and philosophy at Oneida Methodist Conference Seminary, Cazenovia, New York (1829-1830); returned to Hamilton College (1831) as a tutor; chair of ancient languages, Wesleyan University, Middletown, Connecticut (1833-1843); admitted, in trial, to the ministry of the New York Methodist Conference (1834); ordained deacon (1836) and elder (1838); married (15 July 1840) Eliza Ann Serles of White Plains, New York; author of an essay (1835), "A Counter Appeal to the New England and New Hampshire Conferences" (published in *Zion's Herald*, 8 April 1835)—an argument in opposition to those within the Church who demanded the removal of slave holders within the Church be expelled, as well as immediate emancipation for slaves in the South; anchored to his argument that the Bible evidenced instances of slavery and slave-holders—thus slavery could not be considered an evil; resigned from the Wesleyan faculty (1843); ministerial appointments to Pittsfield, Massachusetts (1843-1845) and Rensselaerville, New York (1845); chair of logic, rhetoric, and philosophy of

history, University of Michigan, Ann Arbor (1845-1851); dismissed because of his open arguments defending the institution of slavery; opened a school (1852) at Ravenswood, New York—abandoned because of serious hearing problems; minister at New York City, then Jamaica, New York; editor of *The Methodist Quarterly Review* (1856-1884); published “Doctrines of Methodism,” in *Bibliotheca Sacra* (1862); *The Freedom of the Will As a Basis of Human Responsibility and a Divine Government* (1864); *A Commentary on the New Testament*, 5 vols. (1860-1888); *A Commentary on the Old Testament* (1873-1907)—the final five volumes published posthumously; retired from the ministry (1884) and settled in Atlantic Highlands, New Jersey, where he died on 8 June, 1885.

WHITE, WILLIAM (1794-1875). Born at Durham, County Durham, England; Ordained into the ministry of the **Wesleyan Methodist Church**; dispatched by the **Wesleyan Methodist Missionary Society** and sent (1822) to New Zealand; senior missionary at Whangaraoa (1823)—but had returned to England following the abandonment of that mission (1827); again to New Zealand (1830), but dismissed from his missionary station for a number of physical and moral indiscretions (1838); died at Auckland, New Zealand, 25 November 1875.

WHITELEY, JOHN (1806-1869). Born in Kneesall, Nottinghamshire; a member of the **Wesleyan Methodist Church**; ordained and assigned by the **Wesleyan Methodist Missionary Society** to New Zealand (1832); stationed at Methodist districts of Waikato and then Taranaki (1839-1854); encouraged agriculture among the native tribes, and secured the release of Taranaki slaves and return to their native lands; transferred to Taranaki (1856) to defuse the antagonisms between natives and white settlers; murdered by a Maori war party at White Cliffs, Taranaki, New Zealand, 13 February 1869.

WIGHTMAN, WILLIAM MAY (1808-1882). Born in Charleston, South Carolina; became an active Christian (April 1825), preached independently (1825), received on trial (1828) into the South Carolina Conference of the **Methodist Episcopal Church**; ordained deacon and elder; ministered in the South Carolina Conference (1828-1833); agent for Randolph Macon College in Virginia (1833-1835); professor of English literature (1836) at Randolph Macon; was elder (1839-1840) of the Cokesbury Methodist district, Virginia; member of the General Conference of the

Methodist Episcopal Church in 1840 and of the Conference of 1844, which resulted in the division of the Church and his alliance with the **Methodist Episcopal Church South**; editor (1840-1854) of *The Southern Christian Advocate*, published in Charleston, South Carolina; president of Woodford College (1854-1859); transferred (1859) to the Alabama Conference of the Methodist Episcopal Church South; chancellor of Southern University (1859-July 1867); elected and ordained (May 1866) Bishop of his Church at the General Conference in New Orleans, Louisiana; Doctor of Divinity degree from Randolph Macon College, Virginia, and the LL.D. Degree from the College of Charleston; edited *The Autobiography of Bishop William Capers, with a Memoir* (Nashville, Tennessee, 1858); died at Charleston, South Carolina, 13 February 1882.

