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CYCLOPEDIA OF METHODISM -- LETTER-G (1114--1220)

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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1114 -- GALENA, ILLINOIS (pop. 6453) -- the capital of Jo Daviess County, and situated on the Illinois Central Railroad. It was laid out in 1826. It has been specially noted in the past for its production of lead and copper. Methodist services were introduced into this region about 1827, when Galena mission was formed. It does not appear by name, however, in the minutes until 1828, when John Drew was appointed to Galena. In 1829 he reported only 6 members. It was continued as a mission for some time, as the population and membership were very fluctuating. The church is now well established, and Methodism is favorably represented. The German and African Methodists have each a congregation. It is in the Rock River Conference.

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1115 -- GALESBURG, ILLINOIS (pop. 11,446) -- the capital of Knox County, on the Chicago, Burlington and Quincy Railroad. It first appears on the annals of the M. E. Church for 1855 as a mission, to which M. L. Haney was appointed. He reported, in 1856, 120 members. A chapel edifice was erected prior to 1857. It is in the Central Illinois Conference, and reports 280 members, and 129 Sunday School scholars, and \$17,000 church property. The African M. E. Church has a flourishing congregation, and reports 337 members, and 131 Sunday School scholars.

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1116 -- GALION, OHIO (pop. 5635) -- situated in Crawford County, on the Cleveland, Columbus and Cincinnati Railroad. The first Methodist class was organized in 1818, and the first church was built in 1834, and subsequently rebuilt in 1859. Galion does not appear in the minutes of the church until 1850, when William Thatcher was appointed to that circuit, and reported the following year 224 members. Bishop Harris was converted at a campmeeting, about six miles from Galion, in 1834. It is in the North Ohio Conference, and reports (1876) 307 members, and 215 Sunday School scholars. The German Methodists also erected a church in 1873, and they reported about 100 members, and 100 Sunday School scholars.

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1117 -- GALLIPOLIS, OHIO (pop. 4400) -- the capital of Gallia County, situated on the Ohio River, and noted for the ancient remains near the village. In 1828 it first appears in the minutes of the M. E. Church as a circuit, and with Jacob Delay and E. T. Webster as pastors. They reported, in 1829, 419 members. In 1837 it reported, as a station, 90 members. From that time the

church has prospered. It is in the Ohio Conference, and reports 390 members, and 384 Sunday School scholars. The African M. E. Church reports 91 members, and 54 Sunday School scholars.

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1118 -- GALPIN, Frederick W. -- a minister of the United Methodist Free Churches, England entered the itinerancy in 1867. The entire period of his ministry has been spent as a missionary in Ning-po, China.

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1119 -- GALVESTON, TEXAS (pop. 22,253) -- situated on Galveston Island, at the mouth of the bay of the same name. While embraced in Mexican territory this island was the abode of the notorious pirate Lafitte, whose settlement was destroyed by the United States in 1821. The growth of the city proper commenced in 1837. As early as 1838, Rev. Abel Stevens was appointed to Houston and Galveston, and he was succeeded, in 1839, by Rev. Thomas O. Summers, when both cities reported only 68 members. The first Methodist class in Galveston was organized, it is said, by Mr. Fountaine. The Galveston City Company donated lots for a church on Twenty-second Street, and in 1842 Mr. Summers succeeded in erecting a church, which received its name from Mr. Ryland, of Washington City, who gave a handsome donation towards its erection. In 1850 it was greatly enlarged and improved, and was occupied as a house of worship until 1871. In 1851 a house of worship was erected on Broadway for the use of the colored people. The African M. E. Church is well represented. In 1845, at the separation of the church, it became a part of the M. E. Church South. After the close of the Civil War services were established by the M. E. Church, which have been confined chiefly to the German and colored population. There are German organizations both of the M. E. Church and the M. E. Church South.

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1120 -- GARLAND, Landon Cabell -- an educator in the M. E. Church South, was born at Lovington, Va., March 21, 1810, and educated at Hampden Sidney College. From 1830 to 1833 he was Professor of Chemistry in Washington College, Va. Held the same chair for two years in Randolph Macon College, and became its president in 1835. He continued at the head of this college until 1846. The following year he accepted a professorship in the University of Alabama, and in 1855 became its president. After 1866 he was Professor of Physics and Astronomy in the University of Mississippi, and is now Professor of Physics in the Vanderbilt University, in Nashville. He has been for many years a member of the Methodist Episcopal Church South, and was selected by the General Conference of 1874 as fraternal delegate to the General Conference of the M. E. Church in Baltimore. He has written for various periodicals, and also a work on "Plane and Spherical Trigonometry."

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1121 -- GARRETT BIBLICAL INSTITUTE -- This institution was incorporated, in 1855, by the legislature of Illinois as a theological seminary for the Methodist Episcopal Church, and was located in Evanston, near Chicago, where the Northwestern University had just recently been

established. It was founded on real properties, improved and unimproved, situated in the city of Chicago, which were devised by will for this end by Mrs. Eliza Garrett, relict of the late Augustus Garrett, at one time mayor of Chicago. Just prior to her death, Mrs. Garrett gave approval to the aforementioned charter, the obtaining of which she had encouraged and on her estate going to probate the portion bequeathed as endowment for the said theological school was set apart to the control and care of five trustees, named in the charter (afterwards increased to six trustees, three laymen and three clergymen), and their successors forever. Theological departments were created and professors elected in the summer of 1856, and the school was opened as a corporate organization in full working force in the following September.

That schools of this class began their career amid prejudices against them in the church is well known. The name given to them -- Biblical institutes -- was a concession, perhaps also a protest. But the name has grown respectable by honorable wear and use, and this institution may not soon change in this regard. Rev. John Dempster was the indomitable pioneer through that era of prejudice. He established the first school at Concord, -- the Methodist General Biblical Institute, then proceeded West, and was a very considerable agent in shaping and completing arrangements for Garrett Biblical Institute, and was checked only by death in planting a like institution on the Pacific coast. The name of such a man is blessed.

Dr. Dempster was till his death, in December, 1863, the honored senior professor in this excellent school which he so helped to build up. Associated with him as professors at its organization were Rev. Daniel P. Kidder, and Rev. Henry Bannister, Rev. F. Johnstone and, after him, -- for a period, -- Rev. F. D. Heminway, were instructors in the temporary preparatory department. After Dr. Dempster's death Rev. Miner Raymond, was elected professor, and subsequently Rev. F. D. Heminway, and in 1871, Dr. Kidder resigned his chair, having accepted a similar position in Drew Theological Seminary. In its early history the senior professor acted as President, but in 1869, Bishop Simpson was chosen to that office, with the understanding that but little service would be expected from him. On his removal from Evanston in 1863, the former practice was restored, until, in 1879, Dr. Ninde, who was one of the professors, was elected to that office.

The course of study is strictly Biblical and theological, and continues three years. Instruction is largely by lectures, written and oral but textbooks as syllabus work are in use. From this course over 200 have graduated, and over 1000 have received more or less instruction. The institution has been blessed, for the most part; in the men it has trained. Many are self-denying workers in the hardest fields. Many occupy distinguished positions as pastors and other honored callings kindred to the pastorate. A good number are abroad publishing salvation through Christ to the heathen. The school has always continued to foster the spirit of missions and a high religious consecration.

G. Goodrich has been president, and Orrington Lunt, secretary of the board of trustees and general financial manager. Both have labored diligently from the commencement of the institution, giving their time and other services gratuitously.

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1122 -- GARRETT, Mrs. Eliza -- founder of the Garrett Biblical Institute, was born near Newburg, N. Y., March 5, 1805. Her maiden name was Clark. In 1825 she was married to Mr. Augustus Garrett, and, after residing in the east several years, they removed to the Mississippi valley, where they buried a son and daughter, their only children. In 1834 they removed to Chicago, and in 1839 both of them joined the Methodist Episcopal Church. Subsequently Mr. Garrett became mayor of the city. After his death, in 1848, Mrs. Garrett resolved to devote a large portion of her property to ministerial education, and after leaving legacies to friends, gave the residue of her estate to found the Garrett Biblical Institute. She lived to see its site selected and the seminary commenced under Dr. Dempster. She died Nov. 23, 1855. She had been a consistent and devoted Christian for seventeen years, and she died in Christian triumph, exclaiming, with her latest breath, "Bless the Lord. O my soul!"

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1123 -- GARRETTSON, Freeborn -- a pioneer minister in the Methodist Episcopal Church, was born Aug. 15, 1750 in Maryland. He was converted in 1775, in the twenty-third year of his age, and in the same year united with the Conference. In 1784, at the Christmas Conference, he was ordained elder by Dr. Coke, and in the same year volunteered as a missionary to Nova Scotia, where he remained about three years laboring with great success, leaving about 600 members in connection with the Methodist societies. In 1788 he was appointed a presiding elder to extend the borders of the church up the Hudson. He was assisted in this work by twelve young preachers. His labors extended as far as Lake Champlain, and into Eastern New York, Western Connecticut, and Vermont. Besides these places, he traveled extensively throughout the States of Maryland, Virginia, North and South Carolina, Pennsylvania, Delaware, and New Jersey. He was severely persecuted during the Revolutionary War and his life frequently threatened. He was superannuated in 1818. He died in New York City, Sept. 26, 1827, in the seventy-sixth year of his age, and in the fifty-second year of his itinerant ministry. In his will he made provision for the annual support of a single preacher as a missionary, to be appointed by the New York Conference. He was one of the most efficient and laborious evangelists of his age, and died lamented and honored by all the people.

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1124 -- GARRETTSON, Mrs. Catharine -- was born Oct. 14, 1752. She was the daughter of Judge Robert R. Livingston, who had inherited a large estate in the Livingston Manor, on the Hudson River. Her mother was the daughter of Colonel Beckman, a descendant of William Beckman, who was governor of what is now the State of Delaware under a commission from Sweden. Her brother, Robert Livingston, was one of the committee who formed the Declaration of Independence, and was first chancellor of the State of New York, and administered the oath to [George] Washington when he was first inaugurated as President. He was also Secretary of Foreign Affairs and Minister to France. Another brother, Edward Livingston, was senator from Louisiana, Secretary of State, and Minister to France. She had six sisters, women of more than ordinary talent, three of whom married generals famous in the history of their country. Their house was a center of deep patriotic interest, where public movements were noted and discussed, and no small sacrifices were made. Catharine Livingston became deeply serious, and on one Sabbath at the communion experienced a sense of acceptance with God. In his journeys through New York,

Rev. Freeborn Garrettson came to Poughkeepsie, and was invited to preach at Rhinebeck. He was invited to make his home at Mr. Tillotson's, whose wife was a sister of Miss Livingston. Shortly afterwards a class was formed which she joined, and in 1793 she was married to Mr. Garrettson. Six years after her marriage a place was purchased on the Hudson and a house built, in which she resided until her death, and which is now the residence of her daughter. She writes in October, 1799, of the new house, "We moved into it, and the first night in family prayer, while my blessed husband was dedicating it to the Lord, the place was filled with His presence, who in the days of old filled the temple with his glory."

Mrs. Garrettson was remarkable for her good judgment and for her sense of propriety. She was deeply pious and spent much time in prayer. She was universally respected, and her counsels and admonitions were listened to and valued even by the gay and thoughtless. In 1827 her husband died of sudden illness in New York, but in glorious triumph. She remained twenty-two years longer, and at ninety-seven, when visited by her only surviving brother, was seized with sudden illness. Before she became unconscious she cried out, with uplifted eyes and hands, "Come, Lord Jesus, come; Lord Jesus, come quickly," and then in holy triumph, clapping her hands, she exclaimed, "He comes! He comes! He comes!" and passed away.

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1125 -- GARROTT, Samuel F. -- a native of Pennsylvania, born in 1831, removing to Missouri, became largely engaged in mercantile pursuits, using his wealth and social position to promote the cause of Christ and Methodism. He was elected by Lay Electoral Missouri Conference to the General Conference of 1872.

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1126 -- GARSIDE, Joseph -- a minister of the United Methodist Free Churches, England, entered the itinerancy in 1844, and was president in 1874. Mr. Garside has labored hard for the establishment of Ashville College, a connectional school at Harrowgate, Yorkshire, for the education of ministers and laymen's sons. He is secretary to the governing body.

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1127 -- GATCH, Conduce H. -- born in Clermont Co., O., July 25, 1825, is the grandson of Rev. Philip Gatch, one of the pioneers of American Methodism. He was converted while quite young, and has been active as a Sunday-school superintendent and trustee of the M. E. Church. Educated at Augusta College, Ky., he studied law, and commenced to practice in 1849, and occupied a high position at the bar, both in Ohio and at his present residence at Des Moines, Iowa, the past ten years. While a resident of his native State he was a member of the Ohio senate, prosecuting attorney, and subsequently was district attorney in Iowa, delegate to the first National Republican Convention in Philadelphia, in 1856, and was also captain and lieutenant-colonel in Ohio regiments during the Civil War. He represented the Des Moines Conference as a lay delegate to the General Conference of 1876.

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1128 -- GATCH, Philip -- one of the early Methodist pioneers, was born near Baltimore, March 2, 1751. He was awakened and converted in January, 1772. He had a fair education for that day, and notwithstanding his great reluctance he yielded to his conviction and entered the ministry. He attended the first Conference held in Philadelphia, in 1773, and receiving his appointment, subsequently traveled in New Jersey, Delaware, Maryland, and Virginia, and preached with extraordinary success. He was the means, in the hand of Providence, in adding hundreds, probably thousands, to the church. In his early ministry he suffered great opposition and was the subject of severe persecution. Traveling between Bladensburg and Baltimore, he was arrested by a mob, who severely abused him, covered him with tar, and applying it to one of his naked eyeballs, produced severe pain, from which he never entirely recovered. After describing the scene, he says, "If I ever felt for the souls of men I did for theirs; when I got to my appointment the Spirit of the Lord so overpowered me that I fell prostrate in prayer before him for my enemies. The Lord no doubt granted my request, for the man who put on the tar and several others of the party were afterwards converted." The next morning a mob waylaid him on his way to another appointment but by turning out of the road he avoided them. On another occasion he was seized by two stout men, and he says, "They caught hold of my arms and turned them in opposite directions with such violence that I thought my shoulders were dislocated, and it caused me the severest pain I ever felt. The torture, I concluded, must resemble that of the rack. My shoulders were so bruised that they turned black, and it was a considerable time before I recovered the use of them." Notwithstanding this opposition he continued in his ministry for a number of years. Subsequently he removed to Ohio, some twenty miles east of Cincinnati, and was instrumental in laying the foundations of Methodism in the West, but he never re-entered the itinerancy. He died Dec. 28, 1835. His life has been written by Judge McLean.

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1129 -- GATCH, Thomas M. -- president of the Willamette University, Salem, Oregon, was born near Milford, Clermont Co., O., Jan. 29, 1833. He graduated at the Ohio Wesleyan University in 1855, and was Professor of Mathematics and Natural Sciences in the University of the Pacific, California, in the years 1856, 1857, and 1858. The Indiana Asbury University conferred on him the degree of Doctor of Philosophy in 1874. He has been president of the Willamette University for over twelve years, and is (1877) mayor of the city of Salem and a member of the State Board of Examination.

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1130 -- GAULTER, John -- was called into the ministry by Mr. Wesley in 1785. He was quaint in his manner, vigorous in his style, full of racy thought, exemplary in the discharge of every duty. He died in 1839, aged seventy-four.

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1131 -- GAUSE, J. Taylor -- a large manufacturer in Wilmington, Del., was born Sept. 30, 1823, in Kenuet Square, Chester Co., Pa. He lived on a farm until he was nineteen years of age, and received the elements of a good English education. In his twentieth year he entered the office

of Betts, Harlan & Hollingsworth as a clerk, and in 1858 was admitted as an equal partner in the firm, which was changed to Harlan, Hollingsworth & Co. After Mr. Hollingsworth's death the firm was dissolved and the company was incorporated, Mr. Gause becoming vice-president and general manager. He united with the M. E. Church, and was for a number of years a member of St. Paul's, but united with several others in forming Grace church, in the planning and erection of which he took a deep interest, and to whose funds he has been a liberal contributor.

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1132 -- GEDDES, George W. -- born in Mount Vernon, O., July 26, 1824. He received a fair English education, and studied law under Hon. C. Delano, and commenced to practice in 1845, at Mansfield, O., where he now resides. Two of his law partners were elected to the bench, and in 1856 he was elected judge of the Court of Common Pleas, and twice re-elected to the same position, serving fifteen years. He was also nominated for the Supreme Court. He was converted March, 1858, and has filled the office of class-leader, steward, trustee, and other church positions. He was lay delegate to North Ohio Conference in 1875, and lay delegate from that body to the General Conference in 1876. Judge Geddes is a trustee of the Ohio Wesleyan University, and also of Mount Union College. Having acquired wealth and honor in his profession, he is now acting as a steward for Christ and the church.

