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MINUTES

OF THE FORTY-SECOND SESSION OF THE

NEWARK CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH

HELD IN

HALSEY ST. M. E. CHURCH, NEWARK, N. J.

APRIL 5 TO 11, 1899.



JOHN F. DODD, EDITOR.
JOHN A. GUTTERIDGE, EDITOR OF STATISTICAL TABLES.
H. D. OPDYKE, PUBLISHER.

Bro. Haggerty was married to Miss Julia La Monte, Y., sister of Hon. George La Monte of Bound Brook, v. Thomas La Monte of the New York Conference. Happy union are living, Austin La Monte, Paul Lamont, Haggerty; Paul, a member of Company K, Second having arrived from the camp in Jacksonville, Fla., and the funeral ceremonies. The amiable companions broken, but everlasting life at God's right hand will give interval and bring to the grieving wife a rich return of sorrow.

Empathy, active in every good word and work, a pleasant gentleman, our brother was also a good preacher, and his discourse. He made careful preparation for the service his unflinching theme. After leaving Vernon he had rest, and for six years he held a supernumerary position to his work again with renewed vigor. Last summer, exhausted and in great bodily weakness, he left his parish to J. Clark Lanterman, at Blairstown, hoping to regain strength for a fruitful autumn as in other years; but his health was quickly gone whom we had known so long. He died, September 9, 1898. The funeral services were held at the residence of Presiding Elder John R. Wright officiating, assisted by the pastor of the church, Bros. King, Hutchinson and Butler, of the Presbyterian Church.

HOWARD PAYNE DOANE.

BY HENRY SPELLMEYER

1898, the Rev. H. P. Doane died in the city of Newark, a minister of remarkable usefulness and fidelity went

to Barrington, Nova Scotia, in the year 1854. Entering the conference in 1876, he labored for twelve years in that region at Dartmouth, Granville Ferry, Middlemusquodoboit Harbor. In 1888 he entered Drew Sem., during a part of his term supplying the church at Newark. Close of his course he was received by transfer into the conference. His ministry in the Newark Conference from 1888 to the South Market Street Church in Newark, Church in Paterson. In the latter city the approach of winter discovered, and in the search for health, having received a recommendation, he came to live in Newark, spending the winters in Newark, preaching in St. Paul's Church in Newark during the winter with great acceptability.

On account of a change of climate he took charge of the First Church at Wadena, Minn., greatly profiting the people there. From thence after ten months of service, in health he went to live at Albuquerque, New Mexico, and his return to Newark in 1898 was with a view to this city would be the place of his translation. He died on the way to that city where the inhabitants never

forgot him. As the Christian life is the truest life, to minister in his stead is the greatest of all ministries. And it would be called successful in which the man himself lived by his life; and his methods are right in themselves, and by the golden rule; and the law of self-sacrifice is of his ministrations, then our Bro. Doane succeeded in his ministry was true.

Manliness characterized him in a marked degree. He had the courage, the dignity, the equipoise of conscious strength, the uprightness of character, the tenderness of heart, and that fidelity which should always characterize a true man. Moreover, he was a gentleman, refined, courteous, attractive in manner and pure in speech and life. He will be remembered as a fine example of true Christian manliness, honest and honorable, and "an honest man's the noblest work of God."

His methods of work should be marked as judicious, philanthropic, practical, Christo-centric. There was no pretense, inflation or chicanery about him. His work was always well and conscientiously done. Hence he commanded the confidence of men who willingly supported his methods in his philanthropic work among the poor. For he loved the poor, sought out the needy and succored them. He was a friend of the way-faring man. He devised such methods as practically demonstrated that when men are hungry and homeless, if you give them bread to eat, and beds to rest in, you gain access thereby to their better natures and create a hunger in their souls for the bread of life. I have personal knowledge of a number of those who were given shelter and work, and were also led to Christ by the personal appeals of Bro. Doane, who are living earnest, Christian lives to-day.

His tastes were refined, his spirit gentle, his intellectual equipment excellent, he was honored by all men, but especially beloved by the poor, for "the common people heard him gladly," and called him their friend. The beneficence of his life-work and the wisdom of his methods will have a large place in the "short and simple annals of the poor." No man who lives for others can save himself, and in saving others this man sacrificed himself, often facing the storm and cold because he knew his brothers and ours were exposed to and needed shelter. All honor to the man who spares not himself, especially when seeking the homeless, the humble and the lost! Such records can never be completed in earthly memoirs. They are on high.

