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VI. Memoirs

JOHN L. HAYES

By J. H. EGBERT

The subject of this memoir was born at Barnegat, New Jersey, April 1, 1831, and died at Verona, New Jersey, July 2, 1904. He was soundly converted under the ministry of Rev. Thomas Street (a supply of the New Jersey Conference), in 1845. In response to the pastor's wise leading, he became active at once in church work; his voice was heard in prayer, song, and testimony when occasion offered, a course of training which had a marked effect upon his whole life.

Brother Hayes was appointed class leader when about seventeen years of age, and soon after was licensed to exhort. He was at this time engaged in business; but the distinguishing traits of a Methodist minister of the "Wesleyan" type—gifts, grace, and usefulness—were so conspicuously manifest, and his call to the ministry was so clear, that when men of such astute minds and earnest devotion to God as Rev. Dr. Petherbridge and Dr. J. T. Crane urged him to give up his secular calling and enter the Pennington Seminary he did so, and for one year was a student in that institution, paying his way by teaching and other laudable methods. His scholastic training was destined to be brief, however. He was called to take the field by God and the church before he had completed his education as purposed. Thus, at the age of twenty, this heroic soul went forth enthusiastically to the conflict—never to hesitate, falter, nor retreat.

His first appointment was as assistant to Rev. John S. Beegle, senior preacher of Keyport Circuit, which at that time consisted of seven preaching stations. His subsequent appointments were: 1852, Harmony and Buttzville; 1853, Delaware; 1854, Sparta; 1855, Walpack and Millbrook; 1856, Columbia and Hainesburg; 1857-58, Mount Horeb; 1859-60, Cokesbury and Fairmount; 1861-62, Kingwood and Sergeantsville; 1863-64, Flanders and Drakestown; 1865-67, Buttzville and Free Union; 1868-69, Bernardsville; 1870-71, Anderson and Mount Lebanon; 1872-73, East Newark; 1874-76, Monsey and Saddle River; 1877, Paterson Avenue, Paterson; 1878, Denville and Rockaway Valley; 1879-81, Verona; 1882-83, Glen Gardner and Junction; 1884-86, Buttzville and Free Union; 1887, West Livingston; 1888, West Hoboken; 1889, Pine Brook; 1890-91, White House; 1892-93, Lafayette.

The Conference of 1894 granted him a supernumerary relation, because of chronic throat trouble, which incapacitated him for regular work; and this relation was changed in 1901 to that of superannuate.

His retirement from the active itinerancy by no means ended his labors. He was in great demand as an evangelist, and when his health permitted was earnestly engaged in assisting his ministerial brethren in revivals and as an efficient supply.