WILD, JOSEPH (1834-?). Born at Summit, Littleborough, Lancashire; entered (1850) the local ministry of the **Primitive Methodist Church** at age sixteen; engaged on the itinerancy (1850-1855) prior to emigrating to the United States; traveled through the South and West as an independent preacher and lecturer; stationed for a year (1857) at Hamilton, Ontario, Canada, as a minister of the **Methodist Episcopal Church**; studied theology for three years (1858-1861) at the Biblical Institute, Concord, New Hampshire; returned to Canada and preached for a year (1862) at Goderich, Huron County, southeastern Ontario; settled at Orono, Maine (1863-1865); transferred (1865) to Belleville, Ontario, as minister of the Methodist church there, as well as bursar and professor of Oriental languages at Albert University; Doctor of Divinity degree from Ohio Wesleyan University (1870); to Brooklyn, New York (1872-1875); became dissatisfied with the Methodist system of rotation and travel, he responded to an invitation to minister to the Union Congregational Church, Brooklyn—and thus cast his ecclesiastical with that denomination throughout the remainder of his active ministerial career.

WILEY, ALAN (1789-1848). A native of Frederick County, Virginia; initially shared the religious sentiments of his father-in-law's family, all congregants of the Baptist Church; united (1810) with the **Methodist Episcopal Protestant Church**; on the itinerancy (1816-1827), then a presiding elder (1827-1841), and a station preacher in Indiana and Ohio (1827=1832); delegate to the General Conference of his Church (1832-1844); a founder and trustee of Indiana Asbury University, Greencastle; a

trustee of Indiana University, Bloomington; author of two series of essays for *The Western Christian Advocate* (1814-1815, 1845-1846); died at Vevay, Indiana, 23 July 1848.

WILEY, ISAAC WILLIAM (1825-1884). Born in Lewistown, Pennsylvania; attended (1839) at age fourteen an academy to prepare for university and then to enter the ministry; licensed (1843) at age eighteen as a lay preacher; health problems forced him to abandon his intent upon a ministerial career; graduated (1845) from the Medical Department of the University of the City of New York; began medical practice (1846) in western Pennsylvania; volunteered (1850) for the ministry to the Philadelphia Conference of the **Methodist Episcopal Church**, but that body could not find a position for him; offered and accepted an opportunity as a medical missionary to China; at Foochow (1853) his wife died, and he returned to the United States with his children; entered the ministry in New Jersey (1854-1858); principal of Pennington Seminary; eventually elected and ordained a Bishop of the Methodist Episcopal Church; Doctor of Divinity degree from Wesleyan University, Middletown, Connecticut (1864); LL.D. degree from Ohio University (1879); publications included *The Fallen Missionaries of Fuh-Chau* (New York, 1858); *Religion in the Family*; edited Rev. Thomas R. Birks's *The Bible and Muslim Thought* (Cincinnati, Ohio, 1864); Rev. W.K. Tweedie's *The Life and Work of Earnest Men* (1864); Friedrich Tholuck's *Christ of the Gospels and Criticism* (1865); died at Foochow, China, November 1884, on an episcopal tour of the very missions that he had occupied as a missionary three decades earlier.

WILKINS, ANN (1806-1857). A native of the Hudson Valley, New York; a teacher and a member of the **Methodist Episcopal Church**; married (1823) at age seventeen to Henry F. Wilkins, who would eventually abandon her; attended a camp meeting at Sing Sing, New York (September 1836) and volunteered as a missionary teacher to Liberia—arriving there on 28 July 1837 and remaining through 1856; taught at the White Plains Manual Labor School and at the **Liberia Methodist Conference** Seminary, Monrovia; organized a school at Caldwell and established her Female Boarding School (1839) at Millsburg; ill health forced a brief return to the United States in 1841; again, poor health prompted a temporary retirement from the Liberian mission (1853); returned to Liberia (1854); permanent

retirement sent her to New York City on 23 April 1857, and there she died on 13 November 1857.

