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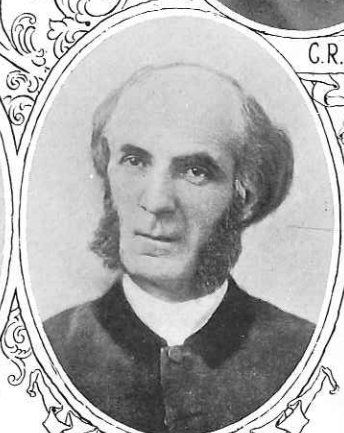
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inspired the people of Wadena and Verndale to build. In his absence, he became effective in his own Conference. The course of years to the following charges: Paliwin, Cokesbury and Califon, Mount Hope, Broadway, Valley. At Denville he built a new church. Last year once more to ask a supernumerary relation. In the New Testament diligently day after day, he had a dependence which seemed to him the climax of his life. His nearness and helpfulness so he was amazed, and his attainments to a height of spiritual blessedness, and. He described himself as a modern Tantalus, continually having his expectations excited to suffer dissatisfaction was often extended to attract his craving hand to take it and quench his thirst, some recede. Now, he was no longer Tantalus; he was a golden cup, and was content. He found himself as was a surpassing revelation of God's goodness in the tantalized and fixed him in the satisfied state. Various misfortunes encircled this invalid minister, had always been, he should have been very wonderful enjoyment of Christ counterpoised losses at the sinking point, he was strangely buoyant, and should have reckoned himself loser, he reckoned himself, when he had a number of untoward things to do at the St. Barnabas Hospital, Newark, anticipating a chance in ten of surviving, he testified, "All the joys of the Christian life have been surpassed. God stays, and joy. Nobody need sympathize with me. I have gotten an experience of Christ so near. I am a subject not for commiseration, but

had not thought it possible for one to have such heaven. I have such certainty, there seems no unworthy, have questioned and doubted, have had at all these have gone like winter's snowbanks words were especially significant, coming from one had been greatly tried by doubts as to a future in his mind to such an extent he questioned whether a preacher, and was tempted to withdraw from the particularly blessed thing for him to have certainty, of faith; indeed, it is sight."

plated surgical operation could not be performed, on September 8, 1895. After funeral services in the presence of V. Snyder, of Newark, in which S. P. Ham- writer spoke, his body was buried in Mount

reticent, self-deprecating, diffident man he did with his ability and worth. He transcended him altogether, a remarkable man. He was and could do more with a jackknife than many was remarkable as a naturalist. He knew the rocks, fields, and streams as most men know their, and flowers what most of us are too blind to part as an American Indian or a John Barroughs. of business affairs. He was more remarkable of sermons than his self-distrust permitted. He was remarkably conscientious. Not to be a Doubting Thomas, and an innate aversion he ought, he entered and continued in the world to him was duty, and, although often inspiration and enthusiasm, he was unflinchingly

loyal to it. He had a remarkable jubilee experience in the last months of his life. It was so strange, so unlikely, so unnatural for one with his characteristics and his depressing circumstances, it impressed him and his relatives and intimate friends as clearly due to supernatural power. As he himself explained, God saw he had more than he could bear and came to his rescue. His experience was a fresh, a new, a nineteenth century demonstration of the "exceeding greatness of Christ's power to usward;" it laid the ghostlike doubts that haunted his mind; gave a measure of gladness, joy, and sense of victory he always craved and greatly lacked, crowned his career with beauty and glory, made him superior to sorrow and death, and was a harbinger, a foretaste, and guarantee of heaven.

REV. HENRY LITZ.

BY CHARLES WALDRON.

Among the members of this Conference who have gone home to receive their reward during the past year, none is more worthy of honor than Henry Litz. He was a typical itinerant Methodist preacher. Henry Litz was born in Sandy Stone, Sussex County, N. J., September 25, 1824, and died at the home of his son in Susquehanna, N. Y., January 31, 1896.

He was blessed with a Christian mother, who was a member of the Methodist Episcopal Church. She was noted for her piety and devotion to God, and from her he inherited that meekness and loving disposition which won for him warm friends wherever he went.

At an early age he was indoctrinated in Methodist theology, and taught the principles of episcopacy. When about eighteen years of age he was born again by the Spirit of God, and entered on the blessed experience of a Christian life. From the time of his conversion till his death he realized at all times, in all places, under all circumstances, that he was a child of God.

Soon after his conversion he felt called to preach. Receiving a license to exhort, he was useful in helping pastors in the neighborhood where he lived in revival work. After proving faithful as an exhorter, he was licensed as a local preacher, and supplied a number of charges under the elder, prior to joining the Conference.

