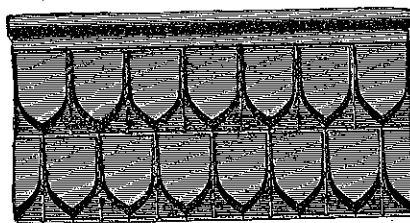


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Official Journal

69th Session

MINUTES of the TROY ANNUAL CONFERENCE

of the METHODIST EPISCOPAL
CHURCH, held in SARATOGA
SPRINGS, N. Y., APRIL 10-15, 1901

327

Compiled and Published by the Secretaries

Press of EATON & MAINS, 150 Fifth Avenue, New York

is to be followed by a great International Educational Sunday School Rally.

Resolved, That we, as a body, accept the invitation of the Round Lake Association to be its guests at the annual Camp Meeting, and we will endeavor to be present.

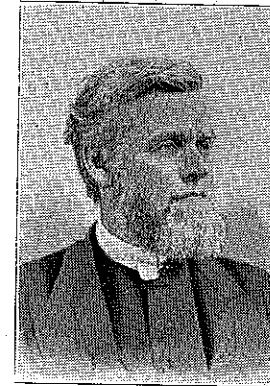
JOSEPH E. KING,
J. H. BROWN.

Syracuse University.

In view of the generous offer of Mr. J. D. Archbold to contribute \$400,000 to the endowment fund of Syracuse University, on condition that a like sum shall be contributed by other friends of the University, we hereby congratulate the University on its good fortune in having such a friend, and pledge our moral support to the representatives of the University in their efforts to make the gift of Mr. Archbold available.

HOMER EATON,
H. H. MURDOCK.

XII. Memoirs.



Bishop W. X. Ninde, D.D., LL.D.

When the great and generous heart of William Xavier Ninde ceased its beating a holy life was ended, a heavenly existence was begun.

He was born in Cortlandville, N. Y., and was the son of a well-known and highly respected minister. His early life was spent and his preliminary education obtained in northern and central New York. In 1851 he entered Wesleyan University, and graduated with high honors in the class of 1855. He joined what is now the Northern New York Conference. In 1861 he was transferred to Cincinnati Conference, and was appointed pastor successively of five of the leading churches in that city, and in 1870 was transferred and appointed to the Central Church, Detroit. His talents and scholarship, together with his qualifications as a Bible student, commanded the attention of the trustees of the Garrett Biblical Institute at Evanston, Ill., and he was elected to the chair of practical theology in 1873. A year later he was elevated to the presidency of the institution. The Church in 1880 made Bishop Ninde its representative at the Ecumenical Conference in London, and his address on that occasion upon "The Grateful Recognition of the Hand of God in the Origin and Progress of Methodism" merited and won much praise for its strength and simplicity. He was a delegate to the General Conferences of 1876 and 1884, and was chosen Bishop in the latter year. His presidency of a Conference always established him in its love and regard.

He was the chaste, courteous, and cultured Christian gentleman at all times, in all places, and those who came in contact with him in official relations, or passed within the circle of his influence, recognized his ability and piety, and had a deeper reverence for religion and a greater respect for Methodism than before meeting him. The humblest preacher could approach him with an assured welcome. He sought conscientiously to

administer carefully the affairs of his high office, drew friends to himself by the attractiveness of his personality, and won recruits to the cause of his Master by the purity and genuineness of his life.

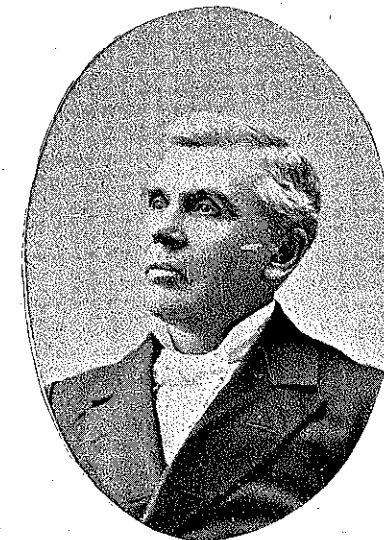
The Bishop was a preacher of unusual power, possessing a commanding presence, an impressive manner, a musical voice, and a ready utterance. He held the attention and inspired the hearts of all who heard him.

