PREFACE.

The Wesleyan Methodist Connection of America, grew out of a secession from the M.E. Church, the result of the connection of that body with slavery, and the arbitrary character of its government.

O. Scott, J. Horton, and L. R. Underwood, seceded in November, 1842. At the same time the first number of a weekly paper was issued, called "The Wesleyan," in which they announced their withdrawal, setting forth their reasons. In December, following, Luther Lee withdrew from the M.E. Church, and also J.P. Maltby. These secessions are to be regarded as the commencement of the movement, which led to the Wesleyan Organization. There were prior secessions, but the organization of the community, whose system of doctrines and polity are presented in the following pages, must date the commencement as above.

The most extensive prior secession took place in Michigan, which resulted in the organization of a Conference; but they united to the general organization at Utica, hereafter mentioned, and formed the
basis of what is now the Michigan Yearly Conference. The first Wesleyan Church, which was organized as part of the present Connection was in Providence, R.I.

Soon after the secession of Scott, Horton, Sunderland, Lee and Mailack, measures were taken to hold a Convention, which assembled at Andover, Mass., in Feb., 1848. This resulted in a call for a General Convention, which was held at Utica, N. Y., commencing May 81, 1848, at which a general organization was effected, and the Discipline adopted. The first General Conference was held in October, 1848, at which the Discipline underwent some modifications.

In October, 1848, the second General Conference was held; and in the light of four years’ additional experience, the Discipline underwent a thorough revision, principally to improve it in simplicity, and in the arrangement of its parts; since then it has been further revised, and with confidence that it will be approved, it is presented to the Connection, whose system of discipline and rules of practice it contains, and to the Christian public, whose inspection it invites.

It will be seen by the candid reader, that the system of government is essentially republican; and is conformed to the Scriptures and primitive usages, in all fundamental matters,—under such modifications in what is merely prudential, as are demanded by the circumstances of the times in which we live.
For amplitude of provision to meet all the exigencies of an ecclesiastical organization—and for simplicity, rendering it easy to be comprehended, it is believed this little book stands unrivaled.

It is not presented as a substitute for the Holy Scriptures, but as an epitome of the doctrines, morals, and ecclesiastical policy contained in the Sacred Volume. All who read this volume, and especially those who adopt it as the rule of their faith and practice, should never forget for one moment, that to secure the end of religion, they must add to their creed, however truthful it may be, sincerity of heart and purity of life. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." "Without holiness no man shall see the Lord."
DISCIPLINE
of the
Wesleyan Methodist Connection.

Section 1.

ELEMENTARY PRINCIPLES

1. A Christian Church is a Society of believers in Jesus Christ, assembling in any one place for religious worship, and is of Divine institution.
2. Christ is the only Head of the Church; and the Word of God the only Rule of faith and conduct.
3. No person who loves the Lord Jesus Christ, and obeys the Gospel of God our Saviour, ought to be deprived of Church membership.
4. Every man has an inalienable right to private judgment, in matters of religion;
and an equal right to express his opinion, in any way which will not violate the laws of God, or the rights of his fellow men.

5. Church trials should be conducted on Gospel principles only; and no minister or member should be excommunicated except for immorality; the propagation of unchristian doctrines; or for neglect of duties enjoined by the Word of God.

6. The Pastoral or Ministerial office and duties are of Divine appointment; and all Elders in the Church of God are equal; but ministers are forbidden to be lords over God's heritage, or to have dominion over the faith of the saints.

7. The church has a right to form and enforce such rules and regulations only, as are in accordance with the Holy Scriptures, and may be necessary or have a tendency to carry into effect the great system of practical Christianity.

8. Whatever power may be necessary to the formation of rules and regulations, is inherent in the ministers and members of the church; but so much of that power may be delegated, from time to time, upon a plan of representation, as they may judge necessary and proper.

9. It is the duty of all ministers and members of the Church to maintain godliness, and to oppose all moral evil.
10. It is obligatory on ministers of the gospel to be faithful in the discharge of their pastoral and ministerial duties; and it is also obligatory on the members to esteem ministers highly for their work's sake, and to render them a righteous compensation for their labors.

Section 2.

ARTICLES OF RELIGION.

1. OF FAITH IN THE HOLY TRINITY.

There is but one living and true God, everlasting, of infinite power, wisdom and goodness; the maker and preserver of all things, visible and invisible. And in unity of this Godhead there are three persons of one substance, power and eternity:—the Father, the Son, [the Word] and the Holy Ghost.

12. OF THE SONS OF GOD.

The only begotten Son of God was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; to be a sacrifice, not only for original guilt, but also for the actual sins of men, and to reconcile us to God.
III. OF THE RESURRECTION OF CHRIST.
Christ did truly rise again from the dead, taking his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

IV. OF THE HOLY GHOST.
The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

V. THE SUFFICIENCY OF THE HOLY SCRIPTURES FOR SALVATION.
The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures, we do understand these canonical books of the Old and New Testament, of whose authority there is no doubt in the Church.
The canonical books of the old Testament are—
Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth,
ARTICLES OF RELIGION.

I. Samuel, II. Samuel, I. Kings, II. Kings,
I. Chronicles, II. Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, The Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel,
Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggar,
Zachariah and Malachi.

The canonical books of the New Testament are—

Matthew, Mark, Luke, John, The Acts,
The Epistle to the Romans, I. Corinthians,
II. Corinthians, Galatians, Ephesians, Philippians, Colossians, I. Thessalonians, II. Thessalonians, I. Timothy, II. Timothy,
Titus, Philemon, Hebrews, James, I. Peter,
II. Peter, I. John, II. John, III. John, Jude, and Revelation.

VI. OF THE OLD TESTAMENT.

The Old Testament is not contrary to
the New; for both in the Old and New
Testament, everlasting life is offered to mankind through Christ, who is the only Mediator between God and man. Wherefore, they are not to be heard, who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of ne
essity be received in any commonwealth; yet, notwithstanding, no Christian, whatsoever, is free from the obedience of the commandments which are called moral.

VII. OF RELATIVE DUTIES.

These two great commandments which require us to love the Lord our God with all our hearts, and our neighbor as ourselves, contain the sum of the Divine law as it is revealed in the Scriptures; and are the measure and perfect rule of human duty, as well for the ordering and directing of families and nations, and all other social bodies, as for individual acts, by which we are required to acknowledge God as our only supreme ruler, and all men as created by him, equal in all natural rights. Wherefore all men are bound so to order all their individual and social and political acts, as to render to God entire and absolute obedience; and to secure, to all such the enjoyment of every natural right, as well as to promote the greatest happiness of each in the possession and exercise of such rights.

VIII. OF ORIGINAL OR BIRTH SIN.

"Original sin standeth not in the following of Adam, (as the Pelagians do vainly
talk, but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is wholly gone from original righteousness, and of his own nature inclined to evil, and that continually.

IX. OF FREE WILL.

The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ working in us, that we may have a good will, and working with us, when we have that good will.

X. OF THE JUSTIFICATION OF MAN.

We are accounted righteous before God, only for the merit of our Lord and Savior Jesus Christ by faith, and not for our own works or deservings;—Wherefore, that we are justified by faith, only, is a most wholesome doctrine, and very full of comfort.

XI. OF GOOD WORKS.

Although good works, which are the fruit of faith, and follow after justification,
cannot put away our sins, and endure the severity of God's judgments; yet are they pleasing and acceptable to God in Christ, and spring out of a 'true and lively' faith, insomuch that by them a 'lively faith may be as evidently known as a tree is discerned by its fruit.'

XII. OF SIN AFTER JUSTIFICATION.

Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, repentance is not denied to such as fall into sin after justification; after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God, rise again to amend our lives. And, therefore, they are to be condemned, who say they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

XIII. OF SANCTIFICATION.

Sanctification is that renewal of our fallen natures by the Holy Ghost, received through faith in Jesus Christ, whose blood of atonement cleanseth from all sin; whereby we are not only delivered from the guilt of sin, but are washed from its pollution, saved from its power, and are enabled, through grace, to love God with all our
hearts, and to walk in his holy commandments blameless.

XIV. OF THE SACRAMENTS.

Sacraments ordained of Christ, are not only badges or tokens of Christian men's profession, but they are certain signs of grace, and God's good will toward us, by which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two Sacraments ordained of Christ our Lord, in the Gospel: that is to say, Baptism and the Supper of the Lord.

XV. OF BAPTISM.

Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized, but it is also a sign of regeneration or the new birth. The baptism of young children is to be retained in the Church.

XVI. OF THE LORD'S SUPPER.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather it is a sacrament of our redemption by Christ's death; insomuch that, to such as rightly, worthily, and with faith
receive the same, it is made a medium through which God doth communicate grace to the heart.

XVII. OF THE ONE OBLATION OF CHRIST FINISHED UPON THE CROSS.

The offering of Christ, once made, is that perfect redemption and propitiation for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore, to expect salvation on the ground of our own works, or by suffering the pains our sins deserve, either in the present or future state, is derogatory to Christ's offering for us, and a dangerous deceit.

XVIII. OF THE RITES AND CEREMONIES OF CHURCHES.

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike, for they have always been different and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Every particular Church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.
ARTICLES OF RELIGION.

XIX. OF THE RESURRECTION OF THE DEAD.

There will be a general resurrection of the dead, both of the just and the unjust, at which time the souls and bodies of men will be re-united to receive together a just retribution for the deeds done in the body in this life.

XII. OF THE GENERAL JUDGMENT.

There will be a general judgment at the end of the world, when God will judge all men by Jesus Christ, and receive the righteous into his heavenly kingdom, where they shall be forever secure and happy; and adjudge the wicked to everlasting punishment suited to the demerit of their sins.

Section 3.

THE NATURE, DESIGN AND GENERAL RULES OF OUR UNITED CHURCHES.

1. In the latter end of the year 1739, eight or ten persons came to Mr. Wesley, 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 he 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 he might have more time for this great work, he appointed a day when they might all come together; which from thenceforward they did every week, namely, on Thursday, in the evening. To these, and as many more as desired to join with them, (for their number increased daily) he gave those advices from time to time which he judged most needful for them; and they always concluded their meeting with prayer suited to their several necessities.

