

*70*  
MINUTES *E. B.*

OF THE

FORTY-FIFTH ANNUAL SESSION

OF THE

CHAMPLAIN CONFERENCE,

OF THE

Wesleyan Methodist Connection of America.



SYRACUSE, N. Y.:  
WESLEYAN METHODIST PUBLISHING HOUSE.  
1886.

## ORGANIZATION.

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PRESIDENT—R. E. JOHNSON.

SECRETARY—E. MATTHEWS.

ASSISTANT SECRETARY—J. D. RUSSEL.

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### COMMITTEES.

PASTORAL RELATIONS—R. E. Johnson, J. G. Hull, G. W. Newman, N. E. Jenkins, Harriet C. Phelps,\* C. Lockwood,\*  
Flora Segar.\*

ITINERACY AND ORDERS—J. Blanchard, T. W. Jackson, E. Trowbridge, J. Baldwin,\* S. Dodge.\*

STATISTICS—J. Lazarus.

CREDENTIALS—F. L. Wright.

REFORMS—N. E. Jenkins.

MISSIONS—J. Blanchard.

TO ELECT A PRESIDENT IN CASE OF VACANCY—N. E. Jenkins,  
E. E. Curtis, T. W. Jackson, M. W. Alden, J. Baldwin.

TREASURER OF MISSIONARY SOCIETY—E. Matthews.

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\*Lay members.

MINUTES  
OF THE  
CHAMPLAIN ANNUAL CONFERENCE,  
OF THE  
Wesleyan Methodist Connection of America.  
1885-6.

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CONFERENCE DIRECTORY.

ROLL OF CONFERENCE WITH P. O. ADDRESS OF  
MEMBERS.

Blanchard, J.....	Bakers Mills,	New York.
Bartman, J.....	Johnsburgh,	" "
Bills, S.....	Bachelerville,	" "
Capron, M. N.....	Bangor,	" "
Conger, C.....	Brasie Corners,	" "
Combs, W. L.....	Warrensburgh,	" "
Curtis, E. E.....	Brookdale,	" "
Doolittle, O. L.....	Popes Mills,	" "
Ellis, G. W.....	South Albany,	Vermont.
Fox, S. C.....	Mooers,	New York.
Hull, J. G.....	Burke,	" "
Hathaway, W. S.....	Popes Mills,	" "
Jackson, T. W.....	Lisbon Centre,	" "
Jaquith, O.....	Unknown.	



## CONFERENCE DIRECTORY.

Johnson, R. E.....	West Plattsburgh, New York.
Jenkins N. E.,.....	Morley, " "
Lathrop, U. D.....	West Chazy, " "
Lazarus, J.....	Crown Point Centre, " "
Matthews, E.....	Brandon, Forestdale, Vermont.
Monroe, D. T.....	Stark, New York.
Newman, G. W.....	Creek Centre, " "
Putnam, O. T.....	Johnsburgh, " "
Quay, J.....	Weybridge, Vermont.
Russel, J. D.....	Thurman, New York.
Shaw, R.....	Long Lake, " "
Sherwood, B. W.....	Warrensburgh, " "
Town, S. B.....	Adirondack, " "
Tripp, J.....	Chestertown, " "
Trowbridge, E.....	Readsboro, Vermont.
Wardner, N.....	Syracuse, New York.
Warner, S. A.....	Parishville Centre, " "
Whitney, J. B.....	Warren, Vermont.
Wright, F. L.....	Hague, New York.
Wright, J. F.....	South Albany, Vermont.

## SUPERANNUATES.

Dayton, J.....	Corinth, New York.
DeLarm, R.....	Hague, " "
Flansburgh, W. H.....	Conklinville, " "
Prindle, L.....	Waitsfield, Vermont.
Scott, J.....	Lebanon, New Hampshire.
Sisco, M.....	Brandon, Vermont.
Stewart, H. W.....	Northampton, New York.

## UNSTATIONED.

Brown, S. S.....	Wick, New York.
Gibson, J. A.....	Brownington, Vermont.
Hancock, A. H.....	Unknown.
Robbins, E.....	Readsboro, "

LICENTIATES.

Cahee, C.....	Forestdale,	Vermont.
Goodrich, J.....	Pittsford,	"
Lord, M. N.....	Brattleboro,	"
Lord, C. W.....	"	"
Martin, J. H.....	Ellenburgh,	New York.
Rist, W.....	Cooks Corners,	" "

LAY DELEGATES.

M. W. Alden,	Mrs. Flora Segar,
C. H. Wilson,	J. Keast,
C. C. Jaquith,	Mrs. C. W. Howe,
Calvin S. Edwards,	Martin Riley,
Levi Rock,	Mrs. H. C. Phelps,
C. Lockwood,	C. Cahee,
H. Vanorum,	J. H. Martin,
W. Booth,	J. Stevenson,
R. Rising,	S. Dodge,
W. White,	J. Baldwin,
B. Huntly.	Samuel Stanton.

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**ABSTRACT**  
**OF**  
**DAILY PROCEEDINGS.**  
**FORTY-FIFTH ANNUAL SESSION.**

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**FIRST DAY.**

OPENING SESSION.

The Champlain Conference of the Wesleyan Methodist Connection assembled for its forty-fifth annual session at the Wesleyan Methodist Church at Lisbon, N. Y., on Tuesday, May 4th, 1886. The opening service commenced at 7:30 p. m., when the opening sermon was preached by E. Matthews, from 2 Peter i. 5-8. At the close of the sermon the President, Rev. R. E. Johnson, gave a short exhortation, which was followed by the closing hymn, and the President pronounced the benediction.

**SECOND DAY.**

MORNING SESSION.

Conference convened at 9 o'clock. Devotional exercises were conducted by the President.

The President appointed as the Committee on Credentials, F. L. Wright.

N. E. Jenkins called attention to the fact that a statement of his transfer from the Syracuse Conference was omitted from the printed Minutes of last year, which omission the Secretary was instructed to rectify on the Conference Journal.

While the Committee were preparing their report the Conference spent a few moments in a service of sacred song.

The Committee on Credentials then reported the following names; viz.:—M. W. Alden, Stockholm; Mrs. Flora Segar, Chittenden; C. H. Wilson, Fort Covington; J. Keast, Crown Point; C. C. Jaquith, Morristown and Macomb; Mrs. C. W. Howe, Readsboro; Clayton Edwards, Hadley and Edenburgh; Martin Riley, Parishville; Levi Rock, Burke and Chateaugay; Mrs. H. C. Phelps, Ellenburgh; Cyrus Lockwood, Morley; C. Cahee, Forestdale; H. Vanorum, Creek Centre.

On motion the report was adopted, and the above names ordered on the roll.

Conference then ordered that the fifth tier of slips be the bar of the Conference.

The Committee on Credentials further reported the name of W. White from the Church at Johnsburgh, which was ordered on the roll.

A resolution was offered by J. Blanchard, touching the appointments of Committees by the President. (See Resolution No. 1.)

An amendment was offered, striking out the second clause of said resolution. Some informal speeches were made, after which the resolution, as amended, was adopted.

Conference ordered that all visiting brethren be invited to honorary seats, and also that this motion be read at the opening of each session.

On motion T. W. Jackson and W. Moore were appointed a Committee on Religious Services.

On motion the examination of character was taken up, and the following names called, and their characters passed; viz.:—J. Bartman, S. Bills and C. Conger.

On motion E. E. Curtis, N. E. Jenkins, S. A. Warner, Rufus Rising and J. Stevenson were appointed a Committee on Judicial matters.

