

Extracts from the Minutes, &c.

OF THE

Sixth Yearly Conference,

AND THE

FIRST ANNUAL STATE CONFERENCE,

OF THE

METHODIST SOCIETY.

Held in the City of New-York,

IN NOVEMBER, 1826, AND JUNE, 1827.

NEW-YORK:

PUBLISHED FOR THE SOCIETY BY AARON G. BREWER,
No. 101 THOMPSON-STREET.

1827.

MINUTES, &c.

THE Sixth Annual Conference of the Methodist Society—(being forbidden to meet in Chrystie-Street Meeting House; by a printed note, in the *New-York Observer*, signed by W^m. Stilwell, and the Trustees of the Congregation in Chrystie-Street; of which Mr. Stilwell had the charge)—met in Sullivan-Street Meeting House, on the 8th day of November, 1826. It being according to the previous and legal adjournment.

After reading the Scriptures, and prayer, Dr. James Covel was elected President, and John C. Kelley, Secretary.

Ques. 1. Who are the Delegates ?

	Names.	Residence.
Ans.	James Lyon - - -	<i>Bedford, N. Y.</i>
	David Holmes - - -	—
	James Reeves - - -	<i>New-York.</i>
	William H. Brackett - -	—
	Robert M'Gee - - -	—
	Zepheniah Halsey - -	—
	John Van Horn - - -	—
	Isaiah Sickles - - -	—
	John C. Kelley - - -	—
	Matthew Vogle - - -	—
	Francis Mitchell - - -	<i>Philadelphia.</i>
	Jonas Gregory - - -	<i>White Lake, N. Y.</i>
	Nathaniel Williams, jun.	<i>Hancock, N. Y.</i>
	James M'Chesney - -	<i>Newark, N. J.</i>
15.	Richard Robertson - -	<i>Brookfield, L. I.</i>

Ques. 2. Who are the Elders belonging to this Conference.

Ans.	James Covel - - -	<i>New-York.</i>
	George Philips - - -	—
	Aaron G. Brewer - - -	—
	Daniel Ireland - - -	—

Names.	Residence.
Taber Chadwick -	<i>Shrewsbury, N. J.</i>
Denny Chapman - -	<i>Newark, N. J.</i>
John Lounsberry	<i>Andes, N. Y.</i>
Joseph Pearce - -	<i>Southbury, Conn.</i>
Robert Dillon - - -	<i>Saugerties, N. Y.</i>
John B. Tyler - - -	<i>Mount Pleasant, Penn.</i>
William T. Vanote - -	<i>Howell, N. J.</i>
Samuel Budd - - - -	<i>New Mills, N. J.</i>
Thomas W Pearson - -	<i>Bedford, N. Y.</i>
George Thomas * - -	<i>Philadelphia.</i>
Thomas West * - - -	—

16. Lorenzo Dow, General Missionary.

Note. Those marked thus * were ordained at this Conference.

Ques. 3. Who are the Deacons?

Ans. William Ducker - - - *New-York.*
 Daniel D. Tompkins - - *Philipstown, N. Y.*
 Elias Griswold, jun. (elect) *Andes, N. Y.*
 Jonas Hobbs - - *Warwick, N. Y.*
 Elizur W Griswold * - *Brookfield, L. I.*
 James Jerman * - - - *Bedford, N. Y.*
 Robert Cuddey - - - *New-York.*

8. Josiah Meritt (elect) - - - —

Note. Those marked thus * were ordained at this Conference.

Ques. 4. Who are the licensed Preachers?

Ans. William Lippincott, jun. *Howell, N. J.*
 Isaac Pintard - *Shrewsbury, N. J.*
 John Rhodes - - - *Marlborough, N. Y.*
 Gersham Howland - *Andes, N. Y.*
 Nathan Williams - *Colchester, N. Y.*
 Zebedee Herbert - - - *Philadelphia.*
 John Hains - - - —
 William Clayton - - *Andes, N. Y.*
 Abraham Stephens - *Sugar Loaf, N. Y.*
 David Stephens - - - —
 John Stephens - - - —
 Oglesby Steneyard - *Warwick, N. Y.*

13. William Burnett - - - *New-York.*

Ques. 5. Have any Preachers died this year?

Ans. None.

Ques. 6. Have any been expelled?

Ans. None.

Ques. 7. Have any withdrawn ?

Ans. In consequence of the Convention, and the General Union formed by it, of dissenting Methodists, there were some who did not consent to, nor adopt the measures of the Union. Their names are as follows :

William M. Stilwell,	}	Elders of the New-York Conference.
David Pitt Candell,		
Isaac Lent,		
John Eustace,		
Joseph Craft,	}	Deacons of the New-York Conference.
Lewis Gorden,		
Israel Hammond,		
Peter C. Hunt,		
Wilmouth Oakley,		
Josiah R. Clark,		
Richard Miller,		
Jared Spalding,	}	Licesned Preachers of the New-York Conference.

Note. Licensed Preachers are not members of the Yearly Conference.—See *Discipline*, page 22, section 5th.

