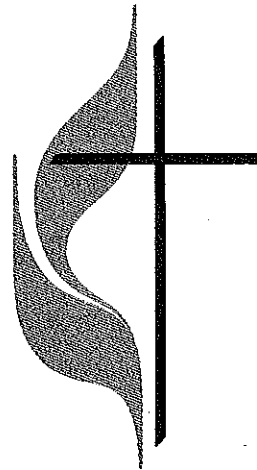


**JOURNAL**  
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THE ONE HUNDRED AND SEVENTY NINTH SESSION  
OF THE  
**NEW YORK ANNUAL CONFERENCE**  
OF THE  
**UNITED METHODIST CHURCH**

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Annual Conference*



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**1978 YEARBOOK**

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CLIFFORD H. FIELD, JR.

763

Minneapolis, Minn., Rev. Glenn L. officiating, and in the Martell Martell, Wisconsin, Rev. N. officiating. He was interred in arch cemetery in Martell not far site of the log cabin in which he

Doris J. Marum

Streisand envious had she heard dy "Hello Dolly" for the purposes ening. Then again, there were at occasions when he opened the to the imaginations of his ation — convincing them of the e mission of the Church in that hood and the need for relocation. ventures were launched but sadly pleted to this day, and the opes probably lost forever. The s come marching by; each a r celebrating his almost limitless buoyant courage, his boundless to his Lord. There are those who mind us . . . "He had an ample ce . . ." He did! Two generations him into the Methodist ministry, tal and devoted ambassador of In the ministry of Wes Osborne an inheritance was involved; an e hunger for knowledge, vast of courage to apply it.

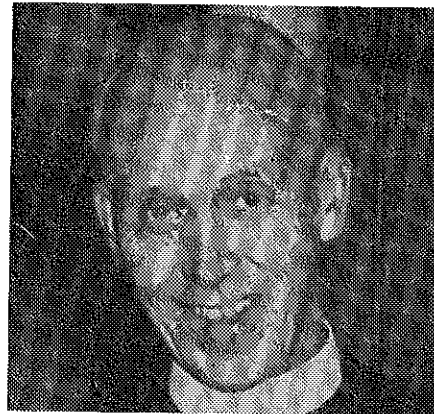
ducation was the best: A s Degree in Arts in 1935; A s Degree in Sacred Theology in Doctor of Philosophy in 1951 — these degrees from Boston . His academic and prophetic vere manifested in his doctoral An Emerging Ecumenical Doc-ncerning the Nature of the It is a brilliant treatment of a movement some half generation time had come. His pastoral thirty-six years is one of creative , courageous dedication to the e Gospel, and a lively demon- f that truth in both private and . To share a worship hour, as we an experience of grace come to eful and meaningful liturgy; a e the children, as applicable to s as to them; a pastoral prayer with poetic insight celebrating of both God and man; a sermon e marks of a finely honed and ind and a warm heart wrestling s truth so that the worshipper w the wonder of the Gospel and

commit himself to it. These were among the quieter evidences of Wesley Osborne's calling and discipleship. Many have celebrated his "good sense" — and with cause. It was never more evident, or more adequately displayed, than when he persuaded Dorothy May Booker to share his life, and in due time welcome John Wesley and Anne Dorothy into the inner circle of family life. Together they have provided a legacy of Christian faith in action, and service, sustained by an immediate relationship to their Lord. Wesley

Osborne was an exceptional minister in so many ways, academically superb, a genuine shepherd of various flocks, a father and husband beyond reproach. Few there are among us who were so well endowed, and whose service was as effective over the long haul.

Lloyd C. Wicke

Wesley Osborne was born on June 22, 1913, the son of Melville E. and Annie Learning Osborne, and entered his rest on February 24, 1978 at Bristol, Connecticut.



