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## **CYCLOPEDIA OF METHODISM -- LETTER-U (2769--2783)**

Embracing Sketches of Its Rise,  
Progress and Present Condition,  
With Biographical Notices  
And Numerous Illustrations.  
Edited by Matthew Simpson,  
One of the Bishops of the Methodist Episcopal Church.

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2769 -- UNCLES, Joseph -- Was born in Maryland, February, 1812, and died in Meadville, Pa. Nov. 12, 1858. Early in life he was apprenticed to a trade but after his conversion purchased his time in order to procure an education. In 1834 he entered Allegheny College, and, working his own way, graduated with honor in 1838. For two years he acted as Professor of Moral Science in Madison College, at Uniontown, and subsequently as principal in an academy at Woodsfield, OH, and at Meadville. He entered the Erie Conference in 1843, and for eleven years labored successfully. In 1854 he was prostrated by disease and placed on the superannuated list, in which he remained until his death. He was a man of fine education, of pure heart, of deep devotion, of more than ordinary eloquence, and of great usefulness.

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2770 -- UNION AMERICAN METHODIST EPISCOPAL CHURCH is an organization founded by Rev. Peter Spencer, in Wilmington, Del., in June, 1813. It was composed of colored members of the Methodist Episcopal Church, who seceded from it and established an independent congregation. Its original chartered title was "The African Union Church," which continued to be its title until after the Civil War, when the present name was adopted. Originally each church was served by ministers without compensation and without any limit as to the period of their ministry. Hence the societies were distinct from each other, though adopting common articles of religion, usages, and discipline. A convention was called in 1871, which modified the system so as to adopt an itinerant ministry, limiting the total term to two years and permitting compensation. Each member of the church is expected to pay towards the support of the pastor \$2.50 annually, and the compensation of the pastor depends upon the number of members in the church. A general superintendent is elected by the General Conference. He holds his term for four years, and is eligible to re-election. Each member of the church in the Conference he serves is expected to pay 50 cents for his support. At present there is one general superintendent, Rev. Edward Williams, and two sub-superintendents, Rev. John C. Ramsey and Rev. A. S. Stanford. Their doctrines are precisely those of the Methodist Episcopal Church, and the general features of the government are also the same, having a General Conference meeting once in four years, Annual Conferences, of which there are now five, Quarterly Conferences, love-feasts, and class-meetings. They claim to be the first independent Methodist organization established among the Colored people, as they were organized nearly three years prior to the African M. E. Church.

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2771 -- UNITED METHODIST FREE CHURCHES is the name adopted by an English branch of Methodism, which agrees with the parent body in doctrine and religious usages, but differs widely from it in church polity and government. The name was adopted in 1857, when the Wesleyan Methodist Association and the larger portion of Wesleyan Reformers amalgamated. A considerable section of Wesleyan Reformers declined to unite, and still exists under the name of the Wesleyan Reform Union.

The origin of the Methodist Free Church may be traced back to 1827, when great dissensions took place in Leeds in reference to the introduction of an organ into Brunswick chapel. John Wesley did not permit the use of organs in his chapels "A bass viol, when required by the singer," was the extent of indulgence accorded by him to instruments of music. After his death a law was made permitting organs under certain circumstances. As it was thought that organs might be wanted in large chapels, the Conference determined that the recommendation of district meetings consent might be given. On the erection of Brunswick chapel, in 1825, some of the trustees and seatholders wished for the introduction of an organ. On the matter being mentioned in the leaders' meeting, the superintendent informed the leaders that this could not be done without their consent. By a majority of 60 to 1 the leaders gave it as their judgment that it was not desirable that an organ should be put in the chapel. The trustees by a majority determined to appeal to the district meeting. By a great majority the district meeting determined that no organ should be erected.

Here the opponents of the organ thought the matter would rest; as they read the law it could not go any further. The appeal, however, was carried to Conference, which reversed the decision of the district meeting, and determined to grant the application of the trustees. The opponents of the organ maintained that the Conference had violated its own law. They refused to recognize the validity of a district meeting which had been held during the sittings of the Conference, and which had recommended the erection of the organ. Violent heart-burnings and strife ensued. The secretary of the local preachers was suspended for calling a meeting without the consent of the superintendent. Sixty local preachers at once refused to preach during his suspension. One thousand members in Leeds alone became dissociated from Wesleyan Methodists. In other circuits the Leeds dissentients found sympathizers, and a connection was formed which adopted the name of Protestant Methodists. The circuits of this body were chiefly if not exclusively in Yorkshire. The principles maintained and adopted by it were substantially those now maintained by the United Methodist Free Churches. The Protestant Methodists had a separate existence until 1836, when they became merged in the new denomination formed in that year, known subsequently as the Wesleyan Methodist Association.