Ques. 8. Have any Preachers been received at this Conference ?

Ans. Yes.

Daniel Ireland,	}	From the Methodist Episcopal Church.
George Thomas,		
Thomas West,		
Joseph Pearce,	}	From the Connecticut Conference of the Methodist Society.
Robert Cuddey, ordained Deacon in the M. E. C.		
Josiah Meritt, received and elected a Deacon.		

Note. We wish it observed, that we have not named the brethren of the Connecticut Conference ; because we have not ascertained any thing particular from them, (as a Conference), relative to their determinations.

Note. After the Conference had finished the regular business of the Sixth Yearly Conference of the Methodist Society, the Improved Discipline, (formed by the Convention, in the city of New-York, in May and June 1826), was presented to the Conference for its adoption, and after being deliberated upon,

It was *unanimously resolved*, that we adopt said Discipline, for the government of this Sixth Yearly Conference, and all future Annual State Conferences of the Methodist Society ; and recommend the adoption of it, among all our District Meetings, Quarterly Meeting Conferences, and Societies.

The Conference then resolved itself into a District Meeting, according to the rules of the Improved Discipline, and adjourned to an indefinite time, to wait for the meeting of the Annual State Conference.

JAMES COVEL, President.

JOHN C. KELLEY, Secretary.

Note. The Minutes were to have been printed on the 1st of January 1827; and the Address in the Rochester Minutes (of June 1826) was to have been printed in ours; but we did not get the numbers belonging to the Connection: and therefore did not put them to Press.

N. B. Let it be observed, that we have not yet obtained the numbers of any, except the Rochester and Baltimore Conferences. And as we wish only to publish a true statement of the condition of the Methodist Society, we shall omit, (for want of accuracy), printing the numbers in general.

MINUTES, &c.

THE first Annual State Conference of the Methodist Society met in Sullivan-Street Meeting-House, on the 27th day of June 1827: notice having been given, according to Discipline, through the medium of Circulars.

At eleven o'clock, A. M. there was a sermon preached by the Rev. Dr. James Covel. At two o'clock, P. M. the Conference convened for business, and after reading the Scriptures, and prayer, proceeded to organize. Rev. Taber Chadwick was elected President, and George Thomas, Secretary.

Ques. 1. Who are the Commissioners, of the private members, to this Conference?

	Names.	Residence.
Ans.	James Reeves - - -	New-York.
	William H. Brackett - -	—
	Isaac Odell - - - -	—
	Robert M'Gee - - -	—
	John Van Horn - - -	—
	Matthew Vogle - - -	—
	Isaiah Sickles - - -	—
	William Howard - - -	Pittston, Luzern, Penn.
	Fowler Dickens - - -	Philadelphia.

	Names.	Residence.
	Stephen Horton - - -	Warwick, N. Y.
11.	David Holmes - - -	Bedford, N. Y.

Note. A number of other Commissioners were elected ; but could not attend.

Ques. 2. Who are the Elders belonging to this Conference ?

Ans.	James Covell - - -	New-York.
	Taber Chadwick - - -	Shrewsbury, N. J.
	Daniel Ireland - - -	New-York.
	Thomas West - - -	—
	Aaron G. Brewer - - -	—
	Levi Brunson - - -	Danbury, Conn.
	George Thomas - - -	Philadelphia.
	George Philips - - -	New-York.
	John Lounsberry - - -	Andes, N. Y.
	Robert Dillon † - - -	Saugerties, N. Y.
	Denny Chapman † - - -	Newark, N. J.
	John B. Tyler † - - -	Mount Pleasant, Penn.
	William T. Vanote † - - -	Howell, N. Y.
	Samuel Budd † - - -	New Mills, N. J.
	Lorenzo Dow † - - -	Mont-Ville Conn.
	Daniel D. Tompkins * - - -	Philipsstown, N. Y.
18.	Jonas Hobbs * - - -	Warwick, N. J.

Note. Those marked thus † were not present at this Conference ; and those marked thus * were ordained at this Conference.

Ques. 3. Who are the Deacons ?

Ans.	Elias Griswold, jun. (elect)	Andes, N. Y.
	Elizur W. Griswold - - -	Bedford, N. Y.
	James Jerman - - -	—
	Robert Cuddey - - -	New-York.
5.	Isaac Pintard * - - -	Shrewsbury, N. Y.

Those marked thus * were ordained at this Conference.

Ques. 4. Who are the licensed Preachers ?

Ans.	William Lippincott - - -	Howell, N. J.
	Abraham Stephens - - -	Sugar Loaf, N. Y.
	David Stephens - - -	—
	John Stephens - - -	—
	John Rhodes - - -	Marlborough, N. Y.
	Gersham Howland - - -	Andes, N. Y.
	William Clayton - - -	—
	Nathan Williams - - -	Colchester, N. Y.
	Zebedee Herbert - - -	Philadelphia.

Names:	Residence.
John Hains - - - -	<i>Philadelphia.</i>
11. Oglesby Stenyeard - -	<i>Warwick, N. Y.</i>

Ques. 5. Have any Preachers died this year?

