

NEW YORK CONFERENCE, 1891.

all be allowed to vote on any question who is not within the such question is put by the President, except by leave of such member has been necessarily absent. who is within the bar at the time when the question is put less the Conference, for special reasons, excuse him. recommending the altering or rescinding any rule of Discipline until it shall have been in the possession of the Conference er for any member to call for the yeas and nays on any nference, and if the call is sustained by eighty members e taken by yeas and nays. r to move that the question be taken without further de ending before the Conference, except in cases in which nd if sustained by a vote of two thirds the question shall n shall always be in order, and shall be decided without

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He was married June 17, 1885, to Mary Decker, of Kerhonkson, who with four little ones is left. The funeral services were held in the church at Windham, where he had so faithfully labored as pastor, and were largely attended, the writer preaching the sermon, and several ministerial brethren participating. The interment was in Pine Bush Cemetery, Kerhonkson, N. Y.

A. E. LORD.

Rev. Parley Stoddard.

Parley Stoddard was born in Roxbury, N. Y., February 1, 1814, and died at Mount Rutsen, near Rhinebeck, N. Y., July 28, 1891.

His parents were members of the Protestant Episcopal Church, and he with his brothers and sisters was carefully brought up in its faith and usages. When he was quite young his parents removed to Delhi, where he enjoyed educational advantages in the Delhi Seminary, which for the times were of a superior order. When about seventeen years of age he attended Methodist revival meetings, was happily converted, and entered most enthusiastically upon the experiences of the new life. He soon felt that God called him to the work of the Christian ministry, and his call was so apparent to the Church that he was licensed as a local preacher. The presiding elder sought him out, and though only in his nineteenth year sent him forth to preach the Gospel. So well did he make proof of his ministry that the New York Conference received him upon probation in 1844. Two years later he was received in full connection. For about twenty years he continued in the active work of his loved and chosen calling. His successive appointments indicate that his fields of labor were the rural parts of the Conference, where the work was hard and the remuneration in things of this world modest. He accepted his appointments as from the Lord, and seemed every-where to count it a joyful privilege to preach the Gospel. He never was a great revivalist, but every-where by his unostentatious and faithful administrations he accomplished something for the Master.

Brother Stoddard was an upright and conscientious man, ever seeking to be pure and true, and met every just and reasonable obligation to his fellow-men to the extent of his ability.

On the 6th of February, 1848, he was married to Sarah Ann Avery, of Broom, N. Y. She was an earnest and active Christian, well fitted by nature and grace to be his companion in the labors and duties of the itinerancy. To them were born three children, two daughters and a son, but of the family only the younger daughter remains. When about fifty years of age he left the effective ranks and for a time engaged in business in Albany, and spent a couple of years in Catskill, N. Y. The last ten years of his life were spent in restful quiet with his wife and daughter on the Mount Rutsen farm. His heart was still in the work of the ministry. He was the warm friend of the different pastors who served the Rhinebeck Methodist Episcopal Church; was esteemed by his neighbors, and was always delighted to respond to the frequent calls to preach that came from his own and churches of other denominations. The home at Mount Rutsen was a beautiful and quiet retreat, where father, mother, and daughter seemed bound together by tender chords of affection, and to which their many friends received a cordial welcome. But when he had already grown old, and was depending more and more on his wife, death on one fine summer day suddenly came to their home and claimed her. Her husband seemed to bravely bear up, but those who knew him best saw that he was bending and breaking beneath his load of sorrow. He tried to hide his grief from his daughter and make her life happy. Thus they lived until another summer, when after an illness of a single week he too was called to his final rest and sure reward. The funeral was held in the Rhinebeck Methodist Episcopal Church, from which he was carried and laid beside his wife in the beautiful Rhinebeck Cemetery.

EDMUND LEWIS.

David Heroy.

David Heroy was born at Ellenville, N. Y., October 18, 1819, and died at Rhinebeck, N. Y., August 8, 1891. In early life he was soundly converted to God and at once became an active Christian. On January 1, 1839, he married Miss Matilda

Crosman, a lady of rare excellence, who journeyed with him all the years of his itinerancy and who survives to mourn his loss.

His call to the ministry was clear. In spite of severe affliction, which caused some delay, he was undeterred. Being furnished with a thorough knowledge of the Holy Scripture and Methodist doctrine and usages, and possessing a rich religious experience, he was received into the New York Conference on trial in 1856, his first charge being Woodstock. His subsequent appointments were Woodland, Pike Pond, Shokan, Glasco, Alligerville, High Falls, Bloomingburg, Napanock, Ridgebury, Olive, Washingtonville, Napanock, Liberty, Napanock, Downesville, Equinunk, Cannonsville.

Brother Heroy was an acceptable preacher and a faithful pastor. He was not only interested in the spiritual condition of the Church, but also in its material welfare. He often found churches in debt and the church and parsonage greatly dilapidated, but he left them free of debt and greatly improved. It was through his heroic efforts that the church at Napanock, of which he was three times pastor, was saved.