WILKINSON, MOSES (1747?-1814?). Born into slavery at Nansemond, Virginia; blind and lame, liberated himself from slavery during the American Revolutionary War (1775-1783); sent by British authorities to Birchtown, Nova Scotia, Canada; minister of a **Wesleyan Methodist Church** congregation; to Freetown, Sierra Leone (1792); became destitute (1811), receiving relief from the Poor Society; attended worship services conducted by Wesleyan Methodist missionaries, but disassociated himself from them (1814); died at Freetown.

WILKS, JOHN (1776-1854). Born at London, the son of Matthew Wilks, minister of George Whitefield's **Calvinist Methodist** tabernacle, Moorfields, London; attorney at No. 41 Hoxton Square, London (1804-1813), and then No. 18 Finsbury Place, London (1813-1828); contested Parliamentary seats for Boston, Lincolnshire (10 June 1826), and St. Albans, Hertfordshire (29 July 1847); Member of Parliament for Boston (31 July 1830-19 July 1837); secretary for the **Protestant Society for the Protection of Religious Liberty** (1834-1854)—a religious group that attracted Methodists and traditional Dissenters; membership in the Statistical Society and the Zoological Society; author of *An Apology for the Missionary Society* (1799); died at Finsbury Square, London, 23 August 1854; his large collection of books, autographs, and works of art sold following his death by Messrs. Sotheby and Wilkinson.

WILLARD, FRANCIS ELIZABETH (1839-1898). Born in Churchville, New York, the daughter of Josiah F. Willard and Mary T. Hill Willard; entered (1857) at age eighteen Northwestern Female College, Evanston, Illinois, graduating in 1859; entered the **Methodist Episcopal Church** (1860); pursued a teaching career (1860-1874) and engaged in public lectures; president (1871) of Evanston (Illinois) College for Ladies; turned her full attention to the expanding temperance movement; president (1891) of the Woman's Christian Temperance Union and principal supporter of the formation of the Prohibition Party; women's suffrage also ranked high upon her political agenda; by 1891, ill health had drained her strength and energy; died on 18 February 1898.

WILLIAMS, JOHN ETHURHULD (1817-?). Born in Carmarthen, Wales; removed to Canada (1833) at age sixteen; ordained a minister in the **Wesleyan Methodist Church of Canada** (1850); elected president of the London, Ontario Methodist Conference (1874); joint representative to the General Conference of the **Methodist Episcopal Church** of the United States (1876); president of the United General Conference (1883) for the unification of the various branches of the Methodist Church in Canada; general superintendent of the **Methodist Church in Canada**; Doctor of Divinity degree (1877) from Victoria University.

WILLIAMS, SAMUELA. (1810-1866). A native of North Carolina; entered the Tennessee Conference of the **Methodist Episcopal Church** (1834); a Methodist missionary to Texas (1838); a delegate to the General Conference of the **Methodist Episcopal Church South**; a presiding elder in eastern Texas until 1863, the year of his retirement from the ministry.

WILLIAMS, THOMAS (1815-1891). Born at Horncastle, Lincolnshire, the son of an architect and builder; raised within the denominational environment of the **Wesleyan Methodist Church**; employed in his father's office, but also functioned as a local preacher; volunteered (1839) for the **Wesleyan Methodist Missionary Society** mission to the Fiji Islands, southwestern Pacific Ocean; married (August 1839) Mary Cottingham, who accompanied her husband to Fiji; ordained into the ministry of the Wesleyan Methodist Church (1847) while on Fiji; physical and mental issues forced him to leave the mission (1853); settled in London (1858); president (1871) of the **Australasian Wesleyan Methodist Conference**; died Ballarat, Victoria, Australia, 4 July 1891.

