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Dealings with Policy-holders;
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MINUTES

OF THE

THIRTY-FIRST SESSION

OF

The * Newark * Conference

OF THE

METHODIST EPISCOPAL CHURCH,

HELD IN

HOBOKEN, N. J.,

AT

First Methodist Episcopal Church,

MARCH 28th to APRIL 4th,

1888.

EDITED BY

H. D. OPDYKE, JOHN F. DODD, AND J. A. GUTTERIDGE.

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1888.

"Brother Barnes, I am so glad that Father and I arranged matters long ago, and that no settlement is necessary now." Although his last illness was brief, he was not taken unawares.

There was no hurry, no bustle of preparation; the faithful steward had his account ready waiting the coming of his Lord; the loving child was taking his last lesson of obedience, ere he was ushered into the presence of his Father. Lovingly we journeyed with him to the cloud-land, "the valley of the shadow," where he disappeared from mortal sight.

In the Holy of Holies the cloud between the cherubim was radiant with the light of Jehovah's presence. He who brought life and immortality to light changed the cloud of death into a Shekinah. Into it our brother entered, and while angels and men stood reverently with covered faces, these two, who had loved one another so well and long, clasped hands, our kingly brother and his Brother the King.

JAMES M. TUTTLE.

BY L. R. DUNN.

When James M. Tuttle fell on the battle-field of life, he fell with his face to the foe, and with the crown of righteousness awaiting his immortal brow. For more than fifty years he had "fought the good fight," and his eager hands had laid "hold upon eternal life." He was, indeed, no ordinary man, either physically, intellectually or spiritually, tall, commanding, well-thewed, and with a stentorian voice, he was a "son of thunder," while his keen, black eye, and his calm, somewhat stern, yet pleasant expression, made him an object of interest to every beholder. His intellectual faculties, while not, perhaps, of the highest order, were clear and strong, enabling him quickly to grasp truth, and in his sermons to interest his hearers, and often to move them mightily with his wonderful appeals. He was born in Caldwell, N. J., June 12th, in 1809. Very early in life the stern battle began with him. He was a wage-earner when only ten years of age. By trade he was a blacksmith, and at this he continued to work until he bade farewell to apron and anvil to go out and preach the gospel of the Son of God.

When twenty-four years of age he was converted. This was in the year 1833, and in one year after this he was licensed to preach. Shortly after this, he began his itinerant career, under that grand old Presiding Elder, Manning Force. He then had for his colleague, "Father Baker," one of the heroic and saintly men of that day. The Circuit was large, reaching from Stroudsburg, on the Delaware, to Sullivan county, in the State of New York. In 1836, he was received into the Philadelphia Conference, and was sent to the New Prospect Circuit; 1837-8, to Flemington Circuit; 1839-40, Dover; 1841, Trinity, Jersey City; 1842-3, Bordentown; 1844-5, Belleville; 1846-7, Hackettstown; 1848-9, Front Street, Trenton; 1850, at Trinity, Jersey City, again; 1851, agent for Pennington Seminary; 1852-3, agent for the Conference Tract Society; 1857-9, Presiding Elder of Rahway District; 1860-3, Presiding Elder of Newark District; 1864-5, Secretary of United States Sanitary Commission; 1866-8, stationed at Madison; 1869-70, at Rahway; 1871, Asbury, S. I.; 1872, Bonton; 1873-4, agent for Hackettstown Seminary; 1875, Mt. Hope, and in 1876-7, Perth Amboy. In 1878 he took a supernumerary relation, which he sustained until the close of life, doing always such work as he was able to do. In 1841, Brother Tuttle was united in marriage with Miss Margaret H. Dickinson. As the fruit of this union six children were born to them. Three of them preceded him to the eternal world, and three still survive him—a daughter and two sons, one of whom is in business, and the other a prominent minister of the Wyoming Conference. His widow, who for so many years was a benediction to his life, and his home, still lives, and cherishes the memory of her departed husband in the depths of

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her stricken heart. While on Flemington Circuit, in 1838, his health partially
failed, in view of his excessive labors, and, for a while, it seemed as if his labors
must early end. But from the effects of his sickness he rallied, and at once
began to rise rapidly in the estimation of the Conference and the Church. This
led to his early appointment in the cities of Jersey City, Bordentown and Tren-
ton. His talent and tact for raising money, led to his appointment as financial
agent for both Pennington and Hackettstown Seminaries. His managerial pow-
ers were also of such a character that the Bishops were led to appoint him as
Presiding Elder on two of the districts of the Conference. He was also truly
loyal and patriotic as a citizen in the struggle of the Rebellion, and it was no
wonder that prominent gentlemen in the State and in the Church, demanded his
appointment, and that he filled so well the position of Secretary in the Sanitary
Commission from 1864 to 1865. He was stationed at Madison at the time when
Drew Seminary was established there, and it was largely through his influence
that this grand institution found its home in that place. Dr. McClintock, its
beloved and honored first president, said of him, "There is no man whose judg-
ment I trust more implicitly than Brother Tuttle's." He was made a trustee of
the seminary at the time of its organization, and continued in this relation until
his death. In 1860, he was elected a delegate to the General Conference. For
twenty-seven years he served as a manager of the Missionary Society of the
Methodist Episcopal Church. When he took a supernumerary relation, he did
not unbuckle his armor, or lay aside helmet, sword or shield. He was only
partially, not wholly disabled. Hence, when the opportunity occurred, he was
as ready as ever to spring to the front for an assault upon his foes. His preach-
ing was often in power; but his exhortations were remarkable. Bishop Janes
once said of him in the Cabinet, "I would rather have Brother Tuttle's power of
exhortation, than to be the best preacher in the State." He quickly and joyfully
responded to the bugle-call for an advance in the collection for missions. And
when a million of dollars was raised, he still longed for the time when we should,
as a Church, average a dollar per member throughout the entire connection. He
was a man of great warmth of heart. His friends were numerous, and he never
lost a friend. And yet, after all, he was a man of imperturbable coolness, seldom
was he greatly excited, and never angry. He never spoke evil of any one, and
if anyone else did in his presence, he would try to palliate the blow. He loved
all his brethren in the ministry dearly, and there was always in his heart a warm
welcome for them all. At times he was fond of manly sports, both by field and
flood, and quick and ready with his rifle and his rod. And yet, when the day
was over, he was ready, in the wildest regions, to preach in school house or
private dwelling the gospel of Jesus Christ. Above all these things he was a
spiritual, a consecrated man. He was true, open, frank, noble, ingenuous, in all
his works and ways. He did not live unto himself, nor die unto himself; but as
he lived in the Lord, so he died in the Lord, and "blessed are the dead who die
in the Lord." The winter of 1876-7, he spent in Florida.

