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WESLEY'S FOLLOWERS

TWENTY-FIRST YEAR.

Quadrennial Conference of the Methodist Episcopal Church Opens Tomorrow. SIGNIFICANCE OF THE GREAT GATHERING Legislation to Be Enacted for Over Five

Million Church Members.

HISTORY OF THE WESLEY MOVEMENT Success of the Church in the Nation, State

and City.

SKETCHES OF THE CHURCH BISHOPS

Growth of the Auxiliary Organizations-Important Matters to Be Considered by the Conference-List of the Delegates-Tomorrow's Program.

The twenty-first quadrennial session of the general conference of the Methodist Episcopal church opens in this city Monday. To its deliberations the eyes of the Methodistic world will be turned for the next thirty days. It is the supreme lawgiving body of a great denomination. The session will at tract to this city many of the most notable men of the church. Delegates from the four quarters of the globe will take part in the deliberations and become the chosen guests of the good people of Omaha. The capacity of the hotels and the generous hospitality of citizens will be taxed in the entertainment of the throng of ministerial and lay delegates, dignitaries of the church and interested visitors, many of whom are already here.

The proceedings of the general conference will be watched with great interest by Christians of all denominations. A retrospective view of the origin of the Methodist church, its founders and its great living lights is here presented and will doubtless be read with interest at this time.

The Conference.

What is a Methodist general or quadrennial conference!

The word "conference" in the Methodist Episcopal church is of frequent use. It is applied to the various meetings of represen tative men of the church, both of a local and general nature.

The first conference with which a member of the Methodist Episcopal church is likely to become familiar, is called the quarterly conference. That is the meeting of the offi cial members of each congregation at stated periods, and not less than four times each year. At these quarterly conferences the presiding elder is the presiding officer. The financial, social and religious coudition of the congregation are discussed, and local preachers or exhorters are licensed, if there be any worthy applicants, and the general wellfare of the people of that particular con-gregation is considered.

Presiding elders are appointed by the bishops. They are what might be called diocesan bishops. In the language of the old time circuit rider they are "bobtailed

Southern Education society, the publishing houses and official papers connected with the church, the Epworth League and all other branches of the work. It will consider desirable changes that may be suggested with regard to church government and may make some slterations touching the length of the itinerant preacher's term of labor in one field. The vital points in the work of the general conference are the deliberations upon the conference are the deiterations upon the missionary, church extension, educational and publishing interests. The question of admitting women as delegates to the general conference gatherings will probably be con-sidered in some form, but owing to the fact that this would require a change in the or-ganic law and constitution of the church it will be impossible for this general conference to make the change. It would require the con-current vote of three-fourths of the mem-bers of the annual conferences and that has not been secures. The question of fixing a limit to the bishop's term of office and the re-organization of the missionary society into two separate bodies will also be considered. The question of electing additional bishops will also come before the gathering and the regular quadrennial election of the official editors and secretaries for the susiliary departments of the church will bring about ome carnest discussion-The sessions will be held daily in Boyd's

New theater beginning at 9 a.m. and end-ing at 1 p. m. Committee work will be done in the afternoon and and mass meetings in the interest of the auxiliary departments of the church will be held in the evening at the Exposition hall and at the First Methodist church. All these meetings will be free to visitors. The conference will last through the entire month of May. HISTORY OF JOHN WESLEY.

Parentage, Education and Wonderful Work of the Great Reformer.

The birth of John Wesley, at Epworth, England in June, 1703, has proven to be one of the important binges in the history of human events.

It would, of course, be perfectly absurd for one to attempt anything like a history of Methodism or a comprehensive account of John Wesley's life work in a brief newspaper article. But a few of the more important events, some of the conspicaous mileposts of Methodism along the way from the birth of the great reformer birth of the great to the present ti down to the present time will be presented here chiefly for the benefit of those who have never read a history of Methedism or 'he life of John Wesley.



