

MINUTES

OF THE

THIRTY-SECOND SESSION

OF

THE :: DEWARK :: CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH,

HELD IN

PLAINFIELD, N. J.,

AT

The Methodist Episcopal Church,

APRIL 3d to 11th, 1889.

EDITED BY

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ests of Methodism of Passaic Valley, and wore his ministerial vestments without a stain, while his mother, a woman of great force of character, and possessed of eminent virtues of mind and heart was with her husband among the standard bearers of our Zion, in New Provident. Nearly one hundred years old at the time of her death, and 80 years a member of the church, dying highly esteemed, and universally lamented. Eight sons were born to them, four of whom became itinerant ministers. Rev. Mulford Day, Rev. Benjamin Day, Rev. Edison A. Day and Rev. Peter Davidson Day, all members of this Conference, save Mulford, who was a member of the New Jersey Conference, but labored in this part of the State. The other four brothers are official members of our denomination; highly esteemed, respected, honored and loved, while their children have been made partakers of the same precious faith. Thus the great head of the church has set his seal upon this christian family. Our lamented Brother inherited a vigorous frame, possessed a full and well rounded voice, and stood among the pioneers of early Methodism in New Jersey. The circuits were long, the work difficult, and the financial exchequer low, but there was always meal in the barrel, and oil in the cuse. His intrepid features never faltered, and his courage never failed, preaching the "word was to him a passion and a delight." He found a congenial companion and helpmate in Miss Stella Reading, who though eminently filled by nature and grace for the itinerant wife was laid to rest in the grave, within a year from her bridal day. His second wife and life companion was Miss Jane Voorhis, of Meadham, N. J.; who with four children survive him, and rest in the shadow of this profound grief. As a minister of Christ, Bro. Day was true to the sacred trust committed to his care; he deeply loved the doctrines and discipline of our beloved church. His spirit was fervent, labors abundant, his words well chosen. Seriousness marked his utterances, and his sermons breathed a consuming desire for sinners, that they might be saved, and God gave him many seals to his ministry. He was patient and loving, pure, kind hearted, and led a stainless life, and found a triumphant death. His presence was an inspiration to his pastor, and he was much esteemed among his friends, neighbors and christian brethren. We laid him to rest among his kindred at New Providence, Revs. Dr. Buttz, White, Van Benschoten Brice, Coit, and the writer officiating at the service, and we felt sad, knowing we would see his face no more. His last words were: "I am going home." Thus our sleeping brother awaits the coming morning that will usher in the glory of our long eternal day of bliss.

REV. JOSEPH R. ADAMS

BY BISHOP EDWARD WILSON, D. D.

We have the divine sanction to the lawfulness and utility of placing on record the names of those who have fought the good fight and been preachers of righteousness. So doing, we preserve for our encouragement some of the sanctities of the life terminated here, yet still having a more abundant continuance in the paradise of God. Our brother, J. R. Adams, is entitled to this mark of consideration.

He was born at Swedesboro, Gloucester County, N. J., February 12, 1824, and was the son of John and Clarissa Adams, his father being a farmer. Whilst the subject of our sketch was in business in Philadelphia he was led to seek the salvation of his soul under the stirring appeals of the late Pannel Coombe, and found the Saviour, to his heart's great joy, in Ebenezer M. E. Church, February, 1843. He united with St. George's M. E. Church, 4th and Vine Streets, Philadelphia, on the 19th anniversary of his birth, February 12, 1843.

His entrance upon the means of grace that characterized him to all, while his church. He was also elected the superintendent of the church.

Reading and searching into revelation and local preacher. Philadelphia, October. His good sense, moral and esteem. About knowledge they possessed one acquainted with him a season of his heart finding its

As soon as the brother Adams came to Philadelphia, terminating his life on the 20th of January, 1851, at Dover, N. J., about His text on that occasion was on trial at the first conference, Camden, April, 1851. He was returned to the office of Presiding Elder. He was also a member of the New Dover Circuit, 2nd Avenue, now occupied by the Deacon at Trenton, at the Conference of

On September 7, 1851, at Philadelphia, Pa., at Philadelphia, Pa. They are still living. Frances M. Force, wife of Brother Adams, was married to him in 1843.

