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NEW JERSEY ANNUAL CONFERENCE

OF THE

Methodist Episcopal Church

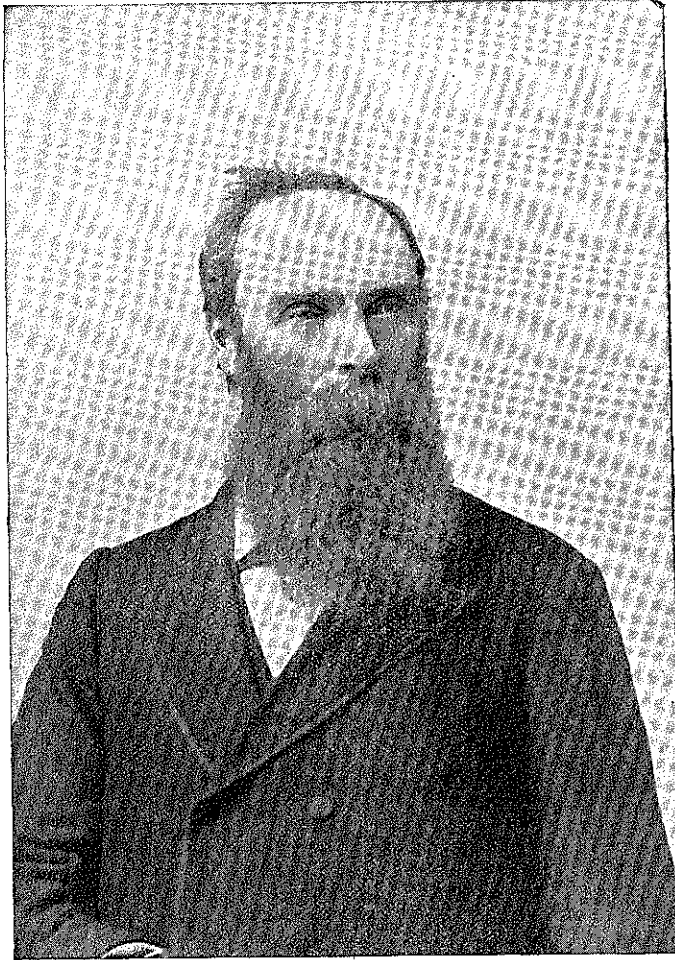
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WILLIAM BRAMWELL OSBORN.

Rev. William Bramwell Osborn was the son of Rev. Elbert Osborn, a Methodist clergyman of New York State whose ministry was a marked success in saving souls. Both himself and wife walked on the higher level of spiritual holiness, which largely accounts for the intensity with which the son devoted himself to its propagation. In early life, at Hackettstown, N. J., he was brought under deep conviction, which resulted in a thorough conversion from sin to righteousness and placed the force of an energetic nature at the command of the spirit of Christ. Soon after uniting with the Church he was licensed a local preacher. In 1857 he was received on trial in the New Jersey Conference and appointed to Imlaystown, which was followed by South Amboy, Columbus, Cape May, Atlantic Circuit, Sharpstown, Farmingdale, Greenville, Presiding Elder in South Carolina

Conference, India, Australia, Oregon Conference, Genesec Conference, New Jersey Tract Agent, State Temperance Agent and Conference Evangelist.

He was soon widely known as a successful revivalist, not only in the churches, but also in the camp meetings. Over thirty years have passed since he travelled the South Jersey Circuits and organized their camps, yet his name is still remembered as a fearless man of God, full of the power of the Holy Ghost. In all his meetings he pressed with intensest fervor the doctrine of personal holiness. When the writer held the first of the National Holiness Camp Meetings at Vineland he was an important factor in its success, as also in the national camps which followed it. In conjunction with Inskip, Stokes, Hughes, Ballard and others he longed for one camp meeting where services should perpetually be pledged to the promotion of holiness. He was at that time stationed near the Squam River shore of the Atlantic and discovered the present site of Ocean Grove and gathered the men of whom its association was formed. He became its superintendent, its chief of police, its general manager, its treasurer and pastor, and continued in some of these relations until he felt the call upon his soul to go to the poor colored people of the South.