WILLIAMS, WILLIAM (1770-1813). Born at Newport, Monmouthshire, Wales, the son of an inn-keeper and postmaster; apprenticed (1788) to a haberdasher in Bristol; underwent religious conversion and joined a society of the **Wesleyan Methodist Church**; a local preacher, then a member of the Methodist itinerancy in the Gloucester circuit (December 1796); then served the itinerancy in Birmingham (Warwickshire), London, Liverpool (Lancashire), Stroud (Gloucestershire), Dursley (Gloucestershire), Sheffield (the West Riding of Yorkshire), Chesterfield (Derbyshire), Margate

(Isle of Thanet, Kent), Brentford (Middlesex)—preaching seven to ten sermons weekly; died in Hammersmith, London, 3 April, 1818.

WILLING, JENNIE FOWLER (1834-1916). A native of Ontario, Canada; at age eight, removed with her family to Newark, Illinois (1842); married (1853) at age nineteen to William C. Willing (d. 1894), a minister of the **Methodist Episcopal Church**; received (1877) from that Church a local preacher's license; published consistently in the women's periodicals of her Church; taught English language and literature at Illinois Wesleyan University, Bloomington (1874); organized, and served as secretary, the northwestern connection of the Women's Foreign Missionary Society of the Methodist Episcopal Church (1870); a principal suffragist in Illinois and among the founders of the Woman's Christian Temperance Union (1874); general organizer of the Woman's Home Missionary Society (1880); removed with her husband to New York City (1889) and turned her attention to problems associated with immigrant girls; founder (1895) the New York Evangelistic Training School; died in New York City, 6 October 1916.

WILSON, ALPHEUS WATERS (1834-?). Born in Baltimore, Maryland, the son of the Rev. Norval Wilson, of the **Methodist Episcopal Church**, who had served the work in Maryland and Virginia; educated in Baltimore and Washington, D.C. in preparation for the study of medicine—a profession he abandoned in favor of the ministry; united (1853) at age nineteen with the Baltimore Conference of the Methodist Episcopal Church; improved health returned him to the ministry; during the American Civil War (1861-1865), the Baltimore Conference embraced the **Methodist Episcopal Church South**, and Wilson remained with his Conference; elected on four occasions to the General Conference of his Church; secretary to the Board of Missions (1878); attended (1881) as a delegate to the **Ecumenical Methodist Council** Conference, London, England, where he read a paper, "The Influence of Methodism upon Other Denominations"; also authored a volume on *Missions* (Nashville, Tennessee, 1882); elected a Bishop of the Methodist Episcopal Church South (1882); began (1888) an episcopal tour around the world.

WILSON, FRANCIS (?-1867). A native of Virginia; admitted on trial to the Virginia Conference of the **Methodist Episcopal Church** (1810); served in Kentucky and Ohio; located from the Ohio Methodist

Conference (1839); removed to Texas; appointed (December 1840) by the Texas Methodist Conference to the San Augustine, Texas Methodist circuit; served actively in Texas, in the **Methodist Episcopal Church South** until he located in 1851; the principal founder of Wesleyan College, San Augustine, Texas; according to his own account, as set forth in his manuscript “Memoirs,” throughout his career, he traveled 150,000 miles, preached no less than seven thousand sermons, and proved instrumental in the religious conversion of approximately four thousand persons—thirty of them who became ministers; died in Louisiana.

WILSON, JOHN GROVER (1810-1885). Born in Middletown, New Castle County, Delaware; educated at Delaware College and eventually affiliated with the ministry of the **Methodist Protestant Church**; never having officially joined that sect, he disconnected himself from it in 1853; ministered to a congregation in Philadelphia, Pennsylvania, which he identified as the Ebenezer Independent Christian Church.

WILSON, WILLIAM (1799-1869). Born ay London, England; converted (1815) at age sixteen from the Church of England to the **Wesleyan Methodist Church**; ordained into the ministry of the Wesleyan Methodist Church (1820) and sent, within that same year, to St. John’s Newfoundland, as assistant minister; further Canadian ministries at Lower Island Cove, Grand Bank, Blackhead, Port de Grave, Bonavista; served Methodist churches in Atlantic Canada; author of *Newfoundland and Its Missionaries* (Cambridge, Massachusetts, 1866); died 26 September 1869.