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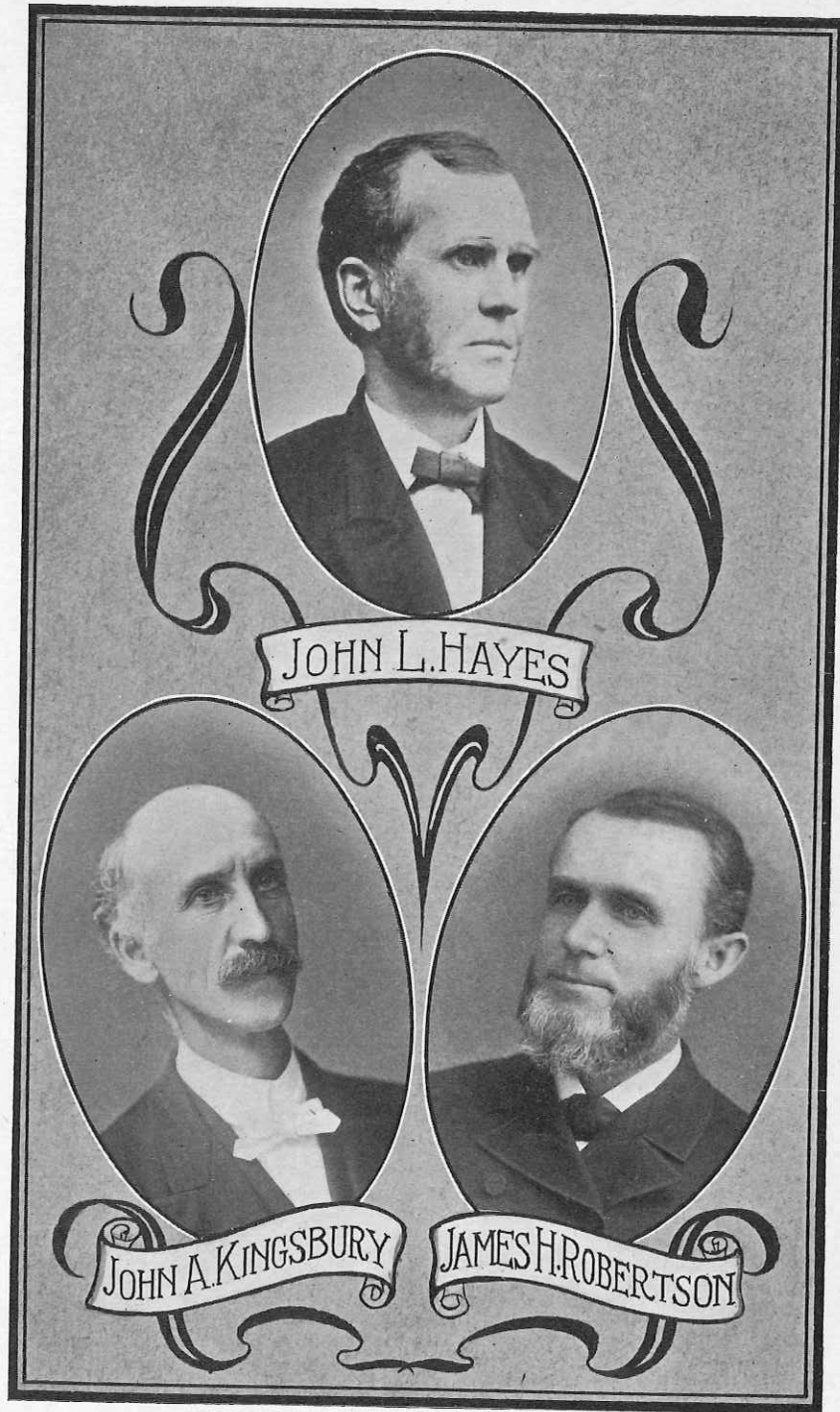
born at Barnegat, New Jersey, New Jersey, July 2, 1904. He was the son of Rev. Thomas Street (a member of the church), in 1845. In response to the call, he became active at once in church work; he preached, and testimony when occasion offered, and had a marked effect upon his

He was a class leader when about seventeen years of age, and was licensed to exhort. He was at once recognized for the distinguishing traits of a "man" type—gifts, grace, and usefulness. His message, and his call to the ministry, were such as to attract the attention of such astute minds and earnest workers as Dr. J. T. Crane and Dr. J. T. Crane urged him to enter the Pennington Seminary as a student in that institution, and to pursue other laudable methods. His message, to be brief, however. He was called to the church before he had reached the age of twenty, and he was called to the conflict—never

assistant to Rev. John S. Beegle, which at that time consisted of the following subsequent appointments were: 1853, Delaware; 1854, Sparta; 1855, Columbia and Hainesburg; 1857-58, Fairmount; 1861-62, Kingwood and Drakestown; 1865-67, Bernardsville; 1870-71, Anderson; 1874-76, Monsey and Paterson; 1878, Denville and 1882-83, Glen Gardner and Junction; 1887, West Livingston; 1890-91, White House;

him a supernumerary relation, which incapacitated him for some time, which was changed in 1901 to that of

ministry by no means ended his usefulness as an evangelist, and when his usefulness was impaired by ministerial supply.



Such a brief record of acts concerning his "appointments," their grade, the years of service in each, furnishes insufficient material for a proper estimate of the ability and faithfulness of the man. The qualifications of a preacher and pastor cannot be adjudged by such bare statistics. The avocation of a minister of Jesus Christ differs in one striking particular from all other occupations and professions. In the successful career of soldiers, statesmen, business men, and in all the leading professions except our own, each step forward, each honorable promotion, is a declaration to the world of the possession of certain qualities which make for success, and which in general secure recognition and reward. Such, however, has been the exception, rather than the rule, in regard to the work of the ministry.