2. This was the rise of the Wesleyan Churches, first in Europe, then in America. Such a Church 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 be more easily discerned whether they are indeed working out their own salvation, each Church is divided into smaller companies, called Classes, according to their respective places of abode. There are about twelve persons
in a class, one of whom is styled the leader, whose duty it is to hold with them a weekly meeting, to enquire how their souls prosper, and to advise, rebuke, comfort, and exhort, as occasion may require.

4. There is only one condition previously required of those who desire admission as probationers with these Churches, "a desire to live from the wrath to come, and to be saved from their sins." But wherever this is really fixed in the soul, it will be shown by its fruits. It is furthermore expected of those who are admitted to our churches, 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 practiced: such as

The taking of the name of God in vain.
The profaning the day of the Lord, either by doing ordinary work therein, or by buying or selling.
Drunkenness, or the manufacturing, buying, selling, or using, intoxicating liquors, unless for mechanical, chemical, or medicinal purposes; or in any way intentionally and knowingly, aiding others so to do.
The buying or selling of men, women or children, with an intention to enslave them;
or holding them as slaves; or claiming that it is right so to do.

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

Uncharitable or unprofitable conversation.

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 and 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, which do not tend to the knowledge or love of God.

Softness or 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 Churches, 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 which 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, reproofing, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine, 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 then only.

By all possible diligence and frugality, that the Gospel be not blamed. By running with patience the race which 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 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 Churches, that they should continue to evidence their desire for salvation,
Thirdly; By attending upon 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 Churches: all of which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule both of our faith and practice. And all these we know his Spirit writes on truly awakened hearts. If there be any among us who observe them not, who habitually break any of them, let it be 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 if then he repent not, he hath no more place among us. We have delivered our own souls.

Section 4:
ON THE CONSTITUTION, RECEPTION, AND POWERS OF CHURCHES.
RECEIVING CHURCHES.

1. Any number of believers in Jesus Christ, united as a religious society on gospel principles, for the maintenance of christian fellowship and worship, constitute a Christian Church.

2. Any such society, conforming to our Book of Discipline and means of grace, on application to the President of a Yearly Conference, or to any Elder or Preacher in charge, shall be recognized as a Wesleyan Methodist Church.

3. We recommend that Churches, when their number and circumstances require it, be divided into classes.

4. It is recommended that Churches hold monthly meetings for the transaction of business; but meetings may be called for that purpose at any time.

5. The Churches may admit persons to a probationary relation, and determine the privileges and duties that may in their judgment lead them to salvation by the remission of sins. They shall also have power to receive members on confession of faith who have been baptized, or on certificate, or other satisfactory evidence that they have been baptized members, in good standing in any other Christian Church, provided that they are satisfied with the christian experience of the candidate; but
no Church shall be compelled to receive members on certificate, from any source.

6. It shall be the duty of all our Churches to hear and try complaints, and to expel unworthy members, according to our Judiciary Rules.

7. When objections are urged against the reception of a member, it shall require a vote of three-fourths of those present to receive, but a majority shall be sufficient to expel.

Section 3.

JUDICIARY RULES.

1. A Church, when it shall judge it expedient, may appoint a Judicial Committee, of not less than six persons, who shall remain in office one year, unless displaced by the Church. This committee shall be a standing court to hear all complaints, and to try all charges against any lay member of the Church; provided that the Church shall have power to refer any case to a special committee, when they shall judge that to be the best way to secure the ends of justice. Female committees may be appointed when it is requested by the accused party.
The Pastor shall be the chairman of the Judicial Committee; but when the pastor shall be the plaintiff, or when the Church shall have no pastor, it may appoint some other person to preside; and in case of its neglecting so to do, the committee shall appoint its own chairman.

2. For personal offences, sinful tempers or words, or neglect of duties, our Lord's directions, in Matt. xviii, 16-17, shall be followed; and in case the person aggrieved shall report the alleged offence, before these previous steps shall have been taken, he shall be deemed guilty of evil speaking, and without amendment he shall be brought to trial on a charge for this offence.

3. In all cases of trial, a bill shall be made out, setting forth the charge, or charges, with the specifications in writing, and a copy of the same shall be served upon the accused by the Chairman of the Court or complainant, allowing the accused a reasonable time to prepare for trial, which shall not be less than six days.

4. A complaint against any lay member of the Church shall be presented to the pastor; but if there be no pastor, or if he neglect to attend to the complaints, the charges shall be presented to the Judicial Committee, and if there be no standing Judicial Committee, the charges shall be pro-
JUDICIARY RULES.

A complaint against an Elder shall be presented to the nearest elder in charge who shall cite the accused to appear before a committee which he shall select, consisting of at least three Elders, and an equal number of laymen. Said committee, with the Elder calling the same for its chairman, shall constitute a court for the trial of the complaint, with power to acquit, censure, or suspend until the next session of the Yearly Conference, whose decision shall be final. The Yearly Conference shall also have original jurisdiction, and may proceed to try any complaint against an Elder, provided that in their judgment sufficient notice shall have been given the accused and sufficient time allowed him to prepare for trial, or they may refer the complaint to a committee which they may appoint as above, to be tried during their session, or after their adjournment, as they shall direct; or they may dismiss the com-
plaint, to be presented and tried as first provided for in this rule.

6. A complaint against a licentiate—that is, a preacher who is not ordained—shall be presented and tried in all respects, as provided in the above rule for the trial of an Elder, with the exception that the committee may be composed of licentiates and laymen, and the appeal shall be to the next session of the Quarterly Conference, whose decision shall be final; and provided also that the Quarterly Conference shall have the same original jurisdiction for the trial of licentiates as is there conferred on the Yearly Conferences for the trial of Elders.

7. Charges against an offending Church shall be presented to the nearest Elder in charge, not pastor of the accused Church, and he shall call a committee, the same as in case of a complaint against an Elder, which committee shall meet at the place where the accused Church usually worships, or in its vicinity, and shall constitute a court for the trial of the complaint, before whom the Church, by its representatives, shall appear. If the committee judge the Church to be guilty of having violated any of the Elementary Principles, or General Rules, they shall so declare; and if the Church shall not give satisfa-
tion by correcting the evil, the case shall be presented at the next session of the Yearly Conference, whose decision shall be final. If the Yearly Conference judge the Church guilty, they shall withdraw fellowship from the same, and no minister or licentiate of our Connection shall become their pastor, until they shall have repented and reformed.

8. In case of any dispute about the non-payment of debts, or the settlement of accounts, the proceedings shall be the same as in all other cases, with the exception that the verdict shall be a simple declaration of what is judged to be right between the parties. If either party shall refuse to comply with such decision, or shall enter into a suit at law against any member of the Church,—unless the case justify such a measure,—before these steps shall have been taken, such party shall be cut off from fellowship, on conviction of the fact before the proper court.

9. All trials shall be public when the accused party shall demand it; who shall also have the right of objecting to any member of the court, and the remaining members shall allow or overrule the objection: they shall likewise be allowed the assistance of any minister or member of the Wesleyan Connection, as counsel, and
the court may allow or exclude other counsel, at its discretion; of introducing witnesses, and of cross-examining those introduced by the plaintiff, and of making his defence without interruption.

10. The proceedings in all trials shall be taken down by a secretary appointed by the court, who shall furnish a copy of the decision when demanded by either party; and on an appeal, the minutes of the court below shall be read in evidence, and any new proof touching the same facts shall be heard, but no new charges or allegations introduced.

Section 3.

OF THE GENERAL CONFERENCE.

1. The General Conference shall be composed of an equal number of Elders and laymen, to be elected by the several Yearly Conferences, and it shall require two-thirds of all the delegates who shall attend and be enrolled, to constitute a quorum.

2. Each Yearly Conference shall be entitled to send one Elder and one layman,
for every five hundred Church members within its limits, provided that no Conference shall be deprived of one ministerial and one lay delegate.

3. The delegates to the General Conference shall be elected during the session of each yearly Conference, next preceding the General Conference, on joint ballot, by an electoral college, which shall be composed of all the members of the Yearly Conference, and one unstationed minister from each circuit or station where such minister may reside, who shall be elected by the unstationed ministers of said circuit or station, at the Quarterly meeting next preceding the Yearly Conference, and one layman for each unstationed minister so provided for to be elected as other lay delegates are. Provided, that where there is but one unstationed minister on a circuit or station, he shall be a member of the electoral college.

Each lay representative to the General Conference, shall be a member of the church at the time of his election. And all Elders, stationed or unstationed, shall be eligible to election to the General Conference as ministerial delegates.

4. The General Conference shall meet on the first Wednesday of October, in the
year of our Lord 1844, in Cleveland, Ohio, and thereafter on the first Wednesday of October, quadrennially, at such place as it shall from time to time select, by a majority of votes.

5. Any yearly Conference may propose a special General Conference at any time, to be held at the place selected for the next regular General Conference; and so soon as the president of the Yearly Conference first making the proposition, shall be officially informed that it has been approved by two-thirds of the Yearly Conferences, he shall issue a call for the same, and it shall be held accordingly.

6. The General Conference shall elect its president and secretary by ballot.

7. The ministers and laymen shall deliberate in the General Conference as one body, but upon the final vote on any question, on a call of one-fourth of the members, the house shall divide, and the ministers and laymen shall vote separately; and it shall require a majority of both branches to constitute a vote of the Conference.

8. The General Conference shall determine the number and boundaries of the Yearly Conferences.

9. The General Conference shall have power to make rules for the whole Connect-
tion; provided that they shall not con­
trave the maintenance of an Itinerant Min­
istry, Lay Delegation, any of the Ele­men­
tary Principles, the Articles of Religion, or
the General Rules; nor shall they make
any distinctions, in the rights and privi­
leges of our ministers and members, on ac­
count of ancestry or color; nor shall they
constitute any courts for the trial of mem­
bers or ministers, except the particular
Churches or Conference to which they may
belong.

Nevertheless, upon the concurrent rec­
ommendation of two-thirds of the members
of the several Yearly Conferences, who
shall vote on the question, then the next
General Conference shall have power to
make such alterations as have been thus
specifically recommended; and also, when­
ever such alteration or alterations shall
have been first recommended by the Gen­
eral Conference, so soon as two-thirds
of the members of all the Annual Confer­
ences shall have concurred as aforesaid,
such alteration or alterations shall take
effect.
OF THE YEARLY CONFERENCES.