The immediate occasion of the formation of the Wesleyan Association was the determination of the Conference to establish a theological institution for the training of junior ministers. To such an establishment a number of the ministers and many of the people had a strong antipathy. With the present knowledge and experience of the benefits to Methodism of systematic ministerial training, we may marvel at the fears that good men entertained when the Conference proposal was broached. Such fears, however, were cherished. To many it seemed that the evils which must attend the opening of a Wesleyan theological institution would far outweigh any possible advantages, and they set themselves conscientiously against the proposal. "All is dark," wrote one of the objectors; Methodism is ruined. I see in vision the fine, natural orator lost, and

instead of a bold, hale, original, and powerful ministry, there is the refined sentimentality of some other denominations... This leaves me miserable, . . for the sake of the body which is to be cursed with a formal, systematized ministry."

There were other grounds of objection. The Conference of 1797, which agreed to what are known as the Leeds concessions, issued a circular, in which it was stated that no regulations would be finally confirmed till after a year's consideration, and the knowledge of the sentiments of the connection at large, through the medium of all their public officers. The Conference of 1834 resolved to establish the institution without asking the sentiments of the Connection at large, and the dissentients regarded this as a breach of compact. The breach soon widened. In November, 1834, a "Grand Central Association" was formed, which demanded some moderate reforms. Revs. Dr. Warren, J. Averill, and R. Emmett were suspended, and at next Conference expelled. Many dissentients withdrew from the body, others were severed from it by disciplinary acts. The Wesleyan Conference met in Sheffield in 1835. A gathering of Reform delegates also assembled there. The Conference would not meet them. Secession was inevitable. The association which had been established for effecting certain changes in Wesleyanism assumed another form. The Reformers had to put themselves in position for church action. The Wesleyan Association was organized as a religious Connection in 1836. The Protestant Methodists had acted with them from the first, now they became organically one. A small body which had been formed in the midland counties, called the Arminian Methodists, united in 1837. On some minute point of doctrine the leaders of this body were supposed to be in divergence from the living exponents of Methodist theology at the time. Practically they were Methodists of an active and vigorous type, and their severance from the original body was the result of some alleged insubordination.

The Wesleyan Methodist Association retained its separate identity till 1857, when, by uniting with the Wesleyan Reformers, it became merged in the United Methodist Free Churches. In 1849 the expulsion, by the Wesleyan Conference, of Revs. James Everett, Samuel Dunn, and William Griffith led to violent and unprecedented convulsions in the Wesleyan body. The policy of the leading men had been impugned in a series of anonymous pamphlets, entitled "Fly Sheets." These missives, which had no printer's name, were circulated among the ministers. A declaration was signed by the vast majority of the members setting forth their abhorrence of the "Fly Sheets," and characterizing their charges as false and slanderous. A small minority declined to sign this declaration, and resisted all solicitations addressed to them for this end. The three ministers named were among the non-signers. Each of them was asked, "Are you the author of the 'Fly Sheets'?" and declined to answer the question. They were expelled for contumacy. They found many sympathizers. A Reform committee was formed, which continued its labors for a number of years. Lecturers were engaged, meetings were held in almost every town. The three expelled ministers were in journeyings oft. Rev. James Bromley and Rev. Thomas Rowland who were subsequently expelled on a similar ground, joined the movement. For years the Wesleyan body was in agitation. The object of the Reformers was to popularize the constitution of Methodism. At first their proposals were very moderate, but they gradually assumed a wider range. It was not the intention of the Reformers to secede. One of their mottoes was, "No secession." As years proceeded and no agreement was reached, secession became inevitable. It became necessary to engage ministers, erect chapels, appoint class-leaders, publish a hymn-book, and perform all acts essential to church-life and characteristic of it. There was, however, a strong desire to avoid establishing a new Methodist denomination. Attention was directed to the Wesleyan Methodist Association, and

on inquiry it was found that the principles of the Reformers and of the Association were identical. After much consultation a formal union was determined on, and in due time it became an accomplished fact. The first joint Assembly of the two bodies was held in 1857, in the town of Rochdale, and there the name was chosen by which the body is now known, United Methodist Free Churches.