WILSON, WILLIAM KINNEY (1808-1872). A native of Georgia; admitted on trial into the Texas Conference of the **Methodist Episcopal Church** (1843); later served in the San Augustine and Woodville circuits of the Texas Conference of the **Methodist Episcopal Church South**.

WINANS, WILLIAM (1788-1857). A native of Pennsylvania; entered the Western Conference of the **Methodist Episcopal Church** (1808); to Mississippi as a missionary (1808) and Louisiana; eventually assumed an influential role in the organization of the **Methodist Episcopal Church South**; author of *A Discourse on Fundamental Religious Subjects*; died in Amitie County, Mississippi, 31 August 1857.

WINFIELD, ROBERT (1772-1850). Born at Amberstom, Derbyshire; a weaver turned farmer; experienced religious conversion (1797); joined with the **Methodist New Connexion**, then attached himself more firmly to the **Wesleyan Methodist Church** as a local preacher; separated from the Wesleyan Methodist Church (1814) and joined the itinerancy of the **Primitive Methodist Church**; five years later (1819) he seceded from the Primitive Methodists and formed his own connexion, the **Winfieldite Methodists**—at its height reportedly reaching 4000-5000 members and occupying twenty of its own chapels; eventually returned to the Methodist New Connexion (1836) as a local preacher in the Derby circuit; died at Breaston, Derbyshire, 17 September 1850.

WISE, DANIEL (1813-1898). Born at Portsmouth, Hampshire, England; educated at Portsmouth Grammar School; emigrated to the United States (1833); entered into the ministry of the **Methodist Episcopal Church**; served the work in Methodist circuits and districts (1837-1852); editor (1852-1856) of *Zion's Herald*, published in Boston, Massachusetts; editor (1856-1872) of Sunday school publications of the denomination and, at the same time (1860-1872), edited the prose tracts published by the Church; after 1872, engaged principally in his own literary efforts; degree of Doctor of Divinity conferred by Wesleyan University, Middletown, Connecticut (1859); published and edited the first Methodist Sunday school periodical in the country; author of *The Life of Lorenzo Dow* (Lowell, Massachusetts, 1840); *The History of London* (1841); *Personal Effects* (Boston, 1841); *The Cottage on the Moor* (New York, 1845); *The McGregor Family* (1845); *Lovest Thou Me?* (Boston, 1846); *A Guide to the Saviour* (New York, 1847); *Bridal Greetings* (1850); *The Life of Urie Zwingle* (1850); *Aunt Effie* (1852); *My Uncle Toby's Library*, 12 vols. (Boston, 1853); *Popular Objections to Methodism Considered and Answered* (1856); *The Squire of Walton Hall; a Life of Waterton the Naturalist* (1874); *The Story of a Wonderful Life: Pen Pictures from the Life of John Wesley* (Cincinnati, Ohio, 1874); *Vanquished Victors* (Cincinnati, 1876); *Lights and Shadows of Human Life* (New York, 1878); *Heroic Methodists* (1882); *Sketches and Anecdotes of American Methodists* (1880); *Our Missionary Heroes and Heroines* (1884); *Boy Travelers in Arabia* (1885); *Men of Renown* (Cincinnati, 1886); *Some Remarkable Women* (1887).

WITHROW, WILLIAM HENRY (1839-1908). Born in Toronto, Ontario, Canada; attended Victoria College, Coburg; entered the ministry of the **Methodist New Connexion Church** (1861); studied at the University

of Toronto B.A. (1863), M.A.(1864); ordained and married (1864) Sarah Anne Smith; transferred (1866) to, and received (1868) full connexion in, the **Wesleyan Methodist Church in Canada**; assistant to the president of the Conference and editor of the Sunday school publications of the Church (1878); edited (1874-1906) *The Canadian Methodist Magazine*; published *The Catacombs of Rome* (1874); elected (1884) a Fellow of the Royal Society of Canada; died at Toronto, 22 November 1908.