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1133 -- GEDDES, NEW YORK (pop. 7086) -- is in Onondaga County, and about two miles distant from Syracuse. Methodist services were introduced by Nathaniel Salsbury and Manly Tooker in 1823. The first church edifice was erected in 1855, and rebuilt in 1872. It first appears in the minutes of the M. E. Church for 1844, with Robert N. Barber as pastor, who, in 1845, reported 38 members, and was connected with Salina. In 1846 Geddes was reported separately as having 69 members. During the first few years the church did not make very rapid progress, but of late it has grown steadily. It is in the Central New York Conference, and reports 180 members, and 200 Sunday School scholars.

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1134 -- GEDEN, John D. -- a British Wesleyan minister, entered the English Conference in 1846, and was appointed Professor of Hebrew and Classics in Didsbury College, Manchester, in 1856. He is the only Wesleyan on the English committee for the revision of the Old Testament Scriptures, where his ripe scholarship gives him a high place. He was the Fernley lecturer for 1876 and his lecture on "The Doctrine of a Future Life in Old Testament Scriptures" makes a goodly and scholarly volume. He has also published a selection from sermons preached in the College chapel.

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1135 -- GENERAL CONFERENCE, THE, of the M. E. Church -- its supreme governing body. It meets quadrennially on the 1st day of May. Its last session having been held in 1880.

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(1) COMPOSITION -- It is composed of both ministers and laymen. The ministers are selected by the respective Annual Conferences, and consist of one for every forty-five members, and with an additional representative for every fraction of two-thirds. Each Conference, however, whatever be its numbers, is entitled to at least one delegate. The lay members in the bounds of each Conference are also represented by one delegate where there is but one ministerial representative, and by two delegates in all the other Conferences. During the sessions the bishops act as presiding officers. Whenever desired by one-third of either ministers or laymen a separate vote may be called for, and before any measure can then be adopted a concurrent majority of both the lay and ministerial members is requisite. The ministerial representatives are chosen by the Annual Conferences at their sessions next preceding the time of the General Conference, and usually two alternate delegates are chosen to provide against any vacancy that may occur. The laymen are elected by an Electoral Conference, which meets at the time and place of the Annual Conference, where delegates are chosen. (See ELECTORAL CONFERENCE) Two-thirds of the delegates elected constitute a quorum for the transaction of business. The sessions usually occupy about a month.

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(2) DUTIES AND POWERS -- The General Conference being the supreme body of the church, has full power over every part of the organization and Discipline of the church, except as prohibited by certain restrictions adopted prior to the organization of the delegated General Conference. These restrictions are six in number, and are usually known as the Restrictive Rules. (See RESTRICTIVE RULES)

By these restrictions the General Conference is prohibited from ever changing the doctrinal standards of the church. They are also prohibited from changing the General Rules, and the general polity of the church, so as to do away with episcopacy, or to destroy the general itinerant superintendency, or to prohibit the right of appeal, or to divert the proceeds of the Book Concern from the purposes to which they had been assigned. But all these, except the doctrines, may be changed by two-thirds of the General Conference acting in concurrence with three-fourths of the members of the Annual Conferences.

This body elects the bishops, who are responsible to it both for their moral and official conduct. They also elect the book agents, the editors of church periodicals, the corresponding secretaries of the Missionary, Church Extension, Sunday School, and Freedman's Aid Society; and it has full power to constitute such associations or organizations for conducting the various interests of the church as it may deem prudent.

It has no direct control over the private members of the church, or over the moral or ministerial conduct of the ministers. It indirectly, however, and efficiently controls the administration, and secures unity and efficacy through the bishops who preside in the several Annual Conferences, and through the presiding elders who preside in the Quarterly Conferences. All questions of law are decided primarily by these administrative officers: an appeal from the decision of the presiding older in the Quarterly Conference being taken to the bishops, and an

appeal from the decision of the bishops being taken to the General Conference. The final decision of all questions of law and of administration are placed in the General Conference.

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(3) HISTORY -- Prior to the organization of the Methodist Episcopal Church, in 1784, a number of Annual Conferences had been held, the first of which met in Philadelphia in 1773. The Conference of 1784 assembled at an unusual time, having been called together by Dr. Coke and Mr. Asbury, at the request of Mr. Wesley, and for the express purpose of organization. That organization having been completed, it adjourned without making any provision for future General Conferences. It was understood that any legislative action must be laid before, and receive the concurrence of, the different Annual Conferences. In September, 1786, Mr. Wesley requested Dr. Coke, then in England, to call a General Conference, to meet in Baltimore in May, 1787, and desired that at that Conference Mr. Whatcoat might be elected as superintendent, in connection with Dr. Coke and Mr. Asbury. Dr. Coke accordingly issued his call, and came to the United States in time to attend the previous sessions of the Annual Conferences; but as the Conferences themselves had not been consulted, and as no authority had been given by them for the assembling of a General Conference, the measure met with much opposition. The Conference met in Baltimore at the time named, but was attended by but few of the Southern ministers. Unfortunately, no record of its proceedings has been preserved; several incidents, however, have passed into history.

First -- The Conference of 1784, in their ardent attachment to Mr. Wesley, had resolved that "during the life of Rev. Wesley we acknowledge ourselves his sons in the gospel, ready in matters belonging to church government to obey his commands." As Mr. Wesley had authorized the calling of a General Conference, and had desired the appointment of Mr. Whatcoat as superintendent, without, as they believed, having fully understood the condition of the work in America, they felt themselves trammelled [trammelled = hindered, impeded -- Oxford Dict.] by their resolution. Dr. Coke and some others claimed they were bound to submit to Mr. Wesley's decision according to the terms of their agreement. The result was, that without any desire to offend Mr. Wesley, or undervalue his suggestions or opinions, they deemed it necessary to rescind that resolution, and accordingly did so.

Second -- They declined to elect Mr. Whatcoat as superintendent.

Third -- They adopted a remodeled form of the Discipline, dividing it into sections, arranging the various topics under specific heads. In their additions to the Discipline the word "superintendent" was changed to that of "bishop," and it is supposed by some that the term "presiding elder" was introduced.

To prevent Bishop Coke from attempting to call a General Conference, or to exercise any acts of official authority while absent in England, the Conference appointed a committee to confer with him, and an agreement was drawn up and signed, that "when absent from the country he would not exercise any episcopal authority, nor when present would he exercise any functions, except presiding, ordaining, and traveling at large."

This session having been irregularly called, and not generally attended, is not recognized as a General Conference. The necessity for some general meeting being universally admitted, and the preachers being so widely scattered as to render the meeting difficult and expensive, a plan for a council was adopted. (See COUNCIL) But this proving unsatisfactory, the Conferences united in a call for a General Conference, to be composed of all the preachers in full Connection.

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FIRST CONFERENCE, 1792 -- This body assembled in Baltimore in November, 1792, and is usually spoken of as the first General Conference, and it is properly considered as such, as being the first session called by the regular vote of the church. Its general functions had been exercised by the Conference or Convention of 1784, and, in part, by that of 1787. While having unlimited power over the Discipline of the church, an agreement was made that no alteration should take place in the Discipline except by a vote of two-thirds. We learn that the Discipline was read over section by section, modifications were suggested, and when properly agreed upon they were adopted. At this session the first definite arrangement was made for the publication and circulation of books, though incipient measures had been taken by the council, and under their authority a Book Concern had been established in Philadelphia.

The session was memorable for some measures introduced by Mr. O'Kelly. He had been presiding elder over one of the largest districts, chiefly in Virginia, and being a man of more than ordinary mind, and of great energy of character, he had obtained a strong influence over the younger preachers. By some means he had become dissatisfied with the administration of Mr. Asbury, and was jealous of his authority. He desired a general modification of the Discipline of the church, but introduced as the first step a resolution that before the appointments should be finally announced they should be read before the Conference, and should be subject to alteration, or to ratification, by their votes. As the British Conference had adopted this plan after the death of Mr. Wesley, it was known to have the sympathy and approbation of Dr. Coke, who was present, and who desired to see the British plan carried out in America.

It was also supposed by Mr. O'Kelly and his friends that they had secured the approval of a majority of the delegates. The matter was debated freely for several days. Bishop Asbury, desiring to leave the Conference entirely uninfluenced by his presence, retired from the room, leaving the presidency to Dr. Coke; when it came to a vote, however, the measure was rejected by a decided majority. Thereupon Mr. O'Kelly and some of his associates withdrew, and subsequently organized what they termed the "Republican Methodist Church."

Provision was made by this Conference for the regular sessions of a General Conference to meet every four years, and to be composed of all the preachers in full connection, and in their hands was placed the whole legislative power of the church. A chapter was added to the Discipline defining the office and duties of presiding elders, and limiting their time on any district to four consecutive years. It is said that this measure was adopted chiefly from the injury which had followed from Mr. O'Kelly's having continued so long in charge of the district in Virginia. The interests of the Cokesbury College were also properly examined and cared for.

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SECOND CONFERENCE, 1796 -- This session met on the 20th of October, in Baltimore, Bishops Asbury and Coke presiding, the latter having returned to America after an absence of nearly four years in England. He brought with him a letter of greeting from the British Conference. Prior to this session the number of the Annual Conferences had been left to the judgment of the bishops to avoid unnecessary traveling by the preachers. As the church was rapidly spreading over distant and sparse districts, Conferences had been called in many localities, but as difficulties had arisen as to interchanges and administration, the boundaries of the Annual Conferences were for the first time determined by this General Conference. They were limited to six in number, though the bishops were authorized contingently to add a seventh.

As in the secession led by Mr. O'Kelly, churches proved to be insecure, and some of them had been lost, a form of deed was prepared and published for the better security of church property. A plan for a preachers' fund, called the "Charter Fund," was adopted, and trustees were elected. At this Conference it was also agreed that local preachers might be ordained as deacons after four years' ministerial service.

The health of Bishop Asbury having been somewhat impaired, a proposition was introduced for the election of an additional bishop; but Dr. Coke proposed that if it was the wish of the brethren he would devote himself wholly to the work in America, and thereupon the Conference declined to make any election. Scarcely, however, had the Conference closed its sessions until Dr. Coke received an earnest request from the British Conference to return to England to assist them in settling difficulties which had arisen among their ministers and members. He consulted with Bishop Asbury and a number of the leading ministers and members, and and, after considering the peculiar difficulties of the Methodists in England, they gave their consent that Bishop Coke might return to them.

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THIRD CONFERENCE, 1800 -- Prior to this session the General Conference had set in the fall, and it was appointed to meet the first day of November; but, owing to the prevalence of the yellow fever during the preceding year, the Annual Conferences by vote requested Bishop Asbury to change the time to the month of May. The change was made, and it has uniformly met since that time in the same month. Bishop Asbury's health continuing feeble, the Conference resolved to elect an additional bishop. The Conference was nearly evenly divided between Richard Whatcoat and Jesse Lee, and the second ballot was a tie. On the third ballot, however, Richard Whatcoat was elected, and was ordained May 18, 1800.

The first distinction as to the rights of colored preachers appears to have been made at this General Conference. The Philadelphia and Baltimore Conferences had, under certain conditions, permitted the election of colored preachers to deacons' orders; but as this was objected to in the South, the matter was brought before the General Conference, and a rule was adopted authorizing such election, but it appears never to have been inserted in the Discipline, owing to the opposition of the South.

At this session membership in the General Conference was restricted to elders who had traveled four years, and the Annual Conferences were directed to send their journals to the General Conference for revision. A resolution was also adopted directing each Annual Conference to pay its proportional allowance for the support of the bishops. As the number of married ministers was increasing, the Conference urgently recommended to the churches the erection of suitable parsonages. An additional Annual Conference was created, increasing the number to seven.

The most important action was the removal of the Book Concern from Philadelphia to New York. We have no information why this was done, but as Mr. Dickins, the agent, had died from yellow fever during the interval preceding the Conference, and as the yellow fever had so severely scourged Philadelphia for several years, the removal may have been suggested by this cause.

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FOURTH CONFERENCE, 1804 -- This session assembled in Baltimore on the 6th of May. The journals inform us that "according to the custom which prevailed, the Discipline was read over paragraph by paragraph, and a vote was taken on each section."

The bishops were directed to allow the Annual Conferences to sit at least a week, and they were prohibited from permitting any preacher to remain more than two years successively in the same section or circuit. Prior to this time, that is, for twenty years after the organization of the Church, there was no limit set to the number of years a preacher might remain in the same appointment. Though the general practice had been to change very frequently, sometimes as often as every six months, and in some instances every three months, yet there were ministers who had remained for three or four years, and it is said the limitation arose from the fact that a few ministers desired to continue more permanently in the larger stations.

A proposition to change the form of the General Conferences into a delegated body was voted down, but it was understood that the matter should be laid before the Annual Conferences that they might more fully express their wishes.

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FIFTH CONFERENCE, 1808 -- Historically, this session was one of the most important ever held. The plan of a delegated General Conference had been discussed by the various Annual Conferences, and five out of the seven had given it their approval. At the assembling of the body, a committee of fourteen, or of two from each Annual Conference, were appointed, who, after consideration, reported in favor of the measure. The preachers of the Baltimore and Philadelphia Conferences, however, constituted a majority of the ministers in attendance at the General Conference, and they were unfavorable to the measure as it would take out of their hands the power of control which they had held owing to their proximity to the place of meeting.

The plan proposed also limited the power of the General Conference, as the ministers were unwilling that a small delegated body should have the power of changing the essential characteristics of the church. The committee reported against allowing the General Conference to

change the doctrines, the General Rules, the episcopal character of the church, or the plan of its itinerant general superintendency, without these changes being first referred to the great body of the ministers in the Annual Conferences and receiving their sanction. At that time it was understood that this restriction would prevent any alteration in the appointment of presiding elders; and as the leading members of the Philadelphia Conference and some of the Baltimore preachers desired such a change, the proposed plan with its restrictions was laid upon the table to be considered more fully; and as a preparatory question, a proposition was made authorizing each Annual Conference to elect without debate, and by ballot, its own presiding elders.

After an able and exhaustive debate of three days, the proposition was lost by a vote of 52 for and 73 against. This question having been settled by the Conference, the consideration of the plan was resumed and was at first defeated. Subsequently, it was re-introduced and adopted, with the restrictions now existing, except that it then required, not a majority of three-fourths as now, but a majority of all the Annual Conferences to change any of these restrictions, and such remained the law of the church until 1832. The General Conference was by this plan to consist of not more than one delegate for every five members of the Annual Conference, nor of a less number than one for every seven, and it was to possess, except as limited by the restrictions, full power to legislate for the church.

Bishop Whatcoat having died since the last General Conference, his place was filled by the election of Bishop McKendree, who had been an exceedingly active and popular minister, and who had filled the office of presiding elder for a number of years in the Western Conference.

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SIXTH CONFERENCE, FIRST DELEGATED, 1812 -- This body met in the city of New York on the 1st day of May, 1812, being composed of one representative for every five members of the various Annual Conferences. It consisted of ninety members. The bishops who had previously been members of General Conferences, and as such had taken part in the debates were now limited to the simple office of presiding. Owing to this change Bishop McKendree made to the General Conference a communication in writing, giving a sketch of the condition of the church and making such suggestions as he deemed appropriate. The precedent thus set has since that time been followed by the bishops. Bishop Asbury, instead of a written communication, made an able address directed chiefly to Bishop McKendree. No changes of much moment were adopted at this session.

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SEVENTH CONFERENCE, 1816 -- The Conference met in the city of Baltimore. In March preceding the session Bishop Asbury, who had long been in feeble health, died in Virginia, and as but one bishop remained and the church had largely extended its borders, the Conference elected Enoch George, of the Baltimore Conference, and Robert R. Roberts, of the Philadelphia Conference, as additional bishops. The number of Annual Conferences was increased to eleven, and the bishops were authorized to add a twelfth, if in their judgment certain conditions of the church required it. The necessity of a church periodical was becoming deeply felt, and the Conference authorized the publication of a monthly Methodist magazine, which being commenced

in the ensuing year, was the precursor of the vast number of periodicals which have issued from the church press. As the number of ministers had largely increased, the ratio of delegation was changed from five to seven.

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EIGHTH CONFERENCE, 1820 -- The ratio of delegation having been changed, this Conference was composed of eighty-nine delegates, who met in the city of Baltimore. The formation of the Missionary Society and of the Tract Society, which had taken place in New York in the interim, was approved, and they were recommended to the patronage of the church. A great interest having been felt in the cause of education, the Annual Conferences were recommended to found academies and institutions of learning.

Difficulties having arisen in reference to the work in Canada, between the Wesleyans in England and the Methodist Episcopal Church, an address was sent to the British Conference, and the bishops were also authorized, if they judged best, to send a delegate. Accordingly, John Emory, afterwards bishop, was appointed. Conference resolved to elect an additional bishop, and Joshua Soule, who had been serving as book agent at New York, received a majority of the votes.

The question of electing presiding elders was brought up at this Conference, and a long debate ensued. Bishop McKendree, who was in feeble health, was not present during this part of the session. Bishop George was actively in favor of the proposed measure and exerted his influence in that direction. Bishop Roberts was unwilling to exercise any influence whatever. As the debate progressed, and it became evident the measure would not carry, a compromise was proposed, and a committee was appointed to confer with the bishops. Bishop George invited this committee to meet him. After consultation they agreed that whenever a vacancy occurred the bishop should nominate three persons, of whom the Conference should choose one by ballot without debate. As this was reported to the Conference by a committee who had been appointed to meet the bishops, it was adopted without debate as a compromise measure by a considerable majority.