The chief glory of our brother is expressed in one word—Soul-winner. Few men of our Conference have been so exclusively given to soul-winning as he. It was the holy passion to rescue the perishing that impelled him to the ministry. In this noble work he displayed great wisdom, a mighty faith in God, a profound knowledge of human nature, much tact, unbounded enthusiasm, and indomitable courage and energy. As a result revivals were of annual occurrence, often prominent and far-reaching. Among them we note Harmony, with 176 probationers; Delaware, 57; Sparta, 40; Mount Horeb, 75; Cokesbury, 145; Kingwood, 65; Flanders and Drakes-town, 62; Buttzville and Free Union (two pastorates), nearly 400; Anderson and Mount Lebanon, 110; East Newark, 50; Glen Gardner and Junction, 75.

As a partial result of one of these revivals four men among those converted to God became Methodist preachers, one of them a Presiding Elder. How many others through his instrumentality were consecrated to the work of soul-saving we cannot now know. When the result of these ever-radiating influences shall appear at the end of the sowing time, what a glorious harvest will have been garnered through the agencies set in motion by this humble laborer in the vineyard!

Brother Hayes was one of the most loyal members of the Newark Conference. He cheerfully responded to every announcement of appointments; never, to my knowledge, expressing a doubt as to the wisdom or justice of Presiding Bishop or Presiding Elder; counting it a glorious privilege to be an ambassador of Jesus Christ in any field. Many of his charges were uninviting, and some positively discouraging from every point of view. His faith and courage were such as to attempt what seemed to others the impossible. His salary was at no time more than \$800, and on one charge it was but \$300, and that, too, after his marriage. If such unquestioning loyalty be esteemed virtuous, then certainly he was year by year fulfilling the injunction of Saint Peter by adding to his faith virtue, and, incidentally, to virtue knowledge.

We are assured that the benevolences of our church were well cared for under his administration from the fact that he himself contributed nearly \$1,200 from his small income to the various institutions of the church, in sums of and exceeding ten dollars. How much was given by him in smaller sums, in answer to the multiplied appeals for help, can be ascertained only by an inspection of that register in which are recorded all freewill offerings to the Lord, of two mites or more.

If winning recruits for service in the great ministerial army be commendable, then Brother Hayes should be honored for his persistent and successful efforts to fill the ranks. At least five members of this Conference were influenced by his earnest endeavors,

more than by any other agency, to enter the ministry, namely, Brothers W. B. Wigg, Nathaniel Brooks, W. H. Carson, J. B. J. Rhodes, and the writer. It would be interesting to record the facts connected with the licensing of these men to exhort and preach, and the circumstances under which they were received into the Conference, as associated with the influence of this man whom we honor. Want of time and space forbids further comment. Let me, however, say one word in relation to my own case. I am satisfied that had it not been for the persistent efforts of Brother Hayes I never would have become a preacher of the gospel; and that whatever I may have accomplished as a minister of Jesus Christ is largely due to the interest he manifested in my spiritual welfare, his wise counsel, and his readiness to assist me in a preparation for the work of the ministry.

Brother Hayes was married in 1856 to Miss Sarah B. Forker, of Brooklyn, New York. This marriage was blessed with six children, but one of whom (Mrs. Mary E. Minard) survives him. His widow, who for nearly fifty years shared his responsibilities and successes, his joys and sorrows, ever cheerful, hopeful, and helpful, lonely as she is to-day, is sweetly trusting in the promises which supported her husband to the very last.

Who shall justly describe the character of Brother Hayes? A man of more than ordinary ability, possessed of sturdy common sense, with an inveterate hatred of shams, open as the day, genial as a summer morning! What a sense of humor he had! His wit was as keen as a razor's edge. Those who have been familiar with the sessions of our Conference for the last thirty years are conversant with his wonderful acumen in "sizing up" men and things in general; also with his quaint but effective manner of puncturing bubbles. If the stranger Bishop was uncertain, in the early hours of the Conference, just where to place him, he was likely, before the close of the session, to have considerable respect for the opinions of Brother Hayes, and be somewhat careful as to how he drew him out. One sharp, incisive epigram, delivered in a speech concerning the justice (or injustice) of certain appointments will long live in the memory of the hearers: "Bishop, we are all *human*, if we are *good*!"