Ans. None.

Ques. 6. Have any been expelled?

Ans. Josiah Meritt.

Ques. 7. Have any been suspended?

Ans. Thomas W. Pearson.

Ques. 8. Have any withdrawn?

Ans. William Burnett and William Ducker.

Ques. 9. Where do the Preachers labour this year?

Ans. Aaron G. Brewer, to travel throughout the bounds of this Annual State Conference, and to visit the brethren in Georgia.

Dr. James Covell, missionary, and to visit the brethren in Georgia, and in Andes, N. Y.

NEW-YORK DISTRICT.

<i>New-York City.</i>	{	Sullivan-street,	}	Thomas West, in charge.
		Pitt-street,		Daniel Ireland, in charge.
	}	}	Staten Island and elsewhere,	Robert Cuddey.
			Long Island,	To be supplied.

EASTERN DISTRICT.

<i>Bedford Circuit.</i>	{	James Jerman,	}	To travel.
		Elizur W. Griswold,		}
	Levi Brunson, and	}		
	Daniel D. Tompkins,			

WESTFIELD DISTRICT.

<i>Rockland Circuit.</i>	{	John Lounsberry,	}	In charge.
		Elias Griswold, Jr.		}
	Gershom Howland,	}		
	Nathan Williams,			
William Clayton,				
<i>Warwick Circuit.</i>	{	Jonas Hobbs,	}	In charge.
		John Rhodes,		}
	Abraham Stephens,			
	Oglesby Stenyeard,			
	John Stephens,			
	David Stephens,			

Beachwood's Circuit. } The charge to be supplied.

JERSEY AND PENNSYLVANIA DISTRICT.

Burlington & Gloucester Counties, &c. } Samuel Budd, *Missionary.*

Shrewsbury and Howell. { Taber Chadwick, *In charge.*
William T. Vanote, }
Isaac Pintard, } *Assistants.*
William Lippincott, }

Newark, Denny Chapman.

Philadelphia. { George Thomas, *In charge.*
Zebedee Herbert, } *Assistants.*
John Hains, }

Lorenzo Dow, *General Missionary.*

Ques. 10. What are the boundaries of this Annual State Conference ?

Ans. Its bounds to commence at the mouth of the Susquehannah River, from thence north to Canada line, and following the same in the most direct course to Boston ; and thence following the shores of the Atlantic, and so to the place of beginning.

Ques. 11. How many districts shall be laid off within the bounds of this Annual State Conference ?

Ans. Four at present.

Ques. 12. By what names shall they be called ?

Ans. The first shall be known by the name of the York District, bounded as follows : commencing with New-York city, and following the Hudson River to Tarrytown ; from thence by a straight line to the Sawpitts, and to embrace Long Island.

The second, shall be known by the name of the Eastern District, and bounded as follows : on the south by the line of the York District ; west by the Hudson River, direct to the Canada line ; and from thence by the line of the Annual State Conference, including all the eastern section of the same.

The third shall be known by the name of the Westfield District, and bounded as follows : south by a straight line from the Hudson River, (opposite Kingsbridge ;) westerly to the Susquehannah, from thence up the same to the Canada line, and

thence easterly down the Hudson River to the place of beginning.

The fourth shall be known by the name of the Jersey and Pennsylvania District, and bounded as follows: northerly by the south line of the Westfield District, easterly by the Hudson River and Atlantic, southerly and westerly by the line of the Annual State Conference.

RESOLUTIONS OF CONFERENCE, &c.

Resolved, That the next Annual State Conference meet in the city of New-York. on the first Wednesday in June, 1828.

Resolved, That inasmuch as there are but few of the Rev. J. Wesley's Rules of Holy Living in our discipline, we annex them generally to our Minutes, for the good ordering of our societies within the bounds of this Annual State Conference. They are as follows:—

GENERAL RULES.

The General Rules of the United Societies in London, Bristol, Kingswood, and Newcastle-upon Tyne, &c. to which are added, sundry particular Regulations made in some late Conferences of the Preachers.

1. In the latter end of the year 1739, eight or ten persons came to me in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired, (as did two or three more the next day,) that I would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That we might have more time for this great work, I appointed a day when they might all come together; which, from thenceforward, they did every week; viz. on Thursday in the evening. To these, and as many more as desired to join with them, (for their number increased daily,) I gave those advices from time to time which I judged most needful for them; and we always concluded our meeting with prayer suitable to their several necessities.

2. This was the rise of the UNITED SOCIETY, first in London, and then in other places. Such a society is no other, than "A company of men having the form, and seeking the power of Godliness: united, in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation."

3. That it may the more easily be discerned, whether they

are indeed working out their own salvation, each society is divided into smaller companies, called classes, according to their respective places of abode. There are about twelve persons in every class; one of whom is styled the leader. It is his business,

(1.) To see each person in his class, once a week at least, in order,

To inquire how their souls prosper;

To advise, reprove, comfort, or exhort, as occasion may require;

To receive what they are willing to give towards the support of the gospel.