This body is the third in numerical importance of English Methodist denominations, the two which take precedence of it being the Wesleyan Methodists and the Primitive Methodists. It has its seat chiefly in England. Only three of its Circuits are found in Scotland, and it has no footing in Ireland. It has missions in other lands. Its stations are Jamaica, Victoria and Queensland, New Zealand, Eastern Africa, Western Africa, and China. The Constitution of the body is democratic. Neither minister nor layman sits ex officio in its supreme court. The members of its Annual Assembly are freely chosen representatives. There are only four persons admitted on another principle. The principal officers of the preceding Assembly form a connecting link between the Assemblies of two consecutive years. The Annual Assembly does not regulate the internal affairs of circuits. Except on matters of connectional import, each circuit is independent. (See ANNUAL ASSEMBLY)

The home circuits are divided into districts. The district meetings do not in this connection wield any important functions. The connectional machinery is arranged to go without them. They are of service nevertheless. (See DISTRICT MEETINGS)

The various schemes, funds, and institutions of the body are committed during the year to various committees. For the most part these committees are elected annually. It is so with the connectional committee (which may be regarded as the executive of the body), with the foreign missionary committee, the Chapel Fund committee, the Superannuation Fund committee, and the Book Room committee. Ashville College is governed by a body of trustees elected for life, and a committee of six elected for three years, but so arranged that two retire each year. (See ASHVILLE COLLEGE) The Theological Institute is governed by a body of trustees elected for life, and nine others chosen annually. On all these committees, with the exception of the Book Room committee, which is chosen from the London district, the four connectional officers for the time being have a seat. These officers are the president, the connectional secretary, the connectional treasurer, and the corresponding secretary.

The United Methodist Free Churches have made considerable progress since the formation of the body in 1857. In that year the numerical report stood as follows: itinerant preachers, 110; local preachers, 1538; leaders, 1866; members, 39,986; members on trial, 2152. The returns made to the Annual Assembly of 1877 were as follows: itinerant ministers, 405; local preachers, 3501; leaders, 4439; members, 72,997; members on trial, 6984. In 1857 there were in connection with the body 493 Sunday- schools, having 10,025 teachers and 67,025 scholars. In 1877 there were 1305 Sunday- schools, with 26,205 teachers and 183,364 scholars. In 1857 the connection owned or occupied 769 places of worship. In 1877 the number of chapels and preaching-rooms amounted to 1539. As the Wesleyan Reformers had no foreign missions nothing comparatively was done by them in raising missionary moneys till after the amalgamation, in 1857.

The Superannuation and Beneficent Fund has been established. Ashville College has been opened. A theological institute has been established. A home Mission Chapel Extension Fund has been raised.

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2772 -- UNITED STATES OF AMERICA, THE, were originally colonies belonging to Great Britain, and were settled at different periods as separate provinces. The population being of different nationalities and of various religious preferences and political institutions, an early union of these colonies was very difficult. But in 1765 the general opposition to the Stamp Act led to a Congress of Delegates from nine of the colonies for the purpose of resisting taxation by Parliament; and owing to their vigorous remonstrance the obnoxious law was repealed in 1766. Oppressive duties, however, were assessed on various articles, and the excitement arising from the throwing overboard the cargo of tea in the Boston harbor in 1773 united the colonies for self-defense. Their first object was not independence, but the resisting of taxation without representation. As the conflict, however, proceeded, independence was declared July 4, 1776, and the war continued vigorously until 1781, when the defeat of the British at Cowpens, S. C., and the surrender of Lord Cornwallis virtually ended the war. In 1782 a preliminary treaty of peace was signed, but the definitive treaty was not concluded until Sept. 3, 1783.