Brother Adams was a member of the following churches: at the following places: 1851-2; Otisville, 1857-8; Franklin Street, Providence, 1863-4; First Church, Hackensack, made a supernumerary member of his pastorate, and resided in the basement some months when the late Rev. Mr. Adams was an earnest student; who was led to read, study and preach, and acquire a knowledge of the scriptures, sought the advancement of his mind. His sermons were both practical and theoretical, and the topics were always treated with patience and

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His entrance upon a Christian career was signalized by a diligent attendance upon the means of grace, and the weekly class-meeting. The conscientiousness that characterized brother Adams in subsequent years was then apparent to all, while his consistency of conduct gave weight to all his labors in the church. He was appointed a leader by the Rev. Anthony Atwood, and was also elected the superintendent of the Sunday School.

Reading and careful thought enabled him to make rapid progress in his search into revealed truth; and in due course he was licensed as an exhorter and local preacher. His first sermon was delivered at the Eastern Penitentiary, Philadelphia, October 28, 1849, the text being "Prepare to meet thy God." His good sense, modesty and singleness of purpose commanded general respect and esteem. About January 1, 1850, the Quarterly Conference, with the knowledge they possessed of his gifts and graces, as well as his aptitude for the work, recommended him to the Annual Conference for the ministry. Any one acquainted with brother Adams will readily concede that there would be with him a season of special consecration to God and prayer; the burden of his heart finding its expression in the words:

Jesus confirm my heart's desire
To work and speak and think for Thee.

As soon as the action of the Quarterly Conference was communicated, brother Adams commenced the preparations for his departure from Philadelphia, terminating his business relations with a tea store in that city. On the 20th of January, 1850, he occupied the pulpit of the M. E. Church at New Dover, N. J., about three miles from where his labors and life here terminated. His text on that occasion was I. Timothy IV. 16. Brother Adams was admitted on trial at the fourteenth session of the New Jersey Conference, held at Camden, April, 1850, Bishop Hedding presiding, assisted by Bishop Waugh. He was returned to New Dover, Rahway District, the Rev. Isaac Winner, Presiding Elder. At that time Metuchen was a preaching appointment of the New Dover Circuit, the service being held in the school house, Middlesex Avenue, now occupied as a private dwelling. Brother Adams was ordained a Deacon at Trenton, N. J., by Bishop E. S. Janes in April, 1852, and an Elder at the Conference of 1854.

On September 7, 1852, he was married to Miss Catherine Hoyer, of Reading Pa., at Philadelphia, who died September 9, 1860, leaving a son and daughter. They are still living. In November, 1861, he was again married to Miss Frances M. Force, of New Dover, N. J. Of the four children by this marriage, two sons and two daughters, Joseph alone survives.

Brother Adams was in the active work nearly twenty-nine years, and labored at the following appointments: New Dover, 1850; Columbia and Hainsbury, 1851-2; Otisville, 1853-4; Port Jervis, 1855-6; First Church, Phillipsburg, 1857-8; Franklin Street, Newark, 1859-60; Washington, N. J., 1861-2; New Providence, 1863-4; Bloomfield, 1865-6; Rockaway, 1867-70; Roseville, 1871-3; First Church, Hackensack, 1874-6; Bernardsville, 1877-8, and in 1879 he was made a supernumerary. The church at Hackensack was commenced under his pastorate, and so far advanced as to admit of services being held in the basement some months prior to his departure. It was completed and dedicated when the late Rev. J. O. Rogers was in charge. Brother Adams was an earnest student; when riding to his appointments he carried books with him to read, study and meditate upon on the road. He was resolved to redeem the time, and acquire a sound theological basis for his pulpit work, and diligently sought the advancement of the cause of Christ wherever he was stationed. His sermons were the result of patient thought, were thoroughly Scriptural and practical, remote from anything approaching irreverent speculation, and the topics were always edifying and diversified. The oil for the sanctuary was patiently and prayerfully beaten in the study. He possessed the endow-