Two incidents, one of which is familiar to many, may be fittingly mentioned. They illustrate his unassuming character and thoughtfulness for others. At the session of the Troy Conference in 1897, over which he presided, the roll of the superannuated ministers was called, and they were invited to speak if they so desired. A few availed themselves of this unusual privilege, among them the Rev. W. J. Sands, since deceased. He closed his speech by expressing the pleasure the presidency of the Bishop had given him, and stating that he hoped to be permitted to shake his hand before the Conference adjourned. During the singing of an appropriate hymn, which Rev. M. D. Jump felt impelled to start, Bishop Ninde rose from the platform, went quietly down, sat by the side of Brother Sands, putting his arm around him, took him by the hand, and spoke words of kindly greeting. By the time the singing was ended he was back again in the President's chair. This act, unostentatiously performed, melted all hearts, and will long abide in the memory of those who were present. The other was told at the funeral of the Bishop by a layman who witnessed it. For its setting it had the sparsely furnished parlor in the plain Methodist parsonage of a small town in northern Michigan. The Bishop had gone there to participate in the reopening service of the little village church. The most prosperous family in the place were to have entertained him, but owing to illness were unable to do so, and it fell to the preacher's lot to have him as a guest. Not many of this world's goods had come to his door; the parsonage was distant from the sources of supply; the wife, who did her own work, was much agitated at the idea of having the great man in the house, and being unable to do for him as she feared he would expect. As she came into the room to meet him the Bishop comprehended her embarrassment, and taking her by the hand he said, "Let me ask that you will not allow our unlooked-for coming to distress you or disarrange the plans of the home." Stepping back and putting his hand on her husband's shoulder, he said, "For anything that is good enough for my brother is amply good enough for me." So he lived and labored, until Thursday, January 3, when those subtle ties of sympathy which unite the soul and the body were sundered, and from the activities of a busy life he entered into rest.

When the news spread that Bishop Ninde had suddenly "ceased at once to work and live" a deep sorrow settled down upon the city of Detroit, where he lived. His name was spoken with reverence in the stores and offices, on the streets and in the cars; all agreed that a good citizen and godly man had gone to receive his reward. One of the most beautiful tributes paid his memory was uttered in the cathedral by the Roman Catholic Bishop of Michigan. "There is a new star in heaven to-night, and my brother rests from his labors," were the opening words of the eloquent eulogy that fell from the prelate's lips.

The funeral was held on January 7, in Central Church, Detroit. The audience room was crowded. Those who had delighted to honor him in

life now sincerely mourned him in death. Nearly two hundred preachers, representing many sections and denominations, were present. Bishops Andrews, Walden, and Joyce, Dr. James H. Potts, Editor of the *Michigan Advocate*, the Presiding Elder of the district, and the pastor of the church, with others, took part in the services. The pallbearers were the elderly members of the Conference; the carriers were befittingly from the ranks of the men upon whose heads the Bishop had laid his hands in ordination. The grass of the summer will bloom around his grave, the snows of many winters will whiten the mound above his sacred dust, but the influences for good which he set in motion will live on, and wherever the story of Methodism is read William Xavier Ninde will not be forgotten. The Church did wisely when it called and exalted him. Most appropriately his colleagues named him the St. John of their number. We shall do well if we follow him here, that happily we may meet him yonder.



William W. Foster.

An interesting and impressive personality, Rev. W. W. Foster, D.D., who for fifty-four years had moved in the ministerial circles of the Troy Conference, was suddenly translated from his earthly to his heavenly home at Round Lake, N. Y., July 4, 1900. He was born at Alford, Lincolnshire, England, September 8, 1820, and thus had nearly reached fourscore years at his decease.

When he was seven years of age the family emigrated to America and settled in the Province of Quebec, Canada. Converted at fourteen, he soon began to exercise his gifts in the social meetings of the Wesleyan Methodist Church, in which for many years his father had been a faithful local preacher, and generations of his kindred ardent and honored members. When about nineteen his gifts were recognized as indicating the Gospel ministry as his life vocation. The superintendent of the cir-