the time John Wesley was born, and during the greater portion of his life, the state of morals in England was exceedingly lax. It was a sporting, godless age when both the Catholic and the Church of England ap-peared to have drifted into the coldest and most listless sort of formality. There were many pious people in that age but they were largely of a timid, trembling or indifferent race of worsbinners. They were dither worshippers. They were either afraid to denounce sin in high places or they deliberately and contentedly winked at it. Church worship had, for the most part, be sort of duty devoid of parfunctory real meaning or spirit, while people generally were given up to ung dliness and lived only for frolic and fun. John Wesley's father nons Samuel Wesley, was a minister connected with the established church of England. He vas rector of the Epworth church, a parish that afforded him a small income, from which he managed to save enough to send is sons, John and Charles, to school at Oxford. Samuel Wesley was a rigidly plous man with some marked eccentricities and a positive vein of poetry running through his nature. The family stock, clear back to nature. The family stock, clear back to Samuel Wesley's great grandfather, had been distinguished for piety, intelligence and independence of thought and ac. tion. Some of the Wesley's long before John Wesley's father was born, had concurred the established church and had block the Puritans and received severe per ecution for it. But Samuel Wesley had no sympathy with non-conformity. He was intensely loyal to both church and state. This loyalty was arried to such an extent that he parted with is wife for one year because she would not say "amen" when be had completed a very earnest prayer on behalf of the king. The difficulty arose over the fact that his wife did not like the title, "prince of Orange" for one occupying the throne. "If that be the case," Samuel Wesley replied, "we must part, for if we have we must have two beds.' separated for one year tings we for one piration of They year. that and at the expiration of that time the king had died, Queen Anne came to the throne and both Samuel Wesley and is estimable wife could pray for her both long and fervently, so be returned home and they continued to live screnely together. Samuel Wesley believed firmly in the utif the churches. nate revival of real religion in the estab ished church. "Be steady, the Christian faith will surely evive," he said to his sons, Charles and John. "You will see it though 1 may not." John Wesley's mother, Susanna Wesley, was a woman of exrtsordinary character. Her father, Dr. Samuel Annesley, was a dis-tinguished non-conformist minister and suffered a good deal of persecution. Miss Annesley was thoroughly educated and married Samuel Wesley when she was nineteen years old, as one historian outs it, "one of the completest characters, noral and intellectual, to be found in the history of her sex." Dr. Adam Clarke saidhistory of her sex." Dr. Adam Clarke said-in speaking of John Wesley's mother: "Such a woman, take her sil 10 sli, I have not read of, nor with her equal have I been ac quainted. The children of Susanna and Samuel Wesley began their education at home under the personal direction of their worthy mother. Mrs. Wesley, although loyal to the church, was liberal enough to have charity and con sideration for the non-conformists, and in the absence of her husband she opened the rectory to her neighbors and conducted religious services herself by reading sermons, prayers and religious con-versations. Her busband, the rector was horrified at the innovation, but she replied that no worldly conversation was per-mitted at the meetings and she believed that much good would rebelieved that much good would re-sult from such efforts, if properly di-rected. Susanna Wesley continued these meetings at the rectory until something like a revival of religious interest made its appearance and the parish clerk, who had been accustomed to the dead formality of the established church, all his life became alarmed and wrote to Samuel Wesley to hurry home and stay the disorder. One writer in refer-ring to this says that "Susanna Wesley was

ideas of such things. Long and earnest discussions arose over these matters between John Wesley and his parents. He He was finally ordained deacon in 1725 by Dr. Potter, then bishop of Oxford. In March, 1726, he was elected fellow of Lincola collego, an appointment of considerable honor and profit. He returned to Epworth to as-sist his father in preaching and other duties of the parish. In September of the same year he returned to Oxford and was soon chosen Greek lecturer and moderator of the classics at a little past the age of 23 and not yet advanced to the master's degree. But his mind began to advance along religious lines very rapidly about this time, and his father being in need of an assistant in the capacity of a curate, he accepted the posi-tion and returned to Epworth.

In 1728 he was inducted into the office of pricest and was called back to Oxford by the rector of the college. His brother Charles was then at school at Oxford and the two which the school at Oxford and the two joined bands in the search after knowledge and the fight against infidelity. With Mr. Whitfield and others they agreed to meet and read divinity on Sunday evenings. It was not long until they became known as the "Holy club" among the students of Oxford. A rude youth of Christ church, observing the exact regularity of their lives and studies, characterized them as "Methodists" in allu-sion to a class of ancient physicians distinguished by that name. The title was meant to crush the little organization, but it only popularized it and helped mightily to immortalize the oung men who were the objects of intended ridicule. Charles Wesley was five years younger

than his brother John, and received his primary education at Westminster. He finally entered Oxford, became a student of di-vinity and graduated for the ministry. He seemed to inherit the poetic nature of his father, and at an early age began to write re-li nous poems. He made his name immortal by writing many of the hymns that are sung by all the Protestant churches of the presall the Protestant churches of the present day.

George Whitfield, one of the great contem-George Whitheid, one of the great contem-poraneous preachers, with John Wesley, was eloven years younger than the founder of Methodism and after a hard struggle with poverty succeeded in gaining an education at Oxford, where he became imbucd with much the same spirit that pos-sessed John Wesley, viz: A desire to arouse the world to a deeper sense of the reality of the Christian religion. After the Wesleys left college, Whitfield became the ruling spirit of the "Holy club."

The Trip to America,

In October, 1735, John and Charles Wesley left England for America, where John was to take charge of the Georgia colony as a missionary. They did not succeed well among the settlers and Indians. They were too rigid and grave to suit the surroundings and after a little more than a year they returned to England. The experience of the trip to America was a valuable one to both John and Charles. They learned important lessons in human nature among the emigrants they met on ship-

board, and the aborigines with whom they came in contact in Georgia. In the meastime Whitheld had completed his college course and gone out preaching filled with the spiritual fine of the Holy club. John Wesley saw the wonderful effect of Whitfield's preaching, and realized that he, himself, had not enough of the divine spirit within. He prayed for a more complete consecration to the cause of God, and both he and his brother Charles soon feit their nearts "strangely warmed" with an inward zeal and fire which pusted them on in the work of arousing here of the part of a charles in the second strangent listless people to the need of salvation. Whitfield and the two Wesleys were thor-