Bishop McKendree, who had been absent from the city, returning to the Conference, expressed his decided conviction that this action was a violation of the third restrictive rule, and in this view Bishop Roberts concurred with him. Bishop Soule, who had been elected by the vote of the Conference but not yet ordained, believing the plan to be unconstitutional, informed the bishops he was unwilling to administer under it. Since discussion followed in the General Conference when the bishops communicated to them this fact, and Bishop Soule declined to be ordained, and resigned his office. The majority of the Conference voted to suspend the resolution for four years, and directed the bishops to administer under the Discipline as formerly constituted.

They also added a resolution recommending the Annual Conferences to so alter the Discipline that if a majority of the bishops judged any measure unconstitutional, they should return it to the Conference with their objections, and a majority of two-thirds should be required for its final passage. This measure failed, as it did not receive a majority of all the Annual Conferences.

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NINTH CONFERENCE, 1824 -- The majority of the Annual Conferences having expressed their opinion that the changes proposed in the presiding eldership were unconstitutional, they were by one resolution declared null and void; by a second, they were continued as suspended until 1828. These resolutions do not seem to be in harmony. An old member of the General Conference explains them by saying that Conference had adopted a rule requiring a second vote on a different day for the passage of an important measure, but there is no trace of such a rule on the journal of the Conference.

At this session Bishop Soule, who had resigned the office at the previous session, was re-elected bishop on the second ballot, and on the third Elijah Hedding was also elected bishop. As the representation was becoming inconveniently large, the Annual Conferences were requested to change one of the Restrictive Rules, so as to allow of a representation of not less than one for every twenty-one. This proposition however, failed to receive a majority of each Annual Conference, and was therefore lost.

The British Conference, in return for the visit of John Emory, sent Rev. Richard Reese and Rev. John Hannah as delegates from their body.

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TENTH CONFERENCE, 1828 -- The General Conference assembled for the first time west of the Allegheny Mountains, in the city of Pittsburgh. For nearly eight years the church had suffered from much excitement on questions of church polity. After the Conference of 1820 a reform party was organized, exciting articles were published in a paper founded for the purpose, and the action of the General Conference was assailed, and especially the office and administration of bishops and presiding elders. After the decision of the General Conference in 1824, the Baltimore Conference exercised discipline on some of its ministers for statements made in these publications, and discipline was also exercised upon some members for participating in the organization of Union societies which were understood to be forms of opposition against the Discipline of the church. An appeal was taken to the General Conference, and at this session the judgment and action of the Baltimore Conference were sustained.

The question of lay delegation, which was also warmly supported by the persons and periodicals alluded to, was also brought before the attention of the General Conference, and a report was adopted that it was inexpedient. The Annual Conferences were again requested to concur in changing the Restrictive Rules, so that any one might be altered on the recommendation of three-fourths of the members of the Annual Conferences by two-thirds of the ensuing General Conference. In this request the Annual Conferences subsequently concurred, and since that date it has continued to be the law of the church.

The work in Canada having been constituted in 1824 a separate Conference, it addressed a memorial to the General Conference requesting to receive an organization into a distinct church, owing to embarrassments arising out of the different government under which they lived. The Conference assumed they had no right to divide the church, but, considering the work in Canada as having been missionary in its character a resolution was adopted that if the Canadian Conference

should elect a superintendent the bishops were authorized to ordain him. Under this action, at its following session the Canadian Conference declared itself an independent church, and elected a bishop; but, as the person elected declined the office, there was no ordination. Subsequently the large part of the church in Canada united with the Wesleyans in England.

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ELEVENTH CONFERENCE, 1832 -- The Conference met in the city of Philadelphia. During the preceding quadrennium the reform element which had desired an alteration in the episcopacy and presiding eldership, seceded from the church and established a separate organization, and there was but little division of opinion on matters of church government among the members of the body.

James O. Andrew, of Georgia, and John Emory, of Baltimore, were elected bishops. A number of petitions were presented to the Conference asking for a more stringent rule on the subject of temperance, but no decided action was taken. The establishment of The Western Christian Advocate, to be published at Cincinnati, was authorized.

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TWELFTH CONFERENCE, 1836 -- Conference met in the city of Cincinnati, and was chiefly distinguished for an excitement which arose on the subject of slavery. An agitation had commenced in a number of the Northern states on this question, and several Northern Conferences had forwarded petitions asking for a change in the General Rules, so as to exclude all slaveholders from the communion of the church.

The Methodists, at a very early period before the organization of the church, had adopted the most stringent regulations, but by the increased influence of members in the South these had been relaxed, and slaveholding was tolerated in certain sections of the country. Where the law allowed the minister to free his slaves he was required to do so; but where the law forbade it this action was not required.

During the session of the Conference a general anti-slavery meeting was called in the city of Cincinnati. Two members of the Conference attended and took part in the public discussions. During the meeting the church was severely denounced, and opprobrious epithets were employed against its ministers. This produced no little feeling in the Conference, and a resolution was introduced disapproving of the conduct of the two members in attending such a meeting, and a vote of censure was passed by 120 to 14. Any right to interfere with the civil or political relations between master and slave was in another resolution disclaimed. This action of the General Conference produced great excitement, especially in the northern part of the church, and greatly increased the agitation which had commenced.

The Book Concern at New York having been burned shortly before the session of the General Conference, some friends in Baltimore, and also a gentleman in Philadelphia, tendered the General Conference ground for the erection of a suitable building in their respective cities, but after a full consideration the location was continued in New York. At this session, Beverly Waugh,

of Baltimore, Wilbur Fisk, president of the Wesleyan University, and Thomas A. Morris, editor of The Advocate at Cincinnati, were elected bishops. Dr. Fisk was at that time absent in Europe, and on his return declined to accept the office, believing it to be his duty to remain in the University.

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THIRTEENTH CONFERENCE, 1840 -- Twenty-eight Annual Conferences were represented in this session, held at Baltimore. Five new Annual Conferences were formed. A number of petitions were presented asking for the extension of the ministerial term to three years, but no change was made. During the preceding quadrennium various matters had been presented to the Annual Conferences which some of the bishops had ruled out as not being within the scope of their regular work. This action was objected to by some of the Annual Conferences, and criticized severely by a number of writers. The bishops laid the matter before the General Conference, and, after full consideration, it was decided that "it was their right, as administrators, not to entertain business which did not refer to the duties of the Conference as prescribed in the Discipline, or which did not arise in connection with the interests of the charges in their bounds." The same principle was extended to Quarterly Conferences.

The subject of slavery was exciting increased attention in the country, and memorials were presented asking an alteration of the Discipline, but no action was taken. Memorials were also presented on the subject of lay representation, the presiding eldership, and episcopacy, and a report adverse to any change was adopted. At the request of the Ohio Conference, book agents were authorized to establish a periodical for women as soon as sufficient patronage could be obtained. The result was the establishment of "The Ladies' Repository," with L. L. Hamline as its first editor.

The New England Conference asked for an alteration of the Discipline which should prohibit bishops from transferring members from one Conference to another, in opposition either to the person's wishes or the wishes of a majority of the Conference. The General Conference decided adversely, considering the transfer of ministers essential for the strengthening of weak points and for the preservation of union.

A remarkable work having commenced during the quadrennium among the German population under Dr. Nast, and the Book Concern at Cincinnati having established a German periodical, the Conference approved the action, and Dr. Nast was elected editor of the German paper.

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FOURTEENTH CONFERENCE, 1844 -- This memorable Conference met in New York. The subject of slavery created an unprecedented excitement. A few weeks before its session the Baltimore Conference had suspended one of its members from the ministry for refusing to manumit certain slaves received through marriage. He appealed to the General Conference, and the action of the Baltimore Conference was sustained by the decisive vote of 117 to 56.

Bishop J. O. Andrew, who resided in Georgia, had a short time previously married a lady who was an owner of slaves. The case was brought before the Conference, and, though the laws of Georgia did not admit of their emancipation, yet as the bishop was free to select his own place of residence the Conference believed that in his case emancipation was practicable. A long and warm discussion arose, and finally, on a vote of 110 to 68, the Conference declared its judgment that Bishop Andrew should "desist from the exercise of his office so long as this impediment remained."

The members from the Southern states were deeply excited by this action, and they presented to the Conference a paper stating that, "in their judgment, it was impossible for their ministry to be successful in the South under its jurisdiction." Some preparatory measures were adopted by the Conference looking to the contingency of a separation, and the following year a large part of the Southern territory was organized into the Methodist Episcopal Church South.

The death of Bishop Roberts and the extension of the work led to the election of two bishops, to wit, L. L. Hamline, of Cincinnati, and Edmund S. Janes, of New York. The Annual Conferences were requested to concur in the suspension of the Restrictive Rule, so as to restore Mr. Wesley's original rule on the subject of temperance. The session continued until the 11th of June, being the longest as well as the most exciting session on record.

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FIFTEENTH CONFERENCE, 1848 -- The Conference met for the second time in Pittsburgh. Much of its time was spent in considering questions growing out of the separation of the Methodist Episcopal Church South. A resolution was passed declaring that the General Conference had no power, either directly or indirectly, to effectuate or sanction a division of the church. Dr. Lovick Pierce had been sent by the Southern church to propose fraternal relations. The Conference received him, personally, cordially, and were ready to grant him any personal courtesy, but declined to adopt fraternal relations, as a suit was then threatened in the United States Court, and they considered that the provisions of the plan of the General Conference had not been carefully regarded. The Annual Conferences having refused to give consent to an alteration of the Restrictive Rule, so as to divide the property of the Book Concern, resolutions were adopted authorizing the book agents, if they could legally do so, to submit the matters in dispute to arbitration. This, however, was not effected, and a suit was commenced by the South, which was finally decided in their favor. California having been incorporated into the Union, as a result of the Mexican War, a Conference was established on the Pacific coast.

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SIXTEENTH CONFERENCE, 1852 -- This Conference met for the first time in the city of Boston, and was most pleasantly entertained. An excursion down the bay was tendered by the city authorities and divers other courtesies were extended. Bishop Hamline, on account of impaired health, resigned his episcopal office. This resignation and the death of Bishop Hedding made it necessary to increase the number of bishops. On the first ballot Levi Scott, Matthew Simpson, Edward R. Ames, and Osmon C. Baker were elected. An appeal from the Ohio Conference brought the question of pew churches in review. After considerable discussion the rule forbidding their

creation was rescinded, but another was adopted expressing a decided judgment in favor of free churches. A Convention which had been held in Philadelphia presented through a committee a memorial on the subject of lay delegation. A large committee was appointed to consider the memorials and to hear the various representations, but it was decided that the introduction of lay delegation at that time was not expedient.

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SEVENTEENTH CONFERENCE, 1856 -- This session was held in Indianapolis, being a farther point West than any previous session had been held. The subject of slavery was brought before the Conference in various requests to change the General Rule. While the change was not made, the Conference felt it to be its duty to make a strong and decided utterance. A theological school having been established some years previously in Concord, New Hampshire, and a large property having been proffered by Mrs. Garrett for the establishment of a Biblical school near Chicago, the measure received the approval of the General Conference, and was the first indorsement of strictly theological schools. The Conference also authorized the election of missionary bishops under certain circumstances, provided the Annual Conferences would concur in the alteration of the Restrictive Rule. The measure received, subsequently, the requisite majority, and Francis Burns, of the Liberia Conference, was ordained to that office, being the first colored minister placed by the church in that post.

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EIGHTEENTH CONFERENCE, 1860 -- Conference met in Buffalo. Many of the Annual Conferences had earnestly desired a change in the General Rule on slavery, but a constitutional majority had not concurred. The chapter on slavery was altered so as to give a mere distinct and strong expression against the evils of slavery. The question of lay delegation was fully considered, and the General Conference adopted a report favoring lay delegation whenever a majority of the members and ministers desired it. The vote of the membership and of the Conferences was subsequently taken, and the matter was decided in the negative.

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NINETEENTH CONFERENCE, 1864 -- This session was held in the city of Philadelphia during a period of great civil excitement. The Southern states had attempted, in 1861, to secede, and their course had led to a terrible civil war. The sympathy and support of the membership of the church was earnestly given to the government, and the records of the nation show that a large proportion of the soldiers were furnished from their congregations. A committee was appointed to express to President Lincoln their sympathy, and to assure him of the determination of both ministers and members to sustain the government, both by their prayers and efforts. Mr. Lincoln in his response said, "Nobly sustained as the government has been by all the churches, I would utter nothing which might in the least appear invidious against any; yet without this it may fairly be said that the Methodist Episcopal Church, not less devoted than the best, is by its great numbers the most important of all. It is no fault in others that the Methodist Episcopal Church sends more soldiers to the field, more nurses to the hospitals, and more prayers to Heaven than any. God bless

the Methodist Church! God bless all the churches! Blessed be God, who in this our great trial gave us the churches!"

To meet the general wants of the church three additional bishops were elected, to wit, Davis W. Clark, Edward Thomson, and Calvin Kingsley. As the Union army had occupied a portion of the Southern states, the Union men in those sections urgently desired that ministers should be sent to them. In answer to their request the borders of the church were extended, new Annual Conferences were formed, and authority was given to the bishops to form such other Conferences as might be necessary for the interests of the work. The Annual Conferences having recommended the alteration of the Restrictive Rule so as to absolutely forbid slaveholding in the church, the requisite change was made in the Discipline. The term of ministerial appointments was also extended from two to three years, and a board of trustees was appointed -- subsequently chartered by the legislature of Ohio -- for the purpose of holding donations and bequests made to the church, and Conference adopted a plan for the establishment of the Church Extension Society, with its central office in Philadelphia, and also arranged preparatory measures for holding centennial services in 1860.

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TWENTIETH CONFERENCE, 1868 -- This session was held in the city of Chicago, the farthest point West at which any session has been held. The Conferences which had been newly formed in the South and the Mission Conferences elected delegates, who applied for admission, and, after an earnest debate, the question was decided in the affirmative. The Conference also reaffirmed its willingness to admit lay delegation when the church desired it. A contingent plan for its introduction was adopted, and the matter was referred to a vote of the people and preachers, to be taken in 1869. The subject was discussed in the periodicals of the church, and out of more than 200,000 votes cast by the laity more than two to one desired a change. The Annual Conferences agreed to the alteration of the Restrictive Rule, so that the measure might be adopted.

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TWENTY-FIRST CONFERENCE, 1872 -- The church had been painfully bereaved of four of its bishops since the last session, Bishops Thomson, Kingsley, Clark, and Baker. Bishop Kingsley fell, when at Beirut, Syria, after having visited China and India to superintend the missions, and having almost completed the circuit of the globe. As there had been so many deaths, and the borders of the church were largely extended, eight additional bishops were elected, to wit, Thomas Bowman, William L. Harris, Randolph S. Foster, Isaac W. Wiley, Stephen M. Merrill, Edward G. Andrew, Gilbert Haven, and Jesse T. Peck. They were consecrated on the 24th of May. The occasion was one of great solemnity and interest, as never before had so large a number been consecrated at one time. This Conference selected places of residence for the bishops, that they might better supervise the entire work, allowing the bishops to select according to seniority of office. The lay delegates which had been appointed under the contingent plan were present, and, after the full sanction of the plan by the General Conference, they were admitted to their seats. The session of the Conference was somewhat protracted on account of some difficulties which had arisen in the management of the Book Concern, but, after full examination, a report was adopted which proved satisfactory both to the Conference and to the church. An important change was

made in the constitution of the various benevolent societies, so that they should no longer be simply voluntary associations, but should be under the management of boards elected by the General Conference.

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TWENTY-SECOND CONFERENCE, 1876 -- The 22d session of the General Conference was held in the city of Baltimore, and the various interests of the church were carefully examined but no important changes were made. The subject of the presiding eldership was discussed but no change was adopted. Propositions to change the ratio of delegation to the General Conference, and also to suspend the third Restrictive Rule so as to allow the number of districts to be determined by the Annual Conferences, were sent down to the Conferences. Measures were also adopted to change "The Ladies' Repository" to a periodical of higher literary merit.

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TWENTY-THIRD CONFERENCE, 1880 -- At this session, held in Cincinnati, Ohio. -- as Bishops James, Ames, and Haven had died during the quadrennium, and as Bishop Scott was in such feeble health -- four Bishops were elected -- viz. Henry W. Warren, Cyrus D. Foss, John F. Hurst and Erastus O. Haven.

An Ecumenical Conference of Methodist churches was recommended, and incipient measures taken for a centennial celebration. Few changes were made in the discipline. The next session of the General Conference is to be held in Philadelphia.

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1136 -- GENERAL CONFERENCE DISTRICTS -- For the convenience of managing the general interests of the M. E. Church the General Conference divides the entire territory occupied by the church at home and in foreign lands into twelve districts, including a certain number of Conferences in each district. From each of these districts one member is selected by the General Conference to serve on the general book committee; a second to represent the interests of missions and church extension.

