

MINUTES

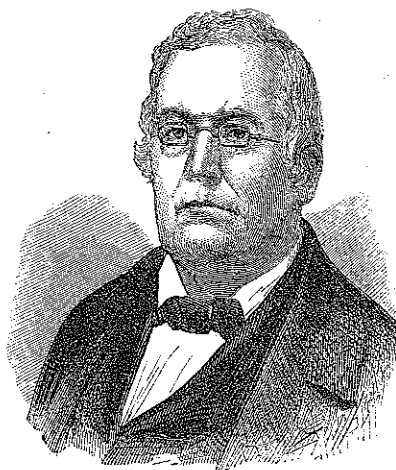
OF THE

NEW JERSEY ANNUAL CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH.

Twenty-Fourth Session.



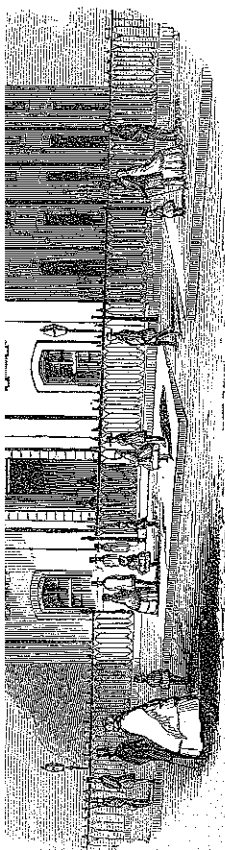
REV. THOMAS A. NORRIS, PRESIDING BISHOP.

HELD IN BROADWAY CHURCH, SALEM, N. J.,

March 14, 1860.

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1860.

BROADWAY CHURCH, SALEM.



REV. GEORGE LANE.

REV. GEORGE LANE was born near Kingston, Ulster Co., New York, April 13th, 1784. The early years of the subject of this memoir were marked by the toils and hardships common to a new country, whither his family had moved; and though he was destitute to a great extent of the public means of grace, a strong moral influence was exerted upon him by his puritan mother, and he was often the subject of deep convictions, frequently going alone to pour out his soul to God in prayer.

In the year 1803, under the preaching of Rev. James Heron, he was more powerfully awakened than ever before, and his convictions soon resulted in his conversion, when he at once united with the M. E. Church; and though he had no early advantages for improvement, he soon became conspicuous as a man of superior Christian virtues and mental power. In 1804 he was employed by the Presiding Elder of what was then Genesee District as an assistant preacher on Tioga Circuit. In 1805 Bro. Lane was admitted on trial in the Philadelphia Conference and appointed to Scipio Circuit, N. Y., which was six hundred miles in circumference. In 1806 he travelled Pompey Circuit, N. Y. In 1807 he was appointed to Accomac Circuit on the eastern shore of Virginia. In 1808 he was sent a missionary to the Holland purchase in the State of New York; this was a year of great hardship and privation. His mission included all the State west of Canandaigua. In 1809 he was appointed to Wyoming Circuit, Penn. Here he labored with his accustomed zeal and success, but his health failed on account of his former toils and exposures, and he was obliged to retire from the itinerancy; yet he did not cast himself upon the Church for a support, but entered into mercantile business in Wyoming Valley. In his business engagements he realized the blessing of Heaven. In 1819 his health was so far restored that he entered the travelling connection, and was appointed Presiding Elder of Susquehanna District, where he labored for four years with great acceptance. In 1823 he travelled Wyoming Circuit and saw abundant fruit of his labor. In 1824 he was appointed Presiding Elder of Ontario District; during this year more than a thousand were added to the church within the bounds of the district. The health of his wife failing at the close of this year, he again located. For nine years he was engaged as a merchant in Berwick, Penn. But these were not years of idleness—he had his regular appointments for twenty miles around Berwick.

In 1832 his beloved wife was called to her reward in heaven, and he now began to carry into effect a long cherished purpose of again entering into the regular work of the ministry.

He was re-admitted into the Oneida Conference in 1834, and again appointed Presiding Elder of Susquehanna District, where he remained until he was appointed assistant book agent in 1836. In 1837 he again married. In 1840 he was re-elected assistant book agent. In September following the office of principal agent becoming vacant, he was elected by the Book Committee to fill that place. The General Conference elected him to the same responsible post in 1844, and again in 1848.