oughly converted anew to the tremendous reality and importance of the Christian reli-gion and then the real work of establishing the great Methodist church began, although not one of the three favored the idea, at that time, of starting a new sect. The three zealous young men went forth together, preach-ing in the large cities of England to the greatest crowds that had ever been known to attend church of any kind. In London they held little "experience meetings," composed of small bands of scekers after light, at which they confessed to each other their aults and prayed for one another. Here they organized a society which has been generally egarded as the origin of Methodism. Mr Wesley, however, states in one of his seron Methodism that it had its rise of Mcthodism," he says, "was in November, 1729, when four of us met together at Oxford. The second was at Savannah in April, 1736, when twenty or thirty persons net at my house. The last was at London on this day, May 1, 1738, when forty or fifty of us agreed to meet together every Wednesday at evening to engage in conversation, singing and praying." It will be observed that this latter date. May 1, is the date upon which the general conterence is always opened. And now the rupture between the Wesleys and their associate Whitfield on the church on the other, had to come The young men were too enthusiastic for the cold, formality and stately precision of the church people of that day and generation, so nnd the churches were closed against them. Some of the bishops and parish priests in the established church were generous enough to call the Wesley brothers and Mr. Whitfield erazy, while others believed them to be mischief makers. They were still admitted to a few churches here and there but gradually thelines were being drawn tighter against nem. It was not the intention of John Wes ley or his associates to start a new sect, they were intended to awaken a spirit of holiness and religious zeal within the established church. But the church was in love with its spiritual stupor and the young men were cast out. A few of the rectors in Lonion and in the smaller towns of England were favorable to the new movement, and some of the churches were still open to them But the held was necessarily circumscribed y reason of their being excluded from mos

wonderful amount of rood. In the case of one man whom Wesley eppointed, Mr. Mix-field, there arose gains a commotion. Mr. Maxfield not only bed his congregation in London, but begad to preach. John Wesley became alarmed at this and hastened cago,

We sley became alarmed at this and hastened to London to stop it, out taking the advice of his good mother he decided to note the re-sults a little before laying a heavy hand of disapproval upon Maxheld's work. The re-sult was that Mr. We sley became thoroughly convinced that Maxheld was just as truly called of God to preach as he was himself. And that was the real origin of lay preach ing, which has been one of the chief corner stones in the great temple of Methodism. On went the great crusade. We sley and

On went the great crusade. Wesley and On went the great crusade. Wesley and his followers were frequently mobbed and abused by the bowing, hooting populace in the large citizs of England and Ireland, but they moved screnety on keeping one stead-fast purpose fixed in their minds. They were laboring for the good of a sinful and thoughtless people, who failed for a time to comprehend the real spirit that prompted the reformation reformation

It is not possible in limited space to follow the early church through all its struggles and triumplis, but suffice it to say that Join Wesley continued to organize his band of workers and spread the gospei through Europe and America until at the time of death, March 2,1792, he saw the church which he had founded, empracing a total membership of 78,000 people with 330 traveling preachers. He had established the conference system

and had attended the conferences zealously up to the time of his death. Whitfield died more than twenty years before John Wesley. He preached 18,000 sermons, while John Wes-ley preached and wrote over 42,000 sermons after his return from America. He died at the age of SS, having spent 64 years in the ministry. When the fact is re-membered that he aroused such a widespread religious movement with-out the assistance of state patronage or the sympathy or support of, people of rank or title, the movement must be considered one of the most remarkable in the history of re-

Another remarkable fact connected with his work was the complete revolution of sen-timent that took place. Hundreds of churches that were closed against him in 1738 were thrown open to him in the closing years of his life, and he was besought to occupy them for the purpose of preaching upon public charities. On August 17, 1789, Mr. Wesley visited Falmouth, England, and speaking of the event said : "The last time I was here, above forty years ago, I was taken prisoner by an immense mob, gaping and roaring like lions; but how is the tide turned! High and

low now lined the street from one end of the town to the other, out of stark love, gaping and staring as if the king were going by." METHODIST BISHOPS.

Eighteen Distinguished Men Who Are at the Head of the Church.

The Methodist Episcopal church in Amarica has had forty-six bishops since the church was organized on this side of the Atlantic. This includes the three ordained for special work in India, Africa and Malaysia. Dr. Thomas Coke was the first bishop of the Methodist church in America. He was ordained by John Wesley in 1751, and sent to this country to take charge of the churches then springing up. Bishop Coke was authorized by Wesley to ordain Francis Asbury as his assistant, and thus Francis Asbury became the second Methodist bishop on American soil. The bishops of the Mathodist church are not confined to any prescribed territory or state as in many other churches. They have an episcopal residence, but their work may take then to any part of the civilized world. They meat twice each year and parcel out the work to the best advantage, and when that is done they hold another semi-annual conference. The mission-ary bishops, those who have charge of the work in Africa and India, are an exception to the rule, however. They attend only to the work in their special territory and are

particularly fortunate, the laymen did a church today. His official residence is Chi-Bishop Edward G. Andrews.