One characteristic of this man has not been dwelt upon, to my knowledge, in previous sketches of his life—that is, his great tenderness of heart. Perhaps it was his compassion for the lost condition of the unconverted that, more than anything else, made him the effective evangelist he was. His heart went out to all who were in trouble, and he freely shared what he had with the needy. It was, however, in the family relationship that this quality was most pronounced; and when called upon to part with his children, one after another, especially with the bright boy in whom so many hopes were centered, the strong man was bowed low, and the great tenderness of that heart was intensely manifest. He was another David mourning for his Absalom. Yet in those darksome hours his faith in a wise and beneficent heavenly Father never wavered.

The closing years of his life were spent in his own comfortable and much-appreciated home at Verona, New Jersey. His death was peaceful and triumphant. A few days before his departure he said to his companion: "Wife, I love this home, but it is all right. I will soon be with the loved ones in the heavenly home. Praise God, from whom all blessings flow!"

The closing verse of what was perhaps his favorite hymn doubtless expresses his latest experience:

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spent in his own comfortable a, New Jersey. His death was s before his departure he said s home, but it is all right. I the heavenly home. 'Praise ps his favorite hymn doubtless

"Farewell to life's pains, farewell to its cares;
Its thousand misfortunes, temptations, and snares;
Through grace I have conquered the world, death, and hell,
And now leave the earth with triumphant farewell."

The funeral services were held in the Methodist Episcopal church at Verona, and were attended by a great assembly of loving friends, among whom were many of his brethren in the ministry. They were under the direction of the Presiding Elder, the Rev. W. L. Hoagland, D.D. Addresses were made by Drs. A. H. Tuttle, H. A. Buttz, and W. L. Hoagland, and the Rev. Mr. Westcott, pastor of the church.

JOHN ALLEN KINGSBURY

BY J. R. BRYAN

Rev. John Allen Kingsbury was born in Springville, New York, October 6, 1831. His father, although religiously inclined, did not give his heart to God till late in life. His mother was a devoted Christian and worthy member of the Baptist Church, and his early years were passed amid good moral influences in the home and in the community in which he lived. His character was largely colored by his environment. His conversion did not and could not effect any marked change in his outward deportment. He was converted in the Hedding Methodist Episcopal Church of Jersey City during the pastorate of Rev. William Day, which church he joined and remained associated with during the ministry of the Rev. Messrs. Day, Bryan, Hanlon, and Larue, having part of the time a local preacher's license, and all the time faithfully devoting himself to every department of the church's work.

While quite a young man he became junior partner of a firm in New York engaged in the hat and fur business, and in which he remained a number of years. But, being impressed that it was God's will that he should give his whole time to the saving of souls, he finally withdrew, that he might enter upon his chosen calling, the preaching of the gospel of Christ. He sought and obtained from the church a recommendation as a probationer in the Newark Conference, and, being admitted in the spring of 1868, he was appointed pastor of the Methodist Episcopal church in Bound Brook, with which he remained three years doing earnest and successful work for the Master. In 1871 he was placed over the church at Scotch Plains. In 1872 he had charge at Dunellen. In the spring of 1873, in consequence of impaired health, he took a supernumerary relation; but in the following spring he resumed his favorite work and was appointed to Perth Amboy, where he remained two years. From the spring of 1876 to that of 1879 we find him at Glen Gardner and Junction. In 1879 he was appointed to Mechanicsville, where he served two years. In 1881-82 he was at Boonton. In the spring of 1883 he was appointed to the Dashicll Memorial Church in Newark. In 1884 he was at Saint John's Church, Staten Island. In 1887-88 he presided over the Janes Church, Jersey City. In the spring of 1889, on account of feeble health, he was given a light appointment at Arcola. In 1890 he closed his active itinerant life, taking again a supernumerary relation, and removed with his family to Vineland, New Jersey, where he resided continuously for twelve years, excepting an interval of one year spent at Atlantic City.

Brother Kingsbury was an acceptable and useful preacher. His sermons evinced great care in the preparation and a thorough acquaintance with the Word. He knew the mind of the Spirit. He