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1137 -- GENERAL RULES -- In 1743, John and Charles Wesley drew up for their societies a small tract pointing out the true characteristics of a Christian life and deportment. As it contained a number of directions for Christian conduct, it received the name of "General Rules." Conforming to these was made the condition of continuance in the Methodist societies. These rules continue to be respected and observed by the Wesleyan Methodists in England, and by all the branches of the Methodist family which have sprung from them. Mr. Wesley's original rule on temperance was for some time modified in the M. E. Church, but in 1848 was restored by the General Conference to its integrity. The rule now existing on slavery in the Discipline of the M. E. Church was not among Mr. Wesley's original rules, but was added in America in 1789. They are as follows:

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

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

"(3) That it may the more easily be discerned whether they are indeed working out their own salvation, each society is divided into smaller companies, called classes, according to their respective places of abode. There are about twelve persons in a class, one of whom is styled the leader. It is his duty,

"I. To see each person in his class once a week at least; in order,

"1. To inquire how their souls prosper.

"2. To advise, reprove, comfort, or exhort, as occasion may require.

"3. To receive what they are willing to give toward the relief of the preachers, Church, and poor.* [*This part refers to towns and cities; where the poor are generally numerous, and church expenses considerable.]

II. To meet the ministers and the stewards of the Society once a week; in order,

"1. To inform the minister of any that are sick, or of any that walk disorderly, and will not be reproved.

"2. To pay the stewards what they have received of their several classes in the week preceding.

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

"First, By doing no harm, by avoiding evil of every kind, especially that which is most generally practiced, such as,

"The taking of the name of God in vain.

"The profaning the day of the Lord, either by doing ordinary work therein, or by buying or selling.

"Drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity.

"Slaveholding; buying or selling slaves.

"Fighting, quarreling, brawling, brother going to law with brother; returning evil for evil, or railing for railing; the using many words in buying or selling.

"The buying or selling goods that have not paid the duty.

"The giving or taking things on usury, that is, unlawful interest.

"Uncharitable or unprofitable conversation; particularly speaking evil of magistrates or of ministers.

"Doing to others as we would not they should do unto us,

"Doing what we know is not for the glory of God; as

"The putting on of gold and costly apparel.

"The taking such diversions as cannot be used in the name of the Lord Jesus.

"The singing those songs or reading those books which do not tend to the knowledge or love of God.

"Softness and needless self-indulgence.

"Laying up treasure upon earth.

"Borrowing without a probability of paying; or taking up goods without a probability of paying for them.

"(5) It is expected of all who continue in these societies that they should continue to evidence their desire of salvation.

"Secondly, By doing good; by being in every kind merciful after their power; as they have opportunity, doing good of every possible sort, and, as far as possible, to all men.

"To their bodies, of the ability which God giveth by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison.

"To their souls, by instructing, reproofing, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine, that 'we are not to do good unless our hearts be free to it.'

"By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others; buying one of another; helping each other in business; and so much the more because the world will love its own and them only.

"By all possible diligence and frugality, that the Gospel be not blamed.

"By running with patience the race which is set before them, denying themselves, and taking up their cross daily; submitting to bear the reproach of Christ, to be as the filth and offscouring of the world; and looking that men should say all manner of evil of them falsely for the Lord's sake.

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

"Thirdly, By attending upon all the ordinances of God: such are,

"The public worship of God:

"The ministry of the word, either read or expounded:

"The Supper of the Lord:

"Family and private prayer:

"Searching the Scriptures: and

"Fasting or abstinence.

"(7) These are the General Rules of our societies; all which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule, both of our faith and practice. And all these we know his Spirit writes on truly awakened hearts. If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul as they who must give an account. We will admonish him of the error of his ways. We will bear with him for a season. But if then he repent not, he hath no more place among us. We have delivered our own souls."

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1138 -- GENESEE CONFERENCE -- as now constituted, embraces the territory which, at the last General Conference, was included in the Western New York and East Genesee, and includes all that part of the state of New York (except what is included in the Erie Conference) lying west of "a line beginning at Sodus Bay, and running south on the east line of the towns of Sodus and Lyons, in Wayne County, and the east line of Ontario County to Seneca Lake; thence south of the said lake to Watkins; thence south to the New York state line, leaving the charge of Watkins, Havana, Millport, and Horseheads in Central New York Conference." It also includes what is known as the Troy district, in the state of Pennsylvania.

The old Genesee Conference was organized in 1810, under a provisional authority, which was given to the bishops, and it included that part of Pennsylvania which is embraced in the Wyoming and Genesee Conferences, and all the state of New York lying west of the Troy Conference, and also extended into Upper and Lower Canada, and into what was then the Territory of Maine.

In 1824, when the Pittsburgh Conference was organized, that part of the state of New York which now belongs to Erie Conference was detached from Genesee, and the same year the Provinces of Canada were constituted into an Annual Conference. In 1832 the Oneida Conference was organized which separated from the Genesee Conference that part of the state lying east of Cayuga Lake. In 1848 it was divided into two parts; the western part retained the name of the Genesee Conference, and the eastern that of East Genesee, the dividing line being the Genesee River, the city of Rochester being on the East Genesee side. The boundaries being thus restricted, several ineffectual efforts were made by their delegates in General Conference to add the portion of Western New York which is included in the Erie Conference.

An unfortunate agitation occurred a few years after the separation from the East Genesee Conference, known as Naziritism and which involved at one time a considerable portion of the Conference. An association was formed by a number of ministers who professed to aim at greater purity of life and greater simplicity in church service, and who claimed to restore the church to its original condition. They also endeavored to obtain the control of the Conference, and to secure its principal offices. The existence of the association being known, the matter was brought before the Conference, which passed an act of disapprobation upon the proceedings, and urgently recommended a discontinuance of the association. The leaders, however, persevered, and were expelled or suspended for contumacy and opposition to church order, and in some cases for alleged breaches of veracity. They immediately organized into a distinct body, and divided many of the churches, everywhere denouncing the old church and its ministers as fallen and hypocritical. The litigations for property, the contentions and controversies which followed, greatly retarded the progress of the church.

Feeling that its boundaries were too small, an effort was made in the General Conference of 1872 for the enlargement of its area, and, after much discussion, a plan was adopted by which the five Conferences were divided into four; the East Genesee Conference was abolished, the western part of the territory being attached to the Genesee Conference, the name of which was changed to the Western New York, and the eastern portion attached to the Central New York Conference, which took chiefly the place of Oneida. Many of the ministers and members in the bounds of what had been the East Genesee Conference were deeply afflicted at the division. As the

change had been but little discussed or expected, a Convention was held asking for the restoration of the Conference line; and in 1876 the East Genesee Conference was restored, except a small portion near the southern line of New York, which remained attached to the Central New York Conference. This change of line, and the conviction that these Conferences were too small, operated upon the minds of many, and at the ensuing Annual Conferences the Western New York Conference and the East Genesee Conference appointed commissioners under the provision of the General Conference on the subject of the change of boundaries.

These commissioners met, and recommended the obliteration of the division line, and the formal reunion of the Western New York and East Genesee Conferences, to constitute the Genesee, having nearly the boundaries which it had prior to the division in 1848. This recommendation was submitted, first, to the Western New York Conference, and was by them unanimously adopted, and afterwards was submitted to the East Genesee Conference, and adopted without a dissenting vote, both Conferences requesting the presiding bishops to agree to their reunion at that session. Accordingly, bishop Ames, who presided at the Western New York Conference in 1876, and bishop Simpson, who presided at the East Genesee Conference, having signified their concurrence, the Western New York Conference adjourned, and re-assembled with the East Genesee Conference and the two bodies united formally in one, without a dissenting vote ratified the union, and the subsequent proceedings were conducted in the name of the Genesee Conference.

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1139 -- GENESEE WESLEYAN SEMINARY -- is located at Lima in Western New York. It is in the center of a rich agricultural district, and Lima was once termed the "Flower-Bed" of the "Garden" of Western New York. The Genesee Conference in 1829 appointed a committee of five to report at the next session preparatory measures for the erection of a seminary. At the session of 1831 the trustees reported to the Conference, and a committee of three was appointed, who memorialized the legislature for the incorporation of the seminary. During that year Rev. Samuel Luckey was elected principal, and was transferred from the New York to the Genesee Conference. He remained at its head until elected by the General Conference of 1836 editor of The Christian Advocate and Journal. The institution opened most favorably, the report to the Conference of 1832 showing that the whole number of students during the year was 341, and the number attending at one time about 170 or 180. A revival occurring in the institution was the means of the conversion of about 40 students. Means were arranged by the agents for the erection of handsome buildings.

The history of the institution under the administration of Schuyler Seager, and others, was one of great prosperity no other institution in the church accomplishing apparently more in the education of active and useful young men and young women. In 1850 it was resolved to enlarge the institution from a seminary into a college, or to connect a college with the seminary and Rev. Tefft, editor of The Ladies' Repository, was elected president. The location of the college, however, was thought by many not to be sufficiently central, and some embarrassments having arisen, it was resolved to establish a college in a more central location. Syracuse was selected, and the college department at Lima was abandoned. The seminary, however, has been continued. The establishment of high schools in all the large towns, and especially of normal schools in different parts of the state, diminished the number of students attending the Genesee Wesleyan Seminary.

The seminary is now under the presidency of Rev. G. H. Bridgeman, who is assisted by a board of able teachers.

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1140 -- GENESEO, ILLINOIS (pop. 4575) -- in Henry County, is on the Chicago, Rock Island and Pacific Railroad. It first appears in the annals of the M. E. Church for 1855, when H. J. Humphrey was sent as pastor, who reported, in 1856, 70 members. It is in the Central Illinois Conference, and reports 155 members, and 200 Sunday School scholars. The German Methodists report 43 members, and 32 Sunday School scholars.

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1141 -- GENEVA -- capital of the Swiss canton of the same town, is famous not only for its beautiful site on the borders of the lake, in the neighborhood of majestic mountains but for its historic and religious associations. It was for many years the home of Calvin, who was not only the spiritual leader of the people, but who gained and exercised great temporal influence. It was long the metropolis of Calvinism and it exercised great influence in France. By the influx of Roman Catholic population from adjacent territories, and by the influence of Rationalism on the Protestant churches, its high theological tone has not been preserved. The evangelical party some years since organized a theological school, which has become famous through Professors Merle d'Aubigne and Gaussen. The French Methodists have occasionally held services in Geneva, but no permanent congregation has been organized.

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1142 -- GENEVA, NEW YORK (pop. 7412) -- is situated at the head of Seneca Lake, on the New York Central Railroad. Methodist services were introduced about 1812 by William Snow, then on the Lyon circuit. In 1818 a class of 13 was organized, and the early meetings were held in shops or school-houses. Its first appearance on the minutes of the M. E. Church is in 1821. Loring Grant was then appointed pastor, and under his labors a church edifice was erected. In 1828 it became a station, and reported 75 members. It is in the Genesee Conference, and reports (1876) 306 members, and 200 Sunday School scholars.

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1143 -- GENUFLECTION -- the act of kneeling in prayer, or of bending the knee. The early Christians, as Baronius asserts, kneeled so frequently and so long that cavities were worn in the floor where they prayed. Jerome says that the knees of St. James had become through this practice as hard as those of camels. While the term genuflection is properly applied to all acts of kneeling in worship, it more generally signifies the simple bending of the knee for a moment, as performed by the Romanists and the high Church party in the English and Protestant Episcopal Churches at the name of Jesus, or in short prayers interspersed in other exercises, so that the posture is but momentary. The Methodist Churches practice and recommend kneeling in prayer, but do not practice what is generally termed genuflection.

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1144 -- GEORGE, Augustus C. -- was born at Vaughn, N. Y., April 22, 1824. He was educated at the Genesee Wesleyan Seminary, Lima, N.Y., and joined the Genesee Conference of the Methodist Episcopal Church in 1847. At the division of that Conference he fell into the East Genesee portion, and filled many important appointments, and was for several years presiding elder. In 1865 he was transferred to the Missouri Conference, and was stationed in the city of St. Louis. In 1872 he was transferred to the Central New York Conference, and was chosen as regent of the University of the State of New York. In 1877 he was transferred to Western Virginia Conference, and is stationed in Wheeling. He was a member of the General Conference in 1872 from the St. Louis Conference, and of the General Conference of 1876 from the Central New York Conference. He has written much for the secular and religious press, and is the author of "Counsel to Converts," "Satisfying Portion." and "Short Sermons on Consecration." He also contributed a biographical sketch of Rutherford to the "Garden of Spices." He presented at the General Conference of 1876 resolutions in favor of an Ecumenical Conference, and is now one of the committee of correspondence on that subject.

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1145 -- GEORGE, Enoch -- one of the bishops of the Methodist Episcopal Church, was born in Lancaster Co., Va., in the year 1767 or 1768. He was brought up chiefly among Episcopalians, and attended the ministry of Rev. Devereaux Jarratt, who was one of the most earnest and effective preachers of his time. Under this ministry he received his first religious impressions; but his father having changed his residence, where there were no evangelical clergymen, he neglected the Christian ordinances altogether. Subsequently he attended Methodist Services held by John Easter, and shortly after experienced the comforts of religion. He was soon called to the exercise of public prayer and exhortation, and with great diffidence entered the field of labor as a preacher, and was sent by Bishop Asbury to assist in forming a circuit on the head-waters of the Catawha and Broad Rivers, in North Carolina. The difficulties were so great that he wrote to Bishop Asbury asking him to transfer him to some other field. But the good bishop replied, that "it was better for him to become inured to hardships while he was young, that when he was old and gray-headed his task would be easy." He was received on trial in 1790, and, after having filled several appointments, was made presiding elder in 1796. In 1798, on account of ill health, he traveled to the North, but in 1800 resumed his labors, and was appointed presiding elder of Potomac district, in the Baltimore Conference. His health failed a second time, and he located, but, in 1803, again resumed the work, and was stationed in Baltimore, Alexandria, Georgetown, and on Baltimore and Georgetown districts. In 1816, after the death of Bishop Asbury, he was elected and ordained bishop, and continued in the active discharge of his duties until his death, which took place at Staunton, Va., Aug. 23, 1828. He was a man of deep piety, of great simplicity of manners, a pathetic, powerful, and successful preacher, greatly beloved in life, and very extensively lamented in death.

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1146 -- GEORGETOWN, D.C. (pop. 12,578) -- is situated on the left bank of the Potomac River, immediately west of Washington City, from which it is separated by Rock Creek. It was

very early embraced within the bounds of the old Frederick circuit, and was occasionally visited by the pioneers of Methodism. Subsequently, in the division of the work, it was included in Fairfax circuit, and again in Alexandria. In 1801, Thomas Lyle was appointed to Georgetown, which appears for the first time on the minutes, and which included also the city of Washington. At the end of the year it reported for both Georgetown and Washington 111 members. The two places remained connected until 1805, when Seely Bunn was appointed to Georgetown, and reported the following year 202 members. It was visited frequently by Bishop Asbury. His first visit appears to have been in 1772, when he preached to a large number of slaves who were collected to hear him. He always spoke gratefully of his treatment by the citizens. Georgetown has grown but slowly compared with Washington, and the growth of the church has not been rapid. There is, however, a second church now associated with the charge. The African M. E. Church and the African Zion Church have congregations, but a large portion of the colored population adhere to the M. E. Church. It is in the Baltimore Conference.

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1147 -- GEORGIA (pop. 1,539,048) -- was the last settled of the original thirteen states, and has an area of about 58,000 square miles. In 1732 the country between Savannah and Altamaha Rivers was granted by George II to General James Oglethorpe and others. They founded Savannah, Feb. 1, 1733. In 1736 they imported Scotch Highlanders and Germans, who built several fortifications. In 1752 the Province was surrendered to King George, by whom governors were afterwards appointed. In 1775 Georgia united with the other Colonies, and sent deputies to Congress. Its first state constitution was adopted in 1777. From 1778 to 1782 it was occupied and controlled by the British army. It adopted the United States Constitution, in 1782, by a unanimous vote. For years it was engaged in bloody wars with the Indians until they were compelled to sue for peace.

General Oglethorpe, having founded the Colony, returned to England and tried to influence the British Parliament to send out missionaries to the Indians, believing a door was open for their conversion. John Wesley accepted his invitation to go as a missionary, and left England for this purpose in 1735. He returned, however, in 1737, regarding his mission -- at least in part -- as a failure. The day before Wesley arrived in England Whitefield had sailed for Georgia, but remained only sixteen weeks. In 1740, Whitefield founded a mission orphan house in Savannah, but there was no permanent establishment of Methodism in Georgia until about 1784.

In 1785 the minutes show that Beverly Allen was sent as missionary to Georgia, and the following year he reported 78 members. The first Annual Conference in this state was held April 9, 1788, and six members and four probationers attended. "Our little Conference," says one, "was about £61 deficient in their quarterage, nearly one-third of which was made up to them." In 1796 there were in the state 1174 members, and which were included in six circuits. In 1806, Bishop Asbury says, "There were in the state 130 Methodist societies and about 5000 members, and Methodist ministers were preaching to about 130,000 of the population."