On motion it was ordered that our morning sessions commence at 9 A. M., and close at 11:30 A. M.



A motion was made providing that we have an afternoon session, commencing at 2 P. M., and closing at 4:30 P. M.

An amendment was voted, providing that we have an afternoon session commencing at 2 P. M.

On motion the time for the election of officers was fixed for to-morrow at 2:30 P. M.

The examination of character was resumed, and the names of W. L. Combs, G. W. Ellis, J. Blanchard, called and passed.

J. Lazarus was appointed the Committee on Statistics.

A motion to add other names to said Committee was lost.

Adjourned by limitation.

Benediction by N. E. Jenkins.

#### AFTERNOON SESSION.

Conference convened at 2 P. M. Devotional exercises were conducted by G. W. Newman.

Roll called. Minutes read, corrected and approved.

Conference called for reports of Committees on Themes.

T. W. Jackson reported on "Processes of Salvation." (See Report No. 1.) On motion the report of brother Jackson was adopted.

G. W. Newman then read a paper on the question, "How Can We Make Our Song-service More Spiritual and Effective?" After some brief remarks by brethren of the Conference the report was adopted. (See Report No. 2.)

N. E. Jenkins also reported on "General Reforms." On motion the report of brother Jenkins was adopted. (See Report No. 3.)

On motion J. G. Hull, G. W. Newman, N. E. Jenkins, sister H. C. Phelps, C. Lockwood and sister Flora Segar were appointed a Committee on Pastoral Relations.

On motion J. Blanchard was appointed a Committee on Missions.

Rev. J. A. Richards, of the Kansas Conference, and Agent of the Wesleyan Methodist Seminary at Wasioja, was introduced, and exchanged greetings with the Conference.

On motion Conference ordered that brother Richards have time



to present the interests of Wasioja immediately after the election of officers to-morrow afternoon.

The names of B. W. Sherwood, S. C. Fox, E. E. Curtis and J. G. Hull were called, and their characters passed.

The Committee on Credentials reported the name of J. Baldwin, of the Church at Lisbon, which was ordered on the roll.

Rev. W. J. Houghton, Agent of the Wesleyan Methodist Seminary at Houghton, was introduced, and mutual greetings were exchanged.

On motion it was ordered that brother Houghton immediately follow the Agent of Wasioja in his report.

Said vote was re-considered, and an amendment was offered, appointing said order for 2:30 P. M. on Friday, which was voted.

The names of T. W. Jackson, O. Jaquith and N. E. Jenkins were called, and passed.

On motion Conference adjourned.

E. Trowbridge pronounced the benediction.

### THIRD DAY.

#### MORNING SESSION.

Conference convened at 9 o'clock. Devotional exercises were conducted by J. Blanchard.

Roll called. Minutes read and approved.

On motion J. D. Russel was appointed Assistant Secretary.

The Committee on Credentials reported the names of B. Huntly, of West Plattsburgh, and S. Stanton, from South Warrensburgh Churches, which was ordered on the roll.

Rev. M. N. Capron, of an Independent Methodist Church at Bangor, N. Y., was presented, and exchanged greetings with the Conference. Brother Capron had been received by the President during the interval of Conference.

On motion N. Wardner and E. E. Curtis were appointed a Committee to investigate the case of brother Capron.

On motion N. E. Jenkins was appointed Treasurer *pro tem* of the Missionary Society.

Conference ordered that U. D. Lathrop be a Committee to obtain facts as to the existence of our Missionary Society's records.

The Committee on the question, "How Can We Promote Revivals that Shall be Permanent?" reported. (See Report No. 4.) A number of speeches were made to the question, after which the adoption of the report was ordered.

It was voted that we have an afternoon session, commencing at 2 P. M.

A paper from the Church at West Chazy was read, recommending Joseph H. Martin to travel under direction of the Conference, which was referred to the Committee on Itineracy and Orders.

A similar paper was also read from the Church at Vermontville, recommending D. Fish to travel under direction of the Conference, and was referred as above.

On motion Conference was adjourned, and N. Wardner pronounced the benediction.

#### AFTERNOON SESSION.

Conference convened at 2 P. M. Religious exercises were conducted by M. N. Capron.

Roll called. Minutes read, corrected and approved.

The Committee in the case of brother Capron reported as follows:—

With reference to the action of the President of Conference in the reception of Rev. M. N. Capron, we as a Committee are perfectly satisfied with the case of Rev. M. N. Capron, as to the matter of Secret Societies.

N. WARDNER, } Com.  
E. CURTIS. }

On motion the action of the President in the reception of brother Capron was approved by the Conference.

The name of R. E. Johnson was then called, and his character passed.

On motion the order of the day for 2:30 P. M. was taken up, and Conference proceeded to the election of officers.

Conference ordered that N. Wardner and T. W. Jackson act as tellers.



On the first ballot for President R. E. Johnson was declared elected.

On the first ballot for Secretary E. Matthews was declared elected.

The election of the respective officers was, on motion, made unanimous.

A collection of \$3.15 was then taken for the benefit of the Secretary, which was duly acknowledged.

The hour having arrived, agreeable to previous motion, Rev. J. A. Richards, Agent of the Wesleyan Methodist Seminary at Wasioja, made his report. Brother Richards gave a touching and interesting account of the fidelity and fortitude of Prof. Paine, as also of the embarrassing circumstances under which the Professor and faculty now labor for lack of funds. He also spoke in glowing terms of the glorious possibilities of this heroic institution, and opened a subscription in behalf of the Seminary. At the close of his report the following series of resolutions in reference to our educational institutions were offered by N. Wardner, and unanimously voted by the Conference. (See Resolution No. 2.)

Conference then ordered to adjourn.

Benediction by Rev. J. A. Richards.

## FOURTH DAY.

### MORNING SESSION.

Conference convened at 9 A. M. Devotional exercises were conducted by Rev. W. J. Houghton.

Roll called. Minutes read, corrected and approved.

A motion was made, providing that the Secretary be instructed to publish the Minutes of this Conference, which was, on motion, laid on the table until after the passage of the characters of J. Quay and R. DeLarm, whose names were then called.

A letter was read from sister DeLarm, speaking of the continued sickness of brother DeLarm, and also of their Christian hope and trust, and of their general circumstances, as also of their deep interest in the work and welfare of the Conference.

The characters of brethren Quay and DeLarm were then passed.

N. Wardner offered the following resolution in reference to the case of brother DeLarm, who is on the superannuated list. The resolution was unanimously voted by the Conference. (See Resolution No. 3.)

A collection was then taken for the benefit of this dear afflicted brother.

The question of publishing the Minutes was then taken from the table.

On motion the Secretary was instructed to publish the Minutes.

Conference ordered that M. N. Capron be a Committee to raise funds for the publication of the Minutes.

Conference ordered to adjourn at 10 A. M. to-morrow to give place to the annual meeting of the S. P. R. Association.

The report of the Committee to obtain facts as to the records of the Conference Missionary Society, was called for.

U. D. Lathrop, said Committee, reported that our Missionary Society is properly organized; also, that the officers of the Conference are ex-officio officers of the Missionary Society; and also that the Secretary of the Conference is Treasurer of said Society.

On motion said report was adopted.

Conference then ordered that we have a missionary meeting this evening.

A motion was made providing that we have a Conference Evangelist, and that he travel through our charges.

Conference ordered that said motion be laid on the table until after the Report on Pastoral Relations.