1. The Yearly Conferences shall be composed of all the Elders on the stationed and superannuated lists, and of as many laymen from each pastoral charge, as there are ministerial members of Conference residing on such charge not sustaining a pastoral relation to any other charge, and Elders recommended, and licentiates recommended for Elders orders, to be placed upon the stationed list; provided that no charge recognized by the Conference, shall be deprived of one lay delegate.

Unstationed ministers shall have a seat in the Yearly Conferences, as honorary members, with a right to speak on all questions, but not to vote.

2. The lay delegates to the Yearly Conferences shall be elected by ballot, by a majority of all the members of the Church or Churches constituting the pastoral charge, who shall attend and vote.

The election shall be held within three months of the Yearly Conferences, and when the charge consists of more than one Church, it shall be held at the time and place of the fourth quarterly meeting.
3. The Conferences shall elect a president by ballot, who shall be an Elder. They shall also elect a Secretary, who shall record the proceedings in a book, and the same or a true copy thereof, shall be placed in the hands of the General Conference for examination.

The Conference shall also appoint a committee of five, whose duty it shall be to appoint a president in case the office be vacated by death, resignation, or otherwise.

4. The Yearly Conferences shall have power to elect suitable persons to the office of Elders, who shall be recommended by the Quarterly Conference of which they are members, after they shall, by examination, be satisfied that the candidates possess such literary attainments, christian experience, and ministerial gifts, as qualify them for the office and work of an Elder. Provided that the candidates shall have been licentiates at least two years, and have been examined upon the course of study adopted by the Yearly Conference at two different sessions. And they shall inquire into the ministerial character and usefulness of each member.

5. The Yearly Conferences shall have power to employ licentiates in the regular work; and when they are so employed,
their names shall be entered upon the stationed list. Provided, that no licentiate shall be so employed, without first being recommended by the Quarterly Conference of which he is a member.

6. The Yearly Conferences shall take charge of all the ministers and Churches within their bounds, may fix the boundaries of the Circuits and stations, and exercise a general supervision over the pastoral relations subsisting between them, in the following manner, and to the following extent:

(1.) All ministers and Churches shall be at liberty to contract the pastoral relation, at any time during the intervals of the Yearly Conferences, provided that no arrangement which received the sanction of a conference at its previous session, shall be interrupted without the consent of the president.

(2.) All ministers and licentiates who are laboring under the direction of the Conference, shall be at liberty to enter into engagements to serve any Church or Churches, for one year from the next session of the Conference; and it shall be the duty of all ministers, licentiates, and Churches, having entered into such engagements to report the same to the Conference, at its session.
(3.) The Conference shall not interfere with such engagements, except for justifiable cause, growing out of the fault of one or both of the parties.

(4.) When ministers and Churches make no such arrangement, it shall be the duty of the Conference to appoint the ministers and licentiates not engaged, to the unoccupied Churches, for the ensuing year, so far as in their judgment such appointments can be judiciously made; provided that no such appointment shall be made contrary to the expressed wishes of the minister or licentiate to be appointed, and of the pastoral charge, or its representative, to which such appointment is to be made: And provided, also, that no minister or licentiate shall be appointed to the same charge for more than three years successively. Nevertheless, the Yearly Conference shall have power to suspend this last provision.

(5.) Each Yearly Conference shall at an early stage of its annual session, appoint a committee of three ministers and three laymen, to be called a committee on Pastoral Relations, of which the President of the Conference shall be chairman. To this committee shall be referred the whole subject of the arrangements entered into between ministers and Churches, and the
appointments to be made; and they shall examine into the arrangements, and appoint the unemployed ministers to the vacant charges, and report the list entire to the Conference, according to their best judgment; and the Conference shall have power to adopt it as reported, or to amend it, provided that arrangements previously entered into shall not be disturbed, except for justifiable cause as provided for above.

7. The Yearly Conferences shall have power to adopt such rules as they shall judge necessary to promote their own interests and prosperity, provided they shall not contravene any disciplinary regulation established by the General Conference.

8. In transacting the business of the Conferences, the ministers and laymen shall deliberate as one body; but on the final passage of any bill, rule, or regulation, at the call of one-fourth, the house shall divide; and the ministers and laymen shall vote separately; and it shall require a majority of both branches to constitute a vote of the Conference.

9. It shall be the duty of the Yearly Conferences to obtain answers to the following questions, so far as in their power, and the Secretary shall furnish the Book Agent with a copy of the same, that they may be published in the minutes.
1. Who of the Elders are on the stationed list?
2. Who have retired to the unstationed list?
3. What licentiates are on the stationed list?
4. Who are on the reserved list?
5. Who are the superannuated Elders?
6. Who have been deposed this year?
7. Who have withdrawn from the Conference this year?
8. Who have joined the Conference this year?
9. Who have died this year?
10. What has been contributed on the several circuits and stations, for the support of preaching on the same, and for the support of missions?
11. What numbers are in Connection?
12. How many Sunday Schools, Superintendents, Teachers, and Scholars are there connected with the several circuits and stations?
13. When and where shall our next Conference be held?
14. How is the work supplied this year?
Section 8.

QUARTERLY CONFERENCES.

1. There shall be a Quarterly Conference on every pastoral charge, whether circuit or station, composed of all the elders, licentiates, exhortors, stewards, leaders, and trustees—provided the trustees are members of the Church, but not otherwise.

2. The Quarterly Conference shall hold four regular sessions each conference year, at such time and place as it shall determine; provided that special sessions may be called by the pastor, or by any three members, by giving due notice of the same.

3. The pastor shall be president of the Quarterly Conference, provided that the conference shall have power by vote to appoint some other member of the Conference to preside, whenever they shall judge it best.

4. The Conference shall appoint a secretary who shall keep a faithful record of its proceedings.

5. The Quarterly Conference shall have power to grant licenses to preach and exhort, provided that no person shall be li-
cause without first procuring a recommendation from the Church of which he is a member.

To those who profess to be moved by the Holy Ghost to preach, let the following questions be asked, viz: Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire nothing but God? And, are they holy in all manner of conversation?

Have they gifts (as well as grace) for the work? Have they (in some tolerable degree) a clear, sound understanding, a right judgment in the things of God, a just conception of salvation by faith? And has God given them a good degree of utterance? Do they speak justly, readily and clearly?

Have they fruit? Are any truly convinced of sin, and converted to God, by their labors?

As long as these three marks concur in any one, we believe he is called of God to preach. These we receive as sufficient proof that he is moved by the Holy Ghost.

The Conference shall also have power to recommend suitable licentiates to the Yearly Conference, to be employed under its direction; and also to recommend suitable persons for elder's orders.
The Conference shall have power to inquire into the character and usefulness of the licentiates and exhorters, to admonish them, and to take away their licenses, or to renew them each year, when they judge their gifts and usefulness justify a renewal; provided that the taking away of a license shall not be deemed to work a forfeiture of membership in the Church, without a charge and conviction of crime according to our judiciary rules.

Section 9.

OFFICERS OF THE CONNECTION, MODE OF APPOINTING THEM, AND THEIR DUTY.

1. An Elder is a preacher of the Gospel, fully invested with all the functions of the christian ministry. An Elder is constituted by the election of a majority of a Yearly Conference, and by the laying on of the hands of some of the Elders and prayer, some Elder being appointed by the Conference to lead the service. It is the duty of an Elder to preach the Gospel, to administer Baptism.
and the Lord's Supper, to perform all parts of Divine Worship, and to solemnize the rite of Matrimony.

An Elder may remove his membership from one Yearly Conference to another, by a letter from the President of his Conference, certifying his good standing at the time.—provided, such certificate shall be presented to the Conference to which he removes, at its first session after his removal within its bounds.

2. A Preacher is one who is under a license granted by a Quarterly Conference, commonly called a Licentiate. It is the duty of preachers to preach the gospel.

Any preacher may be employed under the direction of the Yearly Conference, in regular pastoral labors, when recommended by a Quarterly Meeting Conference.

3. The President of a Yearly Conference is elected by ballot, by a majority of votes from among the Elders, holds his office one year, and the same person is eligible only three years successively.

It is his duty to preside in the Conference as moderator; decide all questions of law and order, subject to an appeal to the Conference; preside in the committee on pastoral relations, employ and change preachers with the consent of the churches and preachers, and also receive ministers
from other denominations during the intervals of Conference, subject to the action of the ensuing Yearly Conference. The President shall be amenable to the Yearly Conference for his official conduct.

4. An Evangelist is an Elder devoted to travelling and preaching the gospel, without any specific pastoral charge. The Yearly Conferences may appoint Evangelists to travel through their respective bounds, or such portions of them as they shall designate as their field of labor.

5. A Pastor is an Elder or a Licentiate, who has charge of a particular Church, or a number of Churches connected as one pastoral charge. Pastors should be Elders; but licentiates may, in cases of necessity, sustain the relation, and perform the work, except the administration of the sacraments and the solemnization of matrimony. It is desired that licentiates should be employed as assistants under the charge of an Elder.

When two or more Elders sustain the pastoral relation to the same charge as co-laborers, one shall be designated as the principal, who shall be responsible for the following, which are made the special duties of all pastors:

To meet the stewards and leaders as often as necessary.
OFFICERS OF THE CONNECTION.

To hold love-feasts.
To hold quarterly meetings.
To take an exact account of the members in the Church on his station or circuit, and the number of licentiates, and deliver in such account to the Yearly Conference, that their number may be printed in the Minutes.
To see that public collections be made quarterly, if need be.
To encourage the support of Missions and Sunday Schools, by forming societies and making collections for those objects, in such way and manner as the Yearly Conference to which he belongs, shall from time to time direct.
To report the amount raised on his charge for the support of the Gospel, and for the support of missions, to the Yearly Conference.
To take a regular catalogue of the members in towns and cities, as they live in the streets.
To leave his successor a particular account of the station, including an account of the subscribers for our periodicals.
To enforce vigorously, but calmly, all the rules of the Connection.
To inform all from time to time, that none are to remove from one Church to
another, without a note of recommendation from the Church, signed by the preacher, in these words:—"A. B. the bearer is an acceptable member of the Wesleyan Methodist Church in C.;" and to inform them that without such a certificate, they will not be received into the Church in other places. Provided that where it is impracticable to convene the Church, a letter given by the pastor shall be valid.