In 1844, prior to the separation of the church, the Georgia Conference reported 37,049 white and 13,994 colored members. At the separation it adhered to the Church South, and, with the exception of some Methodist Protestants, continued to be the only Methodist organization in the

state until near the close of the Civil War. The M. E. Church South has two Conferences, which are North Georgia and South Georgia, and which (1875) together reported 279 traveling and 646 local preachers, 82,824 members, and 39,503 Sunday School scholars.

After the close of the war the Methodist Episcopal Church organized a number of societies, and has now two Conferences, the Georgia and the Savannah, -- the membership of the former being chiefly white, and of the latter colored. They reported together 15,692 members, and 8023 Sunday School scholars. The African Methodist Episcopal Church has two Conferences, the Georgia and the North Georgia, which reported 31,138 members, and 16,122 Sunday School scholars. The Methodist Protestant Church has a Conference, whose statistics are 30 preachers, 2462 members, and 1152 Sunday School scholars. In addition to these, the African M. E. Zion Church and the Colored M. E. Church of America have a number of churches.

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1148 -- GEORGIA CONFERENCE, AFRICAN M. E. CHURCH -- was organized May 30, 1867. Its boundaries now include the southern part of the state of Georgia. At its session in December, 1876, it stationed 94 preachers, including 5 presiding elders. There were reported 12,814 members, 173 local preachers, 123 churches, 30 parsonages, 155 Sunday Schools, and 6824 Sunday School scholars.

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1149 -- GEORGIA CONFERENCE, M. E. CHURCH -- was organized, under authority given to the bishops, as a Mission Conference by Bishop Clark. Its first session was held at Atlanta, Oct. 10, 1867, J. H. Caldwell acting as secretary. It reported at that time 40 traveling preachers, 66 local preachers, 10,613 members, 63 Sunday Schools, and 4778 scholars. The General Conference of 1868 determined that it should include the state of Georgia, and it so continued until, at the General Conference of 1876, the Savannah Conference, embracing the southern part of Georgia, and the principal part of the colored population, was separated from it. A book depository has been established within its bounds, at Atlanta, and The Methodist Advocate is issued under the editorship of Dr. E. Q. Fuller. Property has been purchased for the establishment of Clark University, in Atlanta, and a literary institution has also been commenced at Ellijay. Its statistics, reported in 1876, are as follows: 38 traveling and 45 local preachers, 2811 members, and 31 Sunday Schools and 955 scholars.

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1150 -- GERE, John A. -- a Methodist Episcopal minister, was born in Chester, Mass., April 8, 1799, and died in Shickshinny, Pa., June 3, 1874. Having left his native home, he was received into the M. E. Church, at Harper's Ferry, June 12, 1820. He was received into the Baltimore Conference in 1823. During an active ministry of more than half a century he filled many responsible positions, both in stations and upon districts, in the Baltimore, East Baltimore, and Central Pennsylvania Conferences. He was a delegate to the General Conferences of 1840, 1844, 1852, and 1872. "He was a man of great courage, and yet of equal meekness. These were

controlling elements of his character. As a preacher he was sound in doctrine, clear in his statements of truth, earnest in his manner, and fearless in the presentation of practical duty."

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1151 -- GERMAN BOOK CONCERN -- Bremen, Germany. Rev. L. S. Jacoby preached his first sermon as pioneer missionary to Germany at Bremen, Dec. 23, 1849, and on the 21st day of May, 1850, appeared the first number of Der Evangelist as an organ of the M. E. Church, the brothers Charles and Henry Baker, of Baltimore, donating enough to cover all expenses for one year. In Bremen the list opened with 200 subscribers, and many German members in the United States subscribed for their friends in the fatherland. In 1854 Der Kinderfreund, a Sunday School paper, was started, and in 1860 both papers were self-sustaining. The hymn-Book, 22 tracts, General Rules, Articles of Faith, Fletcher on the New Birth, "Wesley's Sermons," and "Fletcher's Appeal" were among the first publications of the mission, and 880,000 pages of tracts were distributed the first year.

In 1859 the mission sold and distributed 400,000 tracts, 5000 Bibles, 11,000 Testaments, and Sept. 22, 1860, the printing office and bindery was dedicated at Hastedt, a suburb of Bremen. When the Preachers' Seminary was moved to Frankfort, in 1868, the printing office and bindery were removed to the former building. Since its commencement about 500,000 bound books and at least 500,000 children's books have been sold. In the eighteen years from 1850 to 1869 the Tract Society at Bremen distributed 9,500,000 tracts, leaflets, pamphlets, and children's tracts. Two steam presses and twelve binders can hardly do the work in the bindery. The Evangelist has now 10,722, the Kinderfreund 7765, and the Quarterly Review 380 subscribers.

Dr. Doering is book agent and editor, and under his careful management the Book Concern has become more remunerative from year to year... Dr. Jacoby was forever planning, collecting material, translating, and printing. His large powers as superintendent gave him full scope to act on his judgment. He not only enlisted the Missionary, Tract, and Sunday School Board in his work, but found in the American Bible Society, New York, and the Religions Tract Society of London, liberal aid to prosecute the work of spreading wholesome literature throughout Germany. Among the original publications of the Concern may be noticed Dr. Warren's "Einlistung zur Sytematischen Theologie" and a little book on "Logic" by the same author A. Rodemeyer, "Uber Biblische Heiligung;" and Dr. A. Sulzberger has written two volumes of "Christian Dogmatics," which have been placed by the bishops in the course of study for the German ministers.

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1152 -- GERMAN MISSION CONFERENCE, M. E. CHURCH SOUTH -- A number of German societies had been organized in New Orleans and Texas in connection with the M. E. Church South, and were included within the bounds of their respective Conferences. In 1874 the General Conference organized these into a separate Conference, and its boundaries were so arranged as "to include so much of the state of Texas and Louisiana as is under the supervision of the German ministers of the Church South." It held its first session at Houston, Texas, Dec. 16, 1874, Bishop Keener presiding. There were then reported 19 traveling and 11 local preachers,

910 members, and 22 Sunday Schools, and 837 Sunday School scholars. The latest report (1875) is 22 traveling and 13 local preachers, 981 members, 24 Sunday Schools, and 985 scholars.

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1153 -- GERMAN MISSIONS -- The large German population in the United States called the attention of the best minds in the church to the necessity of evangelizing the incoming masses. Bishop Asbury felt a great anxiety for German services, and when accompanied by Henry Boehm, invited him to preach in German whenever hearers could be obtained. Bishop Emory had been solicitous on this subject for several years, and in 1833 the subject of a German mission for Cincinnati was advocated by the book agents, Messrs. Holliday and Wright. March 9, 1835, a letter appeared in The Western Christian Advocate on the subject, and Thos. A. Morris, the late Bishop Morris, who was then editor, indorsed it in an editorial. While the church was asking what could be done, God was preparing his chosen instruments for that great work. Dr. William Nast, who had been highly educated in Germany, and who, as a young man, was seeking his fortune in America, was awakened on the banks of the Hudson under the preaching of Rev. Homer. He was then teaching in West Point, and subsequently became professor in Kenyon College, Ohio. After three years of mental conflict he was converted in January, 1835. Through the agency of Dr. Adam Poe he was led into the pulpit, and sent in the same year as missionary to Cincinnati. The following year he preached in the bounds of the Columbus District. At first but little was accomplished, but Dr. Nast plead for the continuance of the work, and through his efforts German Methodist publications were commenced. The first issues were the General Rules, Articles of Faith, and the Wesleyan Catechism. The Christian Apologist was soon issued under his editorial supervision, and he has remained editor for more than forty years.

Dr. Nast is extensively known as the "Father of German Methodism." Under his preaching in Cincinnati, John Swahlen was converted, who has been an efficient and successful evangelist. Dr. Jacoby was also among the early converts. After laboring in St. Louis he returned to Germany to plant the Church in that land. He commenced and established the Book and Tract House, over which Dr. Doebring, converted in Wheeling under Swahlen, now (1879) presides. Other laborers previously converted assisted Dr. Nast in his work. Among them were Dr. Adam Miller, who had been converted in 1827, and who was of German ancestry and language, and John C. Lyon, converted in 1826, and who entered the ministry in the American work in 1828. Dr. Nast organized the first German Methodist Society in 1838, and reported to Conference 30 members.

The second mission was commenced in Pittsburgh, Pennsylvania, by Martin Hartman, who had been of the Evangelical Association. He had a helper by the name of Dr. Kid. They were quite powerful revivalists, but both soon ran into such fanaticism that they almost ruined the work, and did great harm to many souls. [It might be well for the reader to bear in mind here that the preceding was an opinion of Matthew Simpson, who seemed to me to have been prejudiced, even against some genuinely spiritual demonstrations. -- DVM] The third mission was commenced Christmas, 1838, in Wheeling, West Virginia, by John Swahlen, with a class of twelve, and here the first German Methodist Episcopal church edifice in the world was built by John Swahlen, and dedicated in 1840. Bishop Soule, who took a great interest in this work, appointed Adam Miller with a roving commission in the bounds of the Cincinnati and Lebanon districts. The Pittsburgh Conference began the Monroe mission with J. Swahlen and a local preacher, E. Riemenschneider,

late missionary to Germany, and had a very successful year, as 165 members were reported by C. C. Best at its close. In 1839, Nast and Hofer reconnoitered in Lawrenceburg, Indiana. Rev. J. Kisling was appointed missionary, and formed a number of societies into a circuit.

In 1840 missions were established in Allegheny City, and in Marietta, Ohio. The mission in Louisville, Kentucky, commenced this year by Peter Schmucker, a former Lutheran pastor, by preaching in the streets, afterwards in a little Presbyterian chapel, and this charge has the honor of being first on the list of self-sustaining churches in the German work, not three years after its organization.

In 1841, Lyon built the first German M. E. Church east of the Allegheny Mountains, on Second Street New York, which was dedicated by Bishops Morris and Hedding, May 4, 1843. This mother church of the East had then a membership of 130, and since then thousands of its converts have been scattered all over the states. Bishop Roberts sent P. Schmucker to New Orleans in 1842, who organized a society, and put Brother Bremer, a local preacher, in charge. In five years there were 19 missions, 20 missionaries, and 1500 members, which were scattered from New York City and Lake Erie to New Orleans.

In 1844 a new epoch in the work began. The scattered missions in the bounds of the different Conferences were formed into presiding elder districts, to facilitate the proper appointments, to examine candidates for the ministry, and to secure a better supervision. This made the work more compact, and the societies developed more healthfully. Two districts in the Ohio Conference, with C. H. Doering and Peter Schmucker as presiding elders, were formed.

The missions of Missouri and Illinois were thrown into the Missouri Conference, but on account of the separation of the Church South they were changed, in 1845, into the Illinois Conference, and formed into two districts, with L. S. Jacoby and William Nast as presiding elders.

In 1846 Detroit, Chicago, Milwaukee, Baltimore, Philadelphia, and Newark, N. J., were the more prominent points where missions had been commenced, and a volume of Wesley's Sermons was published, translated by Dr. Nast. The Discipline had already done good service for several years.

In 1848 the church showed its confidence in this work by electing William Nast and L. S. Jacoby as delegates to the General Conference. In 1849 the Eastern work was formed into a district of the New York Conference, with John C. Lyon as presiding elder. In 1852, Nast, Lyon, and Kuhl were the delegates to the General Conference at Boston. The petition of the German preachers of the Ohio Conference to form German Conferences was not granted by the General Conference, but they divided the German work into five Conferences, viz., Ohio, Southeast Indiana, Illinois, Rock River, and New York. The preaching of the German delegates at Boston resulted in the formation of a German church. In 1856, G. L. Mulfinger, W. Nast, John Kisling, and Philip Kuhl were the delegates from the West.

At the General Conference of 1860 there were five German delegates, and the members of the Cincinnati Conference again asked for the formation of German Conferences, but the demand being only a local one, the General Conference laid the matter over until the demand should

become more general. The publication of a new hymn-book was authorized. During the next quadrennium the Civil War broke out, and the membership was reduced nearly 3000, owing to the large number who fell in the Union cause. In 1864 the Western Germans petitioned the General Conference so unanimously for German Conferences, that without debate three German Conferences were formed, viz., the Central, Northwest, and Southwest German, and the bishops were authorized to form the Eastern work into the East German Conference, which was done by Bishop Janes, April 11, 1866, leaving only the missions on the Pacific coast in the California Conference.

The Conferences very largely use the English language in their sessions out of respect for the bishops; they bring in their reports in both languages, the secretaries keep the minutes in English, and the work is so well done that no adverse criticism has been brought in by the general Conference committee on journals.

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1154 -- GERMAN ORPHAN ASYLUMS -- The war for the Union threw a great many orphans upon the attention of the German churches, and hence, in 1864, the Southwest German churches opened an orphan asylum at Warrenton, Mo., which very soon was crowded with about 100 children whose fathers had lost their lives in defense of the Union cause. Rev. Philip Kuhl with his wife have been for many years the "house parents" of the institution, and have managed the farm of 500 acres for the benefit of the orphanage. The orphans receive instruction in the elementary branches in both English and German, and such of them as show the necessary talent for a higher education are graduated into the German College, which is situated on the same grounds. The building is worth \$5000. At present the number of orphans is not large.

The German Orphan Asylum at Berea, Ohio, is situated very near the German Wallace College. It has very spacious grounds, and an excellent building of Ohio sandstone. Rev. William Ahrens, of the Central German Conference, has been the moving spirit in this enterprise, and on an average 50 children are sheltered, clothed, and educated here. The churches in the Central Chicago and East German Conferences have by annual collections paid for the property and run the institution by their "Thanksgiving Day" collections. Brother Gottfried Lieberherr, who received his education at a Swiss orphanage, has been the "Hausvater" since 1865, and is a most excellent teacher and disciplinarian. It is a treat to hear these German orphans sing. Some of them have graduated to the German Wallace College. The Germans have thus been first in the field to start orphan asylums in the M. E. Church.

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1155 -- GERMAN PUBLICATIONS -- The first attempt to reach the Germans by means of the press was made in 1838, by translating the Wesleyan Catechisms I. II., III., the Articles of Faith, and the General Rules. Feb. 15, 1838, Rev. Thomas Dunn, of the North Ohio Conference, wrote an article in The Western Christian Advocate, by which he aroused the church to the necessity of publishing a German paper, and about \$3000 were raised by individuals to commence the enterprise. The bishops at their meeting in New York indorsed it, and, with William Nast as editor, the first number of the Christliche Apologete appeared January, 1839, and soon became a

power in the land. It is still edited by Dr. William Nast, and has about 14,825 subscribers. During the war many thousand copies followed the soldiers on their march.

In 1856 the General Conference ordered the publication of a Sunday School paper called the Sunday School Glocke, a semi-monthly, which has a circulation of 25,000. The Berean lessens, Bibel-forscher, has 21,500, and Haus und Hurd, a monthly magazine, 7000 subscribers; all of which are edited by Dr. H. Liebhart.

With the rise and growth of the German mission work the German publications have been increased, until the Western book agents have a larger list of German publications than any other house in the United States, and their sale of books of other houses, especially by import, is also very large. To R. A. W. Bruhl, and later to H. Dickhaut, much of the success of that branch of the business is owing. The agents, Hitchcock and Walden, publish now a catalogue of 128 pages of German publications. Nearly all the books are translations from the English or republications of German authors. The early preachers were too busy with missionary work to encourage authorship. Dr. Nast's "Commentary on the First Three Gospels" has been well received in the literary world, his Introduction has been placed by the bishops in the course of study, and his Catechism has been authorized by the General Conference. Dr. Liebhart has written "Das Buch der Gleichnisse," a compendium of illustrations F. Kopp, a book on Holiness; William Ahrens, a religious novel; J. C. Ryan, a commentary on "Revelation of John," and published some hymns which will never perish; Dr. Lobenstein, a volume of sermons; P. A. Modling, "Golfblumen," etc. Dr. Liebhart has been untiring in editing German books both for the family and Sunday School. No book-house produces more beautiful mechanical work than the Western Book Concern.

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1156 -- GERMAN WALLACE COLLEGE -- Berea, Ohio, twelve miles west of Cleveland. The Eastern section of the M. E. German Churches accepted from Mr. Baldwin the so-called Baldwin Hall, and from Mr. Wallace considerable land and a brick building, to start a German school for higher education. Baldwin University, founded 1856, an English Methodist institution, is situated in the same town. June 3, 1863, Rev. Jacob Rothweiler, of the Central German Conference, was appointed to inaugurate the movement, and by his energy the success of the institution became assured. June 7, 1864, the college was organized... The largest number of German students at any time was 125. The two colleges -- Baldwin (English) and Wallace (German) -- work very harmoniously together, and the students of either college are entitled to all the privileges of the other. Rev. William Nast, has been for a number of years honorary president of the school, but J. Rothweiler, Fr. Schuler, and P. F. Schneider have succeeded each other in filling the position of de facto presidents.

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1157 -- GERMANY -- The German Empire contained in 1871 a population of 41,060,695, with an area of 210,396 square miles. Prussia, the largest kingdom in this empire, is thoroughly Protestant, while Bavaria and Baden contain a majority of Catholics. Throughout the greater part of the empire there is religious toleration, though in some of the Catholic districts the limitations

are very stringent. The Lutheran and German Reformed Churches are recognized as state churches in Prussia and several smaller provinces.