Methodism was introduced into America in the midst of these conflicts. Its first society was organized in New York, the year of the repeal of the obnoxious stamp law; and it grew amidst the excitements preceding the Declaration of Independence. Its ministers were chiefly from England, and sympathizing with the mother-country, all of them excepting Bishop Asbury returned to England; he was compelled to remain in comparative retirement in Delaware for nearly two years. Yet in the midst of these excitements, and without a ministry from abroad, young men were raised up who went forth preaching the gospel and organizing societies, so that in 1784 there were 83 preachers and upwards of 14,000 members. The Methodist Episcopal Church was organized as an independent body at the close of 1784, and in 1789 was the first to send an address of congratulation to General Washington after his introduction into the office of first President of the United States. From a small beginning amidst other churches more ancient and more strongly established, it has spread through every State, and into every Territory, except Alaska. At different periods secessions and separations have taken place which have led to the establishment of various forms of Methodism. In 1816 the African M.E. Church was organized; in 1800 the African Zion M. E. Church; in 1828, the Methodist Associate Churches, subsequently the Methodist Protestant Church; in 1842, the Wesleyan Methodist; in 1845, the Methodist Episcopal Church South; and in 1859, the Free Methodist Church. The governmental census of 1870, as well as the ecclesiastical reports of the different churches, show that the membership in these various forms of Methodism is more numerous than those of any other denomination, and that the Methodist Episcopal Church, as an organized body, ranks first in the number of its communicants.

A table, constructed by the United States census in 1870, of church sittings shows that in twenty-two states the Methodists stand first; in ten states they stand second; in three states they stand third; and in only one state do they stand fourth among their sister denominations.

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2773 -- UNIVERSITIES. -- See COLLEGES and EDUCATION.

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2774 -- UNIVERSITY OF THE PACIFIC is located in Santa Clara Co., Cal., midway between Santa Clara and San Jose, and a mile and a half from either city. It was chartered in the year 1851 as the California Wesleyan College, and re-incorporated in 1855 as the University of the Pacific. The preparatory department was opened in May, 1852, by Rev. E. Bannister as principal. Near the close of the same year the Female Institute was organized as a department of the university. In the year 1869 the College and Female Institute were consolidated, and ladies were admitted to the same courses of study as gentlemen, and allowed to compete for the same honors and degrees. In 1870 the institution was removed from the town of Santa Clara to the new buildings which it now occupies. The first regular college classes were formed in 1854, and in 1858 two young men received the degree of A. B. and were the first to receive that honor from any college in the state. The number of students is steadily increasing from year to year, and the institution was never more prosperous than at the present time. The presidents have been Rev. E. Bannistor (1851-54), Rev. M. C. Briggs (1854-56), Rev. J. W. Maclay (1856-57), Rev. A. S. Gibbons (1857-60), Rev. E. Bannister (1860-67), Rev. T. H. Sinex (1867-72), and Rev. A. S. Gibbons, the present incumbent.

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2775 -- UPHAM, Frederick -- A delegate to the General Conference of the Methodist Episcopal Church in 1832, 1840, 1844, and 1872, joined the New England Conference in 1821, and has served continuously in itinerant work as pastor or presiding elder. He preached a semicentennial sermon before the Providence Conference at its session in 1871, in Commemoration of the completion of his fiftieth year of service in the ministry.

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2776 -- UPPER CANADA ACADEMY was the first Methodist literary institution established in the British North American provinces. The Annual Conference of the Methodist Episcopal Church of Canada, in 1829, appointed a committee to collect information and to report on the subject of a seminary of learning. In the following year proposals were made for furnishing a site for the projected institution from Brockville, Kingston, Belleville, Cobourg, York, and other places. A committee, consisting of three ministers, was chosen by ballot from each of the three presiding elders' districts then constituting the church, viz., John and William Ryerson, and Messrs. Whitehead, Belton, Beattie, Madden, Brown, and Richardson. After full examination, Cobourg was selected, where four acres of land were presented by Mr. George B. Spencer; and it was selected because it was central, was a large town, and was accessible by land and water. Rev. John Beattie was appointed an agent to solicit subscriptions, and in 1832 Cyrus R. Allison was appointed as an additional agent. Nearly \$30,000 were pledged, and the erection of the building was commenced, but the edifice was not completed or the seminary opened until after the organic union between the Methodists in Canada and the British Connection had taken place. The institution was opened in 1836, under the principalship of Rev. Matthew Ritchie. It was a purely

literary institution, under a religious supervision, for the education of both sexes, lady pupils being taught in classes by themselves under teachers and a preceptress of their own sex. Miss Rogers was the first who ever filled that office, and Miss Poulter, who had been a teacher in the institution, succeeded Miss Rogers. The charter of the institution was a royal one, obtained in England by Egerton Ryerson in 1836, as the party then in power in Canada were not favorable to the Wesleyan Conference. Though not a theological institute, it was the theater of several gracious revivals, and gave a liberal training to several pious young men who afterwards became eminent in the church. This institution ceased its distinctive existence by being merged into the Victoria University, which received its charter from the Canadian legislature in 1842. (See VICTORIA UNIVERSITY)