Bishop Edward G. Andrews, D.D., was born in New Hartford, Oneida county, New York, August 7, 1825. He united with the church in childbood. He graduated from New Orleans.

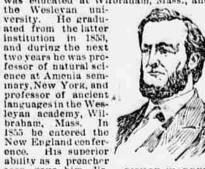
the Wesleyan university of Ohlo in 1847 and was admitted into the Oncida confer-



While pastor of BISHOP ANDREWS. the Brooklyn church Dr. Andrews was elected bishop at the con-ference held in New York City in 1872. His piscopal duties have called him to travel ex-ensively in foreign lands. He received the degree of D. D. and A. M. from the Weslevan degree of D.D. and A. M. from the Wesleyah universit, and D.D. from Genosee college. His marriage to Miss Susan M. Hotchkiss took place at Cheshire, Conu., August 7, 1851. His official residence is New York city.

Rishon Henry W. Warren.

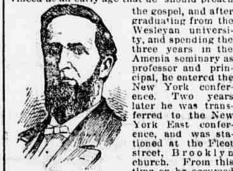
Bishop Henry W. Warren, D.D., was born January 4, 1831, at Williamsburg, Mass. He was educated at Wilbraham, Mass., and at the Wesleyan uni-



ence, ability as a preacher soon gave him dis-BISHOP WARREN. tinction. In 1871 he was assigned to the Arch Street church, Philadelphin, Pa. Three years later he was to the New York to the New York transferred to the New York east conference and stationed at the St. Johns, Brooklyn, After three years in Brooklyn he was acain sent to the Arch Street, Philadelbhia, church and thence to the Spring Garden Street church in the same city. In 1880 he was elected bishop by the conference which met in Brooklyn. Wesleyan university conferred upon him the degree of A. B. and Dickenson college that of D.D. Bishop Warren is profound scholar and writes a good deal for scientific and religious publications. His episcopal residence is Denver.

Bishop Cyrus D. Foss

Bishop Cyrus D. Foss, D. D., LL. D., 18 a native of New York, being born in Kings-ton in January 17, 1834 He became convinced at an early age that he should preach



tioned at the Fleet street, Brooklyn church, From this time on he occupied BISHOP FOSS. time on he occupied loading pulpits in New York and Brook lyn.

Two

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years

by the general conference of that year. He Lowis Miller, of Akron, O., established the Chautauqua society at Chautauqua, N. Y. This literary and semi-religious society organhas been a prolific writer upon temperance and kindred topics. His official residence is Bishop John M. Walden.

ization has net with remarkable popularity and there are now hundreds of branch as-semblies in this country. In Europe and nearly all parts of the civilizen world the Chautauqua idea is taking root. Bishop Vincent is chancellor of the Chautauqua uni-Bishop John M. Walden, D. D., LL. D., was born in Lebanon, O., Feb-ruary, 1831, and spont the early part of his life on a farm. He graduated from Farmers' college in 1852, and was imversity which is the college department of the Chautauqua work. He has traveled a great deal in foreign

He has traveled a great deal in foreigh lands and has written several very interest-ing books. His "Lattle Footprints in For-eign Lands,", "The Modern Sunday School," "The Revival and after the Revival" are among some of his bappiest efforts. In the pulpit he is one of the most interesting and fascinating speakers in the country. He has mediately appointed to a tutorship, and two years later betwo years later be-came interested in journalism. He was a memoer of the state legislature and pulpit he is one of the most interesting and fascinating speakers in the country. Ho has lectured extensively both in this country and abroad and is universally successful. He possesses a rare combination of taient. A successful pastor, an accomplished scholar, a versatile author and the founder of a great elected state of superintendent ublic instruction. He was licensed as a local preacher in 1851, and in 1858 he was admitted into the conference. It was not long before he arose into a educational movement that is destined to reach distant generations and shape the thought and character of the people long after the first promoter of the movement has because from move the tops of more than the of passed from among the sons of men. His of-ficial residence is Buffalo, N. Y. place of prominence, and was elected sec-retary of the West-

Bishop Isaac Wilson Joyce,

BISHOP WALDEN. retary of the West-era Freedmen's Aid society, and continued to hold that position until the Freedmen's Aid society was organized, and of which he Bishop Isaac Wilson Joyce, D. D., is a native of Ohio. He is of Irish ancestry and is a man of medium height and a pleasing, ex-pressive face. At the age of 16 he united was one of its principal pillars, and became its first corresponding secretary. In 1868 ho was elected agent of the Western book con-

with the church and in 1859 he was admitted into the ministry in the northwest Indiana confer-From the ence. very beginning of his ministry he was placed in important fields and met the

requirements with positive success. At Greencastle, in d., the seat of DePaw university, he met with exceptionally happy results. By appointment of the bishops he was sent,