ment of clear and definite thinking, and, when a subject had been carefully worked out, he was able to place it before his hearers plainly. His utterance was ready and full, and as his heart warmed with his subject he became eloquent. He ever kept in view the high and holy purposes of the ministerial work, and never descended to the plains of Ono to oblige the caterers to worldly conformity. Joseph Roberts Adama was an example of God-likeness and charity. Many souls were led by him to Jesus; many a despondent spirit cheered, and many a tried Christian stimulated to a higher walk in the divine life. He was a man of prayer, prompt to discern character, especially the detection of shams; knew how persons of certain temperaments would be likely to act under particular circumstances; was cognizant of the subtle excuses advanced by some to evade Scriptural rectitude; if modestly advanced, gently and kindly would he set them aside; but, if paraded in an unseemly manner, then would they be remorselessly attacked. His sense of right knew nothing about compromise, where that was involved, and whilst some disliked this, they could not but admire the consistency of his conduct.

His loyalty to Methodism was transparent and outspoken, putting to silence any breach of courtesy in this matter in his presence. With all his unobtrusiveness he was never timid or hesitating in the acknowledgment of his God and Master; and whilst he conceded liberty of speech as the inalienable right of all, he never allowed an assailant of the truth to pass unrebuked.

He was a staunch member of the Sons of Temperance and a Past Grand Chaplain of the Grand Division of the State of New Jersey, and greatly assisted the interests of the division in the village of Metuchen. In this work he was remarkably eloquent at times, sweeping aside with irrefutable arguments the meretricious pleas of the saloon keepers, the consciousness of the iniquity of the traffic deepening with the growth of years as he saw the hardening process through the deceitfulness of the iniquity. Gladly would his impetuosity have taken hold of the venders of the drink:

Seized them by a faith divinely bold
And forced them all into his fold.

We may not touch the tender reminiscences held so sacredly by his bereaved circle; nor yet attempt to recount many an incident of grand work in the pastoral career. Their number precludes this. Limited as were his financial resources, he was liberal to a degree; and every benevolent enterprise connected with the Conference, the church, or the home life, he desired to have a share in, saying, "I am fulfilling my Master's will; and also investing in the Bank of the King."

At Bernardsville, a throat affection obliged him to seek a supernumerary relation. He came to Metuchen, entered into business, and after some changes selected a residence there. For many years he was a sufferer, especially the last five months. The great yearning of his soul was to preach once more. For years Centenary M. E. Church, Metuchen, enjoyed his counsel, labors, prayers, liberality and example. On the evening of the 18th of March he entered "the valley of the shadow of death," and said to the writer—privileged often to commune with him in his last illness—"This will try the realities—the foundations, the wide foundations." Not with fear was this spoken; it was the calm outlook of a waiting soul. He lingered three days in that valley; and when his eye was dim, a sweet smile would cross his countenance like a gleam of sunshine, the token of the fulfillment of the promise, "Lo, I am with you always." On Thursday, March 21, the departure came; and the life here ebbed into the exuberant flood tide of that in the Paradise of God—the region of eternal day!

He leaves a widow, a daughter and two sons to mourn the removal of their precious one. On Monday, March 25, the church he had so often worshipped in and been a blessing to, witnessed an overflowing gathering of friends and

of his ministerial brethren worth were given; then I a brother beloved, till "th put on immortality," and former things are passed templated afar off, and ev
"Forever with the Lord"

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Caroline Weston, daughter of the Newark Conference, was born in Brought up under the fostering care of her early age of sixteen, and one of God's noblewomen.