In 1852 he received a superannuate relation and retired to Mount Holly, N. J. From this time his health gradually failed. He managed the interests of the book concern for sixteen years successfully. For twelve years he held the office of treasurer of the Missionary Society.

As a Christian our brother was earnest, conscientious, and uniform. His communion with God was deep and constant. Toward the close of his life he remarked to his wife, that since the hour of his conversion there had not a day passed that he had not enjoyed a sense of the comforting presence of God.

As a preacher he was thoroughly orthodox, systematic, and earnest. His sermons exhibited a thorough acquaintance with the Holy Scriptures and the human heart.

Socially he was grave and dignified, and yet perfectly accessible. His assurance of faith, his patience of hope, his resignation under repeated bereavements, his zeal and ardor of love, his integrity and generous hospitality, form an example worthy of imitation.

Fifty years after he was first stationed in Wyoming he returned there to die. His disease was paralysis. At the commencement he said to his wife—"I know

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REV. THOMAS NEALL.

Our departed brother, Rev. Thomas Neall, died in the city of Burlington, N. J., September 9th, 1859, in the 78th year of his age. He was born in the State of Maryland, and there made a profession of religion which he faithfully maintained and richly adorned in all his after life. In April 26th, 1803, he entered the ministry of the M. E. Church, and was appointed to the following fields of labor: Annsmessix, 1808; Smyrna, 1809; Trenton, 1810; Essex, 1811; Sussex, 1812 and 1813; Asbury, 1814; Trenton, 1815; Freehold, 1816; Cumberland, 1817 and 1818; Salem, 1819 and 1820; Essex and Staten Island, 1821 and 1822; New Mills, 1823 and 1824; Lancaster, 1825 and 1826; Dauphin, 1827 and 1828; Bristol, 1829 and 1830; Freehold, 1831; Crosswicks, 1832 and 1833; Philadelphia, 1834 and 1835; Camden, 1836. He was Presiding Elder of Camden District in 1837 and 1838, 1839 and 1840; of Burlington District in 1841, 1842, 1843, and 1844. He was a delegate to the General Conferences of 1824, 1828, 1832, 1844, and took a supernumerary relation in 1845.

As a minister Father Neall was always acceptable. His preaching was not "with enticing words of man's wisdom, but in demonstration of the Spirit and of power." The word spoken by him was "mighty through God to the pulling down of strongholds." Many will rejoice in the day of eternity that Father Neall, the Methodist itinerant, was sent out to preach the "glorious Gospel of Christ," for it was to them the "power of God unto salvation."

As a friend he was much beloved, not only by his own family, who had a strong affection for their aged parent, but also by a large circle who esteemed him as a brother in Christ and as a "Father in Israel."

As a Christian Father Neall lived the life of the righteous, and his last end was like his; the sickness that conducted him down to the chambers of death came to him about six weeks before his decease. He attended the camp-meeting at Penn's Grove, N. J., there he preached his last sermon and was greatly baptized with the HOLY GHOST; he returned home (as he said) "with his soul full of glory, happy, happy in God." The following week he was much prostrated with a chronic disease, yet his friends did not anticipate that it would terminate in death, but God had so ordered it; his sufferings were great, but he was greatly sustained, amid them all his peace flowed like a river; and sometimes he had such views of heaven as filled his soul with ecstasy—he was often heard to say, as the tears of joy flowed down his cheeks, "I have had such views of heaven to-day and it is so delightful, O glory, glory, glory." During his sickness his nerves were much affected, and sometimes he seemed to have no bodily rest day nor night; a friend who was sitting near him when he seemed to suffer much pain, repeated the passage of scripture, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "O yes," he replied, "the glory, the glory is coming;" at another time a friend inquired if he felt that he was fully accepted of God. "Yes," he replied, "I am the Lord's and he is mine." A few days before his death quinsy set in, which increased his sufferings very much—in his last hour, however, he seemed to be released from all pain, and when he received the welcome summons to cease from labor and enter into rest, though his speech was gone, the calmness resting on his brow, the smile upon his wasted cheek, the lustre of his closing eye, told of the peace and joy within in language that no tongue could speak. Those who were permitted to stand in the chamber where the good man met his fate, felt that it was a place privileged above the common walks of life—that it was the gate of heaven.

The beloved companion of Father Neall, who had shared with him the toils and vicissitudes of the itinerant's life, whose strong faith and fervent prayers often