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2777 -- UPPER IOWA CONFERENCE, M. E. CHURCH, was organized by the General Conference of 1856 and embraced all that part of the state of Iowa not embraced in the Iowa Conference. By reason of the subsequent formation of the Des Moines and Northwest Iowa Conferences the boundaries of this Conference have frequently been changed. As determined by the General Conference of 1876, they are as follows: "Beginning at the northeast corner of the state of Iowa thence down the Mississippi River to Davenport; thence west of the north line of the Iowa Conference to the southeast corner of Story County; thence north to the state line so as to include Iowa Falls; thence east on said line to the place of beginning." It held its first session at Maquoketa, Iowa, Aug. 27, 1856, Bishop Janes presiding. It reported 85 traveling and 129 local preachers, and 10, 105 members. The report in 1876 was: 183 traveling and 190 local preachers, 20,384 members, 286 Sunday-schools and 2087 scholars, 212 churches, and 100 parsonages. It has in its bounds Cornell College, at Mt. Vernon, Upper Iowa University, at Fayette, and a seminary at Epworth.

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2778 -- UPPER IOWA UNIVERSITY is located at Fayette, Iowa, and is under the patronage of the Upper Iowa Conference. As early as 1854 some of the citizens of Fayette took incipient measures for the erection of an institution, and in 1855, through the liberality of S. H. Roberts and Robert Alexander, the enterprise was commenced, and the first story of the present college building was erected. In the latter part of the same year the building and grounds, under the title of Fayette Seminary, were tendered to the Iowa Conference of the M. E. Church, which accepted the proffer and appointed a board of trustees. The first term of instruction commenced Jan. 1, 1857, with Rev. William Poor, of New York, as principal. Towards the close of the same year Rev. L. H. Bughee, now president of the Alleghany College, was elected principal, and the collegiate organization was effected. In 1860 a charter was granted by the legislature of Iowa conferring collegiate rights and powers. In 1860 Dr. Bugbee retired from the presidency, and was succeeded by Rev. William Brush, who remained in the office until 1869. Since that period the position has been filled successively by Rev. C. N. Stowers, B. W. McLain, Rev. R. Norton, and Rev. J. W. Bissel, the present incumbent. Mr. Bissel, during his first year in the institution was Professor of Natural Science, and the following year was elected unanimously to the presidency. A commercial department was organized in 1867 for giving a business education, and among other



departments telegraphy has been added. For many years the university labored under financial embarrassment, and, though its endowment is not large, it is now prosperous.

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2779 -- UPTON, Thomas J. -- Was born in the city of Columbus, Ga., on the 18th of May, 1830; was converted in 1848, and in 1857 was admitted into the Louisiana Annual Conference, M. E. Church South. After filling the number of appointments he acted as agent and financial secretary of Homer College from 1871 to 1874. He has been successful as a pastor and agent, and is a member of the Louisiana Conference.

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2780 -- URBANA, O. (pop. 6252), is the capital of Champaign County. Methodism was introduced in 1807, by the pioneer ministers who traveled through Ohio. The first church edifice was erected in 1809. It was rebuilt in 1818, and again in 1816. The Second M. E. church was organized in 1854, and the building was erected in 1855. The African M. E. church was built about 1824.

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2781 -- UTAH CONFERENCE, M. E. CHURCH. -- The General Conference of 1876 authorized the Rocky Mountain Conference to divide its territory during the next four years whenever two-thirds of the members present should ask for such division. At its session in July, 1876, it requested such a division almost unanimously, on account of the difficulty and expense of traveling to Conference. Bishop Wiley held the first session of the Utah Conference at Salt Lake City, Aug. 10, 1877. Erastus Smith was elected secretary, T. C. Iliff was made presiding elder of the only district formed. The statistics show 9 traveling and 2 local preachers, 155 members, 725 Sunday-school scholars, 9 churches, and 3 parsonages. At the General Conference of 1880 the Conference was remanded to a mission district.