On motion it was ordered that immediately after the report of the Agent of Houghton Seminary, we hold a memorial service in memory of our late brother, Rev. O. Newton, of this Conference, and that other esteemed and deceased brethren of the Conference be included in said service.

On motion the President was appointed to conduct the memorial services.

The name of O. L. Doolittle, Jr. was called, and passed.



Conference ordered to have an afternoon session commencing at 2 P. M.

Adjourned by limitation. Benediction by S. C. Fox.

AFTERNOON SESSION.

Conference convened at 2 P. M. Devotional exercises were conducted by O. L. Doolittle.

Roll called. Minutes read and approved.

U. D. Lathrop offered a resolution respecting the changing of our pastors. (See Resolution No. 4.) On motion the resolution was adopted.

The hour having arrived, the order of the day for 2:30 P. M. was called for, and Rev. W. J. Houghton, Agent of the Houghton Seminary, took the floor and made his report. Brother Houghton made an earnest and effective appeal on behalf of the school, and opened a subscription in its interest.

At the close of said report was held the memorial services in memory of our esteemed brother, Rev. O. Newton, late of this Conference, who has passed from labor to reward during the year; as also of brother J. Martin, of the Church at Lisbon, and sister Blanchard, the esteemed wife of Rev. J. Blanchard, of this Conference. After the reading of part of the xc. Psalm by the President, the choir sung hymn 979, which was followed by an earnest prayer for the bereaved families and the Conference. N. Wardner then offered the following resolutions, which were adopted by a rising vote of the Conference; (see Resolution No. 5;) after which brethren Jenkins, Wardner, Jackson, Curtis and others made appropriate remarks.

Rev. D. S. Kinney, our Connectional Agent, was then introduced.

Conference ordered that the Connectional Agent shall have time to make his report at 2:30 to-morrow afternoon.

On motion it was ordered that Rev. N. Wardner report the subject assigned him immediately after the report of the Connectional Agent.

On motion Conference adjourned. Benediction by F. L. Wright.

**FIFTH DAY.**

## MORNING SESSION.

Conference convened at 9 o'clock. Devotional exercises were conducted by J. Lazarus.

Roll called. Minutes read and approved.

A paper was presented from the church at Forestdale, recommending J. N. Goodrich to travel under direction of the Conference, which was, on motion, referred to the Committee on Itineracy and Orders.

The following names were then called and passed; viz.:—W. S. Hathaway, U. D. Lathrop, E. Matthews, J. Lazarus, D. T. Monroe, G. W. Newman, O. F. Putnam and J. D. Russel.

On motion the Conference ordered to adjourn to give place to the annual meeting of the S. P. R. A.

On the adjournment of said Association ordinary business was resumed.

On motion it was ordered that we hold our next annual session the week following the Rochester Conference, and commencing on the Tuesday evening of that week.

It was further ordered that we hold our next annual session with the Wesleyan Methodist Church at West Chazy.

On motion J. G. Hull was appointed to preach the opening sermon, and J. Lazarus his alternate.

Conference ordered that we have an afternoon session, commencing at 1:30 P. M.

The following brethren were then called, and their characters passed; viz.:—R. Shaw, F. L. Wright, S. B. Town, J. Tripp, E. Trowbridge and N. Wardner.

In connection with the report of brother Wardner as Connectional Editor, reference having been made to secret societies, and the general peril to the country, and possibly to personal and property interests connected with our denomination, at the suggestion of the chair Rev. J. A. Richards led the Conference in an earnest appeal to God for his gracious aid and interposition.



On motion the time of the session was extended to permit the report of the Agent of Wheaton Theological Seminary.

On account of the absence of Rev. A. W. Hall, he being sick, and having sickness in his family, Rev. U. D. Lathrop was appointed his substitute, who took the floor and made an earnest appeal on behalf of the Seminary, and took a collection for its benefit.

Adjourned by limitation.

Benediction by J. G. Hull.

#### AFTERNOON SESSION.

Conference convened at 1:30 P. M. Devotional exercises were conducted by W. Rist.

On motion the calling of the roll was dispensed with. Minutes read and approved.

The examination of character was taken up, and the following names called and passed:—J. B. Whitney, S. A. Warner, J. F. Wright, J. Dayton, U. H. Flansburgh, L. Prindle and J. Scott.

M. Sisco called. Brother Sisco having been engaged as the town liquor-agent at Brandon, Vt., Conference ordered that a Committee be appointed, according to our Discipline, to try him; and if found guilty of violating our rules to expel him from the Wesleyan Methodist Connection.

On motion it was ordered that W. S. Hathaway, J. Quay and J. Lazarus be the clerical, and N. D. Spalding, C. C. Churchill and Charles Cahee the lay-members of said Committee.

The hour having arrived, agreeable to previous motion, Rev. D. S. Kinney, the Connectional Agent, made a brief report. Brother Kinney expressed gratitude to God for the numerous revivals in the different parts of our Connection during the year, and the general spiritual prosperity in all our borders. He also stated that in spite of the exceeding hard times our publishing interests are in a prosperous condition. That the subscription-list of the *WESLEYAN METHODIST* was never better. He also took a collection in behalf of the *WESLEYAN Donation Fund*.

N. Wardner then reported his paper on "The Duty of the

Christian Church in Relation to the Liquor-traffic." (See Report No. 5.) On motion said report was adopted.

In connection with said report E. Matthews offered a resolution in reference to the W. C. T. U., which was also adopted by the Conference. (See Resolution No. 6.)

The Committee on Itineracy and Orders reported. (See Report No. 6.) The report was adopted.

The names of H. W. Stewart, S. S. Brown, J. A. Gibson, A. H. Hancock, E. Robbins, M. N. Lord, C. W. Lord and W. Rist were then called, and passed.

On motion the following brethren were appointed a Committee to elect a President in case of vacancy; viz.:—N. E. Jenkins, E. E. Curtis, T. W. Jackson, M. W. Alden, J. Baldwin, J. Stevenson.

On motion J. Blanchard was re-elected a member of the Committee on Itineracy and Orders for three years to succeed himself.

The Committee on Pastoral Relations reported. (See Report No. 7.)

On motion the following amendments to the report were ordered; viz.:—

I. By striking out Brasher from the list of appointments.

II. That after the name of S. A. Warner, entered opposite Parishville, there be inserted, "Subject to calls for evangelistic or missionary work;" also that Morristown and Macomb be left in the hands of brother Warner.

On motion the report, as amended, was adopted.

The Treasurer of the Missionary Society then reported. On motion the report was adopted.

Conference ordered that the Committee in the case of M. Sisco attend to said case before July 1st, 1886.

The Committee on Statistics reported. (See Report No. 8.) The report was adopted.

A resolution in reference to the services of the President and Secretary was then offered, which was adopted by the Conference. (See Resolution No. 7.)

On motion the Secretary was ordered to pay the Connectional



Agent the money in his hands due for the Minutes, and that the business relating to the Minutes of last year be left in his hands.

A resolution was then offered in reference to the entertainment of the Conference, which was adopted by a rising vote. (See Resolution No. 8.)

Also a motion thanking the Railroad Company was voted by the Conference ; after which it was ordered to adjourn subject to a call of the Chair.

Benediction by the President.

R. E. JOHNSON, *Pres.*

E. MATTHEWS, *Sec'y.*



## RESOLUTIONS.

No 1. *Resolved*:—That we, the Champlain Conference, rescind the rule whereby the power of appointing Committees was left in the hands of the President. And we further resolve that no reflection is hereby intended on our worthy President, who has our fullest love and support.