(2.) To meet the minister and the stewards of the society once a week, in order,

To inform the minister of any that are sick, or of any that walk disorderly and will not be reprov'd;

To pay to the stewards what they have received of their several classes in the week preceding: And

To show their account of what each person has contributed.

4. There is one only condition previously required of those who desire admission into these societies, viz. "a desire to flee from the wrath to come, and be saved from their sins:" but wherever this is really fixed in the soul, it will be shown by its fruits. It is therefore expected of all who continue therein, that they should continue to evidence their desire of salvation,

First, by doing no harm, by avoiding evil of every kind: especially that which is most generally practised. Such as

The taking the name of God in vain:

The profaning the day of the Lord, either by doing ordinary work thereon, or by buying or selling.

Drunkenness; *buying or selling spirituous liquors*; or *drinking them*, unless in cases of extreme necessity:

Fighting, quarrelling, brawling; brother *going to law* with brother; returning *evil for evil*, or *railing for railing*: the *using many words* in buying or selling:

The *buying or selling uncustomed goods*:

The *giving or taking things on usury*, i. e. unlawful interest:

Uncharitable or unprofitable conversation; particularly speaking evil of magistrates or of ministers.

Doing to others as we would not they should do unto us:

Doing what we know is not for the glory of God: as,

The *putting on of gold or costly apparel*:

The *taking such diversions* as cannot be used in the name of the Lord Jesus.

The *singing* those *songs*, or *reading* those *books*, that do not tend to the knowledge or love of God :

Softness, and needless self-indulgence :

Laying up treasure upon earth :

Borrowing without a probability of paying : or taking up goods without a probability of paying for them.

5. It is expected of all who continue in these societies, that they should continue to evidence their desire of salvation,

Secondly, By doing good, by being in every kind merciful after their power, as they have opportunity : doing good of every possible sort, and as far as possible to all men ;

To their bodies, of the ability that God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick, or in prison :

To their souls, by instructing, reprovng, or exhorting all we have any intercourse with : trampling under foot that enthusiastic doctrine of devils, that, " We are not to do good, unless our hearts be free to it."

By doing good especially to them that are of the household of faith, or groaning so to be ; employing them preferably to others, buying one of another, helping each other in business ; and so much the more, because the world will love its own, and them *only*.

By all possible *diligence* and *frugality*, that the gospel be not blamed.

By running with patience the race that is set before them, *denying themselves, and taking up their cross daily* ; submitting to bear the reproach of Christ ; to be as the filth and offscouring of the world ; and looking that all men should *say all manner of evil of them falsely for the Lord's sake*.

6. It is expected of all who desire to continue in these societies, that they should continue to evidence their desire of salvation :

Thirdly, by attending on all the ordinances of God : such are,

The public worship of God :

The ministry of the word, either read or expounded :

The supper of the Lord :

Family and private prayer :

Searching the scriptures : and

Fasting, or abstinence.

7. These are the General Rules of our societies ; all which we are taught of God to observe, even in his written word, the only rule, and the sufficient rule both of our faith and practice.

And all these we know his Spirit writes on every truly awakened heart. If there be any among us who observe them not, who habitually break any of them, let it be made known unto them who watch over that soul, as they who must give an account. We will admonish him of the error of his ways ; we will bear with him for a season. But then, if he repent not, he hath no more place among us. We have delivered our own souls.

May 1, 1743.

J. & C. WESLEY.

RULES RELATING TO THE SOCIETIES.

I. *Of Receiving Members in the Society.*

1. It is the duty of the leaders to declare any persons on trial improper to be received into the society : and, after such a declaration, the preachers shall not admit such person into society.

2. Neither the preachers in charge, nor any other, shall give tickets to any, till they are recommended by a leader with whom they have met, at least, three times in class.

3. No preacher shall give notes, (admitting persons on trial) to any but those who are recommended by one he knows, or till they have met three or four times in a class.

4. He must give them the rules of the society, the first time they meet.

5. As some of our people have in different parts of the country, been imposed on, in various ways, by swindlers, who professed themselves members of our society, let no person be received into any society without a certificate, signed by one of the preachers in the circuit, or station, from whence he professes to have come. 1799.

II. *Of the Exclusion of Members from the Society.*

1. The far greater number of those that are separated from us, exclude themselves by neglecting to meet in class, and use the other means of grace, and so gradually forsake us. With regard to others,

2. Our rule is fixed, and our custom expressed in the preceding rules of society, where it is said, "If there be any among us, who observe them not, who habitually break any of them,—we will admonish him of the error of his ways ; we will bear with him for a season : but then if he repent not, he hath no more place among us."

3. No person must be expelled from the society for any

breach of our rules, or even for manifest immorality, till such fact or crime has been proved before the class.

III. *Of permitting Strangers to be present at the Society Meetings and Love-Feasts.*

1. Let every third meeting of the society be for the members of the society only ; and let no strangers be admitted. At other times some may be permitted to be present ; but the same person not above three times.

2. Let all the members of the society show their tickets ; and if the stewards and leaders are not exact, others must be employed that have more resolution.