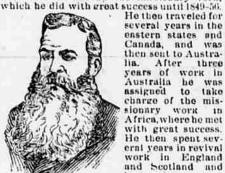
in 1886, to represent the Methodist Episconal In 1850, to represent the Methodist Episcopal church at a conference of the Methodise church of Canada. His peculiar fitness for this position made the selection of the bish-ops a very wise one. Dr. Joyce occupied some of the leading Methodist pulpits in Cincinnati from 1880 to 1888 and his work in that city was grandly successful. In 1888 ho was elected bishop of the church of his choice and has borne his share of the burdens that have been pinced upon the shoulders of the episcopacy with becoming diligonce and for-titude. His official residence is Chattanooga,

Bishop James M. Thoburn, D.D. was born near St. Clairsville, O., March 7, 1836. Ho is of Scotch-Irish parentago and in early life he displayed thoso heroic and manly characteristics in securing his education that Inid

the Northwestern university, but declined the honor. He was again elected to the same position in 1870, and accepted. He filled this responsible position for four years, when he was elected editor of the Christian Advocate. In 1854 he was elected bishop. His official residence is San Fran

Bishop William Taylor.

Bishop William Taylor, D.D., was born May 2, 1821, in Rockbridge county, Virginia. He became a member of the Baltimore conference in 1843. After serving a number of charges with success he was sent to San Francisco to take up the missionary work, which he did with great success until 1849-50

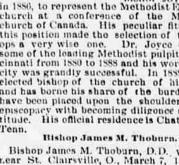


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the foundation for hard and successful work in after years, Being left fatheriess he started out to face the battles of hard work and application he took a full course at Alle-ghany college, gradunting in 1857. He entered the ministry and soon became convinced that he should devote his time and talents to

the missionary field. He sailed for Calcutta in 1856, having received a commission to labor in the mission fields of India. In those needy fields he spent the better part of his life and his success has been quite remarkable. He has been one of the chief inspirations to the church in urging on the mission work. He was elected missionary bishop for India in 1888. His official residence is Calcutta,





was born in Burford, Canada, August 11, 1837. At an early age his parents removed to Illinois, where the young man who was to take such an active part in church matters received his education, beginning at the Rock River semi nary and afterward at Syracuso univer-1 sity, finally graduat-ing at Genesee coland. lege in 1859. His intention was to study law but before the first year of law study had elapsed he became convinced that the ministry

cern. He continued to hold that position until 1884, when he was elected to the

episcopacy. Bishop Walden was a promin-ent member of the ecumenical conference of 1881 beld in London. His official residence

Bishop Charles H. Fowler,

Bishop Charles H. Fowler, D.D., LL.D.

is Cincinnati

was the proper work diately entered Garrett Biblical institute,graduatingfrom BISHOP FOWLER. that institution in 1861. He entered the

ministry at once, and immediately rose rominence, filling four of the leading pul pits in Chicago the full term, and in succes-In 1866 he was elected to the presidency of

The district or territory over which the presiding elder usually has superintendency comprises anywhere from ten to twenty five active preachers and their congregations. The next conference to be noted as the dis

trict conference, which usually meets at least twice a year and is composed of the pastors in one presiding elder's district.

Then comes the annual conference, which probably interests both pastor and people more than any conference of the church. An nual conferences are composed of the minis ters and presiding elders within a certain ter ritory. They usually contain from eighty to 300 ministers. In Nebraska, for instance, there are three ann jal conferences-the Ne braska, North Nebraska and Western Ne braska. There are over 100 annual confer ence in the United States Once in four ears, just preceding the general or quadren nial conference, there is allaymen's an nual conference, held in connection with each of the annual conferences of the minis ters for the purpose of electing lay delegate to the general conference. But lay delegates to the general conference. But hy delegates have no voice in the annual or district con-ferences. The annual conferences are pre-sided over by the bishops, the work of hold-ing these conferences in all parts of the market begins there diminished are so the world having been divided up among the bishops of the church at the beginning of each haif year. To the annual conferences the ministers are amonable, from it he re ceives his authority and mission to preach and by the annual conference he may be transferred to other fields.

Each annual conference, once in four years, elects delegates to the general or quadren-nial conference, which is the highest and the law making body of the church. The ratio of representation in the general conference is one delegate for each forty-rive members of the annual conferences. In this general conferannual conferences. In this general conference there are about 500 delegates. They represent every annual conference of the Methodist Episcopal church in the world today, being about 115 conferences in al

They represent a membership of about 2,500,000. But this is not all. Methodism means a great deal more than this. There are a dozen religious bodies which belong to the great Methodist family and claim John Wesley as their head. The present gather-ing in Omaha represents only the Methodist Episcopal church, which is the American branch of Methodism, and which is today the most powerful branch of all denominations springing from the Wesley movement. But in addition to the 2,500,000 members of the Methodist Episcopal church there is the Methodist Episcopal Church South with 1,200,000 members, the three branches of the African Methodist Episcopai church with a total membership of 1,035,000. In round numbers the actual membership of the Meth odist churches of America is about 5,400,000 representing a population of about 15,000,000 or nearly one fifth of the entire population

Old World Methodism.