No. 2. *Resolved*:—That it is the duty of the Wesleyan Methodist Connection, both collectively and individually, to support by personal influence and personal gifts the educational interests connected with our denomination or individual Conference interests, while these are founded and conducted upon the principles underlying the Wesleyan Methodist Connection of America.

*Resolved*:—That it is the sense of this Conference that each pastor should be required to take an annual collection in the interests of Wasioja, Wheaton and Houghton, and that each of these collections should not be allowed to fall below five cents per member. The collection for Wasioja shall be taken during the first three months of the Conference year; for Wheaton within the next three months; and for Houghton within the next three months. These collections may be taken earlier if the wisdom of the pastor shall so indicate. The money, when raised, shall be sent at an early moment to Rev. D. S. Kinney, to be forwarded to the several treasurers to whom it legitimately belongs.

No. 3. *Resolved*:—That we, as a Conference, are sad to miss the presence of Rev. R. DeLarm, our brother beloved in the Lord, from our annual gathering. We extend to him and his family our affectionate sympathies, and pray God to support him by special grace in his physical decline, and give us to meet him on the sunlit shores of immortality. We recommend his financial condition to the favorable consideration of the Superannuated Preachers' Relief Association. The Secretary shall send brother DeLarm a copy of this resolution.

No. 4. WHEREAS many of our charges are in the habit of changing pastors frequently, sometimes keeping them but one or two years; and,

WHEREAS some of our pastors encourage and help this along by changing at the request of a small minority, thereby destroying our republican form of government, and injuring the cause of the Master; and thereby we are getting further away from apostolic methods; and,



WHEREAS we are not prospering under this method of procedure ; therefore,

*Resolved* :—That we as a Conference will make a reasonable and continued effort to counteract these tendencies.

No. 5. *Resolved* :—That since as a Conference we have been, in the providence of God, afflicted in the removal by death of one of the venerable and highly esteemed members of this body, Rev. Orange Newton, we would bow in our tears submissive to the affliction, seeking grace to emulate the example of fidelity to principle, to right and righteousness, illustrated in the life of our venerable and venerated father in our Israel.

*Resolved 2nd* :—That we deeply sympathize with our dear brother Rev. J. Blanchard, in his deep affliction in the death of his affectionate and devoted wife and gospel helpmeet. The sacrifices of ministers' wives are worthy of grateful recognition and remembrance.

*Resolved 3rd* :—That we have been deeply afflicted during the past Conference year in the death of some of the leading and honored members of our Churches. Among these we mourn the absence from this session of brother John Martin, one of the pillars of the Wesleyan Methodist Church of Lisbon. We recognize the strength of his faith and fervency of his devotion, as worthy of all emulation. To the widow and friends of brother Martin, and all the bereaved in the bounds of our Conference, and everywhere, we tender our warmest sympathies, and earnestly pray that grace may be given according to their day of sorrowful affliction.

No. 6. *Resolved* :—That while, as a Conference, we conscientiously oppose all secret societies, no matter what their moral or religious professions, believing that by their very genius they contravene the plain teachings of Holy Writ ; and while, therefore, we cannot consistently affiliate with the secret temperance orders, we are in hearty sympathy with the Women's Christian Temperance Union, and we praise God that he has so stirred up the holy women of our land to labor and pray for the extermination of the accursed liquor-traffic, and we, as a Conference, do hereby extend the fraternal hand, and thus pledge our co-operation with them.

No. 7. *Resolved 1st* :—That we, as a Conference, highly appreciate the able services of our esteemed President, Rev. R. E. Johnson, and tender him our grateful acknowledgements.

*Resolved 2nd* :—That we also tender our efficient Secretary our thanks for his arduous services.

## REPORT OF COMMITTEES.

## REPORT NO. I.—PROCESSES OF SALVATION.

Salvation, John Wesley teaches, begins with what is usually termed, preventing grace. It includes the first wish to please God; the first dawn of light concerning his will, and the first slight, transient conviction of having sinned against him. All these imply some tendency toward life; some degree of salvation, the beginning of a deliverance from a blind and unfeeling heart. Step by step the work of salvation is carried on by the convincing grace of God, or repentance, until a larger measure of Divine knowledge is received, and the soul is made to exult in its glorious freedom in Christ. The method of salvation by Jesus Christ is wholly of God. It could never have otherwise entered into the heart of man. No human or angelic being could ever have thought of God taking our nature into union with his own, and he, by the substitution of his own person, bearing our sins, and by it rendering satisfaction, so that the broken law be vindicated, and all the purposes of punishment be answered with honor to the law-giver, and holiness to the Christian.

Conversion is the gateway to man's spiritual inheritance. It does not bestow new faculties, but it puts him in a position or condition for Divine influences to have their due course on his powers, and their native tendency on his character. It is putting him in a train of direct communication with the supply of the Spirit. It does not turn a weak man into a philosopher, yet our affections, temper, will, judgment, partake of this glorious change. Our understanding enlightened the will is renewed, and our whole temper sweetened by the blessed influences of the Spirit.

Man has no power to render to God the satisfaction which must precede reconciliation. Peace is not secured by an attempted amendment of life on man's part. His conscience would still condemn him. He would not have peace; justice would still condemn him. The propitiation for sin coming from without is Jesus Christ. By his suffering and death, as a substitute for the sinner, he placates the wrath of God and secures forgiveness for sin. Hence, sinners are justified alone on account of the atonement of Christ, or on account of the merits of his death. The plain Scriptural notion of justification is pardon—the forgiveness of sins. It is the act of God the Father, whereby for the sake of the propitiation made by the blood of Christ he sheweth forth his



righteousness or mercy. The forgiveness of sin has been secured, an adequate atonement has been made, and man receives the personal benefit of that atonement by putting forth the act of faith, without which there is no pardon, justification, regeneration, adoption, assurance or heaven; for the apostle says: "He that believeth not is condemned already." Without it our guilt remains—the wrath abideth in us; but with it we are made partakers of the nature of God. The practical development of saving faith is set before us by Paul; Rom. x. 9, 10: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." This faith is not only an assent to the whole Gospel of Christ, but a full reliance on the blood of Christ; a trust in the merit of his life, his death and resurrection. As Rev. J. Wesley says: "A sure confidence in God, that through the merit of Christ his sins are forgiven, and he is reconciled to it."

Associated with this faith is repentance. We all have sinned and transgressed the law of God; for sin is the transgression of the law. Hence, the Savior has taught in his word that repentance is essential to salvation. Acts iii. 9: "Repent ye therefore and be converted, that your sins may be blotted out, when times of refreshing shall come from the presence of the Lord." It is very clear from the tone of the Scriptures that there can be no salvation without repentance. No one can feel the justification Paul speaks of in the 8th chapter of Romans without a godly sorrow for sin. He feels himself lost and undone, but yet, coming to Christ resting upon the promise, "Him that cometh unto me I will in no wise cast out," God grants him a free pardon, and he sings with the poet:—

"My God is reconciled,  
His pardoning voice I hear;  
He owns me for his child,  
I can no longer fear;  
With confidence I now draw nigh,  
And Father, Abba Father, cry."