3. Let no person attend any love-feast without a note from the preacher.

4. Let no love-feast be appointed but by the consent of the preacher in charge.

IV *On Conformity to the World and Sabbath-breaking.*

1. To prevent or remedy the evils of dram-drinking, evil-speaking, unprofitable conversation, lightness, expensiveness, or gayety of apparel, and contracting debts without due care to discharge them, or smuggling, buying, or selling uncustomed goods, the preachers shall solemnly and frequently warn the societies against these evils, and inform them that they who are guilty of them, cannot be permitted to remain with us.

2. We strongly recommend to all the members of our societies, the religious observation of the Lord's day, and desire our societies to exclude from society all who buy or sell on that sacred day, except in case of medicine for the sick, or for supplying necessaries for funerals.

3. No member of our society must employ any barber on the Lord's day. And all our people, who possibly can, are desired to employ only those barbers, who conscientiously abstain from sabbath breaking.

4. No member of our society must make any feast, or go to any on the Lord's day, but bear a public testimony against them.

V *Of Marrying with Unbelievers.*

Some of our members have married with unbelievers, yea, with unawakened persons. This has had fatal effects. They have had either a cross for life, or turned back unto perdition. To put a stop to this, every preacher is enjoined to enforce frequently the apostle's caution, "Be not unequally yoked." And he is openly to declare that whoever does this shall be put back

on trial. When any such are put back, he is to subjoin a suitable exhortation, and to urge all single persons to take no step in so weighty a matter, without advising with the most serious of their Christian friends.

OF THE MANNER OF APPOINTING THE MINISTERS AND PREACHERS TO THE CIRCUITS, STATIONS, AND CONGREGATIONS.

Ques. 1. How shall the Ministers and Preachers be appointed to the circuits, stations, and congregations ?

Ans. The Conference shall choose (by ballot) a committee, out of their own body, of not less than four, nor more than six, one half Ministers, and the other from among the delegates of the Conference.

Ques. 2. What are the duties of the Appointing Committee ?

Ans. 1. To retire to some suitable place from the Conference, where they shall have stated to them the particular situation of every circuit, station, and congregation, within the bounds of the annual state Conference, (so far as it relates to the appointments) and shall grant the petitions of the people, as far as practicable.

2. To ascertain how many Ministers and Preachers there are, who give themselves up to the Conference to travel and labour, according to its directions.

3. To inquire into the particular situation of those Ministers and Preachers, so far as it relates to the appointments.

4. They shall then proceed to make out the appointments to the best of their judgment.

5. After they have fixed on all the appointments as above, the Conference shall be collectively convened, when the Secretary of the Committee shall proceed to read off the appointments, as they have made them out, one by one, till through.

6. If any of the Ministers, Preachers, or Delegates of the circuits, stations, or congregations, should be dissatisfied with the appointments of the Committee, they shall have the right of appeal to the Conference, who shall hear their objections, and decide on the subject without debate ; and the judgment of a majority of the Conference shall be final.

7. But should the parties be dissatisfied with the decision of the Conference, they shall be considered guilty of a breach of republican government, and therefore rising up against ours ; and the Conference shall inflict such punishment as may to them seem right, according to the offence.

Ques. 3. What shall be done in order to remedy the difficulties that may exist, during the recess of the Annual State Conference, respecting the circuits, stations, congregations, and Preachers?

Ans. 1. The Annual State Conference shall choose (by ballot) from among the elders, a Visiting Elder, who shall hold his office for one year, except for immorality, and be subject to re-election three years.

2. But he shall not be subject to re-election, on any account whatever, more than three years successively.

Ques. 4. What are the duties of the Visiting Elder?

Ans. 1. To visit, as much as possible, all the quarterly meetings, and camp-meetings, within the bounds of the Annual State Conference, but shall not sit as chairman in any of the quarterly conferences, where there is an Elder of our Society appointed to the charge by the Conference, except by the request and desire of said Elder.

2. To visit those quarterly meetings where there is not an Elder, (as above), and see that there are proper records kept of all the business, as far as practicable.

3. It is his duty, as much as possible, to preserve order and decorum, in all meetings of business where he shall act as chairman.

4. It is his duty to preach, as much as practicable, in all the Societies, both great and small, within the bounds of the Annual State Conference.

5. To administer the Sacrament of the Lord's Supper, in all those Societies where they are not otherwise provided for by the Conference, as often as it may be practicable.

6. It shall be his duty, (in the recess of Conference, by the request of two-thirds of all the members of any circuit, station, or congregation,) to change the appointment of the Preacher, or Preachers, as the case may be, so that all is done for the good of the Church.

7. On receiving information of any of the Preachers neglecting their appointments, it shall be his duty to either see the delinquent, or write to him immediately on the subject, and warn him of the consequence of his continuing to neglect his duty; and if he does not mend, on hearing of it a second time, he shall then visit him personally, and if there are not sufficient reasons assigned for the neglect, he shall see that the quarterly conference be called to meet, according to our Rules of Discipline on such occasions, and a majority of the members of said conference shall be a quorum competent to investigate

the case ; and if the delinquent be clearly convicted, and there are not sufficient marks of penitence, and promise of amendment, the Visiting Elder, with the judgment of a majority of the members present, shall suspend the said delinquent, until the next District Meeting.