The kindness with which he was received as a young preacher is proof of his genuine piety and consecration to God. Such was his success as an exhorter and local preacher, so convinced were his friends of his natural endowments, that although he was married and had a family, without the training of the schools, he was admitted to this Conference in 1860, in which he continued until his death.

On Sunday, March 29, 1863, he was ordained deacon, and elder March 25, 1866, by Bishop Baker. He enjoyed the privilege of preaching the Gospel for a period of thirty-four years, namely, 1860 to 1894. A glance at the charges he served will show that he was a Christian hero, esteeming the praise of God more than the praise of men.

His appointments, after joining Conference, were as follows: 1860-61, Forestburg; 1862-63, Barryville; 1864-65, Bloomingdale; 1866-68, Middle Smithfield; 1869-71, Columbia and Hainesburg; 1872-74, Hope; 1875-77, Buttzville; 1878-79, Stillwater; 1880-82, Centerville and Greenville; 1883-85, Barryville; 1886-88, Vernon; 1889-91, Newfoundland; 1892-93, Montvale and Saddle River. From the time Brother Litz entered the ministry, till he took a supernumerary relation in 1894, he usually preached three times on Sunday, conducted one or two Sunday schools, traveled from ten to twenty miles, and lived on almost an invisible salary. If his name is not blazoned forth in the religious press as an orator who has occupied large pulpits, or taken up large collections for missions, it is inscribed in the "Lamb's book of life," because of his fidelity to the work which God had so peculiarly fitted him for. A prominent citizen in Deckertown, N. J., said to the writer of this paper, on the day of his funeral, "Brother Litz always impressed me as the weather-beaten, itinerant Methodist preacher."

His love for preaching was invincible. One of the saddest days in his life was two years ago, when he was advised to give up preaching and retire from active work. Brother Litz, like many another old soldier of the cross, overestimated

his strength. Although left without an appointment by the Conference, he preached in schoolhouses Sunday evenings till the time of his death.

As a preacher he possessed rare gifts. He had native eloquence. His sermons were biblical and interesting. To their utterance was given a pathetic heart, a fervent spirit, and they were often attended with moving pathos and power. He was a man of power in prayer. Prayer seemed to be his "native air" and "vital breath."

On nearly all the charges where he labored he was blessed with revivals of religion.

He was an optimist of the optimists during his last days, and had no sympathy with the lamentations of those who dolefully inquire why the former times were so much better than the present. He was beloved in every community where he lived. He endeavored to speak well of everybody, and rarely spoke ill of anyone.

Our brother was an honorable and honored man. His attachments were strong, and those who shared his friendship were always safe in their reliance upon them. He was a faithful and successful pastor. No part of his work was neglected. No member of his flock was forgotten, or had just cause to complain of his personal indifference to his welfare. The greatest thought that ever crossed the horizon of his intelligence seemed to be "a sense of his responsibility to God."

He grew old sweetly and beautifully. His closing years had a double purpose. The first was to help and befriend his pastor. He always spoke well of him among the people, and was so kind and sympathetic, that his presence was a benediction. His second purpose was to make himself acceptable to the church where he was connected. And so well did he succeed that he was loved by all.

He had a premonition that he would not live long after retiring from the active work.

Oftentimes in the prayer meeting he would say, "I shall soon be with Christ." About January 1 he went to visit his son in Susquehanna, N. Y. On Sunday evening, January 19, he preached in the Methodist church; in the evening had what he called "a pulpit sweat," and took cold. On the following Saturday he was taken ill with pneumonia, and died on Friday, January 31, after an illness of six days. During his sickness his will was submissive to the will of God. A few evenings before his death he prayed for every member of his family individually.

Death had no terrors for him. Death to him was but the minister of God to draw aside the curtains of the invisible and enter him into the beatitudes of the blest. Death to him was the day when he came of age and claimed his rightful inheritance. Death was the favoring pall that carried him into the haven of repose. He put himself into the hands of his heavenly Father as a child does into the arms of its parents.

He married Margaret Rich March 13, 1852. This estimable lady was with him during his illness to speak words of comfort and minister to him in the hours of sickness at the time of his death.

Mrs. Litz is an invalid and probably will never walk again till she walks with elastic step the crystal pavements of the sky, robed for the coronation of the redeemed.

Two sons and one daughter survive him.

His funeral services were held in Deckertown Methodist Episcopal Church, February 4, 1896. They were conducted by the Rev. J. B. Faulks, D.D., Presiding Elder of the Jersey City District. Dr. Lowrie and S. D. Decker made suitable addresses for the occasion. His body lies in the grave in Deckertown waiting the resurrection of the just. His spirit is with the Lord.

"And then when the angel of shadow
Rests his feet on wave and shore,
And our eyes grow dim with watching,
And our hearts faint at life's roar.
Happy is he that heareth
The signal of his release,
The bells of the holy city,
The chimes of eternal peace."