Accustomed to the hardships of the trials and sacrifices in pointment at Barryville, her husband retired from the ministry, she gave strongest proof of her husband's large meed of praise for his various work.

She actively co-operated in the prudent administration of the wider range of his business, faithful wife given in the world.

Her sympathies with every cause when his hand was relaxed, left them, and dispensed with the Church, until disabled by illness.

Reticent by nature she gave her heart to the cause.

The doors of their home were open to the poor and the classes.

The injunction of the Lord was always obeyed. Her quietude was never forgotten, and her meed would be fully known until the stars are no more.

Mrs. Wiggins possessed a heart in that which is least" as she was loyal to everything no one could criticize her entire life; it was in all spiritual duties, it was her duty was the key-note of her sense of honor and a consistent belief it would be impossible to contend with rectitude and the she met unflinchingly life's trials half so successful, but for through her entire history.

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Seven months of patient suffering and on December 17, 1888

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of his ministerial brethren of the Conference. Earnest testimonies to his worth were given; then loving hands tenderly laid away the "mortality" of a brother beloved, till "the resurrection of the just," when "their mortal shall put on immortality," and "death be swallowed up in victory." For him, the former things are passed away, and the vision that had so often been contemplated afar off, and even then rejoiced his spirit, is realized at last.
"Forever with the Lord!"

MRS. CAROLINE WIGGINS.

BY REV. EDSON W. BURR.

Caroline Weston, daughter of the late Rev. Horace Weston of the New York Conference, was born in Ellenville, Ulster Co., N. Y., December 10, 1825. Brought up under the fostering care of the Church, she was converted at the early age of sixteen, and Oct. 6, 1847, she accepted in marriage the hand of one of God's noblemen, Rev. Wm. G. Wiggins, of the Newark Conference.

Accustomed to the hardships of the early itinerant's life, she knew full well the trials and sacrifices into which she was entering; and from their first appointment at Barryville, N. Y., to their last at Boonton, N. J., in '66—when her husband retired from the ministry on account of impaired health—she gave strongest proof of Christian zeal and faithful labor. To her is due a large meed of praise for her heroic spirit of self-sacrifice and devotion to religious work.

She actively co-operated with her husband in all his plans, aiding him in the prudent administration of domestic concerns, and by her sterling judgment in the wider range of his business affairs, thus justifying the description of the faithful wife given in the last chapter of Proverbs.

Her sympathies with every good cause ran parallel with her husband's, and when his hand was relaxed in death, she took up the same charities where he left them, and dispensed to white and black, to the individual and to the Church, until disabled by disease.

Reticent by nature she gave little expression to grief, but the death of her husband gave her heart a wound from which it never recovered.

The doors of their hospitable mansion ever swung freely and wide to all classes.

The injunction of the Apostle, "Use hospitality one to another," was always obeyed. Her quiet unostentatious spirit of helpfulness will not soon be forgotten, and her multiplied little kindnesses to those in need, will never be fully known until the summoning up of the Great Day.

Mrs. Wiggins possessed a genuine Christian character. She was "faithful in that which is least" as well as in the great affairs that test the soul. She was loyal to everything noble, pure, and Christ-like. Thoroughness characterized her entire life; it was shown in her faithful attendance at Church and in all spiritual duties, it ran through all her relations to God. Obedience to duty was the key-note of her religious life and coupled with it were a high sense of honor and a consistency of conduct worthy of all imitation. And we believe it would be impossible to put the finger on any transaction inconsistent with rectitude and the claims of conscience. Possessed of strength of will, she met unflinchingly life's work and sufferings. Life with her had not been half so successful, but for this power of will and iron purpose which ran through her entire history.

But her industrious and active life was not complete until, by the will of God, it was made symmetrical in suffering. Work carved the outlines of the statue, suffering put on the finishing touches of the chisel.

Seven months of patient endurance, "as serving Him who is invisible," and on December 17, 1888, her happy spirit was released.