You ask, What does justification do for us? I answer, it removes the guilt of sin which we have committed. Does it give us joy and peace, and a hope of heaven? I answer, Yes. Does it imply, then, that we are living without the practice of any known sin? I answer, Yes; for the Bible says, "He that committeth sin is of the devil." And John Wesley teaches: "The moment a person does what he knows to be sin, or neglects what he knows to be duty, faith by which he is justified lets go its hold of God,

and he loses his justification." Rev. Luther Lee says ; "No man can believe with the heart unto righteousness, or so as to obtain justification, while living in the practice of any known sin, or in the neglect of any known duty. Faith by which he is justified lets go its hold of God, and he loses his justification."

Another process of salvation is regeneration. What is regeneration? One writer has said it is "To cause to be spiritually born anew ; to cause to be a Christian ; to renew the heart by a change of affections ; to change the heart and plant holy affections in the heart." Dr. Foster says : "Regeneration is a work done in us in the way of changing our inward nature ; a work by which a spiritual life is infused in the soul, and whereby he, the regenerate being, hath the peaceable fruits of righteousness ; has victory over sin, and is enabled to resist corrupt tendencies, and has peace and joy in the Holy Ghost. The love of sin is destroyed, and there is implanted in the soul a longing after holiness of heart." Regeneration is an internal reality, and adoption its external privilege. St. Paul combines the two ideas : Ye received the Spirit of adoption, whereby we cry, Abba Father ; and the Spirit himself beareth witness with our spirit that we are the children of God, and if children then heirs. St. Peter speaks of the Father as having begotten us again in our regeneration, to an inheritance incorruptible, undefiled, and that fadeth not away.

Regeneration restores to the soul a new spiritual life, which was lost by the fall, and it always accompanies justification. Dr. J. Dempster says : "Justification changes the believer's relation to the infinite government, but effects no renovation of the heart." Regeneration changes his affections sufficient for him to achieve the control of downward tendencies. Adoption introduces him into the Divine family, of which he is made aware by the witnessing spirit of adoption. Hence, the result of our justification and regeneration is our adoption. No longer strangers, aliens and enemies, but we are made heirs of his eternal glory ; sons and daughters of the most high God. Paul says, in writing to the Ephesians, ii. 19 : "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." We read, also, in 2 Cor. vi. 17, 18 : "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you ; and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." The regenerate has a spirit of adoption that always holds communion with the Father. The apostle Paul says, we have not received the spirit of bondage again to fear, but the spirit of adoption, whereby we cry Abba Father. As sons of God we



have a special relation to the incarnate Son. As children of his Father he is not ashamed to call us brethren. Our regeneration links us with the only Begotten; our adoption with the eternal Son. The privilege of this is the possession of the Spirit of Christ in this life, and in the life to come the transformation of our bodies conformed to the body of his glory. That is the adoption, to wit: the redemption of our body.

Another process of salvation is sanctification. This work is the act of sanctifying or making holy, or the state of being sanctified or made holy; to cleanse from all moral corruption and pollution; to make fit for the service of God, and the society and employment of heaven. Sanctification negatively is cleansing from sin positively. It is consecration to God's fellowship. The grand end of this process of salvation from all sin is combined in the 14th verse of the 10th chapter of Hebrews: "Let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God." This is the work of the Holy Spirit, applying the virtue of the atonement in the removal of the last trace of the indwelling or pollution of sin, and consecrating the entire nature of the believer to God in perfect love. Wesley teaches that the regenerated soul does not commit sin, though it is conscious of remaining inbred sin. The sanctified soul neither commits sin, nor feels any consciousness of remaining inbred sin. In the justified soul the power and control of sin is destroyed; in the sanctified its inbeing is destroyed. Dr. Lee says: "Sanctification is the renewal of our fallen nature by the Holy Ghost, received through faith in Christ, whose blood of atonement has power to cleanse from all sin, whereby we are not only delivered from the guilt of sin, which is justification, but are washed entirely from its pollution, freed from its power, and are enabled through grace to love God with all our hearts, and to walk in his holy commandments blameless." John Wesley, in speaking of regenerated, but unsanctified souls, says: "They feel two principles in themselves; these principles he calls nature and grace. Paul calls them flesh and the spirit. He attributes feelings of pride, self-will, anger, unbelief, and all the unlawful appetites to this will principle. He says sin remains in him, the justified and regenerated; yea, the seed of all sin, till he is sanctified throughout."

There are two forms which the work of sanctification assumes: the removal of the evil and the implantation of the good; the destruction of the old nature and the uprising and growth of the new; the crucifixion of the flesh. The soul having tasted of the good word of God, and of the powers of the world to come, and having become one with the Lord by faith, has now entered into a new

state. Instead of sin reigning over us we reign over sin. But in what order of time do these processes respectively operate? Must we wait till the process of up-rooting is ended—all the thorns and brambles be cleared away, and the soil rendered perfectly clean before any growth of holiness? Certainly not. The soul not altogether cleansed from inbred sin may exhibit many flourishing fruits of grace. But the apostle says, "We are crucified together with Christ;" that which is crucified is the old carnal mind. Our old man is crucified with him, that the body of sin might be destroyed, and we perfected in love.

T. W. JACKSON, *Com.*

## REPORT NO. 2.—HOW CAN WE MAKE OUR SONG SERVICE MORE SPIRITUAL AND EFFECTIVE?

Said a writer once, "Music hath charms to soothe the savage beast;" and Oh, how true it is! What power can be more effectively used to reach mankind than sacred song? It is persuasive, inspiring, and it is edifying. In view of this how can we make our song-service more spiritual and effective?

*Firstly* :—By singing Scripturally. How may this be done?

1. By following the example of Paul in 1 Cor. 14, 15: "I will sing with the spirit, and I will sing with the understanding also." We must sing with the spirit; this can only be done as we have the Spirit, and are "filled with the Spirit." Men and women may be brought to Christ by love, who could not be by any other means; and as the Holy Spirit is love, and he tunes our hearts to sing, we may see souls brought to Jesus' feet by the power of sacred song.

2. "With the understanding also;" comprehending what we sing. We are not in sympathy with the fashionable, operatic singing to be found in many of the Churches of our land. Operatic singing may be effective, but it is not spiritual; hence, away with it from our Churches! And, while I believe in choir-singing, I also believe in congregational-singing—the last to be led, not monopolized, by the first. Then, if the choir are Christians, being in the Spirit, their understanding will be enlightened, and they will sing Scripturally, and our song-service will be more effective. I was very much elated and filled with grateful emotion when, at our last Eucharistic feast in Chittenden, Vt., my entire choir knelt together at the altar. May God save our choirs!

*Secondly* :—By making it practical.

1. Sing appropriate pieces, and do not sing in a dragging, list-



less manner, but sing in a lively, inspiring manner, "making melody in your heart to the Lord."

2. Sing scientifically. If you are not acquainted with the fundamental rules and principles yourself, first secure the services of a successful instructor; then, second, gather in the young people and children, and have them taught to sing correctly, even though it may cost a few dollars, and then endeavor to utilize the knowledge gained by bringing them into the Sabbath-school, the Church, and then into the song-service.

*Lastly*:—Have a special object in the song service.

1. Sing one or two appropriate pieces, then have prayer, and then more pieces may be sung. The order may be changed at the leader's option.

2. Be in earnest, and reasonably brief. One hour is usually long enough for one service. Use the organ if you please to, but do not depend upon it alone for effectiveness, but follow Paul's admonition, and "be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord."