It was this self-abnegation that won the hearts of men. He commanded and deserved and received the respect of men generally. His life was filled with a yearning for the lost, and his self-devotion to that end should stimulate us all. He "coveted no man's silver," but was "made all things to all men." He saved many, for his life-motto was "I seek not yours, but you." His life was not long, for he fell in his prime. Longevity is not necessarily life. Life is to be measured by great and good thoughts and deeds. The man who saves a soul in a year has in that year lived an eternity. His departure was peaceful. No one of us has seen greater composure when death drew near. Indeed, he hailed it with Christian defiance. "O, death, where is thy sting? O, grave, where is thy victory?" In the ecstasy of the vision he had of the new Jerusalem, just as his weary feet touched the waters of the everlasting sea, in the very act of disembarking, joyous at the thought of his deliverance, he cried, "He is here. Jesus is here. I am in heaven now."

In St. Paul's Church, Newark, on the funeral services were held in loving memory of his life and works. Addresses were delivered by the Revs. Drs. Henry Baker, of Wilmington, Del.; S. F. Upham, and J. A. Faulkner, of Drew Seminary, and the Rev. Dr. D. R. Frazer, of the First Presbyterian Church, of Newark. For his wife and three children who survive him, we express our Christian sympathy, and for ourselves we pray to be stimulated by his example.

CORNELIUS CLARK.

BY W. H. McCORMICK.

Rev. Cornelius Clark, the subject of this memoir, was born in South Orange, New Jersey, February 9, 1834, and died at Dover, N. J., December 17th, 1898. He was the son of William H. and Mary Jane Clark, his

father being an honored local preacher of the Methodist Episcopal Church. When he was four years of age his family moved to Monmouth county and settled near Keyport, a community of very decided and vigorous Methodists. In this county Bro. Clark spent his boyhood days, attending the public school with regularity, and later spent two years at a private school of higher grade at Keyport, where he subsequently taught as assistant principal for one year previous to entering the ministry.

At the age of seventeen, while engaged as clerk in a store, young Clark was brought under deep conviction of sin and began the work of seeking pardon at a revival meeting held near Navesink, under the ministry of the Rev. Samuel Morrell, of the New Jersey Conference, but before realizing the regeneration wrought by the Holy Ghost, he was necessarily moved to Freehold circuit, where his father was for the year junior preacher, and holding revival meetings in Jackson township. Here Bro. Clark was soundly converted to God, and, with his father, went over the circuit singing, praying and praising the God of his salvation, and assisting his father in his work. Subsequently he spent four years in the town of Freehold as clerk in a store, and united with the Methodist Episcopal Church of that place. Here he mingled with kindred spirits, such as W. W. Voorhees and John Hanlon, both of whom in after years entered the ministry of the Methodist Church.

About this time, in the twenty-first year of his age, he was thoroughly aroused by what seemed to him to be, and was, an awful fact, viz.: that he was called to enter the ministry of his church and to make it his life-work. At first it was an appalling weight upon his mind and heart, for, as he said, "I am so little qualified for so great a work." For a while he was disposed to rebel against what seemed to him a divine call. At the solicitation of the church and of his faithful pastor, the Rev. John Scarlet, of precious memory, he consented to take work under the elder, the Rev. John S. Porter, and was sent to South Orange, the place of his birth, as supply. In the spring of 1857 he was received on trial in the New Jersey Conference and stationed at Chatham, N. J. His subsequent appointments were Parsippany, Rockaway, Succasunna, Vienna, Hope, Mt. Hope, Frenchtown, Bernardsville, Bethel Church, Tottenville, S. I.; Mariner's Harbor, S. I.; Quakertown; Thiells, Stony Point, Milford and a second term at Rockaway. At this, his last appointment, his health failed him and he retired from active work of the ministry, taking up his residence in Dover, N. J. Here he was not silent, for he loved to preach the gospel to perishing men, and, as occasion offered, did so. His earnest spirit kept in touch with every interest of the church and the work of his life. At the time of his death he was Conference temperance agent, having been appointed to this important field at our last Conference session.

In 1860 he was united in marriage to Mary E. Lyon, who shared with him all the joys and sorrows of the itinerant's life; and right faithfully has she done her part in the vineyard of the Lord. To them were born four daughters, one of whom preceded him to the heavenly home. The others, Annie M. and Grace M. Clark, and Mrs. John Gill still live, and, with their mother, mourn their great loss and claim our sympathy and prayers.