Methodism was introduced into Southern Germany by the Wesleyans of England. C. G. Muller, of Winnenden, Wurtemberg, a young man of twenty years, went, in 1805, to London. He was successful in business, and was converted soon after his removal to that country became a local preacher among the Wesleyans, and, in 1830, revisiting his birth place, preached to the people and related his personal experience. A revival was the result, and he laid out a circuit of appointments. When he returned to England the converts petitioned the Wesleyan Missionary Society to return him to them as a missionary, and in the following year he consented to return to Germany and preach in his former home. A very remarkable revival followed, in which, as he walked home from late meetings, people would meet him at ten and eleven o'clock at night and urge him to preach for them also. He died in 1853, leaving 67 preaching-places, 20 local preachers, and 1100 members, and principally in Wurtemberg.

After the establishment of German churches in the United States the converts wrote letters to their friends in Germany informing them what Methodism had done for them in America. The Revolution of 1848 advanced religious liberty, and many persons in Germany wrote requesting the M. E. Church to send to them preachers. In May, 1849, a mission was established, and Dr. L. S. Jacoby, then presiding elder of the Quincy district, Illinois Conference, was appointed a missionary to Germany. When he arrived in Bremen, in November of that year, he was discouraged in observing the desecration of the Sabbath, and feared that little good could be done. He succeeded, however, in procuring a hall in the Kramerant-haus, or public building, where he preached his first sermo on Sunday evening, Dec. 23, 1849, to about 400 persons. In April, 1850, he reported 21 converts who had joined the M. E. Church, and the conversion of others who retained their membership in the state church. As soon as the church was regularly organized a German periodical was started, the funds to support which were furnished by Charles and Henry Baker, of Baltimore. Shortly afterwards the hymn-book, Wesley's sermons, and many tracts were printed and scattered among the people.

In June, 1850, Rev. H. Doering and Lewis Nippert sailed as missionaries to join Dr. Jacoby. The first Sunday School on the American plan was organized in Bremen in 1850, and a circuit of nine appointments was formed for the three missionaries. Letters from America oftentimes prepared the way for establishing services. Such letters were often read from the pulpits of various churches, and there were indications of a general awakening. The criticisms of the press, emanating sometimes from the state clergy, and persecutions by the mob, and in a few instances the seizure and imprisonment of the missionaries by the police, and the prosecution by the police of members in the police courts, increased the excitement of the people and their anxiety to understand more about the Methodist Church, so that the wrath of man was made to praise God.

In 1851 eight missionaries were employed, who itinerated from Bremen to Hamburg, Hanover, Frankfort, and as far as Saxony and Wurtemberg. In 1856 the Conference was organized under the authority of the General Conference, and was visited by one of the bishops in 1857. The Book Concern continued to issue its papers and tracts and exercise an influence upon the public mind. The Martin Mission Institute, which had been established previously at Bremen, was

transferred to Frankfort, funds having been furnished by John T. Martin, of Brooklyn, to purchase a building.

The Conference received full powers as an Annual Conference in 1868, and Dr. Jacoby retired from the superintendency, having in less than twenty years penetrated the greater part of Germany, German Switzerland, and reached some of the German settlements in France with the gospel. Sunday Schools, the printing-press, a theological seminary, and a Conference were all organized and had become powers to continue the work among the Germans of Europe. Methodism, under the influence of Dr. Jacoby, not only effected its organization, but it became an element of power in vitalizing the older churches and stimulating them to greater zeal and energy.

The statistics of 1876 show that the Wesleyans have 8 chapels, 133 preaching-places, 11 missionaries, 34 local preachers, 2200 members, and 400 scholars in the Sunday Schools. The M. E. Church has 10,224 members, and 87 preachers, and 13,355 children in the Sunday Schools. In addition to this work of Methodism proper, the Albright Methodists, or the Evangelical Church, has sent a number of missionaries to Germany, and has performed a work of great value in the awakening and conversion of many souls. They have a large number of organized churches, and are annually extending their borders.

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1158 -- GERMANY AND SWITZERLAND CONFERENCE -- The M. E. Church commenced a mission in Germany in December, 1849, and in 1856 the prospects of the work were such that the General Conference constituted the German Mission Conference, embracing also the missions in France and Switzerland wherever the German language was spoken. This Mission Conference had all the rights and privileges of other Annual Conferences, except that of sending delegates to the General Conference, and of receiving dividends from the Book Concern and Charter Fund. It was organized in September, 1856, by Dr. Jacoby, the superintendent of the mission, and embraced at that time 9 traveling and 7 local preachers, 428 members, and 99 probationers. The following year it received its first episcopal visitation from Bishop Simpson, and since that time it has been visited by Bishops Janes, Harris, Foster, and Andrews. In 1868 it was constituted a Conference, with full rights and privileges under its present title. In 1876 it reported 87 traveling and 37 local preachers, 7960 members, and 2264 probationers, and 13,355 Sunday School scholars. It has also a Book Concern at Bremen and a theological school at Frankfort-on-the-Main.

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1159 -- GERRY, Robert -- was born in Maryland in 1799. His father, Colonel Gerry, was a man of influential standing. He joined the Methodist Church in 1817, and entered the Philadelphia Conference in April, 1826. For "thirty years he filled some of the most prominent appointments of the Conference with great acceptance and usefulness, with a heart fired with the love of God and souls, with a voice almost incomparable, and with an eloquence and earnestness seldom equaled. He preached the unsearchable riches of Christ and his atonement. God honored his ministry in giving him to see wherever he labored deep evangelical and extensive revivals of religion." He died in great peace May 9, 1856.

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1160 -- GETTYSBURG, PENNSYLVANIA (pop. 2814) -- is the capital of Adams County, and is the site of Pennsylvania College. It was the scene of one of the most severe battles during the late Civil War. Methodist services were held near this place as early as 1783 by Bishop Asbury and Freeborn Garrettson. In 1803 regular preaching was established by Joseph Stone and Daniel Fidler. The first class was organized in 1815, and the first church edifice was built of brick, in 1822. The Gettysburg circuit which embraced a large scope of the surrounding country, was formed in 1827, and the town did not become a station until 1876. The present church edifice was built in 1871. The African M. E. Zion Church was introduced about 1831, and erected a small church in 1841. The African M. E. Church resulted from a division, about 1874, in the Zion Church, and an edifice was erected in 1876. It was in this city, while Dr. Nast was professor in the Lutheran seminary, that having been awakened he attended the M. E. Church, though his conversion did not take place until subsequently in Ohio, where he became so useful and distinguished in the German work. Gettysburg is in the Central Pennsylvania Conference, and reports about 200 members, and 200 Sunday School scholars.

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1161 -- GIBSON, Otis -- missionary to the Chinese in San Francisco, was born in Moira, N. V., in 1826; graduated at Dickinson College, Carlisle, Pa., in 1854; and sailed from New York for China in April, 1855. In 1865, after ten years of efficient service in the Foo-Chow mission, he returned to the United States on account of the health of his family, and was two years in charge of Moira station, Black River Conference, his native place. In 1868 he was transferred by Bishop Thomson to the California Conference, and appointed missionary to the Chinese on the Pacific coast. In 1872 he was a delegate from California Conference to the General Conference, and was elected to serve on the general missionary committee from 1872 to 1876. He was also a regular delegate to the Evangelical Alliance held in New York in 1873. He is the author of "The Chinese in America," a valuable book of some 400 pages on the Chinese question.

In the whole course of his missionary life, both in China and among the Chinese in America, Mrs. Gibson has nobly filled her place as an efficient "helpmeet" of her husband, contributing her full share of toil and counsel in all the labors and responsibilities which he has borne.

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1162 -- GIBSON, Tobias -- a pioneer Methodist Episcopal minister, was born in Liberty Co., Ga., Nov. 10, 1771, and died in Natches, Miss., April 5, 1804. He was a man of great wealth, but forsook it all to proclaim the gospel. He was admitted on trial in 1792, in the twenty-second year of his age. He traveled for eight years large circuits, mostly in the far south, or in the Holston Mountains. In 1799 he volunteered for the Mississippi Valley, though already broken in health by excessive labors. With the approval of Asbury he started alone on horseback to the Cumberland River, in Kentucky, traveling hundreds of miles through the vast wilderness. Having reached the river, he sold his horse, bought a canoe, and started down the river, thence six or eight hundred

miles down the Mississippi to his destination. He reached Natchez eighteen years before the Mississippi Territory was admitted into the Union. Four times he went from this vast wilderness six hundred miles for the purpose of obtaining additional laborers from the Western Conference. A few additional laborers were given him from time to time, and thus was Methodism planted in that portion of the great valley. He preached his last sermon on New Year's day, 1804. A lingering consumption at last terminated his useful life.

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1163 -- GILBERT, Anthony -- a minister of the United Methodist Free Churches, England, entered the itinerancy in 1836, and was elected president in 1854. For twenty-three years he was a member of the connectional committee. He was made a supernumerary in 1872. He resides in Sunderland.

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1164 -- GILBERT, Jesse S. -- was born in Williamsburg, L. I., Nov. 17, 1846; graduated from Princeton College in 1867, and entered the Newark Conference in the same year. He is the author of a treatise on Romanism, and a work on popular theology, entitled " The Old Paths."

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1165 -- GILBERT, Nathaniel -- a prominent citizen of Antigua, West Indies, and descended from Sir William Gilbert, half-brother of Sir Walter Raleigh. He was "a man of sound understanding, sharpened by a collegiate education and an admirable training in a court of law." For some years he was speaker of the House of Assembly in Antigua. His gay and thoughtless brother Francis having failed in business in Antigua, had returned to England. There he was brought to repentance, and became a member of Mr. Wesley's society. He sent to his brother Nathaniel a number of Mr. Wesley's publications but, believing him to be an enthusiast, for some time he refused to read. At length, his sister reading to him the "Appeal," it so changed his mind that he visited England to make Mr. Wesleys personal acquaintance. He took with him several of his Negro servants, two of whom were converted under Mr. Wesley's ministrations, and were baptized by him. Mr. Gilbert felt that he had a mission to accomplish, and, returning to Antigua, fitted up a room for preaching, and "was soon branded as a madman for preaching to his slaves." A society at St. John's was formed, and through his efforts and those of his brother Francis, who labored with him, Methodism was planted in the West India Islands. He died in 1774, eleven years before the appointment of the first Methodist missionary to Antigua, leaving a society of sixty members. As he was near death, a friend said, "On what do you trust?" The answer was, "On Christ crucified." "Have you peace with God?" he answered, "Unspeakable." "Have you no fear, no doubt?" "None," replied the dying saint. "Can you part with your wife and children?" "Yes. God will be their strength and portion." His brother Francis, returning to England, became a member of the class led by Mr. Fletcher. As late as 1864, in the Madeley vicarage, was the great-grandson of Nathaniel Gilbert, who testified "that he had reason to believe that no child or grandchild of the first West Indian Methodist had passed away without being prepared for the better world." The organization which Mr. Gilbert formed was kept up for four years by the labors of two colored women, who held services almost every evening until the arrival of Mr. Baxter.

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1166 -- GILDER, William H. -- a Methodist Episcopal minister and teacher, died at Culpepper, Va., April 17, 1864, aged fifty-two years. He was educated at Wesleyan university joined the Philadelphia Conference in 1833, and after preaching for several years retired from active work on account of the failure of his health, and became editor of the Christian Repository. He was engaged in the work of teaching for seventeen years, as principal of the Female Institute at Bordentown, N. J., and of the Flushing Female College, Long Island. He resumed preaching in 1859, and became a chaplain in the army in 1862. While in this service he fell a victim to smallpox.

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1167 -- GILES, Charles -- was a distinguished minister in Western New York. He was born in Connecticut in 1783, and died in Syracuse, Aug. 30, 1867. He was successively connected with the Philadelphia, New York, Genesee, Oneida, and Black River Conferences, and filled the most responsible positions, including those of presiding elder and of delegate to the General Conference. "He was a thorough scholar, -- rich in facts, brilliant in thought, and intense in love for dying men, a man of power, intellectually and emotionally. At the name of Jesus, even in extreme superannuation, his eye kindled with life and his face flushed with intelligence, when in other respects he was oblivious to earthly things."

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1168 -- GILLESPIE, John Jones -- was born in Milton, Northumberland Co., Pa., Nov. 13, 1813. At the age of fourteen he was the subject of deep religious impressions. In 1832 he went to Pittsburgh, Pa., and, having been robbed on the way, began with less than a dollar in the world. The lonely boy at first strayed into a Presbyterian church, and, being pleased with the preaching, would probably have become a member if a kind word had been spoken to him. After a time he began to attend the Methodist Protestant church with the friends with whom he boarded, and has ever since been identified with it. Feeling the need of a better education he spent his evenings at a night-school, after serving his employers through the day. As a business man he became successful, and has established a substantial trade in Pittsburgh, besides holding honorary connection with a number of banks and public institutions. He has been prominently connected with the church interests, in the capacity of trustee of church and college, representative to the Annual and General Conferences, and president of the Board of Publication of the Methodist denomination, which latter position he still continues to hold. He has helped the Book Concern through many a dark hour by his generosity and business foresight, and has ever been a true friend to the church.

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1169 -- GILLETT, Philip Goode -- was born in Madison, Ind., March 24, 1833, his father being Rev. S. T. Gillett, D. D., for forty years a member of the Indiana Conference. He graduated from the Indiana Asbury University in 1852, and became a member of the faculty of the Indiana Institution for the Deaf and Dumb. In 1856 he was elected principal of the Illinois Institution for

the Deaf and Dumb, and which he has superintended for twenty-two years with great success. In this institution are taught not only departments of literature, but articulation and lip reading. It is one of the leading institutions of its kind in the world. Dr. Gillett has also taken a deep interest in the education of the idiotic, and secured the passage of the bill through the legislature for an institution for feeble-minded children, which he organized and superintended for a time gratuitously. Dr. Gillett has been from his youth an earnest member of the M. E. Church, and was one of the early and active advocates of lay representation in the General Conference. He also co-operates with Christians of every name has been twice honored with the presidency of the Illinois State Sabbath-School Association, and once with that of the United States Sabbath-School Convention, and is now one of the vice-presidents of the American Sunday-School Union.

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1170 -- GLEN'S FALLS, NEW YORK (pop. 11,000) -- situated in Warren County, on the Hudson River, and on the Rensselaer and Saratoga Railroad, especially noted for numerous saw-mills and fine marble quarries. Methodism was introduced into Warren County at a place called Thurman's Patent, in 1796, by the lay preachers Richard Jacobs and Henry Ryan. In 1798 a society was organized by Lorenzo Dow on the "Ridge," about six miles from the Glen. The first class was organized by John Lovejoy, and John Clark was the first minister appointed. The first church edifice, a stone structure, was erected in 1829. With the organization of the Troy Conference in 1832, Glen's Falls was united in a circuit with Fort Ann and Sandy Hill, and for several years the work was called Fort Ann circuit. In 1847 a new brick church was erected. It was, unfortunately, burned in 1864, but has been replaced by a more beautiful and commodious edifice. In 1849 Glen's Falls became a station and was strengthened by a remarkable revival. A brick chapel was also erected in South Glen's Falls in 1869-71. It was enlarged in 1872; and 90 members of the parent church, in 1876, organized a new society in South Glen's Falls. A union mission was also built on West Street, which is largely supported by the Methodists. Glen's Falls is in the Troy Conference.

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1171 -- GLOUCESTER CITY, NEW JERSEY (pop. 5347) -- is on the Delaware River, a few miles below Philadelphia. It was visited by Captain Webb as early as 1768 and a family by the name of Chew became seriously impressed. Tradition says that the elder Mr. Chew, with eight sons, came from England to America as early as 1740. David Chew became one of the earliest and most useful of the lay preachers in West Jersey. It was at this point that Mr. Asbury landed when he arrived in America, in 1771, and in this neighborhood the third Methodist church, in New Jersey, called Bethel, was erected, perhaps in 1780, through the energy of Jesse Chew. In 1790, in this region occurred one of the most powerful revivals in modern times. Gloucester City was embraced in the adjacent circuits until 1839, in which year services were regularly established, and the first M. E. Church in the place was built. Unfortunately, it was burned, but was rebuilt next year. In 1850 the old church was sold and a new one erected, which is still in use. It is in the New Jersey Conference, and reports 422 members, and 390 Sunday School scholars.

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1172 -- GLOVERSVILLE, NEW YORK (pop. 7300) -- in Fulton County, and on the Fonda and Gloversville Railroad. It has grown rapidly in recent years. The first Methodist society in this vicinity was formed about a mile from the town, in 1790. The first M. E. Church was built at that place in 1796. The first class in Gloversville was formed in 1820. The first church was erected in 1839, when it was connected with Johnstown. In 1842 the appointment appears as Gloversville. In 1855 the church was enlarged. The present edifice was not erected until 1870. It is in the Troy Conference, and reports: First church, 794 members, and 700 Sunday School scholars. Second church reports 186 members, and 250 Sunday School scholars.