GEO. W. NEWMAN, *Com.*

### REPORT NO. 3.—REFORMS.

The necessity for moral reform is coeval with the introduction of moral evil into our world, and must necessarily exist so long as the cause which produced it continues an unceasing war upon the best interests of man. Sin is the only disturbing force in the universe. It has marred the beauty, broken up the harmony, and deranged the order of all the works of God in the world; and, though man was created in the likeness of his Maker, invested with the prerogative of exercising authority and control over all the gradations of animal existence below the sphere assigned him, its effects upon him have been most disastrous. His moral beauty gone, he a slave to sin, destined to die, and unless some moral reform and cleansing system can be brought in to rescue him, perish eternally. To counteract this effect, to bring man back to his original purity and his Maker's image, God has established his reform (or remedial) system in the world. Therefore, the only true foundation of reform is found in the Gospel; and he who is the most successful in disseminating Gospel truths, and establishing Christian sentiments, is the greatest reformer. The great system of moral reform is to be carried successfully forward in the world by man's co-operation with God. Whatever God disapproves we are to reject. Whatever God approves we are to

accept. In short, to do the will of God in all things is to be a reformer in the highest possible sense. Therefore,

*Resolved 1st*:—That we seek more earnestly than ever before to know God's will concerning us personally.

*Resolved 2nd*:—That we will as individual workers do what we understand to be his teaching with a full consecrated life to his service.

N. E. JENKINS, *Com.*

#### REPORT NO. 4.—HOW TO PROMOTE REVIVALS THAT SHALL BE PERMANENT.

From the days of Jesus until now the Christian Church has been trying to solve this problem. We will cast our grain of sand upon the pile. We must learn well the lesson taught the disciples by our Lord:—"Without me ye can do nothing." The work of redeeming this world, of bringing it into right relationship to God, is the work of God in Christ. At most we can be but agents in his hands, through whom he may act and speak. Now, if God by acting and speaking through us can bring about a true revival of Christianity, certainly he can perpetuate it by the use of the same means. Make the relationship between you and Jesus lasting, and the influence thereof will be lasting.

These truths are for pulpit and pew alike. The age in which we live, and the God whom we serve, alike demand a type of piety begotten by the Holy Ghost, and in harmony with the Master's sermon on the mount; a kind that does not have to be revived ere it is ready to get others saved. We need a more practical type of piety; not a conference camp meeting, nor yet a special effort "hallelujah," but an indwelling, an abiding Christ, all and always ready for every good word and work. When we measure up to permanency in relationship to Jesus we will find far less trouble in keeping others there. In other words, one great trouble with young converts is, they are not able to carry the old professors through the year, and they have not learned the art of claiming to be Christians after they have backslidden. Sad it is, but true, that young converts are hindered by many older professors. Get the anointing that abides and controls, then you will have solved the question of permanency in revivals. Do you ask how to reach that point? Let Jesus answer (John xiv. 23):—"If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." Mark you: Jesus does not say that he will be coaxed to come, but you keep his word and he and the Father will come. Again, (John xiii. 17):—"Abide in me, and I in you. As the branch



cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me." These plain Bible truths are life-sustaining for those just becoming Christians, and no less so for those longer in the way. In short, be filled with the Bible, and the Spirit of the God of the Bible. Be led thereby, not up to but into all truth. Let the truth of God shine through your entire being. Live for God's glory and that alone, asking continually to know, that you may do, the will of God. Then will he be glorified of you and through you in revivals that shall be permanent.

#### REPORT NO. 5.—THE DUTY OF THE CHRISTIAN CHURCH IN RELATION TO THE LIQUOR TRAFFIC.

It is clearly the duty of the Christian Church to seek, in every possible legitimate way, and in the use of all possible legitimate means, the prohibition and utter annihilation of the liquor traffic. A public sentiment that can in any possible manner be crystalized into legalizing—through high or low license—the sale of the liquid burning fires of body and soul, destruction for time and eternity, evidences a depravity of public morals of a character so base as to astonish demons, and alarm angels and men. The liquor traffic is the embodiment of all vice and villainy, of poverty and disgrace, of desperation and crime. In this traffic is the expressed essence of distilled damnation for every interest, individual or social, private or public, of body or spirit, for the present or future. The hand that in any manner aids this aggregation of criminality is stained red with the life-blood of slaughtered homes and happiness, wrecked fames and fortunes, destroyed bodies and souls. No Christian can in any way aid or abet, sympathize with or sanction this consummation of all villainies, and legitimately lay claim to the impulses of common humanity, saying nothing of the pure principles of a holy Christianity. No Church can lay consistent claim to the Christian character and name that does not, in personal pleadings with the enslaved inebriate, and earnest petition poured into the ears of a gracious God, plead the cause of sobriety and salvation. No Church can claim to be a legitimate representative of Him who came to seek and to save the sin-ensnared, sin-ruined and sin-lost, that does not hurl itself against the rum traffic in every manner in which this sum of all curses can be assailed. This antagonism to this eldest progeny of perdition must bring into requisition every available means of opposition within the reach of the saint and the citizen. It is the duty of the Christian Church to draw from the armory of God the best weapons of holy, spiritual, aggressive power, and, with hearts aflame with the perfection of

love for God and the sin-enslaved, go forth to put its sanctified hand beneath the fallen to lift them, in the name of Jesus and his omnipotence to save, to sobriety, to respectability, to Christianity. The only power in earth and heaven that can safely, surely and permanently reform the inebriate is the power of almighty saving grace, in and through the atoning love and merit of the Lord Jesus Christ. It is one of the painful facts that can not be met with a truthful denial, that the Christian Church does not avail itself of this heaven-given, effective agency and power in thorough salvation temperance work as faithfully as it is both its privilege and duty to do. There is too evidently a tendency to pass "by on the other side" the unfortunate who has fallen among saloon robbers, until he lies by the highway, stripped both of his means and his manhood, and beaten by a murderous hand into the mangled personification of moral degradation and death. Among those who assume to bear the Christian name, there are but few good Samaritans to bend over these besotted wrecks of humanity with the spirit of true Christian sympathy, in the offer of a tender instrumental hand to lift them up, their own means of conveyance to bear them to some place of kindly care, and money to aid in meeting the expenses of such a work of religious beneficence. For this personal work of saving blessing the Church needs the all-pervading spirit of full and unreserved consecration that secures, responsive to prayerful trust, the heaven-ordained love and power that impels to the rescue in Jesus' precious name. To such holy efforts the world owes the reformation, life and labors of a John B. Gough and others, whose memories are a precious legacy to the cause of gospel temperance reformation and salvation. It is the duty of the Church in its relations of citizenship to use its best endeavors to prohibit the manufacture, importation or sale of the fermented or distilled essence of liquid, fiery, deadly demonism. There is power in a freeman's ballot as it drops silent and soft as the snowflakes fall, to shatter the bowl filled from hell's seething, boiling cauldron, and dash it from the demon hand that would press it, in the name of law, to the parched lips of a depraved and maddened thirst. God is writing, with the right hand of his own righteousness, political doom in the hydra-headed fore-front of the rum-fiend. A voice from heaven calls Church voters to the fore-front of this conflict to ballot as they pray for the coming and reign of the gospel temperance kingdom. The day and year of grace is already dawning when political parties, of whatever name or historic record, that ignore the supreme demands of this and other great moral reforms, can never more count upon the ballots of consecrated Christian reformers. That the political party is now



in the field, specifically known and named, that is to lift the standard of reform in a manner to consistently claim the perfect confidence and co-operation of all thorough Christian reformers, and crystalize, concentrate and lead that sentiment on to the consummation of the mighty work in hand, we are not prepared to affirm with unhesitating positiveness. That out of the moral and spiritual elements that may have been in the past distributed among parties, or no parties, there is to be such an ignoring of merely party bonds, and seclusive individual independence, as shall open the way to the crystalization of great moral ideas and sentiments in the organization of a party yet unnamed, and yet with a name and character worthy of the cause of the reform it emblazons on its banners, we have no hesitancy in affirming. It is high time for the Christian Church to lift its hand to heaven, and swear by Him that liveth forever and ever, that that lifted right hand shall never cast another ballot that can be suspicioned as the remotest concession to the still and the saloon. God is mustering the march of prohibition, and bids all lovers of human interest and destiny wheel into line, and, under the banner of reform flung out from the battlements of heaven, charge for truth and temperance, for right and righteousness, for souls and salvation.