Above all he was a man of God and lived in daily communion with heaven. His disposition was gentle and his heart was large. Any appeal from the needy met with a ready response from him. He was generous to a fault. Though his salary was at no time large he gave a tenth of all to God. He had no children of his own, still there was hardly a time when children were not found in that home.

When he entered upon the work of his last charge he was failing in health, and soon after Conference was obliged to retire from active work. Last year at the Conference in Yonkers he was attacked with la grippe, from which he never recovered. In the summer he returned to his home, but there was no improvement. For eight months he was failing. At times his sufferings were very great and his mind clouded, yet even then he was continually praising the Lord.

Faithfully and tenderly his feeble wife and brother, Rev. I. Heroy, of this Conference, ministered to him till the end came, when he quietly passed away.

His funeral was attended at his home, and the remains interred in the cemetery near his early home at Ellenville. He did his work well and has entered upon his rewards.

T. H. BARAGWANATH.

Rev. O. R. Bouton.

On September 1, 1891, at the residence of his son, in Flushing, N. Y., our beloved brother and co-laborer, Rev. Orrin Rice Bouton, finished his work on earth and entered upon his eternal reward.

He was born in Roxbury, Delaware County, N. Y., February 25, 1829, of exemplary Christian parents and early members of the Methodist Episcopal Church. His father, who was an honored local preacher, traveling for years as an itinerant under the presiding elder, died when he was but a few months old. His early life was guided by the precepts and example of a heroic Christian mother. When old enough he, with his elder brother, assisted in the farm work while attending the village school. The seeds of truth sown in his young heart brought forth early fruit, and at the age of seventeen he was converted and united in church fellowship with his mother. With self-denial, and after years of struggle to acquire a more liberal education, he entered Union College, from which he was graduated with honor in 1857. While preparing for college he was licensed as an exhorter, and while in college received a local preacher's license. In August, 1857, he was married to Miss Rebecca V. L. Peck, a lady of refinement and Christian culture, and a member of the Dutch Reformed Church at Catskill, N. Y. Moving soon after to Kentucky, he engaged in educational work until he accepted the presidency of Chapel Hill College, in Missouri, and two years later was elected President of Macon College, in Macon, Mo. While here he was received on trial in the Missouri Conference of the Methodist Episcopal Church, South, and ordained deacon by Bishop Kavanaugh. When the war broke out it made such a draft upon the young men of the college as finally to induce him, with reluctance, to close its doors, and after adjusting as best he could his business matters he returned East, purchased the Roxbury Academy, and for eight years successfully conducted it as an academic school. Wherever he taught he won the confidence of his pupils and gave satisfaction to parents.

He now abandoned the educational to enter fully upon the ministerial work to which he felt that God had called him. His presiding elder, Rev. T. W. Chadwick, to whom he offered his services, gave him employment upon the Bovina Circuit, and in 1872 he was re-admitted on trial in the New York Conference as a local deacon and returned to Bovina. In 1873-75, Windham; 1876, West Hurley; 1877-79, Stamford; 1880-82, Franklin; 1883, Coeyman's Hollow; 1884-91, Superintendent of the Five Points Mission, New York.

Seldom were the various qualifications essential to a successful minister of Christ more happily blended than in our departed brother. The duties of the pastor were not neglected for the preparation of the pulpit, nor were the interests of the Church and the salvation of souls overlooked for the sake of acquiring brilliancy as a pulpit orator. He felt the responsibility of his high and holy vocation, and labored faithfully to better the condition of his fellow-men and save souls from eternal death. His sermons were thoughtfully prepared, useful and practical, and delivered with earnestness and effect. In all his charges his efforts were greatly blessed and his labors successful.

At the time he was stricken down he had entered upon his eighth year as superintendent of the difficult and exacting work at the Five Points Mission. His kindness to the poor, sympathy with the afflicted, tender care of the children, and superior management of its intricate affairs drew to the work many generous supporters from the various churches and secured the high esteem of the Board of Managers. The noble band of Christian women who for so many years have borne the burdens and rejoiced in the triumphs of the work there keenly feel and sincerely mourn their loss in his removal. He was conscientious and untiring in the discharge of all his duties, and labored zealously to promote the interests of Methodism; but while warmly attached to his own Church, was charitable and catholic in spirit toward all.

The Conference, recognizing his eminent fitness, chose him for years as Treasurer of its Board of Stewards, and in the distribution yearly of about \$18,000 of its trust funds not a dollar, to our knowledge, ever went astray or was misappropriated.

For six years previous to his death he walked in the shadow of a great sorrow caused by the death of his estimable wife, who as the companion of his youthful and riper years had faithfully performed the delicate offices of wife and mother with Christian fidelity. No shadows mar their eternal union now. An only daughter, who by her constant care and loving ministrations endeavored to cheer his lonely hours by filling as far as possible her mother's place in his affection, though heart-stricken in her orphanage, is hopefully clinging to the God of her parents. One of the three sons was admitted into the Conference at its last session, and all are endeavoring to walk in the truth. "The promise is unto you and your children."