To recommend that a fast be held in every Church in his station or circuit, on the Friday preceding every quarterly meeting.

The following are the directions given to all Elders and preachers, who are engaged in the regular work, under the direction of the Yearly Conferences.

1. Be diligent. Never be unemployed. Never be triflingly employed. Never trifle away time; neither spend any more time at any place than is strictly necessary.

2. Be serious. Let your motto be, "Holiness to the Lord." Avoid all lightness, jesting and foolish talking.

3. Believe evil of no one without good evidence: unless you see it done, take heed how you credit it. Put the best construction on every thing. You know
the judge is always supposed to be on the prisoner's side.

(4.) Speak evil of no one; because your words, especially, would eat as doth a canker. Keep your thoughts within your own breast till you come to the person concerned.

(5.) Tell every one under your care what you think wrong in his conduct, and temper, and that lovingly and plainly as soon as may be; else it will fester in your heart. Make all haste to call the fire out of your bosom.

(6.) Avoid all affectation. A preacher of the Gospel is the servant of all.

(7.) Be ashamed of nothing but sin.

(8.) Be punctual. Do everything exactly at the time. And do not need your rules, but keep them; not for wealth, but conscience sake.

(9.) You have nothing to do but to save souls; therefore spend and be spent in this work; and go always not only to those that want you, but to those who want you most.

Observe! It is not your business only to preach so many times, and to take care of this or that church, but to save as many as you can; to bring as many sinners as you can to repentance, and, with all your power to build them up in that holiness...
HOW APPOINTED, AND DUTY.

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without which they cannot see the Lord. And remember!—a Wesleyan preacher is to mind every point, great and small, in the Discipline! Therefore you will need to exercise all the grace and sense you have.

8. An exhorter is a person licensed by the Quarterly Conference to hold prayer-meetings, and to exhort the people wherever he can get hearers.

7. Stewards. Each pastoral charge shall appoint not less than three, nor more than eleven Stewards, to be elected by the churches. Provided, that where a number of churches constitute a pastoral charge, the Quarterly Conferences shall determine how many each church shall have; so that no church shall be deprived of one Steward. The Stewards shall be a standing committee of ways and means, and shall act as a committee to agree with the pastor on the necessary amount for his support, and shall report the same to the Church or Conference, by which they are appointed, for their sanction; they shall adopt all necessary measures to raise funds for the support of the gospel among them, and shall take charge of all such funds; and all funds raised for the relief of the poor, and shall disburse the same under the direction of the Church or Conference;
and shall make a quarterly report of their doings, and of the financial condition of the charge.

They shall make all necessary provision for the administration of the Lord's Supper, and for Love-feasts.

One of their number shall be designated as clerk, who shall keep a faithful record of their doings, which shall be entered in a book provided for that purpose.

8. Class-leaders shall be appointed by the classes, by a majority of votes, and may be changed as often as the class shall judge necessary.

It shall be the duty of each class-leader to meet his class once in a week, in order to instruct the members in the principles and duties of Christianity; to comfort them in afflictions; to advise them in cases of difficulty, and to exhort them to diligence and perseverance in doing and suffering the whole will of God; to receive what they are willing to give towards the support of the preachers, Church, and poor.

Each leader may receive proper persons into his class, with the consent of the class, and shall have the names of all the members of his class entered in a book or paper kept by him for the purpose, in which he shall note weekly the presence or absence of each member, and give each one credit.
on the book or paper, for the amount contributed.

It shall be the duty of each leader to attend the meeting of the leaders and stewards, and to represent the state of his class, to pay over to the stewards what he has received; and to inform the preacher of any that are sick, or need a pastoral visit.

It shall be the duty of each leader to visit the sick, and those members who frequently absent themselves from this means of grace; and to promote the spiritual, temporal, and eternal interests of those committed to his care.

Class-leaders should occasionally meet each others classes, and also vary the exercises in those meetings, for the purpose of making them interesting, lively and spiritual.

It is recommended, whenever practicable, that no class exceed thirty in number, and that no class-meeting continue longer than one hour.

It is expected that each member of the Church will be punctual in attending class weekly.
Section 10.

OF THE RECEPTION OF MINISTERS FROM OTHER DENOMINATIONS.

Ministers of other evangelical churches, who may desire to unite with us, may be received according to our usages, by giving satisfaction to a yearly conference of their agreement with us in doctrine, discipline, government and usages; provided the conference is also satisfied with their gifts, grace, and usefulness. Whenever any minister is received, he shall be furnished with a certificate, signed by the president, in the following words, namely:

"This is to certify, that --- has been admitted by --- conference, as a minister of the Wesleyan Methodist Connexion of America, he having been ordained according to the usages of the Church of which he has been a member and minister.

"Given under my hand and seal, at ---, this day of ---, in the year of our Lord ---.

"Preachers coming from other denominations in deacons' orders, shall have a right to exercise the functions of that office, as understood by the Church from which ---."
ORDINATION OF ELDER.

they are received, until a convenient opportunity shall occur to be elected and ordained elder, provided it shall not extend beyond the third yearly conference.

Preachers of other denominations who are not in orders, may be received as licentiates, provided they give satisfaction to a quarterly or annual conference, that they are suitable persons to exercise the office, and of their agreement with the doctrines, discipline, government and usages of our Church.

Section 11.

THE FORM AND MANNER OF ORDAINING ELDER.

[When the day appointed is come, there shall be a sermon or exhortation, declaring the duty and office of such as come to be admitted Elders.]

Then their names being read aloud, the President shall say unto the people: Brethren, these are they whom we purpose, God willing, this day to ordain el-

ordained elder, provided it shall not extend beyond the third yearly conference.
ORDINATION OF ELDERS.

For after due examination, we find not to the contrary, but that they are lawfully called to this function and ministry, and that they are persons meet for the same. But if there be any of you who knoweth any impediment or crime in any of them, for which he ought not to be received into the holy ministry, let him come forth in the name of God, and show what the crime or impediment is.

Then shall be said the Collect, Epistle, and Gospel, as followeth:—

THE COLLECT.

Almighty God, giver of all good things, who by thy Holy Spirit hast appointed elders in thy church; mercifully behold these thy servants now called to this office, and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office to the glory of thy name, and the edification of thy church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. Amen.
UNT TO every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascendeth up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fulfill all things.) And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

ST. JOHN X. 1—16.

Verily, verily, I say unto you, he that entereth not by the door into the sheepfold but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter
openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. And a stranger will they not follow, but flee from him, for they know not the voice of strangers. This parable spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture. The thief cometh not but to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly. I am the good shepherd; the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth, and the wolf catcheth them, and scattereth them. The hireling fleeth because he is a hireling and careth not for the sheep. I am the good Shepherd, and know my sheep, and am known of mine. As the Father
knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.

And that done, the president shall say unto them as hereafter followeth:

You have heard, brethren, as well in your private examination as in the exhortation which was now made to you, and in the holy lessons taken out of the Gospel, and the writings of the apostles, of what dignity, and of what great importance this office is, unto ye are called. And now again we exhort you in the name of our Lord Jesus Christ, that you have in remembrance, into how high a dignity, and to how weighty an office, ye are called: that is to say, to be messengers, watchmen and stewards of the Lord; to teach and to admonish: to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this evil world, that they may be saved through Christ forever.

Have always, therefore, printed in your remembrance, how great a treasure is committed to your charge; for they are the
sheep of Christ, which he bought with his death, and for whom he shed his blood. The church and congregation whom you must serve, it is his spouse and his body. And if it shall happen the same church, or any member thereof do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Therefore, consider with yourselves the end of the ministry toward the children of God, toward the spouse and body of Christ; and see that you never cease your labor, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are, or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfection of age in Christ, that there be no place left among you, either for error in religion or for viciousness in life. Forasmuch then, as your office is both of so great excellency and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may show yourselves dutiful and thankful unto that Lord who hath placed you in so high a dignity, as also to beware that neither you yourselves offend. Howbeit, ye cannot have a mind and will thereto of
yourselves; for that will and ability is given of God alone; therefore ye ought and have need to pray earnestly for his Holy Spirit. And seeing that ye cannot by any other means compass the doing of so weighty a work pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves and of them that specially pertain unto you, according to the rule of the same Scriptures; and for this self-same cause, how ye ought to forsake and set aside (as much as ye may) all worldly cares and studies.

We have good hope that you have all weighed and pondered these things with yourselves long before this time; and that you have clearly determined, by God's grace, to give yourselves wholly to this office, whereunto it hath pleased God to call you: so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way, and that you will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weigh-
ORDINATION OF ELDER.

And now that this present congregation of Christ here assembled, may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties, ye shall answer plainly to these things which we, in the name of God and his Church, shall demand of you touching the same.

Do you think in your heart that you are truly called, according to the will of our Lord Jesus Christ, to the office and work of Elders.

Dr. I think so.

The President. Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing as required of necessity to eternal salvation, but that which you shall be persuaded and taught thereof?
owed may be concluded and proved by the Scriptures?  
Ans. I am so persuaded, and have so determined by God's grace.

The President. Will you, then, give your faithful diligence always to minister the doctrine, and sacraments and discipline of Christ, as the Lord hath commanded?  
Ans. I will do so by the help of the Lord.

The President. Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word; and so use both public and private monitions and exhortations, as well to the sick as to the whole, within your charge, as need shall require and occasion shall be given?  
Ans. I will, the Lord being my helper.

The President. Will you be diligent in prayers, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?  
Ans. I will endeavor to do so, the Lord being my helper.

The President. Will you be diligent to frame and fashion yourselves and your families according to the doctrine of Christ, and to make both yourselves and them, as
much as in you lieth, wholesome examples and patterns to the flock of Christ?

Ans. I shall apply myself thereto, the Lord being my helper.

The President. Will you maintain, and set forward, as much as lieth in you, quietness, peace, and love among all Christian people, and especially among them that are or shall be committed to your charge?