WITTENMYER, SARAH ANN TURNER (1827-1900). Born near Sandy Springs, Ohio, a member of the **Methodist Episcopal Church**; married (1847) William Wittenmyer; removed to Keokuk, Iowa (1850); one of the organizers of the Soldiers' Aid Society (1861-1865); appointed (fall 1862) by the Iowa State Legislature agent to the state Sanitary Commission, wherein she organized and supervised the diet kitchens program in military hospitals; promoted (1865) the Ladies' and Pastors Christian Union; editor (1872-1883) of the monthly periodical, *The Christian Woman*; lost her presidency (1874-1879) of the Woman's Christian Temperance Union (1879) to Frances Willard; advanced the concept of a systematic employment of women in the Methodist Episcopal Church—including unsuccessful attempts to reinstitute the office of deaconess within the Church; died 2 February 1900.

WOFFORD, BENJAMIN (1780-1850). A native of Spartanburg County, South Carolina; began his ministry as a local preacher; then entered the South Carolina Conference of the **Methodist Episcopal Church** (1816-1820); hard labor as a farmer and careful financial investments reaped him an estate valued at \$150,000; bequeathed (1850) \$100,000 to the eventual establishment (1854) of a Methodist college at Spartanburg (Wofford College); died at Spartanburg, 2 December 1850.

WOOLAM, JOHN C. (1813-1894). A native of Edgefield District, South Carolina; removed to Texas (1838) and became a charter member of First Methodist Church, Houston; admitted on trial to the Texas Conference of the **Methodist Episcopal Church** (1842); appointed (1849) missionary to the "colored people" of the San Antonio circuit of the Texas Conference, **Methodist Episcopal Church South**; during the American Civil War (1861-1865), a chaplain of the Confederate Army of Northern Virginia.

WOON, WILLIAM (1794-1875). A native of Durham, England; ordained into the ministry of the **Wesleyan Methodist Church**; sent to New Zealand (1822); senior missionary at Whangaroa (1823-1827); in England for three years (1827-1830); returned (1830) to New Zealand to establish a Methodist mission at Hoklanga; dismissed (1838) for improper involvements and immoral conduct; died at Auckland, New Zealand, 25 November 1875.

WRIGHT, CHARLES H. Admitted on trial (1843) to the Texas Conference of the **Methodist Episcopal Church South**; appointed to the San Augustine, Texas Methodist circuit (1844).

WRIGHT, JOHN FLAVEL (1795-1880). A native of North Carolina; joined the Virginia Conference of the **Methodist Episcopal Church** (1815); transferred to Ohio (1821); presiding elder and Church book agent (1832-1844); during the American Civil War (1861-1865) chaplain of a Kentucky regiment of the Union Army.

WRIGHT, THOMAS (1784-1825). A native of South Carolina; united with the Western Conference of the **Methodist Episcopal Church** (1809); presiding elder in Missouri; spent his entire ministerial career in Missouri.



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YOUNG, ACTON (?-1873). A native of Kentucky; settled in Texas (1841); received a license to preach (September 1849) from the East Texas Conference of the **Methodist Episcopal Church South**; admitted on trial (1850) to the ministry of the East Texas Conference.

YOUNG, DAVID (1776-1859). A native of Allegheny County, Pennsylvania; removed to Ohio; underwent religious conversion to Methodism; licensed to preach (1801) by the **Methodist Episcopal Church**; remained in the active ministry of that Church until 1856; published *The Autobiography of a Pioneer* (Cincinnati, Ohio, 1857); died at Harrisburg, Pennsylvania, 15 September 1859.

YOUNG, DAVID (1779-1858). A native of Bedford (or Washington) County, Virginia, the son of a wealthy farmer and member, with his wife, of the Presbyterian Church, who had amassed a significantly-sized library; taught by his parents the essentials of Christian doctrine and Biblical literature; head of a grammar school (1800) in Rutherford County, Tennessee; joined the ministry of the **Methodist Episcopal Church** (1803); admitted to the Western Methodist Conference (1805); ordained deacon (1806) and elder (1808); appointed to the Salt River circuit, Kentucky; itinerated in Kentucky and Tennessee; in Ohio (1810); presiding elder (1815-1839); temporary retirement (1839-1847)—a condition that became permanent in 1847; married (1816) Mrs. Sarah McIntyre, a union that produced no children—thus he bequeathed \$20,000 to benevolent causes within the organization of the Methodist Episcopal Church; died at Zanesville, Ohio, 15 November 1858.