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1173 -- GOFF, Milton B. -- was born in Pittsburgh, Pa., Dec. 17, 1831, and was converted and joined the M. E. Church in 1841, at Sewickly. He has held the position of president of the board of trustees, and is a steward, a class-leader a teacher in the Sunday-school, and treasurer of the stewards. He was educated and graduated at Allegheny College in 1855, and received the degree of A.M., 'in cursu', in 1858. Prof. Goff has spent twenty-two years teaching, during which time he was connected with Madison College, North Illinois University, and for the past twelve years he has been Professor of Mathematics in the Western University of Pennsylvania. He is a member of the board of control of Allegheny College; the author of a series of books on arithmetic, and a book of arithmetical problems, and is now at work on a series of mathematical text-books. For a number of years he has made the mathematical calculations of the noted "Sanford Hill Almanac."

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1174 -- GOGERLY, Daniel J. -- Wesleyan missionary to Ceylon, was born in London in August, 1792, and died Sept. 6, 1862. He joined the Wesleyan Methodist society when fourteen years of age; became a local preacher; was sent to Ceylon to take charge of the Wesleyan mission press at Columbo in 1818, and entered the regular missionary service in 1822. He gave especial attention to the study of the languages of the country. His works on the Pali language and his researches in Buddhist literature gave him a world-wide reputation, and secured for him the recognition of leading scholars and Oriental societies, and remain among the most valued contributions in that department.

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1175 -- GOLD HILL, NEVADA (pop. 2410) -- is situated in Storey County, four miles southwest from Virginia City, and is in the immediate vicinity of a number of rich mines. Methodism was introduced from Virginia City about 1865. Gold Hill and Silver City appear as a separate charge in 1868, and from that time the statistics have fluctuated. It is in the Nevada Conference, and reports 38 members, and 154 Sunday School scholars.

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1176 -- GOLDEN HOURS -- is a monthly magazine published by the M. E. Church for boys and girls. The General Conference of 1868 authorized the book agents at Cincinnati, Ohio, to

publish "a first-class illustrated monthly magazine for children and youth." Accordingly, the first number appeared January 1, 1869. The present circulation is 6600.

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1177 -- GOOD, John B. -- an attorney in Lancaster, Pa., was born June 18, 1823, in Lancaster Co., Pa. He served as justice of the peace from 1847 to 1858 and was admitted to the bar as an attorney in Lancaster, May 25, 1864. He united with the M. E. Church of Lancaster in February, 1865; has held the office of class-leader since 1866, and of exhorter since 1867. He was president of the first Lay Conference held in Philadelphia, in March, 1872.

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1178 -- GOODE, William H. -- a minister and pioneer of the Methodist Episcopal Church, joined the Indiana Conference in 1836. In 1842 he was appointed superintendent of the Fort Coffee Academy, in the Choctaw nation, where he remained till the separation of the church, in 1845. He was elected by the Indian Mission Conference a delegate to the Convention at Louisville, in May, 1844, which resulted in the organization of the M. E. Church South, but having decided not to remain in the South under the circumstances of the controversy then pending, he declined to serve. He returned to the North just before the meeting of the Convention, and was invited by Bishop Soule to remain in charge of the academy, but declined to place himself in a position inharmonious with his views. He entered the North Indiana Conference, where he served for nine years as presiding elder and pastor, till 1854, when he was appointed to visit and explore the Territories of Kansas and Nebraska and report upon the most eligible points to which ministers should be sent, and was afterwards transferred to the Missouri Conference, as superintendent of the work of the church in those Territories, he spent five years in this work, during which period the Kansas and Nebraska Conference was organized, and the missions of the church were extended to Denver and the Rocky Mountains. In 1862 he returned to the North Indiana Conference, where he continued in active service till 1876, when he took a superannuated relation. He was a member of the General Conference in 1860, 1864, 1868, and 1872.

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1179 -- GOODRICH, Grant -- This distinguished layman of nearly half a century's membership in the Methodist Episcopal Church was born about 1810, and was lay delegate for the Rock River Conference to the General Conference of 1876. He has long been a devoted worker, as a class-leader and Sunday-school teacher, in Chicago, at old Clark Street church. From its beginning he has been president of the board of trustees of the Garrett Biblical Institute and has attended gratuitously to its legal business. He has also been from its commencement a trustee of the Northwestern University. For many years he was a practicing attorney, and was for some time judge in one of the higher courts.

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1180 -- GOODWIN, William H. -- was born in Tompkins Co., N. Y., June 12, 1812, and died at Dryden, Feb. 17, 1876. At nineteen he was converted, and when twenty-two years of age

was admitted on trial in the Genesee Conference. He filled a number of the most important appointments in the Genesee and East Genesee Conferences and was also a number of years presiding elder on different districts. By reason of failing health, in 1875, he was granted a supernumerary relation, and in a few months afterwards was called to his reward. He was a delegate to the General Conferences of 1860 and 1864. In 1865 he was appointed regent of the University of New York, and the same year Hobart College conferred upon him the honorary title of LL.D. In 1854 he was chosen as State senator from Ontario and Livingston Counties. His commanding personal appearance, connected with his acquired ability and genial manner, gave him great influence among his brethren. In the most heated debates in Conference, he was never betrayed into the least discourtesy of word or act. His death was sudden and unexpected. He said to his companion, "Commit it all to God, be happy and cheerful," and in an instant he was gone.

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1181 -- GOSHEN, INDIANA (pop. 4123) -- is the capital of Elkhart County, on the Lake Shore and Michigan Railroad. It is in the midst of a highly productive agricultural district. It first appears in the minutes of the church as the name of a circuit in 1839, with George M. Boyd as pastor. It has since become a station, and has had a steady growth. It is in the North Indiana Conference, and reports 224 members, and 235 Sunday School scholars.

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1182 -- GOUGH [Pronounced "Goff"], Benjamin -- was born at Southborough, in Kent, England, in 1805 has been an extensive contributor to the literature of the age chiefly in verse for the last forty years. He is a frequent writer in Good Words, The Sunday Magazine, The British Workman, Band of Hope, etc., as well as in the Wesleyan magazines and papers. He has published a number of poetical works, most of which have been honored by the patronage of her most gracious majesty the Queen. Among other poetical works may be mentioned, "Lyra Sabbatica," "Kentish Lyrics," "Songs from the Woodlands," etc. Mr. Gough is an active local preacher, and although beyond the allotted threescore years and ten does good service for the Master at Woburn Sands, in Bedfordshire.

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1183 -- GOUGH [Pronounced "Goff"], Henry Dorsey -- was one of the early Methodists in Maryland. He was a gentleman of a large estate, and was married to a sister of General, afterwards Governor, Ridgely. He had an elegant mansion, called "Perry hall," twelve miles from Baltimore; one of the most elegant, at that time, in America. In April, 1775, with a number of wild companions, he went to hear Mr. Asbury preach, expecting some amusement; but under the sermon was brought to serious reflection, and after some time experienced the joys of conscious pardon and peace. For a number of years he was an earnest and active Christian. He built a chapel near his house, in which all his family, both white and colored, assembled morning and evening for prayer. It was also occupied as a preaching-place, both on Sabbaths and week-days. For some cause he was separated from the church for several years; but in 1801 he was reclaimed, and reunited with the Light Street church, in Baltimore. He died in May, 1808, during the session of the General Conference.

He was a man of great liberality and benevolence. His wife Mrs. Prudence Gough, was a devoted and earnest Christian. Though their house was the resort of much company of the highest circles in Maryland, yet, when the bell rung for family devotion, all were called together; and if no gentleman was present to lead, she read a chapter in the Bible, gave out a hymn, and engaged in prayer. Mr. Asbury says, "She has been a true daughter; she has never offended me at any time." She was awakened under the first sermon she heard from Mr. Asbury. A writer says, "She came into the congregation as gay as a butterfly, and left with the great deep of her heart broken up." Their only child, a daughter, was married to James Carroll, a gentleman of wealth, and of one of the leading families in Maryland.

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1184 -- GOULD, George Thomas -- an educator in the Kentucky Conference, was born in Beaufort, N. C., Dec. 17, 1842. He was converted in 1860, and licensed to preach the following year. He was recalled from college on account of his father's illness, and he joined the Kentucky Conference in 1862, when, after having filled important appointments for ten years, he became associate principal and proprietor of the Millersburg Female College. He received the degree of D.D. from the Kentucky Military Institute. In 1874 he was on the editorial staff of the Central Methodist.

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1185 -- GRACE -- primarily signifies favor. In the Scriptures it is used to denote the favor of God towards man: his mercy as distinguished from justice; and blessings freely and unmeritedly bestowed. It is also sometimes used to designate the privileges of the Christian dispensation in compared with those of the Mosaic economy: the law being positive, limited, and condemning; while grace is free, boundless, and justifying. It is the source of redemption with all its glorious benefits, and is free in all and for all. It depends on no human merit, good works, or righteousness; but is an expression of God's boundless love to man. This grace is not irresistible, as was taught by Augustine and Calvin. While free for all, it may be accepted or rejected; and the Scriptures teach that men do resist and grieve the Holy Spirit. The conversion of Paul is sometimes referred to as an instance of irresistible grace; but his expression, that he had not been "disobedient to the heavenly vision," clearly indicates the freedom of his will and the independent character of that obedience which he manifested. He was suddenly and irresistibly arrested and impressed; but he obeyed the voice and thus became a son of God.

Without grace freely bestowed man would neither repent nor believe but grace sufficient to enable him to forsake sin and return to God is freely imparted by the Holy Spirit. If he yields to divine teachings and holy impulses he is saved; if he disobeys he works out his own destruction. Men, if lost, will be condemned not for having inherited a depraved nature, but for having rejected grace freely offered, and for having refused to obey the divine command when power was freely offered through the operations of the Holy Spirit. As the apostle speaks of the possibility of himself becoming "a castaway," so there is no state of grace attainable on earth where man does not need to watch and pray and to resist temptations, lest he may ultimately perish. (See PERSEVERANCE)

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1186 -- GRACEY, John Talbot -- was born in Delaware Co., Pa., Sept. 16, 1831; educated in Philadelphia; prosecuted the study of medicine for two and one-half years, and entered the ministry in the Virginia Conference of the M. E. Church South in 1850. In March, 1852, he joined the Philadelphia Conference of the M. E. Church, and served as pastor in various churches until March, 1861, when he was appointed as missionary to India. He commenced the mission at Seetapoor; was subsequently appointed to Bareilly and Nynsee Tal; was secretary for two years of the "annual meeting," and first secretary of the India Conference, and also acted as president of that Conference in 1867. In January, 1868 he returned from India on account of his wife's health, and was admitted to the General Conference of 1868 as the first delegate from territory outside of the United States. Since that period he has filled several pastoral terms; has taken a deep interest in the missionary cause, contributing to various papers, and acting as editor of the missionary department of the Northern Christian Advocate. He also visited Western Africa in company with Bishop Haven. He is a member of the American Oriental Society, and is (1877) acting as assistant recording secretary of the Missionary Society.

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1187 -- GRAHAM, James L. -- born in Pittsburgh, Pa., Nov. 17, 1817, has resided nearly all his life in Allegheny City. He received a good common school education, and was converted and joined Beaver Street church in 1835; two years afterwards he was licensed to preach. In 1839 he was received on trial in the Pittsburgh Annual Conference, but owing to ill health he retired from the itinerancy at the close of the first year and became a local preacher, which relation he has since retained. He has filled the official relations of class-leader, steward, trustee, and Sunday-school superintendent. Among the civil positions filled, he was three years high sheriff of Allegheny County, twelve consecutive years in the Senate of Pennsylvania, during which he was Speaker of the Senate in 1867 and 1868, and was chairman of the finance committee, the highest position in the Senate. He represented Allegheny County in eight State and two National Conventions, but has retired from political life. He has occupied the position of school director twenty years, director of the poor nine years; is now a member of the board of controllers in Allegheny City, trustee of Mount Union College, and Director of the Western Reform School.

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1188 -- GRAHAM, Thomas Butterworth -- was born in Coshocton Co., O., Aug. 11, 1826. His father and mother united with the Methodist Protestant Church in 1833, and their house was a preaching place for several years. He learned early to love the principles of the Methodist Protestant Church, and has lost none of that ardor with his years. He was converted when fourteen, and licensed to preach at nineteen. When twenty years of age he joined the Ohio Conference. Nineteen years of his ministry have been spent in three fields of labor. He is now, for the sixth year, pastor of the church with which he first united. He has once been elected president of the General Conference, and three times president of the Ohio Annual Conference. During the days of the anti-slavery movement he was fearless in his advocacy of the oppressed, and took an active interest in the measures which led to the abolition of slavery in the United States.

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1189 -- GRAND HAVEN, MICHIGAN (pop. 4861) -- is situated on Lake Michigan, near the mouth of Green River, and is the western terminus of the Detroit and Milwaukee Railroad. It is first mentioned in the minutes of the M. E. Church for 1859 as connected with Muskegon. The following year L. W. Early was pastor, and the circuit was called Muskegon. This remained the name of the charge until 1875, when it was connected with Spring Lake. It is in the Michigan Conference, and reports about 120 members, and 200 Sunday School scholars.

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1190 -- GRAND PRAIRIE SEMINARY and ONARGA COMMERCIAL COLLEGE -- is located at Onarga, Iroquois Co., Illinois. The town is not cursed with any drinking or billiard saloons, and is a very pleasant and healthful resort for those seeking an education. The school was organized in August, 1863, in the old M. E. church edifice, and was chartered under its present name in February, 1865. The building -- centrally located in a fine campus -- was erected in 1864, and dedicated in 1865, at the session of the Central Illinois Conference. The institution is under the watch-care and patronage of said Conference.

It is a wooden structure, three stories in height, and contains a commodious chapel, society hall, cabinet, reading room, a large and well furnished committee room, and also suitable rooms for recitations... In addition to the preparatory, there are three courses of study, -- commercial, scientific, and classical.

The number of scholars enrolled in 1876 was, not including specials in vocal and instrumental music, -- females, 67; males, 128 total, 195. The seminary is in a flourishing condition, and the friends of the institution have never manifested greater interest nor more complete satisfaction than at present. John T. Dickinson is president, and is assisted by able teachers.

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1191 -- GRAND RAPIDS, MICHIGAN (pop. 32,015) -- the capital of Kent County, on the rapids of Grand River, 33 miles from Lake Michigan. Methodist services were introduced in 1836, and the city appears on the minutes in 1838. James H. Freese, having been appointed as missionary, the following year reported 55 members. It was regarded as a mission, and embraced the surrounding country until 1843, when the first church edifice was erected. It became a station in 1844. The pastor, Andrew M. Fitch, reported, in 1845, 120 members. The first church 27 was rebuilt in 1869, and the second church was erected in 1872. A large number of Germans having settled in the vicinity, a German church was erected in 1862, and in 1874 a Wesleyan Methodist congregation was organized. A city mission has been established, which has performed a good work. It is in the Michigan Conference.

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1192 -- GRANT, Jeffrey -- a native of Charleston, S. C., born in 1838. Removed from Charleston to Jacksonville, Fla., in 1869. He acquired a fair education, and spent some time in teaching, and for several years has been a local preacher, and acting pastor of the M. E. Church at St. Augustine. He was a lay delegate from the Florida Conference to the General Conference of 1876.

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1193 -- GRAVES, Albert Schuyler -- was born in Salisbury, Vt., Jan. 17, 1824, and graduated at Wesleyan University in 1846. In 1847 he was admitted into Oneida Conference, and in 1860 became presiding elder of the Cortland district. In 1865 he was elected principal of Cazenovia Seminary, and in 1870 was transferred to the New York East Conference, where, after filling several appointments, he was, in 1876, appointed presiding elder of South Long Island district. He was a delegate to the General Conference in 1864 and 1868.

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1194 -- GRAVES, W. C. -- a delegate from the Holston Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in East Tennessee in August, 1815, and joined the Holston Conference in 1834. He was connected with the Methodist Episcopal Church South from 1845 to 1865, when he again joined the Methodist Episcopal Church. He was at one time editor of a monthly publication, was afterwards editor of The Religious Intelligencer, and is a corresponding editor of The Methodist Advocate.

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1195 -- GRAW, Jacob B. -- was born in Rahway, N.J., Oct. 24, 1832, and was educated at Rahway and Bloomfield Seminaries, and in New York High School. He was admitted into the New Jersey Annual Conference in 1855. He entered the United States service as chaplain in September, 1861, having taken a prominent part in organizing a company of volunteers. For a few months, while in the service, he had command of a regiment. He has taken a deep interest in the temperance cause, assisting in the State organization in 1867, and occupying one of the highest positions for five years. He represented the State organization in various places in the United States, and was sent to London as a delegate in 1873. He also edited The New Jersey Gazette for several years. He was a delegate to the General Conferences of 1872, 1876, and 1880, and was for five years a member of the book committee. He has served as trustee of Pennington Seminary, and as a trustee of Dickinson College. He has also been presiding elder on the Burlington and New Brunswick districts.