8. Should the above case occur, then it shall be the duty of the Visiting Elder to call into the place some suitable Minister, or Preacher, to fill the circuit, or station, vacated as above, until the meeting of the next Annual State Conference, but no longer.

9. It shall be his duty, to call into action, as many Ministers or Preachers, as the case may be, during the recess of Conference, as he may find ground for them to occupy ; but nevertheless, no appointment shall stand longer than the sitting of the next Annual State Conference.

10. He shall not continue in any one place any longer than is absolutely necessary to accomplish the business of his mission.

11. He shall advise the people to contribute liberally towards the support of the ministry, and preach on the subject occasionally, at suitable times and places, as far as it may be consistent with his standing.

12. He shall use his influence to collect money, for a general fund, to carry on the Itinerancy in the Methodist Societies.

13. Should a Preacher locate, during the recess of Conference, it shall be the duty of the Visiting Elder, (by the request of the people of the circuit, or station,) to fill the place with some Preacher, Deacon, or Elder, as soon as practicable, who shall remain in said appointment, until the next Annual State Conference.

14. He shall form, or assist in forming, as many circuits as he may find suitable men to fill, during the intervals of Conference.

15. Should the labour so increase in any of the circuits, that the Preacher or Preachers are not able to perform it, the Visiting Elder, if desired, shall endeavour to send on such help as may be thought expedient, according to the circumstance of the case.

16. In case of disputes among the Preachers on the circuits, or in the stations, the Visiting Elder shall use the utmost of his influence, to make reconciliation among the contending parties. But if he cannot reconcile them, he shall see that a special meeting of the quarterly conference be called immediately, according to Discipline, to examine into the case, and notify the contending parties to appear ; and a majority of the

members being met at the time and place, shall proceed to investigate the case, according to Discipline.

17. Should there ever be a case, of a Minister or Preacher being accused of a gross act or acts of immorality, who resides at so remote a distance from any part of our Connexion, as to make it impracticable to call him to account before a quarterly meeting conference, in that case, the Visiting or some other Elder of our Society, shall go into the neighbourhood where the accused resides, and inquire into the case, and take down the testimony of responsible witnesses; and if he is fully satisfied that the Minister or Preacher has acted grossly immoral, he shall suspend him from his official offices in the Church, until the next District Meeting, who shall review the whole proceedings, and give their judgment accordingly.

18. It shall be the duty of the Visiting Elder, to give a strict account of all the money, and presents, that he shall receive for his own support, which account he shall give to the Conference yearly.

19. He shall give a strict account of all the moneys that he may collect, or that may be put into his hands for the general fund of the Itinerant Ministry, and pay over the same yearly to the stewards of the Conference, and take their receipts for the same.

20. He shall keep a regular journal of his travels and labours, and give a copy of the same to the Conference yearly.

OF THE WAY AND MANNER OF RAISING A FUND FOR THE PURPOSE OF CARRYING ON THE ITINERANT MINISTRY AMONG US.

Ques. 1. What method shall we adopt, in order to raise a general fund for the support of the Itinerant Ministry?

Ans. Let the Conference appoint four stewards, from among the members of the Conference, one half ministers, and the other commissioners of the private members.

Ques. 2. What are the duties of the Stewards of Conference?

Ans. 1. To receive, and keep a regular account, of all the moneys collected, both by the ministers and members of our Societies, for the general fund.

2. To give a regular account of the same to the Conference yearly, and give receipts to those of whom they receive it.

3. They shall hold sacred all the moneys they receive as above, for the purpose for which it was designed.

4. They shall *only* pay out those moneys by the directions of the Conference, and to such persons as the Conference may

direct, provided it is to those who labour in the ministry, and have not received a sufficiency for their support.

Ques. 3. What shall be farther done, in order to raise a general fund ?

Ans. 5. Let all the official members of the Societies, do all in their power to set before the members the necessity of their contributing liberally for the support of the ministers who labour among them.

6. Let them state the condition of the Connexion at large, and the necessity of a general fund, with the impossibility of having a travelling ministry without it ; and, in a scriptural and proper manner, use their influence (by subscriptions and collections) to raise something yearly for said general fund.

7. They shall hold all such moneys sacred, for the purpose for which they are designed, until they have an opportunity of paying, or causing to be paid, the said money to the Conference Stewards, and taking their receipts for the same.

8. They shall not make use of such moneys for their own, or any other purpose, save that designed, and directed by the Conference.

9. Should it so happen, that any of the ministers or members should make use of the money belonging to the Church, as above, they shall be dealt with as in other cases of impiety, according to Discipline.

TABER CHADWICK, President.

GEORGE THOMAS, Secretary.

EXTRACTS FROM THE MINUTES OF ROCHESTER CONFERENCE.

The Conference commenced on the 23d day of May, and rose on the 28th, 1827.

Orren Miller, President.