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2782 -- UTAH TERRITORY (pop. 143,906) derives its name from a tribe of Indians called Yuta or Utes. Its area is about 84,476 square miles. It was created out of the territory acquired from Mexico by the treaty of 1848, though its original limits have been reduced by the organization of the state of Nevada, and of the Wyoming Territory. The first American settlers were Brigham Young and his friends, who arrived July 24, 1847, from Nauvoo, Ill., whence they had been expelled. In May, 1848, the main body of the Mormons started for Utah, and arrived at Great Salt Lake in the autumn. Salt Lake City was founded shortly afterwards, an emigration union was established, and large numbers of persons were induced to emigrate from Great Britain and Wales. Others came from Sweden and Norway, and a few from Germany, Switzerland, and France.

In 1849 a convention at Salt Lake City organized the Territory under the name of Deseret, a word which is said to mean the Land Of the Honey Bee. A legislature was elected, a constitution

framed, and application was made to Congress for admission as a state, but the application was refused. The Territory of Utah was organized, and President Fillmore appointed Brigham Young as governor. In 1850 the federal officers were threatened with violence and left the state. Brigham Young was removed from the governorship, and Colonel Steptoe was appointed in his place. Finding the excitement great, though he arrived in 1854 with a battalion of soldiers, he declined to assume the office, and resigning the position removed with his troops to California. In a sermon preached on the Sabbath after his departure Brigham Young said, "I am and will be governor, and no power can hinder it, until the Lord Almighty says, 'Brigham you need not be governor any longer.'" In 1856 an armed mob of Mormons broke into the United States court-room, and with threats and weapons compelled Judge Drummond to adjourn his court sine die; and the United States officers, except the Indian-agent, fled from the Territory. A military force was sent to the Territory, a governor appointed, and a chief justice. The approach of this army was resisted; they took the supply-train, and drove off a large supply of cattle. The governor declared the Territory in rebellion, but in the following year the Mormons submitted to federal authority. Frequent troubles, however, ensued, among which the most terrible was that of the Mountain Meadow massacre, in 1857, the authorship of which was only recently brought fully to light, and which led to the execution of Bishop Lee in 1877.

Polygamy exists under the sanction of the Mormon religion, and, though forbidden by the laws of the United States, the Mormons have thus far refused to obey. Methodist services were introduced into Salt Lake City by Rev. L. Hartsough in 1870. Churches have been built at a few of the prominent places, and Sunday-schools have been established. The Utah Conference is embraced chiefly within its limits, and reports 9 traveling and 2 local preachers, 155 members, 725 Sunday-school scholars, 9 churches, and 3 parsonages. The difficulties interposed by the Mormons against the spread of evangelical churches are almost insurmountable.

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2783 -- UTICA, N.Y. (pop. 33,913), the capital of Oneida County, is situated near the Mohawk River, on the New York Central Railroad. It is said that Freeborn Garretson, when presiding elder of the Albany district, near the close of the last century, preached the first Methodist sermon in this vicinity. The services were held in a private dwelling, which was two miles from the present site of Utica, but which has long since passed away. In 1803, Rev. Mr. Colbert, presiding elder of Albany district, passed through Utica, and speaks of it as "a small village on the south side of the Mohawk." He dined with Robert Stewart. In July, 1809, Bishop Asbury passed through the city, and records, "This is a flourishing place, and we shall soon have a meeting-house here." It was formerly embraced in the Oneida circuit, and was afterwards connected with various appointments. It first appears as a circuit by name in 1812, with Seth Mattison as pastor, who reported the following year 423 members. The circuit was divided in 1815, -- Benjamin G. Paddock had charge, and reported 120 members. In 1819 it became a station, reporting 82 members, with Elias Bowen in charge. With the growth of the population the church continued to increase. About 1840 it became greatly agitated on the subject of slavery, and a Convention was held in Utica, which, among other agencies, led to the formation of the Wesleyan Methodist Church, and for a number of years the growth of the M. E. Church was retarded. Since that period its increase has been more rapid. It is in the Northern New York Conference.

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THE END