Ans. I will so, the Lord being my helper.

Let us pray.

Almighty God and heavenly Father, who of thine infinite love and goodness, toward us hast given to us thy only and most dearly beloved Son Jesus Christ to be our Redeemer, and the author of everlasting life; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his apostles, prophets, evangelists, teachers, and pastors, by whose labor and ministry he gathered together a great flock in all parts of the world, to set forth the eternal praise of thy holy name: for these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same office and ministry appointed for the
salvation of mankind, we render unto thee our most hearty thanks; we praise and worship thee; and we humbly beseech thee by the same, thy blessed Son, to grant unto all who either here or elsewhere call upon thy name, that we may continue to show ourselves thankful unto thee for these, and all other thy benefits, and that we may daily increase and go forward in the knowledge and faith of thee and thy Son by the Holy Spirit. So that as well by these thy ministers, as by them over whom they shall be appointed thy ministers, thy holy name may be forever glorified, and thy blessed kingdom enlarged through the same, thy Son Jesus Christ our Lord: who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. Amen.

When this prayer is done, the president, or officiating elder, with the elders present, shall lay their hands severally upon the head of every one that receiveth the order of elders; the receivers humbly kneeling upon their knees, and the president saying, The Lord pour upon thee the Holy Ghost for the office and work of an elder in the Church of God. And be thou a faithful dispenser of the word of God, and of his
ORDINATION OF ELDERS.

Most merciful Father, we beseech thee to send upon these thy servants thy heavenly blessings, that they may be clothed with righteousness, and that the word spoken and by their mouths may have such success, that it may never be spoken in vain. Grant also that we may have grace to hear and then receive what they shall deliver out of thy most holy word, or agreeably to the same, as the means of our salvation; and that in all our words and deeds we may seek thy glory, and the increase of thy kingdom, through Jesus Christ our Lord.

Assist us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help, that in all our works begun, continued, and ended in these, we may glorify thy holy name, and finally by thy mercy, obtain everlasting life, through Jesus Christ our Lord.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. Amen.
Section 12

BAPTISM OF INFANTS.

Let every adult person, and the parents of every child to be baptized, have the choice either of immersion, sprinkling or pouring.

The parents or parent of the child presented for baptism shall be asked the following questions:

Ques. Hast thou renounced the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou dost not follow or art not led by them?

Ans. I have renounced them all; and by God's help will endeavor not to follow or be led by them.

Ques. Dost thou believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ, his only begotten Son, our Lord; that he took man's nature in the womb of the Virgin Mary, and was born of her; that he suffered under Pontius Pilate; was crucified, dead and buried; that he rose again on the third day; that he ascended into heaven and sitteth at the right hand of God, the Father Al
mighty, and that he shall come again at
the end of this world to judge the quick
and the dead?
And dost thou believe in the Holy Ghost,
the communion of saints, the remission of
sins, the regeneration of our fallen nature,
the resurrection of the body, and ever­
lasting life after death?
Ans. All this I steadfastly believe.
Ques. Wilt thou have this child baptis­
ed into this faith; and be made an infant
member of Christ's holy church?
Ans. This is my desire.
Ques. Wilt thou then diligently teach
it God's holy word, and cause it to walk in
obedience to his holy will and command­
ments until it come to years to assume in
its own person the faith, vows and obliga­
tions of baptism?
Ans. I will endeavor so to do, the Lord
being my helper.
THE MINISTRATION OF BAPTISM TO
SUCH AS ARE OF RIPER YEARS.
The minister shall demand of each of the
persons to be baptized, severally:
Ques. Dost thou renounce the devil and
all his works, the vain pomp and glory of
the world, with all covetous desires of the
same, and the carnal desires of the flesh,
so that thou wilt not follow or be led by them?
Ans. I renounce them all.

Ques. Dost thou believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ, his only begotten Son, our Lord; and that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he arose again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again at the end of the world, to judge the quick and the dead?
Ans. All this I steadfastly believe.

Ques. Wilt thou be baptized in this faith?
Ans. This is my desire.

Ques. Wilt thou then obediently keep God's Holy will and commandments, and walk in the same all the days of your life?
Ans. I will endeavor so to do, God being my helper.
Then shall the minister sprinkle or pour water upon him, (or, if he desire it, shall immerse him in water,) saying:

N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall be said the Lord's Prayer.

Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation; but deliver us from evil.—Amen.

[Then let the minister conclude with an appropriate prayer.]

Section 13.

THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER.

We recommend to our preachers to observe the following directions, in the administration of the Lord's Supper:

1. Let the elder read the following, or some other appropriate passages of Scripture; during which time a collection shall be taken up for the poor:
“Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.”—Matt. v. : 16.

“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.”—Matt. vi. : 19, 20.

“Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets.”—Matt. vii. : 12.

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father, which is in heaven.”—Matt. vii. : 21.

“Zaccheus stood, and saith unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him fourfold.”—Luke xix. : 8.

“He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his own heart, so let him give; not grudgingly, or
of necessity; for God loveth a cheerful giver."—2 Cor. ix. 6, 7.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Gal. vi. 10.

"Godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out."—1 Tim. vi. 6, 7.

"Charge them that are rich in this world, that they be not high-minded, that they do good, that they do rich in good works, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."—1 Tim. vi. 17, 18, 19.

"God is not unrighteous, to forget your work and labor of love which ye have shewed toward his name, in that ye have ministered unto the saints, and do minister."—Heb. vi. 10.

"To do good, and to communicate, forget not; for with such sacrifices God is well pleased."—Heb. xiii. 16.

"Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him?"—1 John iii. 17.

"He that hath pity upon the poor lendeth;
eth to the Lord; and that which he hath given will he pay him again."—Prov. xix. 17.

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble."—Psalm xii. 1.

2. Let an appropriate hymn be sung.

3. After which the elder shall say:
Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; draw near with faith, and take this holy sacrament to your comfort; and make your humble confession to Almighty God.

4. Then shall a general prayer be offered by the minister, in the name of all those who are minded to receive the holy sacrament, both he and all the people kneeling humbly upon their knees. The minister shall then proceed to distribute the elements, using the following words:

The body of our Lord Jesus Christ, which was given for thee, preserve thy soul and body unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

And the minister that delivereth the cup shall say:
The blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul and body unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

Then shall the elder say the Lord's prayer:

Our Father who art in heaven, hallowed be thy name; thy kingdom come: thy will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil, for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

[Unfermented wine only should be used at the sacrament.]
I am the resurrection and the life, saith the Lord: he that believeth in me though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die: John xi. 25, 26.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself; and mine eyes shall behold and not another: Job xix. 25, 26, 27.

We brought nothing into this world, and it is certain that we can carry nothing out. The Lord gave and the Lord hath taken away; blessed be the name of the Lord: 1 Tim. vi. 7; Job i. 21.

At the grave, when the corpse is laid in the earth, the minister shall say,

Man that is born of a woman hath but a short time to live; and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death; of whom may we seek for succor, but of thee, O Lord, who for our sins art justly displeased? Yet, O Lord God most holy, O, Lord most mighty, O holy and most merciful Saviour, deliver us not unto the bitter pains of eternal death.
Thou knowest, Lord, the secrets of our hearts: shut not thy merciful ears to our prayers, but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

Then may be said,
I heard a voice from heaven, saying unto me, Write; from henceforth blessed are the dead who die in the Lord; even so saith the Spirit; for they rest from their labors.

[Then shall the minister offer an appropriate prayer.]

Section 15.

OF PUBLIC WORSHIP.

To establish uniformity among the churches, in public worship on the Lord's day, it is recommended that the following order be observed.

Let the morning and afternoon service consist of:
Let the evening service be the same, only omitting the reading of the Scriptures; or let there be a prayer meeting. Parts of this order may be omitted as particular times and circumstances may require.

We recommend the Churches to dis pense with instrumental music.

Section 16.

ON THE MATTER AND MANNER OF PREACHING, AND OF OTHER PUBLIC EXERCISES.

Ques. 1. What is the best general method of preaching?

Ans. 1. To convince: 2. To offer Christ: 3. To invite: 4. To build up: And to do this in some measure in every sermon.

Ques. 2. What is the most effectual way of preaching Christ?

Ans. The most effectual way of preaching Christ is to preach him in all his offices; and to declare his law, as well as his gospel, both to believers and unbelievers. Let us strongly and closely insist upon
inward and outward holiness in all its branches.

Ques. 3. Are there any smaller advices which might be of use to us?

Ans. Yes. 1. Be sure never to disappoint a congregation. 2. Begin at the time appointed. 3. Let your whole deportment be serious, weighty and solemn. 4. Always suit your subject to your audience. 5. Choose the plainest text you can. 6. Take care not to ramble, but to keep your text, and make out what you take in hand. 7. Take care of anything awkward or affected, either in your gesture, phrase, or pronunciation. 8. Do not usually pray above five or six minutes without intermission. Frequently read and enlarge upon a portion of Scripture; and let young preachers often exhort without taking a text.

Section 17.

OF THE DUTY OF PREACHERS TO GOD, THEMSELVES, AND ONE ANOTHER.

Ques. 1. How shall a preacher be qualified for his charge?

Ans. By walking closely with God, and
having his work greatly at heart: and by
understanding and loving discipline, ours
in particular.

Ques. 2. Do we sufficiently watch over
each other?

Ans. We do not. Should we not fre-
quently ask each other, Do you walk close-
ly with God? Have you now fellowship
with the Father and the Son? Do you
punctually observe the morning and even-
ing hours of retirement? Do you converse
seriously, usefully, and closely? To be
more particular: Do you use all the means
of grace yourself, and enforce the use of
them on all other persons? They are
either instituted or prudential.

1. The instituted are,

1. Prayer: private, family, and public.
Do you ask everywhere, Have you family
prayer? Do you use private prayer ev-
ey morning and evening in particular?

2. Searching the Scriptures:
(1.) Reading: constantly, some part of,
every day; regularly, all the Bible in order;
carefully, with notes; seriously, with
prayer before and after; fruitfully, imme-
diately practicing what you learn there.
(2.) Meditating: At set times? By rule?
(3.) Hearing: Every opportunity? With
prayer, before, at, after? Have you a Bible always about you?