N. WARDNER, *Com.*

#### REPORT NO. 6.—ITINERACY AND ORDERS.

Your Committee on Itinerary and Orders respectfully submit the following report :—

After due examination we recommend John Goodrich and Joseph Martin as fit persons to be received on trial in the Conference, and to travel under its direction.

J. BLANCHARD,	} <i>Com.</i>
T. W. JACKSON,	
E. TROWBRIDGE,	
J. BALDWIN,	
S. DODGE.	

#### REPORT NO. 7.—PASTORAL RELATIONS.

Albany, Vt., J. F. Wright.

Bangor, M. N. Capron.

Barrowsville, to be supplied.

Brandon and Goshen, Vt., E. Matthews.

Chateaugay and Burke, J. G. Hull.

Chester and Horicon, S. B. Town.

Chittenden, Vt., J. N. Goodrich.

- Creek Centre, G. W. Newman.  
Crown Point and Hammondville, J. Lazarus.  
Dickinson, N. Y., to be supplied.  
Ellenburgh, in the hands of the President.  
Fort Covington and Westville, W. Rist.  
Fowler's Mission, N. Y., to be supplied.  
Glenn, N. Y., left in the hands of the President.  
Hadley and Corinth, J. Dayton.  
Johnsburgh, J. Blanchard.  
Lake George, F. L. Wright.  
Lewis and North Hudson, in the hands of the President.  
Lisbon, T. W. Jackson.  
Long Lake, R. Shaw.  
Mooers, S. C. Fox.  
Morley, N. E. Jenkins.  
Morristown and Macomb, S. A. Warner.  
Newcomb, supplied from Long Lake.  
North Elba, to be supplied.  
Parishville, N. Y., S. A. Warner. Also subject to calls for evangelistic or missionary work.  
Readsboro, Vt., E. Trowbridge.  
Stockholm, E. E. Curtis.  
Sprague's Corners, N. Y., to be supplied.  
Sheffield, Vt., to be supplied.  
Thurman, in the hands of the President.  
Vermontville, N. Y., supplied.  
Warren, Vt., W. S. Hathaway.  
West Chazy, U. D. Lathrop.  
West Plattsburgh and Cadyville, R. E. Johnson.  
Wilmington, to be supplied.  
Weybridge, Vt., J. Quay.  
Warrensburgh (South), N. Y., B. W. Sherwood.  
Stark, N. Y., D. T. Monroe.  
Connectional Editor, N. Wardner.  
Left without appointment at their own request:—W. L. Combs, O. L. Doolittle, J. Tripp, J. D. Russel, J. Bartman, O. Jaquith, S. Bills, O. F. Putnam, G. W. Ellis.  
Superannuated Elders:—J. Dayton, R. DeLarm, W. H. Flansburg, L. Prindle, J. Scott, H. W. Stewart, J. B. Whitney, M. Sisco.  
Unstationed Elders:—S. S. Brown, C. Conger, J. A. Gibson, A. H. Hancock, E. Robbins.  
Licentiates:—M. N. Lord, C. W. Lord, W. Rist, J. N. Goodrich, J. Martin.



Received by transfer :—From the Illinois Conference, U. D. Lathrop ; from the Syracuse Conference, N. E. Jenkins ; from Independent Methodist Church at Bangor, N. Y., M. N. Capron.

Received on trial :—J. N. Goodrich, J. Martin.

Referred to a Committee :—M. Sisco.

E. MATTHEWS, *Sec'y. Conf.*

## REPORT NO. 8.—STATISTICS.

**SOUTH ALBANY.**—J. F. Wright pastor ; time employed 1 year ; appointments 2 ; church 1 ; membership received 3 ; present number 50 ; baptized 2 ; unstationed elders 3 ; Wesleyans 12 ; Banners 10 ; Good Words 10 ; Sabbath-school 1 ; superintendent 1 ; teachers 9 ; scholars 70 ; meeting-house 1 ; value \$600 ; pastor's salary \$395.30 ; evangelist \$4 ; building \$54 ; Sabbath-school \$15 ; superannuated ministers \$4.25 ; other objects \$120.

**BURKE AND CHATEAUGAY.**—S. A. Warner pastor ; time employed 1 year ; appointments 2 ; churches 2 ; membership received 3 ; died 1 ; present numbers 50 ; baptized 9 ; Wesleyans 5 ; Sabbath-school 1 ; superintendent 1 ; teachers 5 ; scholars 50 ; books 100 ; meeting house 1 ; value \$1200 ; pastor's salary \$186.62 ; superannuated ministers \$1.25 ; missions \$1.50 ; Sabbath-school \$10.37 ; incidentals \$10.50 ; other objects \$5.20.

**CHESTER AND HORICON.**—S. B. Town pastor ; time employed 1 year ; appointments 4 ; churches 2 ; membership received 8 ; died 2 ; removed 2 ; withdrawn 2 ; present number 60 ; Wesleyans 15 ; Sabbath schools 2 ; superintendents 2 ; teachers 7 ; scholars 100 ; meeting-house 1½ ; value \$1500 ; pastor's salary \$400 ; incidentals \$25 ; Sabbath-schools \$8.

**CHITTENDEN.**—G. W. Newman pastor ; time employed 1 year ; appointments 2 ; church 1 ; membership received 10 ; died 1 ; removed 2 ; present number 41 ; baptized 4 ; licentiate 1 ; Wesleyans 13 ; Banners 15 ; Good Words 15 ; Pearl 15 ; Sabbath-school 1 ; superintendent 1 ; teachers 5 ; scholars 30 ; books 150 ; meeting house 1 ; value \$600 ; pastor's salary \$192.65 ; missions \$1 ; Sabbath school \$10 ; building \$65 ; incidentals \$5 ; other objects \$2.

**CREEK CENTRE.**—D. T. Monroe pastor ; time employed 1 year ; appointments 6 ; churches 4 ; membership received 23 ; removed 1 ; present number 71 ; baptized 9 ; licentiate 1 ; Wesleyans 17 ; Bible Standard 1 ; Sabbath-schools 4 ; superintendents 7 ; teachers

10; scholars 125; meeting-house 1; value \$1500; parsonage 1; value \$755; pastor's salary \$315; incidentals \$50; building \$5; Sabbath-schools \$5; missions .50; superannuated ministers .50.

CROWN POINT.—J. Lazarus pastor; time employed 1 year; appointments 5; church 1; membership received 5; discontinued 2; died 1; removed 1; present number 38; licentiates 2; Wesleyans 9; Sabbath school 1; superintendent 1; teachers 3; scholars 20; books 130; meeting-house 1; value \$1300; pastor's salary \$223.43; incidentals \$20; missions \$5; superannuated ministers \$6.00.