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YOUNG, JACOB, D.D. (1776-1859). A native of Allegheny County, Pennsylvania—his father a communicant of the Church of England, his mother a congregant of the Presbyterian Church; the family moved (1791) to Kentucky; sickness and generally poor health kept the boy at home and away from formal education; he converted to Methodism in 1797; licensed to preach (1801) by the **Methodist Episcopal Church** and entered the itinerancy in 1802; served the work until 1856-- twenty-five years as a presiding elder; a delegate to nine Methodist General Conferences (1820-1843, 1845-1856); a principal promoter in the establishment of Ohio University, Delaware, Ohio; died at Columbus, Ohio, 16 September 1859.



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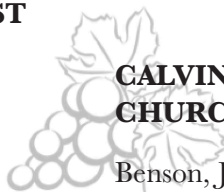
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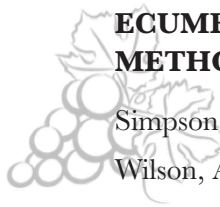
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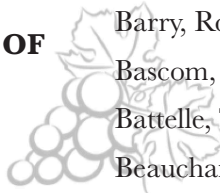
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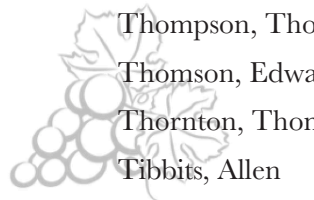


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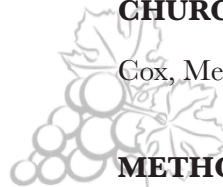
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Ridgway, John

Ryan, John

Watson, Richard

Winfield, Robert

Withrow, William Henry

METHODIST PROTESTANT CHURCH

Dorsey, Dennis R.

French, John

Hunter, James

Jennings, Samuel Kennedy

Mccaine, Alexander

Roberts, Robert Richford

Scott, John

Shaw, Anna Howard

Shinn, Asa

Snethen, Nicholas

St. John, Eugenia

Stockton, Thomas Hewlings

Stockton, William Smith

Wilson, John Grover

METHODISTS

Ogden, Benjamin

Taufa'ahau, George Tupou I

Wilks, John

MILLERITES

Truth, Isabella Sojourner

NORTH WALES ASSOCIATION OF THE CALVINIST METHODISTS

Evans, John

Rees, Henry

PRIMITIVE METHODIST CHURCH

Allen, Elizabeth

Antliff, William

Archer, Matilda

Ayckiffe, Jane



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Bateman, Thomas	Higginson, Henry
Batty, Thomas	Hubbard, Lucy
Baxter, Matthew	Hurle, Frances
Belham, William Green	Jackson, Ann
Benton, John	Jackson, Thomas (1795-1870)
Bonser, James	Jackson, Thomas (1811-1879)
Bourne, Hugh	Jersey, Francis Nathaniel
Bourne, Jame	Johnson, Elizabeth
Braithwaite, William	Jukes, Richard
Brown, Sarah	Key, Robert
Buck, Mary Clarissa	King, Thomas
Bultitude, Elizabeth	Kirkland, Sarah
Burks, Mary	Laister, Samuel
Capper, Joseph	Lamb, George
Carr, Anne	Mckechnie, Colin Campbell
Clowes, William	Molson, Parkinson
Crawford, James	Moor, Mary Anne Elizabeth
Davison, John	Nelson, Thomas
Doncaster, Mary	Noble, Ann
Dow, Lorenzo	Petty, Hannah
Eckett, Robert	Petty, John
Edwards, Mary	Porteous, Mary Thompson
Eland, Sarah	Rawlings, Edmund
Flesher, John	Ride, John
Garner, John	Roles, James
Garner, William	Russell, Thomas
Gilbert, Jeremiah	Sharpe, John

Smith, Atkinson

Smith, Elizabeth

Smith, John (1802-1851)