He was appointed Presiding Elder of St. John's District in the South Carolina Conference, which office he held a year or two. Subsequently he became agent for Vineland Seminary, but soon decided that this was not his work, and in 1875 he associated himself with Bishop Taylor's self-supporting South India work and was made Presiding Elder of Bombay District, and for two years the additional oversight of Madras District, travelling almost incessantly and holding revival, holiness and camp meetings with great success all along his route. His territory covered 1,600 miles in length and 700 in width and was traversed four times each year without breaking down his wonderful vigor.

He pursued a similar course in Australia, with similar results, and there and in California, Oregon, Canada and other places he founded twelve permanent religious resorts and assisted in establishing thirty camp meetings.

As a Conference evangelist and temperance agent he possessed peculiar qualifications and achieved great success.

In his early ministry he married Miss Sylvia Williams of Massachusetts, who died young. While in India he formed the acquaintance of Miss Lucy, a missionary, who united her life with his and who is now his widow. Upon their return to this country she founded a missionary training school in Brooklyn, with an annex near Hackettstown, to which he gave his aid and sympathy.

For the last few years his health had not been firm, though in the work of the training school, assisting in revivals, preaching temperance, holding pentecostal meetings both at the Conferences and churches, visiting the camps, with other duties, his time was fully occupied. He was in process of visiting the camps of the season when the fearful accident occurred whose results translated him to the encampments of the New Jerusalem. Rev. George Ridout, who was with him on August 22d at National Park, says of him that while there in his room he talked with God in prayer as a child face to face with its father. From there he took a train to the Tunnelton Camp Meeting in West Virginia, where he preached both Sunday afternoon and evening. In the evening he received a telegram that his daughter Lillah was dangerously ill, and arranged to leave on Monday morning unless he should receive word that she was improving. On that morning he left the station to inquire if another message had come, and found a freight train blocking the passage. He crossed in front of its engine, when, to his great alarm, he saw a train coming slowly through the mist, and was caught upon its fender. From this he climbed upon the pilot, twisting his limbs around the coupling, in which fearful peril

and physical agony he rode six miles to a station. He said: "I never for a moment then or afterwards lost consciousness." When the train stopped he was taken to a hotel and placed under the care of an excellent and faithful physician. He confidently expected to recover, and wrote Rev. Mr. Darnell: "I did not feel much like shouting or saying Alleluia, but I did say amen! and do so now. God will bring good out of this somehow. To his wife he wrote: "I need not tell you that I held a prayer meeting while lying flat on my back and being hurried along at a rapid rate. I told Jesus I belonged to Him, and asked Him to take care of His own, and I trusted that He would, although I did not just know exactly how He was going to do it."

His side had been so injured as to affect his lungs, and the cold which had settled upon them developed into pneumonia, which soon terminated fatally. While life was drawing to a close his faithful wife and he united in a telegram to Ocean Grove, which was read at its love feast, saying their minds were stayed on God and kept in perfect peace. He was conscious to the last, giving directions regarding his funeral and calling attention to his testimony that God made life or death the same to Him only so that he pleased Him.

Upon the announcement of his death kindly words were spoken by members and friends of the Ocean Grove Association, the Camden and New Brunswick Preachers' Meeting. A "Lodge of Sorrow," presided over by Rev. Mr. Daniels, was held at Ocean Grove at the same time as the funeral was held in the Church at Hackettstown. Prayer was offered by Rev. George Hughes and appreciative and tender addresses were made by Drs. Ballard, Landon, Hughes, Daniels, McLean, McCormick and the pastor of the church, Dr. Johnson, after which the remains were taken to the home to await interment here and a resurrection hereafter with the Christ he loved and served, while the sorrowing friends departed, sorrowing most that they should see his face no more.

A. E. Ballard.

#### VIRGINIA MOYER.

Mrs. Virginia W. Moyer, daughter of Andrew J. and Louisa J. Williams, was born in Navesink, N. J., January 1, 1870.

In early childhood she realized the saving power and was received into the Church during the pastorate of Rev. S. F. Gaskill.

In 1889 she graduated with credit from the State Normal School at Trenton.