3. The Lord's Supper: Do you use this at every opportunity? With solemn prayer before? With earnest and deliberate self devotion?

4. Fasting: Do you use as much abstinence and fasting as your health, strength and labor will permit?

5. Christian Conference: Are you convinced how important and how difficult it is to order your conversation aright? Is it always in grace? Seasoned with salt? Meet to minister grace to the hearers?—Do you not converse too long at a time?—Is not an hour commonly enough? Would it not be well always to have a determinate end in view? And to pray before and after it?

11. Prudential means:

1. Do you steadily watch against the world? Yourself? Your besetting sin?

2. Do you deny yourself every useless pleasure of, sense? Imagination? Honor? Are you temperate in all things? Instance in food: (1.) Do you use only that kind and that degree which is best both for body and soul? Do you see the necessity of this? (2.) Do you eat no more at each meal than is necessary? Are you not heavy or drowsy after dinner? Do you use tobacco in
any form? Do you discourage the use of it in others? (3.) Do you use only that kind and that degree of drink, which is the best both for your body and soul?—
(4.) Do you choose and use water for your common drink? Do you use tea or coffee?

3. Wherein do you take up your cross daily? Do you cheerfully bear your cross, however grievous to nature, as a gift of God, and labor to profit thereby?

4. Do you endeavor to set God always before you? To see his eye continually fixed upon you? Never can you use these means but a blessing will ensue. And the more you use them, the more you will grow in grace.

Section 18.

OF VISITING FROM HOUSE TO HOUSE, GUARDING AGAINST THOSE THINGS THAT ARE SO COMMON TO PROFESSORS, AND ENFORCING PRACTICAL RELIGION.

Ques. 1. How can we farther assist those under our care?

Ans. By instructing them at their own house. What unspeakable need is there
1. Personal religion, either towards God or man, is too superficial among us. We can but just touch on a few particulars. How little faith is there among us! How little communion with God, how little living in heaven, walking in eternity, deadness to every creature! How much love of the world! desire of pleasure; of ease, of getting money! How little brotherly love!

2. Family religion is wanted in many branches. And what avails public preaching alone, though we could preach like angels! We must, yea, every preacher must instruct the people from house to house.

Our religion is not sufficiently deep, universal, uniform; but superficial, partial, uneven. It will be so till we spend half as much time in this visiting as we now do in talking uselessly. Can we find a better method of doing this than Mr. Baxter's? If not, let us adopt it without delay.

Speaking of this visiting from house to house, he says, "We shall find many hindrances, both in ourselves and the people."

1. In ourselves there is much dullness and laziness, so there will be much ado to get us to be faithful in the work.
2. We have a base, man-pleasing temper,
so that we let them perish rather than lose their love: we let them go quietly to hell, lest we should offend them.

3. Some of us have a foolish bashfulness. We know not how to begin, and blush to contradict the devil.

4. But the greater hindrance is weakness of faith. Our whole motion is weak because the spring of it is weak.

5. Lastly, we are unskilful in the work. How few know how to deal with men, so as to get within them, and suit all our discourses to their several conditions and tempers; to choose the fittest subjects and follow them with a holy mixture of seriousness, terror, love and meekness!

But undoubtedly this private application is implied in those solemn words of the apostle: “I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, preach the word: be instant in season, out of season, reprove, rebuke, exhort with all long suffering.”

O, brethren, if we could but set this work on foot in all our churches, and prosecute it zealously, what glory would redound to God! If the common lukewarmness were banished, and every shop and every house busied in speaking of the word and works of God, surely God would dwell
in our habitations, and make us his delight.

And this is absolutely necessary to the welfare of souls. Look round, and see how many of them are still in apparent danger of damnation. And how can you walk and talk, and be merry with such people, when you know their case!—When you look them in the face, you should break forth into tears, as the prophet did when he looked upon Elisha. O, for God's sake, and the sake of poor souls, beseech yourselves and spare no pains that may conduce to their salvation!

What cause have we to bleed before the Lord, that we have so long neglected this good work! If we had but engaged in it sooner, how many more might have been brought to Christ! And how much holier and happier might they have been before now! And why might we not have done it sooner! There were many hindrances; and so there always will be. But the greatest hindrance is in ourselves, in our littleness of faith and love.

But it is objected, I. "This will take up so much time, we shall not have leisure to follow our studies." We answer, I. Gaining knowledge is a good thing, but saving souls is a better. 2. By this very thing you will gain the most excellent knowledge, that of God and eternity.
You will have time for gaining other knowledge too. Only sleep no more than you need; "and never be idle or triflingly employed." But, 4. If you can do but one, let your studies alone. We ought to throw by all the libraries in the world, rather than be guilty of the loss of one soul.

It is objected. II. "The people will not submit to it." If some will not, others will. And the success with them will repay all your labor. 0, let us herein follow the example of St. Paul! 1. For our general business, Serving the Lord with all humility of mind: 2. Our special work, Take heed to yourselves, and to all the flock! 3. Our doctrine. Repentance toward God, and faith toward our Lord Jesus Christ! 4. The place, I have taught you publicly, and from house to house!—5. The object and manner of teaching, I ceased not to warn every one, night and day, with tears: 6. His innocence and self denial herein, I have coveted no man's silver or gold: 7. His patience, Neither count I my life dear unto myself. And among all other motives, let these be ever before our eyes: 1. The Church of God, which he hath purchased with his own blood! 2. Grievous wolves shall enter in; yes, of yourselves shall men arise, speaking perverse things.
Write this upon your hearts, and it will do you more good than twenty years' study. Then you will have no time to spare; you will have work enough. Then likewise no preacher will stay with us who is as salt that has lost his savour. For to such, this employment would be mere drudgery. And in order to do it, you will have need of all the knowledge you can procure, and grace you can attain. The sum is, Go into every house in course, urging upon every impenitent sinner the duty of immediate repentance, and teaching every one therein, young and old, to be Christians inwardly and outwardly; make every particular plain to their understandings; fix it in their minds; write it on their hearts. In order to this, there must be line upon line, precept upon precept. What patience, what love, what knowledge, is requisite for this! We must needs do this, were it only to avoid idleness. Do we not loiter away many hours in every week? Each try himself: no idleness is consistent with a growth in grace. Nay, without exactness in redeeming time, you cannot retain the grace you receive in justification.
Section 19.

DRESS AND FURNITURE.

Ques. 1. Should we insist on the rules concerning dress?

Ans. By all means. This is no time to give encouragement to superfluity of apparel. Therefore let none be received into the Church, until they have left off the wearing of gold and superfluous ornaments. In order to this,

1. Let every one who has charge of a circuit or station, read Mr. Wesley's sermon on dress, at least once a year, in every Church.

2. In visiting the classes, be very mild but very strict.

3. Allow of no exempt case,—better one suffer than many.

Ques. 2. Should we insist on cheap as well as plain dress?

Ans. Certainly; we should not on any account spend what the Lord has put into our hands as stewards to be used for his glory in expensive apparel, when thousands are suffering for food and raiment, and millions perishing for the word of life. Let the dress of every member of the Wesleyan Methodist Connection, be both...
plain and cheap. Let the strictest economy be used in these respects.

And we would not only enjoin on all who fear God, plain dress, but we would recommend to our preachers and people, according to Mr. Wesley's views expressed in his sermon on the inefficiency of Christianity, published but a few years before his death, and containing his matured judgment, distinguishing plainness—Plainness which will publicly commit them to the maintenance of their Christian profession wherever they may be.

Ques. 8. Should our furniture, as well as dress, be plain and cheap?

Ans. By all means. Let the strictest economy be observed in both. Let no expensive furniture or high-priced carriages be used by Wesleyan Methodists, while there is a single individual for whom Christ died, hungry or naked, or without the word of life. And let the same principle of saving all we can, that we may have to give to those who need, govern us in renting or building houses to live in.

We disapprove of Christians changing their apparel in mourning for the dead.
Section 20.
ON PEACE.

We believe the gospel of Christ to be every way opposed to the practice of war, in all its forms; and those customs which tend to foster and perpetuate the war spirit, to be inconsistent with the benevolent designs of the Christian religion.

Section 21.
SECRET OATH-BOUND SOCIETIES.

Ques. Have we any directions to give concerning oath-bound societies?
Ans. We will on no account tolerate our ministers and members in joining secret oath-bound societies, or holding fellowship with them, as, in the judgment of the Wesleyan Methodist Connection, it is inconsistent with our duties to God and Christianity to hold such connection.

*This Section the General Conference ordains as law.
Section 22.

OF THE NECESSITY OF UNION AMONG OURSELVES.

Let us be deeply sensible (from what we have known) of the evil of a division, in principle, spirit, or practice, and the dreadful consequences to ourselves and others. If we are united, what can stand before us? If we divide, we shall destroy ourselves, the work of God, and the souls of our people.

In order to a closer union with each other, let us be deeply convinced of the absolute necessity of it.

Pray earnestly for, and speak freely to each other.

When we meet, let us never part without prayer.

Take great care not to despise each other's gifts.

Never speak lightly of each other.

Let us defend each other's character in everything, so far as is consistent with truth.

Labor in honor, each to prefer the other before himself.
Section 23.
OF MARRIAGE.

Ques. Do we observe any evil which has prevailed in our church with respect to marriage?

Ans. Many Christians have married with unawakened persons. This has produced bad effects; they have been either hindered for life, or have turned back to perdition.

We do not prohibit our people from marrying persons who are not of our church, provided such persons have the form, and are seeking the power of godliness; but we are determined to discourage their marrying persons who do not come up to this description.

Section 25.
OF THE BOOK CONCERN.

1. There shall be a Book Concern in the City of Syracuse, which shall be managed by a General Agent, Editor, and a Book Committee, consisting of twelve
members, six of whom shall be ministers; the other six shall be laymen. This Committee shall be appointed by the General Conference.

2. There shall be published in connection with the Book Concern, one religious newspaper, to be called The Wesleyan, and a Sabbath School paper, to be called The Juvenile Instructor; under the supervision of an editor to be appointed by the General Conference.