EDENBURGH AND HADLEY.—W. Rist pastor; time employed 1 year; appointments 5; churches 2; membership received 12; expelled 1; present number 29; baptized 4; unstationed elder 1; licentiate 1; Wesleyans 7; Sabbath-schools 3; superintendents 3; teachers 12; scholars 120; books 100; meeting-house 1; value \$900; pastor's salary \$80.49; incidentals \$10; repairs \$100.

ELLENBURGH.—S. A. Warner pastor; time employed  $\frac{1}{4}$  year; appointments 3; church 1; membership received 4; expelled 1; present number 74; baptized 2; Wesleyans 7; Bible Standard 1; Sabbath-schools 2; superintendents 2; teachers 9; scholars 90; books 200; meeting-house 1; value \$1500; pastor's salary \$113.38; superannuated ministers .50; education \$30; Sabbath-schools \$8; building \$5.25; incidentals \$19.60.

BRANDON AND GOSHEN.—W. S. Hathaway pastor; time employed 1 year; appointments 3; churches 2; membership received 16; died 3; removed 1; withdrawn 1; present number 105; baptized 22; licentiate 1; Wesleyans 19; Banners 25; Good Words 25; Sabbath-schools 2; superintendents 2; teachers 7; scholars 81; books 324; meeting houses 2; value \$1900; parsonage 1; value \$500; pastor's salary \$370.55; incidentals \$58; Sabbath-schools \$13; missions \$30.58; superannuated ministers \$3.81.

FORT COVINGTON.—J. G. Hull pastor; time employed 1 year; appointments 5; church 1; died 1; removed 1; present number 28; Wesleyans 5; Bible Standard 1; Sabbath-schools 2; superintendents 2; teachers 14; scholars 135; meeting-house 1; value \$1500; pastor's salary \$250; incidentals \$10.05; building \$112; Sabbath schools \$13.50.

LAKE GEORGE.—J. Quay pastor; time employed 1 year; appointment 1; church 1; died 2; removed 3; present number 60; Wesleyans 14; Banners 15; Good Words 15; Sabbath schools 2;



superintendents 2 ; teachers 6 ; scholars 60 ; books 100 ; meeting-house 1 ; value \$2000 ; parsonage 1 ; value \$600 ; pastor's salary \$450.38 ; incidentals \$30 ; building \$18 ; Sabbath-schools \$22 ; missions \$2.36.

JOHNSBURGH.—J. Blanchard pastor ; time employed 1 year ; church 1 ; appointments 4 ; membership received 8 ; baptized 5 ; present number 35 ; Sabbath-school 1 ; superintendent 1 ; teachers 7 ; scholars 40 ; meeting-house 1 ; value \$1000 ; parsonage 1 ; value \$500 ; pastor's salary \$185.12.

LISBON.—T. W. Jackson pastor ; time employed 1 year ; appointments 2 ; church 1 ; died 3 ; present number 75 ; Wesleyans 20 ; Bible Standards 4 ; Sabbath school 1 ; superintendent 1 ; teachers 10 ; scholars 67 ; meeting house 1 ; value \$1000 ; parsonage 1 ; value \$700 ; pastor's salary \$678 ; evangelist \$16 ; incidentals \$15 ; building \$68 ; Church Aid Society \$2 ; Sabbath-school \$10 ; missions \$4 ; superannuated ministers \$2.

MORLEY.—N. E. Jenkins pastor ; time employed 1 year ; appointments 3 ; church 1 ; membership received 8 ; died 1 ; withdrawn 1 ; present number 94 ; baptized 1 ; Wesleyans 23 ; Banners 77 ; Good Words 77 ; Sabbath schools 2 ; superintendents 2 ; teachers 12 ; scholars 150 ; meeting house 1 ; value \$3000 ; parsonage 1 ; value \$800 ; pastor's salary \$665.34 ; incidentals \$103 ; Sabbath-schools \$56.76 ; missions \$24.01 ; superannuated ministers \$5.52.

MOOERS.—E. Matthews pastor ; time employed 1 year ; appointments 6 ; church 1 ; membership received 7 ; removed 2 ; present number 130 ; baptized 2 ; Wesleyans 18 ; Sabbath schools 5 ; superintendents 5 ; scholars 230 ; meeting house 1 ; value \$3000 ; parsonage 1 ; value \$800 ; pastor's salary \$345 ; evangelist \$21 ; building \$3 ; missions \$6 ; superannuated \$4.75.

MORRISTOWN AND MACOMB.—O. L. Doolittle pastor ; time employed 1 year ; appointments 4 ; churches 3 ; died 2 ; removed 2 ; present number 33 ; unstationed elder 1 ; Wesleyans 7 ; Sabbath schools 2 ; superintendents 2 ; teachers 8 ; scholars 48 ; meeting house 1½ ; value \$1250 ; parsonage 1 ; value \$700 ; pastor's salary \$260 ; building \$28 ; Sabbath schools \$8.

STOCKHOLM.—E. E. Curtis pastor ; time employed 1 year ; appointments 2 ; churches 2 ; membership received 12 ; died 1 ; present number 88 ; baptized 6 ; Wesleyans 14 ; Banner 1 ; Sabbath school 1 ; superintendent 1 ; teachers 5 ; scholars 44 ; meeting houses 2 ; value \$2500 ; parsonage 1 ; value \$800 ; pas-

tor's salary \$365.59; incidentals \$50; building \$150; Sabbath-school \$7.34; missions \$17; superannuated ministers \$1.37; other benevolent objects \$5.

PARISHVILLE.—S. C. Fox pastor; time employed 1 year; appointments 5; church 1; present number 48; baptized 2; unstationed elder 1; licentiate 1; Wesleyans 5; Banners 24; Good Words 12 schools 4; superintendents 4; teachers 18; scholars 90; books 220; meeting house 1; value \$1000; parsonage 1; value \$500; pastor's salary \$189.35; Sabbath schools \$15; building \$15.

READSBORO.—E. Trowbridge pastor; time employed 1 year; appointments 2; church 1; membership received 5; died 2; removed 1; present number 50; baptized 4; unstationed elder 1; licentiates 2; Wesleyans 18; Bible Standards 6; Banners 20; Good Words 20; Sabbath school 1; superintendents 2; teachers 4; scholars 20; books 240; meeting house 1; value \$1500; pastor's salary \$205.48; evangelist \$47.06; incidentals \$5; building \$43; Sabbath school \$8.87; missions \$3; superannuated ministers \$3.66; other benevolent objects \$9.50.

SOUTH WARRENSBURGH.—B. W. Sherwood pastor; time employed 1 year; appointments 2; church 1; membership received 14; died 1; present number 40; baptized 8; licentiate 1; Wesleyans 7; Sabbath school 1; superintendents 2; teachers 4; scholars 21; books 97; pastor's salary \$88.07; Sabbath school \$2.15; missions \$2.53; superannuated ministers \$1.61.

THURMAN.—J. D. Russel pastor; time employed 1 year; appointment 1; church 1; died 1; removed 1; Wesleyans 2; Sabbath-school 1; superintendent 1; teachers 2; scholars 25; books 16; pastor's salary \$30; superannuated ministers \$1; incidentals \$5.

WEYBRIDGE.—F. L. Wright pastor; time employed 1 year; appointments 2; church 1; membership received 3; removed 1; present number 19; baptized 3; Wesleyans 8; Bible Standard 1; Banners 15; Good Words 15; Sabbath school 1; superintendent 1; teachers 3; scholars 20; meeting house 1; value \$1800; pastor's salary \$330; incidentals \$12; Sabbath school \$6; superannuated ministers \$3.18.