The last year of his life was spent in Wilkesbarre, Pa., and at Spring Lake,
N. J., and at this latter place he breathed out his life on the 22d of November,
1887. For several years past he has been a great sufferer. But paralysis was
the immediate cause of his death. And, as he had spoken so much of Christ
during his life, it was not permitted him to say anything in his last moments.
But when interrogated as to his interest in Christ and his hope of the future life,
his uplifted hand told of his victory and triumph. The funeral services were
largely attended in the Central Church, Newark, and addresses were delivered by
Dr. S. Buttz, John S. Porter and the writer of this memorial. The words spoken
were few, tender and touching, and wakened up a cordial response in the hearts
of his ministerial brethren and of his friends. His remains were then quietly
and gently taken away and laid to rest in the cemetery at Irvington, N. J.
There his dust will rest, we trust, until the resurrection morn. But his trium-
phant spirit has entered the paradise of God above, where he has joined his
comrades who have preceded him, and will welcome those who shall follow him;

and amid blooming flowers, golden streets and endless songs he will enjoy forever his endless home.

Rest, brother, rest!
Thy work on earth is done;
Thy battles fought, thy struggles o'er,
The crown of life is won.

JAMES HENRY RUNYAN.

BY WM. H. MCCORMICK.

James Henry Runyan was born at Liberty Corners, Somerset Co., N. J., Aug. 28th, 1833, and died at Bethel, Staten Island, January 19th, 1888.

When four years of age his parents moved to Bayonne, Hudson County, N. J.; here he spent six years of his boyhood in the schools. When he reached the age of ten his parents again moved to Staten Island, N. Y., where he lived until about 17 years of age, in the meantime receiving such education as the schools could afford. From Staten Island he went to Newark to learn the trade of silversmith, and while at his trade the spirit of the Lord found him out, and he at once turned his face Godward and earnestly sought and found Christ in the pardon of his sins, at a watch-night service in the Halsey Street Church, 1852, being then about 19 years of age. His conversion was clear and positive, and he began at once to work for the Master, distributing tracts and books throughout the city, and going to the outposts to assist in holding meetings, at the same time devoting his leisure moments to the study of such books as he could obtain by his own labor, and receiving some assistance from his father. His gifts and graces soon attracted the attention of the church, and he was licensed to exhort by the Union Street Quarterly Conference, March 1, 1854, Richard Vanhorne, pastor. In 1855 he was called to supply Buttzville and Harmony circuit, and licensed to preach by Buttzville Quarterly Conference, M. Force, P. E. In the spring of 1856 he was admitted to the ministry in the New Jersey Conference, and appointed to Montague, N. J. His subsequent appointments were: 1857, Delaware, Pa.; 1858, Marshall's Creek, Pa.; 1859 and '60, Narrowsburgh, N. Y.; 1861 and '62, West Milford, N. J.; 1863 and '64, Rome and Greenville, N. J.; 1865 and '66, Stillwater and Swartswood, N. J.; 1867 and '68, Branchville and Frankford Pl., N. J.; 1869, Cokesbury, N. J.; 1870 and '71, Vienna and James Chapel, N. J.; 1872, '73 and '74, Succasunna, N. J.; 1875 and '76, Peapack and Chester, N. J.; 1877, '78 and '79, Frenchtown, N. J.; 1880, '81 and '82, Linden Ave., Jersey City, N. J.; 1883, '84 and '85, Woodbridge, N. J.; 1886 and '87, Bethel, Staten Island, N. Y., where he ceased at once to work and live. On March 31st, 1859, he was united in marriage to Miss Marilla Shay, who for twenty-eight years shared with him the joys and sorrows of the itinerancy. To them five children were born, two of whom have died, while one son and two daughters live to claim our sympathy and prayers.

Brother Runyan was ordained deacon April 4th, 1858, by Bishop E. R. Ames, and ordained elder April 8th, 1860, by Bishop Levi Scott. His ministry was one of extensive usefulness. Revival work was his delight, his greatest joy was in seeing sinners coming to God. He was a bold champion of the truth. When it cost something to be something, he was willing to pay the price. When the war cloud hung over the nation, it cost something to be loyal in those regions where he was called to labor, but he had a loyal heart, and said, cost what it may I shall stand by my country's flag. So in the war against the rum traffic. This principle of fidelity to duty was the key note that gave him inspiration. More than once was he called to pay the price for his loyalty to his country and to God. He was a real man and had no sympathy with shams; to him religion was a reality, not a mere sentiment. He was fearless in his attacks upon sin, and faltered not to attack it in high or low places. He was a good preacher, clear and practical, a faithful expounder of the Word of Life. His aim was to reach the