3. The Agent and Resident Editor, shall be members of the Book Committee.

4. The Book Committee shall determine the salaries of the Agent and Editor. They shall determine also what book shall be published, and the price of the same, in accordance with the action of General Conference. They shall have power to fill all vacancies that may occur in their board during the interval of the General Conference. And they may remove the Agent and Editor, if they judge the interest of the cause requires such removal, and may fill his place until the next session of the General Conference. This Committee shall make or cause to be made, an annual exhibition of the state of the Book Concern to the Yearly Conferences, and shall also present a full report to the General Conference.
5. Five members of the Committee shall constitute a quorum for the transaction of business, except in the removal of the Agent and Editor; when it shall require a vote of the majority of all the members of the board.

6. The Agent and Resident Editor shall be members of the Syracuse Conference by virtue of their appointment.

7. Meetings of the Book Committee may be called at any time by the Agent, or by any three members of the Board; and the Secretary shall notify the resident members, unless notice be given in the Wesleyan.

8. It shall be the duty of Wesleyan Ministers and preachers to extend the circulation of our books and periodicals. They shall receive the following premiums on all monies collected and paid into the Book Concern, viz: 25 per cent. on all new subscribers to our periodicals, except when they are sent in packages at a reduced price; 10 per cent. on all subscriptions renewed; and 10 1/2 per cent. on all present dues on the paper hereafter collected.

9. All the property of the Book Concern shall be held in trust for the Wesleyan Methodist Connection of America, by the Book Committee.
BOUNDARIES OF THE YEARLY CONFERENCES.

1. The New York Conference comprises so much of the State of New York as is not included in the Champlain, Syracuse and Rochester Conferences; and New Jersey, Eastern Pennsylvania and New Haven and Westbrook, and all west of those places in Connecticut. The New York and Syracuse Conferences are permitted to unite in one Conference, if they shall deem it to do, at any time within the ensuing four years.

2. The New England Conference comprises the New England States, except that portion of Vermont west of the Green Mountains, and all that portion of the State of Connecticut not included in the New York Conference.

3. The Champlain Conference shall comprise the State of Vermont, and includes in the State of New York, Clinton, Franklin, St. Lawrence, Essex, Warren, Washington, and Saratoga counties; and so much of Rensselaer County as lies north of a line running from the south-west cor-
4. The Syracuse Conference shall be bounded as follows:
Beginning at the North East corner of Jefferson county, N.Y., following the water to the Big Sodus Bay, thence south to Cayuga Lake, thence through said Lake in a southerly direction to the State Line; thence East on the State Line, to the County Line of Delaware Co., thence to the place of beginning.

5. The Rochester Conference comprises all that part of the State of New York lying west of the Syracuse Conference, and including West Bradford, Elkland, State Road and Sugar Grove, lying in the State of Pennsylvania.

6. The Alleghany Conference comprises all of Western Pennsylvania, except what is included in the Rochester Conference, and is bounded on the south-west by a line commencing at Steubenville, on the Ohio river, and running west, following the stage road to Massillon, by the way of Canton; thence up the Canal to the city of Cleveland, including also Western Virginia. Cleveland shall belong to the Zanesville Conference.

7. The Zanesville Conference is bounded on the east by the Alleghany Conference.
and comprises that part of Ohio, east of the Sciota river, to the mouth of the little Sciota, and a line running from thence to Upper Sandusky, and along the Sandusky river to Sandusky Bay, and also includes the southern portion of Virginia and the State of North Carolina.

8. The Miami Conference comprises that part of Ohio not included in the Allegany and Zanesville Conference.

9. The Indiana Conference comprises the State of Indiana.


11. The Illinois Conference shall comprise the State of Illinois.

12. The Wisconsin Conference shall comprise the State of Wisconsin.

13. The Iowa Conference shall comprise the State of Iowa and Minnesota, and the Territories of Nebraska, and Kansas.
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D.
Appendix——Declaration of Rights.

BY H. B. HANSON.

Article I.

God, as the common father of mankind, has created all men free and equal, and the proper equality and social freedom of the great brotherhood of the human race, in view of the gifts and grants of the Creator, are to be inferred from all his dispensations to man. Every man, by the charter of his creation, is the equal of his contemporaries;—the essential rights of every generation are the same. Man, as the child of God's creation, continues man immutably under all circumstances, and the rights of ancestors are those of posterity. Man has claims, which it becomes his duty to assert, such as the indefeasible right of thinking and acting for himself, when thought and action do not infringe the rights of another, as they never will, when truth and justice are made the basis of human intercourse. These rights, common to the great family of man, cannot be abolished by concession.
statute, precedent or positive initiation;
—and when wrested or withheld from the multitude of mankind, by their rulers, may be claimed by the people, whenever they see proper to do it.

ARTICLE II.

Man was created for society; his natural rights are adapted to the social state, and under every form of society, constitute properly, the foundation of his civil rights. When man becomes a member of civil society, he submits to a modification of some of his natural rights, but he never does, he never can, relinquish them. He concedes the exercise of these rights, for his own and the general good, but he does not, cannot, cast them off. His rights receive a new direction, but do not terminate; and that government which deprives man of rights justly claimed in virtue of his creation, and interwoven with the constitution of his nature; and the interests of society, denies to him the gifts of his Creator, and must be unjust. God can be the author of no government, contravening the wisdom of His arrangements, in the creation of man.

ARTICLE III.

In every community there is a power, which receives the denomination of sover-
eignty, a power not subject to control, and that controls all subordinate powers in the government. Now whether this power be in the hands of the many, or the few, it is indubitably certain, that those members only of the community are free, in whom the sovereign power resides. The power of a community is essential to its freedom; and if this power be confined to a few, freedom is necessarily confined to the same number. All just government must be founded upon the nature of man, and should consult alike the natural rights, civil wants, and moral interests of his being. All rightful authority is founded in power and law; all just power is founded in right, and as one man's natural right to the character of lawsower, is to all intents as good as another's, it follows, that all legitimate law must have its origin in the expressed will of the many.

ARTICLE IV.

As all men are essentially equal, in their rights, wants, and interests, it follows from these, that representative government is the only legitimate human rule, to which any people can submit. It is the only kind of government that can possibly reconcile, in any consistent way, the claims of authority, with the advantage of liberty. A
prescriptive legislative body, making laws without the knowledge or consent of the people to be governed by them, is a DESC.
POTISM. Legislatures, without constituents and peers and fellows deputing them as their representatives and actors—thus constituting themselves a legislature beyond the control of the people, is an exhibition of TYRANNY in one of its most dangerous forms. In the momentous affairs of government, nothing should be made the exclusive property of a few, which by right belongs to all and may safely and advantageously be used by the rightful proprietors. The justice of every government depends essentially upon the original consent of the people. This privilege belongs to every community; in right of the law of nature; and no man, or multitude of men, can alter, limit, or diminish it. Constitutional law is an expression of the will of the people, and their concurrence in its formation, either personally or by representation, is essential to its legitimate authority.

ARTICLE 5.

No community can be said, without mockery, to have a constitution, where there is a consolidation of the different powers of government in the hands of the
same men, and the remaining portion are left of course without any security for their rights. Such a case presents an absolute government; a government of men, not principles. A constitution is not the creature of government; the nature of things renders it impossible that it should be an act of government. In strict propriety, it existed anterior to government. Government is based upon, proceeds from, and is the creature of the constitution. A constitution contains the elements and principles of government, and fixes the nature and limits of its form and operation; but is an instrument distinct from government, and by which government is controlled. It is a preliminary act of the people in the creation of government. It sustains to government the same relation that laws do to the judiciary; the latter is not the source of law, cannot make laws or annul them, but is subject to and governed by law. A constitution recognizes the rights of the people, and provides for their assertion and maintenance. It settles the principles and maxims of government. It fixes the landmarks of legislation. It fixes the sovereign power of the people, giving law and limits to themselves and their representatives.
A government uniting the legislative, judicial and executive powers in the hands of the same men, is an absurdity in theory and in practice TYRANNY. The executive power, in every government, should be subordinate to the legislative, and the judicial independent of both. Wherever, therefore, it happens, that these three departments of government are in the hands of the same body of men, and these men not the representatives of the people, first making the laws, then executing them, and finally the sole judges of their own acts, there is no liberty; the people are virtually ENSLAVED, and liable to be ruined at any time. In a government, civil or ECCLESIASTICAL, where the same men are legislators, administrators, and judges, in relation to all the laws, and every possible application of them, the people, whether well or ill-treated, are in fact SLAVES; for the only remedy against such a usurpation, is REVOLT. No constitution can be presumed a good one, embodying the principles of correct government, which does not sufficiently guard against the chances and possibility of misadministration. All absolute governments owe their character to the manner in which
they are administered; whereas, in a representative government, with proper checks and balances, it is the interest, even of the vicious, to promote the general welfare, by conforming to the laws. The greater the equality, established among men by governments, the more virtue and happiness will prevail; for where the voluntary consent of the governed is the basis of government, interest and duty combine to promote the common weal.

**ARTICLE VII.**

Every community should be the ASSERTER and GUARDIAN of its own rights. No government can be administered to the advantage of the governed, for any considerable length of time, unless the people retain sufficient power in their own hands to COMPEL their rulers to act correctly. When a government is so constructed, that its acts are final, and preclude remedy by appeal to the people, its principles are unjust, and its administration cannot fail to be injurious;—a virtuous administration can never change, or redeem the vicious principles of a government. And whenever the subjects of a government, whose legislative, executive, and judicial functions, pertain to a few, independent of the choice of the people, find themselves aggrieved and
oppressed by the conduct of their rulers, without any constitutional remedy for the redress of existing evils, it then becomes the duty and is the inalienable right of that people to control their rulers, by extrajudicial measures.

 ARTICLE VIII.

When all the power and forms of government are held and managed by a few who set without delegated right by consent of the people, the authority of the rulers is absolute, and the people are disfranchised of all right, in the various relations existing between them, as subjects, and those who hold the reins of government. Such a government must always lead to mental debility, will depress the moral vigor of a people, and necessarily abridge the liberty of reasoning and investigation. In all governments of this kind, right is the creature of fortune, and the slave of caprice. Those who live under a government which denies to the people the right of representation, blindly engage to submit to the will of others, right or wrong, and must continue to do so, or else deprive themselves of all the advantages of the community in which they live, in order to get rid of its evils. The enactment of all laws and rules therefore,
should be with and by the consent of the people, and their execution strictly under their control.