January 30, 1890, she was married to the Rev. William G. Moyer, a member of the New Jersey Conference, and died in the parsonage of the St. Paul Methodist Episcopal Church, Pennsgrove, New Jersey, February 24th, 1903, aged 33 years.

Her early death is a severe affliction to her surviving husband, their two little daughters, Cora and Virginia. A large circle of devoted friends deplore her loss and invoke the blessing of heaven on the bereaved family.

The funeral services at Pennsgrove were held Thursday, February 26th, at 2 P. M., in the St. Paul's Church, in charge of Rev. George L. Dobbins, D. D., Presiding Elder of the Camden District. The church was crowded with a sympathetic audience. The services were solemn and deeply impressive.

The hymns used were all, save one, written by Sister Moyer, two of which were beautifully and expressively rendered as solos by Dr. Gil-mour and Rev. B. C. Lippincott, Jr. Rev. J. W. Nickilson and Rev. S. F. Gaskill, D. D., read the Scriptures, and Dr. B. C. Lippincott offered a fervent prayer

Dr. George B. Wight, a former Presiding Elder; Rev. J. R. Thompson, Ph. D.; Presiding Elder Dobbins and the writer made brief addresses, each dwelling on the many excellencies in the character and life of the deceased.

The Official Board attended in a body and presented a set of resolutions expressive of their deep sorrow and sympathy with the pastor in the great trial through which he is called to pass.

On Friday the remains were removed to Navesink, the home of her childhood, and on Saturday morning, at 10 o'clock, services in charge of the pastor, Rev. C. S. Miller, were held in the church. Prayers were offered by Dr. Morris of Sayreville, and the Scriptures were read by Revs. DeWitt C. Cobb and C. R. Smith.

Rev. James Moore, D. D., of New Brunswick, who united Brother and Sister Moyer in marriage, preached an eloquent and comforting sermon. Dr. Morris followed the sermon with some tender and appropriate remarks. Rev. Joseph Garrison of Keyport made the closing prayer, after which all that was mortal of our dear sister was interred in the Bay View Cemetery by the side of the remains of her departed daughter Helen, who so recently entered the gates of the City.

Sister Moyer possessed rare social, intellectual and spiritual qualities, devoted as a wife and mother, a true friend and earnest Christian. Hers was a life of service and sacrifice. If the law of activity be a human necessity, then she easily conformed to its extreme demands. But her bodily strength was not equal to the strain; she was continually overworking herself. The Ladies' Aid Society, the W. C. T. U., the Sunday School, the Epworth League, and especially the Juniors, felt the warmth of her heart and the touch of her hand. As a worker among children she excelled. In prayer and class meetings, at camp meetings and at conventions her voice was heard in clear and positive testimony in defence of the right and in advocacy of aggressive warfare against the wrong.

Any sketch of Mrs. Moyer's life that did not emphasize her literary talents and service would be incomplete. She was possessed of a poetic nature and industriously employed her spare moments in the composition of sweet, warm and positive gospel songs, many of which are not yet published. But she lives and shall live in the songs of the sanctuary, and many indifferent ones will be melted by the intensity of her appeal and the tenderness of her love. She bequeathed to the church the rich legacy of about forty hymns and many sacred songs and poems.

May the dear Heavenly Father comfort and bless our bereaved Brother Moyer and these children bereft of mother. May this promise of God's word be translated into immediate and abiding personal helpfulness, "As one whom his mother comforteth so will I comfort you."

J. Ward Gamble.

#### SUSANNA SHERWIN WILLIAMS.

In the early morning of November 6, 1902, after an invalidism which dated from March 8th, 1892, Mrs. Susanna Sherwin Knight Williams entered into her heavenly rest. Sister Williams was born at Mullica Hill, Gloucester county, New Jersey, February 26th, 1843. Her early life was connected with the Methodist Episcopal Sunday School and church of the place, and at the age of fifteen, under the pastorate of the Rev. John Fort, she was brought into an intelligent realization of the love of God and the forgiveness of sin, which was followed by her union with the Church. On March 11th, 1863, she gave her life through marriage into the keeping of Rev. Henry G. Williams, a member of the New Jersey Annual Conference, and for thirty-six years shared with him the toils and pleas-