The fatal sickness of our brother was of several months' duration and very painful, but he bore it with Christian heroism and patience, ever finding the grace of the Gospel which he had so often recommended to others able to sustain and comfort him. His mind was calm and peaceful, his trust in God unwavering, while his anticipations of the better country produced joyful emotions. True, at times he met the tempter, but it was only to triumph over him. To leave his work and dear ones caused a severe struggle, but through grace he obtained a complete triumph, and as the adversary fled his eye of faith saw Jesus only. After a paroxysm of suffering, he said: "Father, why? I can't see why I should longer suffer;" but then added, "He knows best, and I will wait as patiently as I can his appointed time."

On the day of his death he asked what the doctor said, and when told that "the end was near," he cheerfully replied: "Thank God! Thank the Lord, death has no terrors. Its sting is all removed." As we sang, "My heavenly home is bright and fair," unable to join in the singing, he raised his emaciated hand and pointed upward, and as the shades of night fell upon the earth his spirit joined that of the innumerable multitude where there is no night, and where the inhabitants never say, "I am sick." His warfare is over. His heavenly Father saying, in the midst of his usefulness, "Come up higher," he has joyously obeyed the summons. But though gone he still lives in the affections of the people among whom he labored and his brethren of the Conference. In his death truth has lost an

ardent supporter, the Church a faithful friend and servant, and his children and relatives an affectionate and loving father and companion.

The sacred dust of husband and wife sleep side by side in the beautiful cemetery at Poughkeepsie, awaiting the sound of the resurrection trumpet, when those bodies which corrupted fell shall incorrupt arise. A. K. SANFORD.

REV. HARRISON C. HUMPHREY.

Rev. Harrison C. Humphrey was born May 20, 1825, in Claverack, Columbia County, N. Y.

When but a youth he obtained a clerkship in the city of New York. While here he was led to attend a series of meetings held by Elder Knapp. He became deeply interested, sought the forgiveness of his sins, and was happily converted. He soon returned to Hudson, N. Y., then the home of his parents, and there united with the Methodist Episcopal Church. He immediately proved the reality of the great change he professed by an exemplary life and hearty engagement in the work of the church. His earnest desire to win souls constrained him to go out into the surrounding country and hold meetings. He was so successful that his pastor, Rev. George Coles, gave him an exhorter's license, and encouraged him to give himself wholly to the work of the ministry.

He was married June 20, 1849, to Sarah C. Heavener. Five children were born to them. Two died in early childhood. Three remain, all Christians, two of whom are local preachers.

He was received on trial in the New York Conference in 1853 and appointed to West Taghkanic, afterward to Durham, Ashley Falls and Chapinville, Hartsville, Lee, Mount Zion and Hermon, Fishkill and Middlebush, Putnam Valley, Cortland, Poughquag, New Fairfield, Croton Lake, Lake Mahopac, Sharon and Amenia, Union, Margaretville, Stockbridge, Stockport and Staatsville, Hillside and Staatsburg.

In 1890, on account of the ill health of Sister Humphrey, he took a superannuated relation, and by advice of her physician removed to Indianapolis, where he was pastor of the Lincoln Avenue Church for one year. He then removed to Philadelphia, where he resided until the time of his death, February 2, 1892.

Brother Humphrey was an intelligent, studious, thoughtful, conscientious man, an example to the flock. He was an earnest, zealous preacher, looking continually for the fruit of his ministry, and he was not disappointed. He improved every charge to which he was appointed, and was favored with some extensive revivals. He was a laborious, painstaking pastor, and made warm friends wherever he lived. We who remember Brother Humphrey as he moved among us for thirty-six years do not need to be told of his honor as a man, his sincere devotion as a Christian, and his unwavering fidelity as a Christian minister.

It is gratifying to us to know that away from home, among strangers, his sterling worth was recognized.

While he lived in Philadelphia he worshiped in the Tioga Methodist Episcopal Church, the trustees of which pay him the following beautiful tribute:

"It is with profound sorrow that we, the trustees of Tioga Methodist Episcopal Church, record the death of Rev. H. C. Humphrey. It was not our privilege to know him during his thirty-eight years of active ministry in the New York Conference, but during his two years' sojourn among us we learned to love him for his sterling character as a man and the quiet Christian influence that he exerted wherever he went.

"We deem ourselves highly blessed in having the benediction of his presence during the closing years of his hallowed and devoted life. Living as he did in close communion with his Father, he could not otherwise than reflect the image of the divine presence, which gave him an elevating influence upon all with whom he came in contact. The memory of such a man will not soon fade from our minds, and his ascension to his reward will tend to lift other minds and other hearts to the Master whom he loved and served.

"To the family he leaves behind, and especially to Sister Humphrey, for whose benefit he left his work in the active ministry and dwelt among us, we extend our heartfelt sympathies. We share in their sorrow—we love him whom they love—we mourn the loss they have sustained." M. D'C. CRAWFORD.