Zenos Covel, Secretary.

Rochester District.

	Names.	Residence.
Elders.	Orren Miller, - -	Rochester.
	Solon Pierce, - -	Yorkshire, Cataraugus Co.
	Zenos Covel,* - -	Ontario.
	Amos Benton, - -	Sparta.
	Jonathan A. Miller,	Nunda.
	Timothy Freeman, -	Perry.
	Joseph Carter, - -	Toronto, Upper Canada.
	John Fenton, (Elect)	York, Upper Canada.

	Names.	Residence.
Deacons.	Joseph Donnolds,	- Buffalo.
	Colebern Blake,	Yorkshire.
	George E. Steadman,	Clorendon.
	Isaac Fister,	- - Greece.
	James Buckford,	- Rochester.
	Daniel Washbern,	Orangeville.
Lay Com- missioners.	Matthew Cowlen,	- Rochester.
	Elie Griffith, - - -	Do.
	William Palmer, - - -	Do.
	L. I. Lincoln, - - -	Do.
	Samuel Stroger,	- Pennfield.
	William Hewler, -	Greece.
	Hiram Kellogg, - -	Sparta.
	A. Crosur, -	Orangeville.
Daniel Smith, - - -	Perry.	
Oneida District.		
Elders.	Moses Northrop,	- Lee.
	Nathaniel Ames,	- Steuben.
	Nelson Palmer, - -	Western.
Lay Com- missioners.	Henry Lyon - - -	Lawrence, Jefferson Co.
	John Cloyswell, - -	Western.
	William Miller,	- Utica.
	Silas Pratt, - -	Lee.
Conhocton District.		
Elders.	Salmon Brownson,	- Conhocton.
	Elisha Brownson,	- Do.
Deacon.	James Throp, - -	Alfred.
	John Eudy, - - -	Canada.
Lay Com- missioners.	Thomas Beck,	South Danville.
	Archable Morris, -	Do.
	Justic Bartholomew,	Howard.
	H. Culver, - -	Independence.
Burlington District.		
Elders.	David Reundell, - -	Burlington.
	Benjamin Landon,	Do.
Deacon.	Ezra Landon,	- Do.

NOTE.—Those marked thus (*) were ordained at this conference. The preachers are stationed at those places opposite their respective names. The total number of members this year, in this conference, is 529. The Burlington District is set off to be known as the Pennsylvania Annual State Conference.

EXTRACTS FROM THE BALTIMORE MINUTES.

The Conference met in Baltimore, on the 5th day of May, 1827.

William Mitchell, *President.*

James Esendor, *Secretary.*

Elders.

William Mitchell.

Mabary Parks.

Licensed Preachers.

William Walters.

Job Walters.

Deacons.

James Esendor.

James McCausland.

Aaron Edwards.

George D. Hamilton, Expelled.

We Resolved, to express our desire, (to the other Annual State Conferences,) to call a Convention in Baltimore, in June, 1828.

NOTE.—The number in Society, in Baltimore Conference, is 110.

NOTE.—The New-York Conference Resolved, that we think it expedient to call a General Convention.

By a communication from Columbia County, Georgia, of the 10th of June, 1827, the New-York Annual State Conference were requested to recognise those Preachers, and Societies, as being in connexion with us, and to send them some help, for organization; the Conference resolved, to grant their request, &c.

Licensed Preachers in Georgia.

Jesse Morris.

Robert McKorkle.

Jeremiah Swayne.

John F. Jeffers.

The number in society was 60 at the time the above communication was dated. We have not received communications yet from the brethren in Cincinnati, Ohio; nor from Kentucky; their Conferences not having yet met.

NOTE.—The Conferences above are in full connexion with us.

Our Hymn Books and Disciplines are constantly for sale at No. 101 Thompson-street, N. Y. We wish our members to feel themselves interested in furnishing themselves with them, as the expense of printing, &c. has been very considerable.

NOTICE.

We have recently (since Conference) seen the Minutes (*so called*) published by Wm. M. Stilwell last fall ; wherein there are some statements that we think require correcting. And as we have no other method, at present, of communicating the necessary information on the subject, we have thought best to make a few remarks upon it, after the closing of our Minutes.

On page 1st. he states, "the members of the Sixth Yearly Conference, of the Methodist Society, assembled in the Meeting House, Chrystie-street, N. Y., on the 8th of November, 1826."

NOTE.—We wish the public to understand, that whatever members might have met in Chrystie-street Meeting House, they could not form, or constitute, the Sixth Yearly Conference :

1st. Because there were but nine who could claim their seats, as being entitled to act in Conference as members. See Discipline, page 22, sec. v.

2d. Because there were not a sufficient number of the members of the Conference to constitute "a quorum to transact business;" who met in Chrystie-street, and of course, if they acted as a Conference, they must have broke the second article of the Constiution ; which says, the "majority of whom shall form a quorum to transact business." See the Discipline, page 3. Section 1st, Article 2d, of the Constitution.

But it may be asked, How many members were there belonging to the New-York Yearly Conference? We answer, there were twenty-four ordained Ministers, according to the Minutes of 1825. See pages 4th and 5th of the Minutes.