The Methodist Episcopal church has a con erable foothold in many of the countries of the old world but carlier churches that sprang from the Wesley movement are in the

In Europe the British Wesleyans, the Irish Methodists, the Methodist New Con-nection, the Primitive Methodists, the United Methodist Free church, the Independent Methodist church, the Wes-leyan Reform Union, the French Methodists and others have a membership of more than a million. In Asia, Africa, India, Australia a million. In Asia, Africa, India, Australia and in fact all over the known world Methodism has spread in some form and today the sgregate of is actual membership is placed at about 7,000,000, and the number of people on the face of the globe under Methodistic influence and education is placed by competent compliers of statistics at about 25,000,

in addition to the delegates from every state in the union the following countries are also represented at this general conference in Omaha: Germany, Switzerland, Norway, Sweden, Itaiy, Africa, India, Japan, China and Mexico. All other denomi-nations belonging to the great Wesleyan faith have sont iraternal delegates, so that all the European nations where the Wesleyan church or the Methodist have a foot hold are represented here. foot hold are represented here.

Work of the Conference.

What will this general conference do? it will hear and consider reports from the vari-cus auxiliary organizations of the church the missionary society, the Freedman's Aid and

shaping one of the corner stones of future Methodism. John Wesley's Education.

At the age of 11 John Wesley was piaced under the care of Dr. Walker, an eminent scholar, and in three years, by close applica-tion, he was fitted for Christ Church, Oxford. Here he pursued his studies under the direction of Dr. Wigan. The budding re-former was of a gay and witty turn of mind, former was of a gay and with turn of mind, but gradually became serious and scholarly as he advanced in learning. He was noted for the elegance and classic smoothness of his composition. He began to study divinity and scon found that the accepted authors of the day upon "Rules of Holy Living" and kindred topics did not coincide with his own

Whitfield to the Front.

Here again came in the bold, practical common sense of Whitfield. He was the Peter of the trio. He began to preach in the open air, and the crowds that thronged to hear him were something unheard of in the history of religious work. Both John and Charley Wesley hesitated for a time and doubted the expediency of open air meetings, but they were soon convinced by the extra-ordinary results of Whitfield's open air efforts in Liverpool and other cities. Finally John Wesley begain to holds open air meetings. His first wad in the city of Bristel an's in the city of Bristel an's the result was a confirmation of Whitfieldm sagacity and practical common sense. Front the time the open-air meetings began the new movement became irresistible. Peop d flocked to the street corners, to the fields and

public squares to hear the new gospel, an f hundreds were converted to the religion o Christ as expounded by Mr. Whitfield and John and Charles Wesley. The extraordinary executive ability of the walter new come is to be a while of John Wesley now came into play. Whitfield could attract the multitude and send convic-tion to the hearts of thousands, but he was

not to be compared with John Wesley as an organizer. Wesley saw that since they had been shut out of the established church they rganizer. must provide some sort of organization to hold the people together. A society was organized in London and one in Bristol and the corner stone of the first Methodist church ver crected was laid at Bristol on May 12,

The work now began to spread in every di rection. Hundreds and thousands of people flocked to the standard of the new crusade arainst sin and the burning question was "What shall be done with the multitudes!" Chapels had to be built and ministers had to be provided, for even now some of the lay-men began to exhort and Whitfield and Charles Wesley particularly cried out against bat. There was enough of the old estab-ished church in them yet to make them

lished church in them yet to make them think that none but ordained ministers should stand up in a holy place to preach the gospel. For a time lay preaching was discouraged. And then came disagreements and separations be-tween John Wesley and the Moravians, and the Calvinists, and finally Mr. Wesley saw that it would be advisable to appoint devout and plous laymen to act as the leaders of the various congregations. In some instances these laymen proved to be a detriment rather than a help and filed the minds of the people than a help and filled the minds of the people with uncertainty and distrust, but, again, in other instances where the selections were

not clothed with episcopal authority outside of that territory. The bishops are elected for life or so long as their conduct proves to be exemplary. As the work increases the number of bishops is likely to increase. At presen there are eighteen.

Bishop Thomas Bowman.

Bishop Thomas Bowman, D.D., LL.D., the senior bishop of the Methodist Episcopal church, is a native of Berwick, Pa., and was born in July, 1817. He attended school

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Wilbraham and Cazenovia academies and afterward graduated at Dickenson college with first honors in 1837. He entered the 1839. 4r ministry in Bishop Bowman was ordained by Bishop Waugh in Baltimore 100became a memand became a neur ber of the Baltimore conference. He was for ten years president of the Asbury univer-sity of Indiana. In the positions

all the positions which Bishop Bow-BISHOP BOWMAN. man has filled he has displayed exceptional ability and fidelity to the interests of the ability and fidelity to the interests of the church. The degree of D.D. was conferred a him by the Ohio Wesleyan university. was the first of the bishops elected at the onference of 1872.

He was married July 13, 1841, to Miss Ma-tilda Hartman of York, Pa. His official residence is St. Louis.

Bishop Randolph S. Foster.