Spoor, Joseph

Steele, James

Tims, Rebecca

Turner, Samuel

Ward, Robert

Watkins, Ruth

Wedgwood, John

Wild, Joseph

Winfield, Robert

PROTESTANT METHODIST CHURCH

Eckett, Robert

PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY

Wilks, John

QUAKER METHODISTS

Phillips, Peter

REFORMED METHODIST CHURCH

Bailey, Wesley

Lincoln, Salome

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O'Kelly, James

REPUBLICAN METHODIST MOVEMENT

Glendenning, William

SHETLAND METHODISM

Nicolson, John

SOUTH WALES CALVINIST METHODIST ASSOCIATION

Hughes, James

Morris, Ebenezer

Phillips, Ythomas

TEETOTAL WESLEYAN CONNEXION

Docton, William

UNITED METHODIST FREE CHURCHES

Caughey, James

Everett, James

Johnson, Matthew

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Edwards, Lewis
Edwards, Roger
Evans, John

WELSH CALVINIST METHODIST CHURCH

Jones, David
Jones, John
Jones, Owen
Jones, Robert (1745-1829)
Jones, Thomas (1756-1820)
Jones, Thomas (1810-1849)
Morgan, David
Morris, Ebenezer
Parry, John
Phillips, Thomas
Rees, Henry
Richard, Ebenezer
Rowland, David

WELSH CALVINIST METHODIST MISSIONARY SOCIETY

Jones, Thomas (1810-1849)

WELSH WESLEYAN METHODIST CHURCH

Aubrey, Thomas

WESLEYAN CHURCH OF CANADA

Bangs, Nathan
Potts, John
Ryerson, John

WESLEYAN CONNEXION

Sunderland, La Roy

WESLEYAN EPISCOPAL CHURCH OF CANADA

Mcdougall, George Millward

WESLEYAN METHODISM

Aldred, John
Allen, John (1737-1810)
Armitage, Thomas
Asbury, Francis
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 Entwisle, Joseph
 Everett, Joseph
 Garrettson, Freeborn
 Kershaw, John
 King, John
 Mallett, Sarah
 M'Allum, Duncan
 Moore, Henry
 Myles, William
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 Pilmore, Joseph
 Pritchard, John
 Sigston, James
 Steele, James
 Stephens, John
 Story, George
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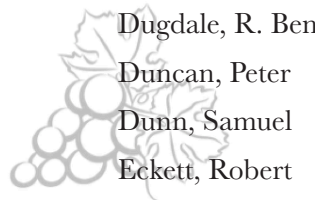
Baxter, Matthew
 Breeden, Henry
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Aldred, John
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Barry, John	Burns, Alexander
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Beaumont, Joseph	Charles, Thomas
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Belham, William Green	Coke, Thomas
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Booth, William	Crowther, Timothy
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Buller, James	Duncan, Peter
Bultitude, Elizabeth	Dunn, Samuel
Bumby, John Hewgill	Eckett, Robert
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Prest, Charles	Taft, Zechariah
Pritchard, John	Taufa'ahau, George Tupou I
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Richey, Matthew	Turner, Nathaniel
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Woon, William

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Black, William

Endicott, James

Evans, George Ephraim

Marsden, George

Williams, John Ethurhuld

Withrow, William Henry

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Matlack, Lucius C.

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De Graft, William

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Durbin, John Price

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Hoole, Elijah

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Marsden, George

Morgan, John

Morley, George

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Osborn, George

Shaw, Barnabas

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REFORMERS**

Bishop, William Henry

Dodgson, Jonathan

**ZION METHODIST
EPISCOPAL CHURCH**

**WESLEYAN PROTESTANT
CHURCH**

Logan, John Wesley

Scott, George

**WESLEYAN PROTESTANT
METHODISTS**

Johnson, Matthew

Sigston, James

**WESLEYAN REFORMED
CHURCH**

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Eckett, Robert

**WEST AFRICAN METHODIST
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Coker, Daniel

WINFIELDITE METHODISTS

Winfield, Robert



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