Bro. Clark was a pure spirit. During all the years of our acquaintance with him we never heard an impure word pass his lips. He was an earnest and successful minister of the gospel. A man of unusual tact, he knew how to adapt himself to circumstances. He knew no such word as fail. He made careful and prayerful preparation for the pulpit; studied his subject until it was burned into his own heart, and then by the aid of the Holy Ghost sought to burn it into the hearts of others. His custom was to go from his closet to the pulpit. As a preacher he was above the average; fearless, pointed, logical and spiritual; a preacher of righteousness. As a friend he was true and faithful. Possessing a warm, sympathetic nature, all found in him a friend worthy to be trusted. When compelled by failing

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at the year of his age, he was thoroughly convinced, and was, an awful fact, viz.: that he had given up his church and to make it his life-work. In his mind and heart, for, as he said, "I have given up my work." For a while he was disposed to doubt the divine call. At the solicitation of the Rev. John Scarlet, of precious memory, elder, the Rev. John S. Porter, and others, of his birth, as supply. In the spring of 1898, New Jersey Conference and stationed at Parsippany, Rockaway, Hope, Frenchtown, Bernardville, Princeton's Harbor, S. I.; Quakertown; second term at Rockaway. At this, his last, and he retired from active work of the conference at Dover, N.J. Here he was not silent, but perishing men, and, as occasion offered, in touch with every interest of the time of his death he was appointed to this important field at

Mary E. Lyon, who shared with him the last of his life; and right faithfully has she followed the Lord. To them were born four children to the heavenly home. The others, Mrs. John Gill still live, and, with their prayers, in our sympathy and prayers. During all the years of our acquaintance he would pass his lips. He was an earnest man of unusual tact, he knew how to speak and knew no such word as fail. He was called to the pulpit; studied his subject, and then by the aid of the Holy Spirit, and then by the aid of the Holy Spirit, of others. His custom was to go to the preacher he was above the average; a preacher of righteousness. As a man of a warm, sympathetic nature, he was trusted. When compelled by failing

health to ask for a supernumerary relation it almost broke his heart, and he said, "I would like to preach forty-one years longer;" having then given forty-one years to the work.

No sketch of Bro. Clark would be complete that did not refer to him as a temperance man and prohibitionist. In all his charges he kept the flag of prohibition at mast-head. To do this cost him something. When on the Thiells charge he stood up like a hero against the legalized rum traffic, and by so doing incurred the displeasure of the saloon fraternity, who, in their rage, stole his carriage at night, saturated it with kerosene, then setting it on fire, ran it to the bridge near his home and threw it into the creek below. But this loss did not quiet him, for in less than three days after he called upon the writer to come and help him in the fight against the rum power. On our way to the parsonage we saw the wrecked carriage in the stream, a testimony of hellish hate.

Bro. Clark was a Methodist and believed firmly in the doctrines and discipline of the church, and was in full accord with the immortal declaration of our bishops when they said "The liquor traffic can never be legalized without sin." So he believed, and so he preached.

At the close of the last service he ever attended, in Grace Church, Dover, at the meeting of the Social Union, he said with deep emotion, "You had better elect another president. Before another meeting of this Union I may be in glory." He is in glory.

The funeral services were held in the First Church, Dover, December 20, 1898, under the direction of Dr. John Krantz, presiding elder. Dr. C. S. Woodruff, his pastor, made an address of great tenderness, speaking of Bro. Clark's relation to the church. The Rev. T. A. Reeves, of Rockaway Presbyterian Church, referred to him as a faithful minister gone to his reward. Rev. W. H. Shawger, of the Baptist Church; G. A. Nyström, of the Swedish M. E. Church; S. D. Decker, J. W. Hampton, Wm. Stout and others, with the writer, took part in the services. Suitable resolutions were read, passed by the official board of the First M. E. Church. A prayer for divine consolation was offered by Dr. Krantz, and the remains were laid to rest in Orchard Street Cemetery to await the call of the Master.

"Tranquil amid alarms,
Death found him on the field;
A veteran, slumbering on his arms,
Beneath the Red Cross shield."

ELLEN H. CRAIG.

BY C. X. HUTCHINSON.

Ellen Hart Craig was born near Tranquility, N. J., May 5, 1836, and died at her home in Newton, N. J., August 30, 1898. When 17 years of age she was born of the Spirit, and although her people were Presbyterians, she identified herself with the Methodist Episcopal Church in her native village. Thus God began to lead her out to the work to which He was calling her. November 2, 1869, she married the Rev. Alex. Craig, and thenceforth, for more than a quarter of a century, her life was among the quiet but patient influences in the work of God in this Conference. That life is too well remembered by the friends here to-day to admit of any extended eulogy from me. For while a personality so gentle, and yet so strong, so tender and yet so brave, so quiet and yet so heroic, may be difficult of analysis, it is in no sense difficult to recall. Such as she are not soon forgotten. She was one whom to know was to respect and to remember.

Nature generously endowed her for her life-work. Culture and grace made her equipment complete. Dignified, intelligent, sound in judgment