Bishop Randolph S. Foster, D. D., LL. D., was born in Williamsburg, Clermont coun-ty, Ohio, February 22,1830. He was educated upon the work of the ministry in his eighteenth year. He was received into the Ohio conference and was a member of the

conference from 1837 to 1850. Later he was transferred to the New York con ference, and again to New York East conference. For three years he was president of the Northwestern university, and was also elected president of Troy university, which honor he de-clined. He became 16 professor of syste-matic theology in

BISHOP FOSTER. Drew theological seminary in 1868, and in 1880, when Dr. John McClintocz died, Dr. 1880, when Dr. John McClintocz died, Dr. Foster became president of that institution, the received the degree of A. M. and D. D. from the Ohio Wesler an university, and L. L. D. from Northwestern university. Bishop Foster is the author of several important works upou religious and ecclesiastical sub-jects. He was married to Miss Sarah A. Miley in 1852. His opiscopal residence is Boston Mass. loston, Mass.

Bishop Stephen M. Merrill,

Bishop Stephen M. Merrill, D.D., is Bishop Stephen M. Merrill, D.D., is a native of Jefferson county. Ohio, where he was norn September 16, 1825. His parents moved subsequently to Greenfield, O., on October 31, 1825. In 1842 he united with the church, and in 1845 was licensed to preach. He entered the Ohio conference in 1846 and met with

forciole and lucid writers in the Methodist

in 1846 and met with 5 great success from he very beginning of his pastoral work. In 1864 he was honored with the degree of A. M. by the indiany Asbury univer-sity. In the general conference of 1868 he distinguished himself as a debator of exceptional ability and was elected to be editorship of the BISHOP MERRILL. Western Christian Advocate. In 1872 he was elected bishop. Bishop Merrill is considered one of the most

iniversity in 1875. The university was very prosperous under his management. In 1880 he was elected bishop. The Wesleyan uni-versity honored him with the degree of D.), and that of L. L. D. was bestowed by Cornell college. Bishop Fors was married in 1859 to Miss Mary Bradley, who died in 1860, and in 1865 he married Miss Amelia Robertson of Peekskill, N. Y. His official residence is Philadelphia.

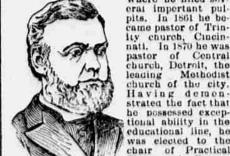
Bishop John F. Hurst.

Bishop John F. Hust, D.D., LL. D., was born in Dorchester county, Maryland, August 17, 1834. He was graduated from Dickenson college in 1854, and for two years was a teacher in Hedding institute, after which he went abroad to

travel and complete his studies at the universities of Halle and Heidelburg. In 1859 he was married 300 to Catherine Eliza-beth La Mont. He entered Newark ciected meological depart-ment of the Mission institute at Broman, Ger.nauy, continu-ug in this office 'ter its removal to wikfort - on - th e ', In 1871 he 'e professo-al th

Main. In 1871 he became professor of BISHOP BURST. historical theology in Drew Theological semhistorical theology in Drew Theological semi-inary, and succeeded Bishop Foster as presi-dent of the institution the following year. He met with success in conducting the af-fairs of the seminary, and in 1850 he was elected bishop. Bishop Hurst is author of a yery able work called "A History of Ration-oliary" and several other works of high meril alism" and soveral other works of high merit. He received the degree of D.D. from Dicken-son college and that of LL.D. from the Indiana Asbury university. His episcopal resi dence is Washington, D. C

Bishop William X. Ninde. Bishop William X. Ninde. Bishop William X. Ninde, D.D., LL. D., was born in Cortland, N. Y., in 1832, and is the son of a preacher. He was educated at the Wesleyan university, from which institution he was graduated in 1855. In the following year he joined the Black River conference, where he filled sav



Theology in Garrett Biblical institute in BISHOP NINDE. 1873. Six years later he was made president of the same institu-tion. Bishop Ninde made a tour of Europe and the old world in 1868-9 and wrote a series of very able letters to the church parers. He received the degrees of D.D., LL.D. from the Wesleyan university. He was elected bishop in 1884. His residence is Topoka, Kan. Bishop Willard F. Mallalieu.

Bishop Willard F. Mallalicu, D.D., is of Huguenct and Puritan descent. He was born at Sutton, Worces-

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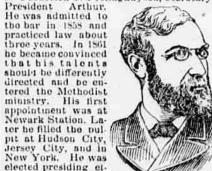
ter county, Massachusetts, December 11, 1828, His early education was re-ceived at the com-manschools and Wilbraham acad-emy. He afterward graduated from the Wesleyan univer-sity. He entered the New England conference in 1858 and/ remained steadily ing the conference until 1883, when he be-came presiding elder of the Boston dis-

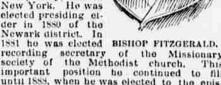
trict. In 1882 he was called to the highest BISHOP MALLALIEU. position in the church, being bishop

later went to India and founded a BISHOP TAYLOR. self-supporting col-ony at Bombay. His success in the mission conference in 1859. Although he received field being so pronounced it was natural that many flattering prop-ositions from other the conference should select him as the mis-sionary bishop and he was accordingly elected to fill that important office in 1888. conferences Dr. Goodsell confined his His authority as a bisuop extends only over the territory to which he is assigned, which ministerial labors althe

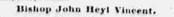
is Africa. His address is St. Paul de Loand, West Coast of Africa. Bishop James N. Fitzgerald.