But how many of those, (who were ordained Ministers,) were there who met in Chrystie-street? Answer. Only nine who had any right to claim their seats, as members of the New-York Conference. See their names in our Minutes of last fall Conference, published in this work.

But some may say, there are more ordained Ministers published in Mr. Stilwell's Minutes ; we admit it : but they are members of another, that is Connecticut, Conference ; and of course, had no official right in the New-York Conference.

Furthermore, it may be asked, Where were the other members of the Conference? that is, the Ministers of which the New-York Conference was composed? Answer. The *trustees* of Chrystie-street published a note in the New-York Observer, stating, that their doors would not be opened for the reception of those men in Conference, although it was their right to have met there ; both by the Constitution, and act of adjournment of the preceding Conference, of 1825, because they were

the majority. See their names enroled in our Minutes, and the Constitution of the Methodist Society, with the act of adjournment in the Minutes of 1825, page 8th. But it may be said "they withdrew;" this we absolutely deny; we never withdrew. But why were those ministers, then, not permitted to meet in the place of their previous adjournment? Because they, with their lay brethren generally, would not submit to be led about (BY THE NOSE,) BY A FEW INDIVIDUALS. But had the trustees a right to keep them out of the meeting-house? They had according to law; that is, the law of this state. But we do not think they had, either according to the laws of God, or the Church.

Again, on page 5 of his Minutes, *so called*, we find the following statement:—"Unanimously Resolved, that those ministers and preachers, who were members of our last Yearly Conference, whose names are signed to the Constitution published by a convention, held in this city, in May and June last, in the meeting-house, Sullivan-street, be no longer considered as members of this Conference."

NOTE.—Let the public here observe the absurdity of the above resolution. Could any ever have supposed, that Mr. Stilwell would so soon have *forgotten those pieces published by him*, at different times, concerning the *maladministration* of those from whom he separated? and their tyranny exercised over the ministry and membership? It is hardly possible. But matter of fact demonstrates, that he either must have forgot, or that he left them, because he could not *exercise himself enough* in using the IRON ROD over his brethren, and that he might have the better opportunity to do it elsewhere; for where is there a parallel to the act in the above Resolution? Can the history of Methodism furnish its equal? We presume not. Can the history of any church, save that of the "*Mother of Harlots*," produce its equal? We think not. Could it have been supposed, that a man, who professes to be a freeman, and a republican too, would ever have given the public so noted an example of DESPOTISM? But so is the fact. Can the minority of any body, (either civil or ecclesiastical, where the government is a republic,) expel the majority, without USURPING A POWER, that was never given them, either by the God of nature, providence, or grace? And yet, in the above case, this is a notorious matter of fact. Only let those persons appeal to their DISCIPLINE; and there examine, whether they can find *data to sanction such antisciptural proceedings*.

Again, on page 7, we find the following "Note. For the

information of such persons as are not *fully acquainted with* OUR MODE OF PROCEEDING, WE STATE, *none are published: these Minutes, but such as belong to the New-York Conference and continue under the Discipline adopted by us in 1821*

NOTE.—We wish it distinctly understood, that there must be quite a mistake, in both the items, contained in this last quotation. For we presume Mr. Stilwell could not be ignorant, that by the request of the brethren in Connecticut, the New-York Conference set them off in a Conference by themselves, November, 1825, when he himself was president of the New-York Conference, and was appointed by the same to attend the organization of this new one, at Bridgeport. See Minutes 1825, page 8.

Again, he could not be ignorant of the organization of this Conference, on the 18th of May, 1826, for he was present at the time; and, we think, opened the Conference by reading and prayer. Furthermore, he must have known, that when the Conference adjourned, it adjourned to meet, again in Southwick, Mass. the 27th of May, 1827.”—(See Minutes of Bridgeport Conference, page 5)—therefore, he must have known that those Ministers and members did not belong to the New-York Conference; for how could they, in the name of common sense, belong to two at one and the same time?

Lastly,—How could those men, who belonged to the Eastern Conference, join again in the New-York Conference, who did not meet in Chrystie-street; that is to say, the majority according to the Constitution of the Society: for the majority (according to Discipline,) met in Sullivan-street Meeting House, on the 8th of November, 1826.—See the Minutes,

Again, it is said, they “continue under the Discipline adopted in 1821.”—This also must be a mistake, for *Discipline* was altered in 1824, and Mr. Stilwell cannot be ignorant of it, for he was the man who did it, and that without the knowledge or consent of his brethren generally; and twelve hundred copies of it printed, which caused great dissatisfaction throughout the Connexion.

The alteration consisted, 1st. In a transposition of Articles of the Constitution. 2d. The alteration of the relative to renewing the License of the Preachers by the Conference. 3d. An addition, of a burial-service; and 4th nine resolutions, called *Resolutions of Conference*, but which were never passed constitutionally; besides, the doctrine contained in them is directly in opposition to other parts of *Discipline*. For these alterations, see *Discipline*, pages 163, and 70.