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1196 -- GRAY, Edward B. -- president of Williamsport Dickinson Seminary, is a native of Pennsylvania. His father was for more than forty years a local preacher. He graduated in Dickinson Seminary, under the presidency of Bishop Bowman, June 18, 1858. A year prior to his graduation he united with the church and was licensed to preach. Shortly after his graduation, after filling several appointments, his health failing, he took a supernumerary relation. But his health

recovering he resumed the pastorate, and, after filling various appointments, was, in February, 1874, elected to his present position at the head of a prosperous seminary.

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1197 -- GREEN, A. L. P. -- an eminent minister in the M. E. Church South, was born in Sevier Co., Tenn., June 24, 1807, and died at Nashville, Tenn., July 15, 1874, in the sixty-eighth year of his age. He removed in childhood with his parents to Jackson Co., Ala. Here he was converted, and united with the M. E. Church when nine years of age. He was admitted on trial in the Tennessee Conference in 1824. At the age of twenty-five he was elected a delegate to the General Conference, and was re-elected at every session except one until his death. In 1845 he was the chief one of the commission raised by the Church South to secure the interests supposed to be accruing to that church by the division. He was chiefly instrumental in conducting the suit against the M. E. Church to secure a division of the funds of the Book Concern. He was engaged in the ministry about fifty years, and at the session of his Conference before his death was appointed to deliver a semi-centennial sermon at the next session, but he died before the time arrived. The last two years of his life were devoted to the educational interests of his church, and especially was he engaged in contributing to and establishing Vanderbilt University. "In the polity of the church -- in its literary, missionary, and educational interests -- he was an acknowledged leader of great force. Limited in his early educational advantages, he was nevertheless a thoughtful and diligent student, acquiring by observation, learning from nature, and studying men and books, until he fairly won the honors conferred on him by colleges, and came to the front in all the leading measures of the church and epochs in her history by the force of his own merit." He died in great tranquillity.

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1198 -- GREEN, Anson -- was born in the United States, but, removing to Canada, united with the Canada Conference at its organization in 1824. He has remained firm in his attachments to his Conference and church during all the changes and divisions through which it has passed, and has filled all the principal offices of that Conference, from the highest to the lowest. Twice he occupied the chair of the Conference as chief minister, three times he was elected to represent Canadian interests in the British Conference, and three times in the American General Conference. He was appointed a member of the first General Conference of the Evangelical Alliance, held in London in 1846, and of the last, held in New York in 1873. For sixty years he has devoted his entire energies to the interests of the church. He has lately written an autobiography, styled the "Life and Times of the Rev. A. Green, D. D.," which is just issued from the connectional press of the Methodist Church of Canada.

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1199 -- GREEN, Henry -- a member of the Louisiana Conference of the M. E. Church, was born in 1806, in Montgomery Co. Md.. He was sold as a slave, in Louisiana, in 1830. In the same year he began preaching the gospel as much as his circumstances would permit, having a limited license from Bishop Andrews. In 1853-55 he bought the freedom of himself and wife. In 1865 he

was ordained deacon and elder by Bishop Thomson, and became a regular member of the Conference. He is now (1877) pastor of First Street M. E. church, New Orleans.

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1200 -- GREEN BAY, WISCONSIN (pop. 7735) -- is the capital of Brown County, and is situated on Fox River. It is one of the oldest towns in the Northwest [the Northwest of those days -- DVM], having been settled by the French in 1745. For many years in its early history it made but little progress, but it has become a commercial center. On the opposite side of the river is Fort Howard. In this place Methodism was first planted in Wisconsin. Rev. John Clark having come from England in 1832, was sent to Fox River mission, which embraced Green Bay. The mission is first mentioned in the minutes of the church in 1835, and M. Royal was appointed in charge. In 1836 the first church was erected. In 1856-58 the second church was built. In 1867 Fort Howard, which had been included in the Green Bay charge, became a separate work, leaving in Green Bay only 27 members. Since that period the society has been comparatively small. There is also a Norwegian Methodist Episcopal society organized in the place, and a German Methodist Episcopal Church. It is in the Wisconsin Conference, and reports in 1876 the following statistics: First church, 25 members, and 50 Sunday School scholars; German Church, 58 members, and 40 Sunday School scholars; Norwegian Church, 25 members, and 25 Sunday School scholars.

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1201 -- GREENCASTLE, INDIANA (pop. 3644) -- the capital of Putnam County, on the Terre Haute and Indianapolis Railroad. It is the seat of Indiana Asbury University. Methodism was introduced into Greencastle in 1822 by Rev. W. Cravens, the pastor of the Eel River circuit. The first M. E. Church was built in 1825, and the second in 1832-34. In 1844 a new church called Roberts chapel was erected and the former building was changed into a parsonage. A second church was erected shortly afterwards, which was subsequently consolidated with Roberts chapel, the location being too close to the former church. Subsequently a new organization was made, and the Locust Street church was erected in 1875. The African M. E. Church has also a small society. It is in the Northwest Conference.

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1202 -- GREEN ISLAND, NEW YORK (pop. 5000) -- is situated on the east bank of the Hudson River, in Albany County, and on the New York Central and Hudson River Railroad. It was formerly included in the Albany circuit, afterwards in the Troy circuit, and being a small village was not until recently entered on the church records by name. Methodist services were introduced in 1838; in 1853 a church was completed, and in 1875 it was enlarged and improved. It is in the Troy Conference, and reports 268 members, and 248 Sunday School scholars.

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1203 -- GREENWICH SEMINARY AND MUSICAL INSTITUTE -- is located at East Greenwich, Rhode Island. It was opened as an academy in 1804, in a building which has since been removed. In 1841 it was conveyed to a board of trustees under the patronage of the

Providence Conference, and the institution was opened as such Aug. 18, 1841, under the superintendency of Rev. B. F. Teft, since so well known in the church. Resigning at the end of the year to take pastoral work, he was succeeded by Rev. G. F. Poole, in 1842; by D. G. Allen, in 1843; by G. B. Cone, in 1844. Under his administration, by the advice of the Conference, the boarding-house was erected. In 1847, W. R. Bagnell became principal, and in 1848, Rev. Robert Allyn, now president of South Illinois Normal School. He remained six years, and was succeeded by Rev. W. G. Quereau. In 1858 the old academy building was succeeded by the new and much more convenient edifice. In 1858, Rev. M. J. Talbot became principal, and in 1859, Eben Tourjee, since so distinguished in his profession, became professor of music. In 1862, the legal name of the institution was changed to the "Providence Conference Seminary and Musical Institute." ... For several years the institution has been embarrassed with a debt incurred in the erection of buildings. An effort is now being made, with fair prospects of success, to greatly reduce this burden. Rev. F. D. Blakeslee is principal, and is assisted by a corps of able teachers.

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1204 -- GREGG, Albert B. -- a delegate from the Central New York Conference to the General Conference of the Methodist Episcopal Church in 1872, was born in Oneida Co., N.Y. After reaching manhood he was engaged for eight years in teaching, and afterwards for five years in commercial pursuits, and joined the Oneida Conference in 1855. In 1868 he acted as agent for the removal of Genesee College.

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1205 -- GREGORY, Benjamin -- commenced his ministry in 1840. In 1868 he became one of the connectional editors in conjunction with the late Rev. B. Frankland, on whose death, in 1876, he was appointed to the sole charge of the English Wesleyan connectional literature, and is winning a widespread reputation for culture and taste. Mr. Gregory is a ripe scholar and a good divine.

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1206 -- GREGORY, John -- was born in Bath, England, in 1831. He removed with his parents to New York in 1850, and joined the Wesleyan Methodist Church in that city. In 1858-59 he was a student at Illinois Institute (now Wheaton College). In 1859 he acted as pastor of the Wesleyan Methodist Church, Wylie Street, Pittsburgh. In 1860 he was ordained elder by the Allegheny Conference of the Wesleyan Methodist Connection. For eight years he served in this branch; then, in 1868 joined the Pittsburgh Conference of the Methodist Church, in which he has since been actively engaged. He has served some important circuits and stations, and is now located at Connellsville, Pa.

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1207 -- GRIER, James -- a minister in the Methodist Episcopal Church, was born in Stark Co., O., Dec. 16, 1823, and died in Akron, O., June 18, 1874. He united with the church as a seeker of religion in his fourteenth year, and was soon after converted. He was graduated from

Allegheny College, Pa., in 1849, and was received the same year on trial in the Erie Conference. Having served different charges, in 1852 he was appointed principal of the Western Reserve Seminary, at West Farmington, O., which position he filled for eight successive years. He returned to the pastoral work in 1861, and spent seven of his remaining years as presiding elder on different districts. He was a man of even temper, as a preacher of more than average ability, and a successful administrator of the Discipline.

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1208 -- GRIFFIN, Thomas A. -- a delegate from the Troy Conference to the General Conference of the Methodist Episcopal Church in 1876, was born in Hastings, England, in 1823; began preaching when eighteen years old; came to the United States in 1853, and joined the Troy Conference in the next year.

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1209 -- GRIFFITH, Alfred -- a distinguished member of the Baltimore Conference, was born in Montgomery Co., Md., March 16, 1783, and died in Alexandria, Va., April 15, 1871. He entered the Baltimore Conference of the M. E. Church in 1806, and was effective fifty years, with the exception of four years when he was supernumerary at Carlisle. In 1816 he was elected a delegate to the General Conference, and seven times afterwards held that honorable position. He was also secretary of his Conference for several years. He filled a number of the important appointments in his Conference, and was for four terms presiding elder. He was an able preacher, a strong sermonizer, and, though without the graces of oratory, was frequently eloquent. In his general deportment he was grave and dignified, but among his friends, and among children, he was genial and unreserved. He suffered for several years from general debility, and was affected with deafness. His last message to his Conference was, "Tell them to preach Christ, the Divine Son of God." Few men had more commanding influence, or were more deeply devoted to the interests of the church. He passed through many of its trials, witnessed several divisions, but was always true to the doctrines and economy of the church.

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1210 -- GRIFFITH, William -- a minister of the United Methodist Free Churches, England, entered the Wesleyan ministry in 1828, and was identified with it for twenty-one years. In 1849 he was severed from the Wesleyan body in conjunction with Revs. James Everett and Samuel Dunn. Mr. Griffith then fixed his residence at Derby, where he has since remained. He labored for some years in what was known as the Wesleyan Reform movement. In 1855 he became minister of the Derby Circuit and has continued in that relation. He is a member of the executive board of the Society for the Liberation of Religion from State Patronage and Control, and holds very advanced liberal opinions in politics.

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1211 -- GRIFFITHS, William -- a minister of the United Methodist Free Churches, England, entered the itinerant ministry in 1850, and, after laboring one year in Huddersfield,

Yorkshire, was appointed to Kingston, in Jamaica. He is (1876) engaged in circuit work, but exercises a general oversight over the missions in Jamaica.

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1212 -- GRINDROD, Edmund -- was received into the ministry in 1806. His piety was calm, deep, active, and habitual. His judgment was remarkably sound. His "Compendium of the Laws and Regulations of Wesleyan Methodism" remains a monument of his intimate knowledge of its ecclesiastical order and institutions. He was elected president of the English Wesleyan Conference in 1837.

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1213 -- GRISWOLD, E. C. -- born in Hartford, Conn., May 18, 1827, was converted in Middletown, Conn., in 1842, and subsequently held the position of class-leader, steward, and superintendent of the Sunday school. He graduated at Wesleyan University in 1847, from which he received, 'in cursu', the degree of A.M. He now resides in Elyria, O., and has been honored by election to local offices, and to the board of education of that city. He is a trustee of Baldwin University. At the General Conference of 1876 he represented the North Ohio Conference.

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1214 -- GRUBER, Jacob -- a member of the Philadelphia Conference, was born in Lancaster Co., Pa., Feb. 30, 1778, and died in Lewistown, Pa., May 25, 1850. At the age of fifteen he was converted, and united with the Methodist Church. For this act he was driven from home by his parents, who were German Lutherans, but subsequently becoming reconciled, he was permitted to return home. Yet he was so zealous for the spiritual welfare of his neighbors that he was compelled, when about twenty-one years of age, to leave home a second time. He started on foot towards Lancaster, not knowing what to do, and on his way met a Methodist preacher, who informed him of a vacancy on a circuit, and who urged him to commence preaching at once. He immediately spent all his means in purchasing a horse and started for the circuit. The next year he was received by the Philadelphia Conference, and his appointments subsequently extended from New Jersey through Pennsylvania to Western Virginia, and from the lakes to the shores of the Chesapeake Bay. He was circuit preacher thirty-two years, presiding elder eleven years, and though opposed to station work, yet he filled acceptably for seven years stations in Philadelphia, Baltimore, and Washington. He was eccentric both in manner and style, but was an earnest, devoted, and useful minister. He was strongly anti-slavery, and was once arrested in Maryland and tried for exciting insurrection. because he preached against slavery as a national sin, but he was honorably acquitted. Henry Boehm, who was once his colleague, says of him, "A more honest man never lived; a bolder soldier of the cross never wielded the sword of the Spirit. As a preacher he was original and eccentric; his powers of irony, sarcasm, and ridicule were tremendous." By rigid economy and careful investment he acquired some means, which at his death, having no children, he bequeathed to the church, leaving to the Chartered Fund \$1400; to Dickinson College, scholarships amounting to \$500; to the church in Lewistown \$500; and to the Missionary Society, at the death of his wife, \$3120.

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1215 -- GUARD, Thomas -- formerly of the Irish Conference, which he entered in 1851, is the son of the late Rev. William Guard, who has given three sons, Thomas, Edward, and Wesley, to the Methodist ministry. In early life Mr. Guard gave promise of superior gifts, and quickly took high rank. In 1861 the failing health of Mrs. Guard led to his leaving Ireland for the more genial climate of South Africa. Here he spent ten years, and then removed to the United States. He was stationed in Mount Vernon Place church, Baltimore, for three years, and has since been in San Francisco. He is widely known as an orator and a lecturer. He has published only a few addresses and lectures.

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1216 -- GUEST, Job -- was born in 1785, and died Dec. 15, 1857. He was admitted into the Baltimore Conference in 1806, and traveled extensively from the shores of Lake Erie, on the north, to the waters of the Chesapeake Bay, and throughout Western Maryland, Western Pennsylvania, and Northern and Southwestern Virginia. "He was a man of more than ordinary talents, and was instrumental in adding many hundreds, not to say thousands, to the fold of the Redeemer during a ministry of nearly fifty years of effective service."

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1217 -- GUNN, John H. -- a prominent and influential merchant in Olney, Ill., and a resident of that place since 1841, was born in Portsmouth, O., June 3, 1826, of parents trained in the Protestant Episcopal Church. His grandfather was a lay-reader in that body, and organized the first Episcopal Church in Portsmouth. His father subsequently became a Methodist, and removed to Illinois; he was converted and became a member of the M. E. Church when he was nineteen. He received a fair education, and since he joined the church he has occupied the offices of class-leader, steward, trustee, and Sunday-school superintendent, the latter for a score of years. Occupying prominence in mercantile life, he has been enabled to exert a strong influence in behalf of Christ and Methodism. At the General Conference of 1876, he was a lay delegate from the Southern Illinois Conference.

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1218 -- GUNN, William -- was born in Caswell Co., N. C., March 13, 1797. He embraced religion, and became a member of the church while he was a mere youth. He joined the itinerancy in 1819, filled a number of the most prominent appointments in Kentucky, and was presiding elder upon the Kentucky and Lexington districts. He was the subject of a most remarkable occurrence: "About 1830, while on a visit to his father-in-law, and sitting in his house, he was struck with lightning. The electric fluid having first made rather fearful havoc of the stone chimney, passed in a divided current from his head to his feet, and from his shoulder to the ends of the fingers of his left hand; one part of it penetrated through the floor, the other finding its way out at a broken glass in the window. His clothes were burnt to shreds, his boots rent, his penknife rendered strongly magnetic, and his flesh fearfully lacerated. In his recovery from the effects of this terrible shock, he always recognized most gratefully the hand of Providence, not doubting that he had been spared to

labor for the benefit of the church, and with the exception of about two months, in which he was then taken off from his labors, the whole thirty-five years of his ministry was a period of unbroken active service." He died of typhoid fever, in Lexington, Ky., Sept. 3, 1853. He was remarkably studious, was a sweet singer and an able preacher.

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1219 -- GURLEY, Leonard B. -- of the Central Ohio Conference, was born in Norwich, Conn., March 10, 1804. He was converted in 1824, in Huron Co., O., and in the fall of 1828 was received on trial in the Ohio Conference. He continued in the active ministry until 1874. He was twelve years presiding elder, and three times a delegate to the General Conference. He was the author of the "Life of Rev. William Gurley," his father, who was a local preacher from Ireland, licensed by John Wesley in person.

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1220 -- GUTTRIDGE, John -- minister of the United Methodist Free Churches, England, entered the itinerancy in 1838, and was president of the Annual Assembly in 1863. A physical infirmity which made circuit work difficult to him induced Mr. Guttridge to become supernumerary in 1868, but his services are in great demand for anniversaries and chapel openings. He is popular also as a public lecturer. He is the author of a large volume entitled "Earnest Words," and of some smaller works.

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THE END