Bishop James N. Fitzgerald, D.D., was born in New Jersey and is 54 years old. He was educated at the law school at Princeton and studied for a time in the office Frederick T. Freiinghuysen, secretary to

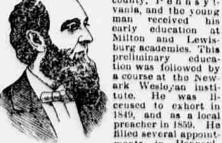




important position he continued to fill until 1888, when he was elected to the epis-copacy of the church. During the eighteen years of his ministry he evinced remarkable ability as a pulpit orator and successful pas-tor. Bishop Fitzgerald is tall, angular and powerful in physique. He is a man of great firmness of character and is caim and col lected in the most intense discussion. His well balanced, judicial mind enables him to command a great deal of influence in a denib-



Bishop John Heyl Vincent, D.D., L.L.D. was born in Tuscaloosa, Ala., February 28, 1833. His parents moved, in 1838, to Northum berland

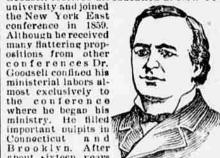


ments in Pennsyl vania and Maryland BISHOP VINCENT. and was then transferred to the Rock river conference in Illinois, where he labored until 1865, filling the leading pulpits in Joliet, Mount Morris, Galena, Rockford and Chicago Chicago.

At Galena General Grant was a member of Dr. Vincent's church. The bishop has several letters written by General Grant before he became famous on the field of battle Vincent soon took a very promi place among Sunday school work nent ers in Chicago, and achieved a reputation all over the country as a very successful Sun-day school leader. In 1856 he was called to New York to take the lead in the Sunday School union work. In 1868 he was elected by the general conference as editor of Sunby the general conference as corresponding sec-day school literature and corresponding sec-retary of the Sunday School Union and Tract This position he filled for society. This position he filled sixteen years, and his work that field was particularly successful tended to advance the efficiency of the Sun day schools all over the country. But the work for which Bishop Vincent is noted and justly celebrated began in 1874, when he and

Bishop Daniel Ayers Goodsell

Bishop Daniel Ayers Goodsell, D.D., was born at Newburg, Orange county, N. Y. He is the son of a Methodist minister. Bishop Goodsell received his education at New York university and joined



about sixteen years of faithful work in of faithful work in the ministry, during BISHOP GOODSELL. which time he filled the position of secretary of the New York East conference, he was elected editor of Zion's Herald. But before he assumed the dutics of this im-portant position, however, he was elected secretary of the Board of Education of the Methodist Episcopal church and en-tered upon the duties of that position in July, 1887. He was a member of the general conferences of 1876, 1880 and 1888, at the lat-ter of which he was elected bishop. He has passed a very busy life and one that has been ter of which he was elected bishop. He has passed a very busy life and one that has been crowned with very gratifying results. Bishop Goodsell is a careful student, a wise, judicious man in the work of the enscopacy and a powerful pulpit orator. Physically Bishop Goodsell is of heroic stature. He is Bishop Goodsell is of heroic stature. He is over six feet in height, broad shouldered and massive in every proportion. He is a strong man, mentally, physically, intellectually and spiritually, and is now in the prime of life. His official residence is Fort Worth, Tex.

Bishop John Philip Newman.

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Bishop John Philip Newman, D.D., LL.D., was born in New York City September 1, 1826. At the age of 16 he became a member Methodist Episcopal church. His acadamic education was secured at Cazenovia seminary, New York. In 1848, at the age of 23, he entered upon the active work of the

ministry as a travel ing preacher. His first work was in connection with the Onedia conference. Seven years later he was transferred to the Troy conference. After filling several pulpits with success in that conference Dr. Newman was assigned to Bedford Street Methodist Episcopal church. New York City. In the spring of 1859 he

the apring of 1859 he went abroad and BISHOP NEWMAN. spent a year travel-ing through Europe, Italy and Palestine. He wrote letters to The Methodist which attract-ed general attention. His studies in Rome and Palestine were especially valuable. When Dr. Newman returned Harper Bros. pub-lished his work called "From Dan to Beer-shebs." This book is still regarded as an lished his work called "From Dan to Beer-sheba." This book is still regarded as an authority among biblical students. In 1802-3 he was pastor of the Washington Square Methodist church of New York City. He was then sent oy Bishop Ames to reorganize the church in Louisiana, Texas and Missis-sippi. He founded an orphan asylum, a uni-versity and began the publication of the Southwestern Christian Advocate.

Southwestern Christian Advocate. Between the years 1869 and 1873 he was three times elected chaptain of the United States senate, in the spring of 1873 Dr. Newman made a tour of the world under appointment of General Grant. His commer pointment of General Grant. His commer-cial reports were very highly esteemed. On his return he was again assigned to the Metropolitan church, Washington. In 1877 he was transferred to the Central church, New York City. As a result of his last tour around the world Harper Brotners published wellows by the New York City and the Metropole Babylon Dr. New volume by Dr. Newman, called and Nineveh." which secured for Dr. man a membership in the Biblical Archae-ological society of London. He received the degree LL.D. from the Grant Memorial university. After publishing several im-portant works he again went into the ministry, filling important pubthe m