A. STANLEY REED

On the 11th May 1900 Albert Stanley Reed was born in Liverpool, England, to Albert Searle Reed and Annie Ellen Charles Reed. As he grew he attended the Methodist Church and Sunday school and became active in youth work. After high school he went to Hansworth Theological College and upon graduation was ordained in London, April 1924, and sent to the British West Indies. In St. Christopher he had charge of three churches, the largest of which was Dieppe Bay where he made his home. He travelled to the others by horse and buggy, guided by the horse Conrad who, with a mind of his own, probably had a part in the choice of Stanley's future bride, Henrietta Eloise Waymouth. They married in 1928 and left by steamer for a parish in St. Thomas in the American Virgin Islands. It was there

that the first daughter Florence Annie was born. His new church upon return was St. John's, Antigua, a facility badly in need of extensive repair. Stanley's plan for reconstruction was accepted over others sent from England and it is a memorial to the great work he did in that island. He was in charge of eleven churches, preaching four sermons in different towns each Sunday. Home then alternated between the islands of Antigua, Nevis, and St. Kitts from 1931-1943, and it was in Antigua that two other daughters were born — Margaret Allison and Yolanda Aimee. In 1943 transfer was accomplished to Bethel, Barbados to take charge of four churches, aided by an assistant minister. Barbados was a larger island offering many cultural activities and it was the choice for a family home on the Caribbean Sea, Beechlands. But Barbados was also to be the termination of service in the West Indies, for in 1946, at the conclusion of the war, the family left for furlough in America where Mrs. Reed still had relatives.

Connecticut and chance were the determining factors as the beauty of New England prejudiced the Reeds to stay in America after furlough, and the decision was cemented by the loss of a Roosevelt dime. Rev. Reed was assigned churches on Long Island, though not yet a citizen nor member of an American Methodist Conference. In sequence he went to New Hyde Park in 1946, Greenport in 1948, Hampton Bays 1950, Lawrence 1955, and then Richmond Hill in 1957, the church he was to serve for ten years until his retirement. He became a citizen of the

United States in February 1953 and was ordained into the New York East Conference in May of that same year. All three daughters attended college and obtained graduate degrees, two of them teaching until marriage and the third continuing to teach on the university level.

Rev. Reed retired in 1967 after a stroke, but not used to illness or slowing down he soon was again serving the needs of church and congregation in the town of his retirement, Whately, Massachusetts. The idyllic Congregational Church on Main Street was to be his last parish, for in 1974 his health did not permit further work, and after three years of increasing disability he died in a rest home in Morton, Illinois, October 31, 1977. He had served generously, vitally in thirteen churches and districts over fifty years.

The facts of his life stand rather clearly and record a substantial faith and contribution to his choice. Intangible and elusive but demanding the attempt are those qualities that can only now be hinted at, but which are the substance of value. His legacy was to individuals — who received his generous help and affirmation, who responded to the poetry of

his preaching and the standard of his graceful sense of worship, who were prodded and united by his eternal humor, and who on all levels could share his catholicity of interests, abilities, enthusiasms. He read endlessly, loved nature, and always had a lap for the latest animal, the last a selective Siamese.

The sense of verbal phrase and written word Examined and enriched in graceful sound, With

The sense of verbal phrase and written word Examined and enriched in graceful sound, With countless charges, celebrations, pain —

The life-work glorious for insisting care Is gone. The life now fails it as it must, Retreats, and those peculiar actions quit

To record here and to the glimpse of those Remembering.

H. E. and Y.A. Reed



**GEORGE FRANKLYN WEYAND**

David's lament at the death of Abner expresses what a host of family,

colleagues, friends, and members of his churches felt at the death of George Franklyn Weyand: "This day, a prince has fallen in Israel."

The princely attributes were worn graciously by this herald of the Gospel of Jesus Christ. Dignity legitimized by humility; insistence upon Christian morality tempered by love and mercy for others; a disciplined life that included fun and recreation; perfectionism that tolerated weakness in others but not sloth; scholarliness that sought to enlighten the ignorance of others; firmness tuned by compassion; self-respect and respect for others accented by personal warmth; strength emphasized in gentleness; earnestness spiced by ready wit and humor; and withal, a deep and broad understanding of persons and their needs and an inexhaustible determination to supply those needs through the Grace

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