Article XI.
The rights to be represented, where law is made to govern, is not only essential to civil freedom, but is equally the basis of religious liberty. Civil and religious liberty are intimately connected, they usually rise and die together, and he who is the friend of the one, cannot consistently be the enemy of the other. If liberty, as is admitted on all hands, is the perfection of civil society, by what right can religious society become despoiled of this CROWN-ING EXCELLENCE of the social state? The New Testament furnishes the principles, but not the forms of church government; and in the adaptation of forms to these principles, Christian bodies should be governed mainly by the few facts and precedents furnished in the Apostolic writings. The will and mind of the GREAT HEAD OF THE CHURCH, on this subject, so far as clearly revealed, whether by express statute, or fair implication, cannot be contravened without impiety; but in relation to a variety of topics, connected with the internal polity and external relation to the church, on which the scriptures
are silent, it is left to every Christian community to adopt its own regulations, and the same is true of nations. Ministers and private Christians, according to the New Testament, are entitled to equality of rights and privileges—an identity of interests implies an equality of rights. A monopoly of power, therefore, by the ministry, is a usurpation of the rights of the people. No power on the part of the ministry can deprive the people legitimately of their elective and representative rights; as the ministry cannot think and act for the people, in matters of principle and conscience, so neither can they legislate for them, except as their authorized representatives. 

ARTICLE IX.

The government of every Christian church should be strictly a government of principle, in relation to the governed; and every private Christian, is as deeply and reasonably interested as the ministry—Dominion Over Conscience, is the most absurd of human pretensions. The assumption, that absolute power in the affairs of church government, is a sacred deposit in the hands of the ministry, belies the genius and charities of the New Testament. Whenever a Christian people place themselves under a ministry, who
claim the right of thinking and deciding for them, in matters of faith and morality, they are guilty of impious and unscriptural presumption, to the GREAT HEAD OF THE CHURCH; insomuch as it is required of every Christian to reflect and determine for himself, is all such cases, and the duty cannot be performed by another. And those ministers who aim at principality of this kind, in the personal concerns of faith and practice, are plainly guilty of usurped dominion over the rights and consciences of the PEOPLE.

ARTICLE XI.

EXPEDIENCY and RIGHT are different things. "Nothing is expedient that is unjust." Necessity and convenience may render a form of government useful and effective for a time, which afterwards, under a change of circumstances, and an accumulation of responsibility, may become oppressive and intolerable. That system of things which cannot be justified by the word of God, and the common sense of mankind, can never be expedient. Submission to power, gradually and insidiously usurped, should seldom or never be received as proof of the legitimate consent of the people to the peculiar form of government by which they are oppressed; as such
APPENDIX.

Submission may be the result of principles, attachments, and energies, which owe their existence to causes foreign from the government, which is supposed to produce them. Peaceable submission by the people, to a system of government, can never be construed into a proper approval of it, as one of their own choice; for as men by birth and education, may become the subjects of a form of civil government they do not approve, so thousands may be born into the KINGDOM OF GOD, and nurtured in his family, under forms of ecclesiastical policy, materially inconsistent with the rights and duties of revelation on this subject. The continued endurance and submission of the people, so far from proving the divine right of those who govern, does not even furnish proof of any right at all, except the claim which arises from mere FOREBEARING.

ARTICLE XII.

Without insisting upon those portions of the New Testament, which go directly against the rights of the ministry to exclusive rule, the well known indefiniteness of its language on the subject of church government, should admonish the claimants of such power, that their pretensions cannot be sustained. Nevertheless, in all ages,
since the Apostolic, and in all parts of the world, with but few exceptions, a large majority of those calling themselves Christian ministers, have shown a disposition both in ecclesiastical and civil affairs, to maintain an influence in matters of government, independent of the people, and to suppress the right of inquiry, and freedom of discussion. And this is readily accounted for by adverting to the fact, that the liberty of thinking and acting, and especially the free expressions of opinion, have always lessened the influence of ministerial pretensions, and abridged the claims of an aspiring ministry to irresponsible domination. It is lamentably true that in a thousand instances, in the various divisions of PAPAL AND PROTESTANT CHRISTENDOM, oppression has been exercised under pretence of duty, and professed veneration for the dead; and their doing and an earnest contention for pre-existing customs had been urged, as sufficient reasons for withholding the rights of the people, and lording it over God's heritage.

ARTICLE XIII.

It is true, to a great extent, that throughout all divisions of the Christian world, INTELLECT has taken but comparatively little hold of the subject of religion, and
still less of the subject of church government, and this affords the ministry an opportunity of misleading the people on the subject of their rights, and in but too many instances, they resign themselves the passive subjects of their religious teachers, without once inquiring, whether, in doing so, they do not dishonor the GREAT HEAD OF THE CHURCH, in his members—Christian ministers are men of like passions with other men, they are equally liable to err, and become depraved; they should not be watched with an eye of malignant jealousy, but their errors, oppressions and usurpations should be met and resisted by the people, with confidence and firmness. The people should teach their rulers, that they will find them alike free from the spirit of faction, and the tameness of servility. They should let them know that with every disposition to render proper obedience, they are determined not to be OPPRESSED.

ARTICLE XIV.

Whenever the members of a church resign the right of suffrage, and of discussing freely and fearlessly the conduct of their rulers, whether it be done by direct cession, or indirectly by attaching themselves to, and continuing within the pale
of a church, where such a system of polity obtains, they renounce to a fearful extent one of the first principles of the PROTESTANT RELIGION, and bring dishonor upon its name. Whenever spiritual rulers attempt to check a perfectly free communication of thoughts and feelings among the people,—when the lips and the pens of the laity are interdicted, without their oversight and license,—when they attempt to repress honest convictions and free inquiry; when their disapprobation is shown to all who do not support them, and their displeasure incurred by the diffusion of intelligence among the people, not calculated to increase their power and reputation,—then it becomes the duty of the people to decline their oversight, as men unworthy to rule the Church of God.

The rock on which the church has split for ages, is that the sovereign power to regulate all ecclesiastical matters, (not decided by the Scriptures, and which of right belongs to a Christian community as such,) has, by a most mischievous and unnatural polity, misnamed expediency, been transferred to the hands of a few Ministers, who have been in part, the patricians of the ministry, and the ARISTOCRACY of the church.
ARTICLE XV.

Government, as a fixed and stable cause in the progress of human affairs, is finally productive of a large amount of good or evil; it is strictly in its operation, a moral cause in the formation of character; for, in necessarily presents, circumstances, and considerations, in the light of reasons and requisites which lead to results in the formation of character, that become habitual and permanent. The good of all concerned, therefore, should be the object proposed in the adoption of any form of government, and when a system of government is adopted, which calls off the attention of the government from the general welfare by depriving them of all control in the establishment of the laws, the natural and unavoidable tendency of a government of this description, is sectional and demoralizing; and such are the character and influence of all non-elective governments. The members of a community, who place themselves under the exclusive control of a few irresponsible persons, as their sole masters, in matters of government, thus tamely deprive themselves of the right of representation, and even of existence, except by EXPATRIATION, betray's criminal negligence of their best interests, and great incalculable
to the general welfare, and all governments recognizing such a distinction, contravene necessarily the influence of enlightened conviction and independent inquiry.

ARTICLE XVL

Any government that does not allow the people to meet, deliberate, and decide upon matters that concern themselves, is evidently oppressive. For those who are not the representatives of the people to make laws for them, and then deny them the freedom of candid inquiry and honest anxiety, is a measure as irrational as it is unjust. The maxim which assumes that the ministry has a right to rule and dictate exclusively in the great concerns of legislation, is the fruitful source of implicit despotism, which, habitually and without inquiry, receives instruction at the hands of men, as authoritative and final—implausibly receiving "for doctrines the commandments of God," and perverting the ORACLES OF GOD. When the ministry judges and determines for the people, without their legitimate concurrence, as matter of right, conformity becomes a question of policy, instead of resulting from conscience and principle. A governmental which denies to the governed the right to inquire, reason-
strate, and demand withold justice, which, from its structure and operation, is calculated to darken the understanding and mislead the judgment—and thus compel obedience to its measures, in the great interests of right and wrong, must be essentially unjust, and ought not to be submitted to.

ARTICLE XVII.

No power possesses so fatal a principle of increase and accumulation in itself, as ecclesiastical power. Its faculties for reproduction and multiplication, are many and fearful, and should be vigilantly guarded against by all who consider the image of God as closely connected with the image of Man. And whenever the growth and manifestation of this power, in any of its innumerable forms and modes of operation, shall clearly amount to an invasion of Christian rights, the injured and oppressed should resist the encroachment, with manly decision and unyielding remonstrance. In every church where the principle of representation is excluded, in the affairs of its government, the right of private judgment becomes a nullity, and faith and practice are necessarily, to a great extent, the offspring of prescription. The right of deciding what are the will and mind of GOD,
in matters of faith and discipline, by prescriptive interpretation is conceded in the scriptures to no man, or body of men, exclusively; of course the right of judgment belongs to all, equally and inalienably, and when the ministry avail themselves of the indifference, inattention or ignorance of the people, brought under their charge from time to time, to constitute themselves their legislative masters and executive guardians, they usurp the dominion of conscience, and although never complained of, are de facto religious tyrants, because they assume and exercise rights that do not and cannot, in the nature of things, belong to them. It should not be overlooked, moreover, that when the ministry are considered by the laity, as the sole judges and depositories of faith and discipline, the people lose the only powerful motive, the only direct incentive, they can possibly have to inquire and decide for themselves in the infinitely numerous concerns of truth and duty. Such a monopoly of power by the ministry, tends directly to mental debasement, consequently indistinction of character, insincerity and misguided zeal. 

ARTICLE XVIII.

That form of ecclesiastical policy, under
APPENDIX.

The only argument for giving the church, which the revenues of the church proceed from the people, when they have no participation in the enactment of its law, furnishes no proper constitutional balance of power; for the legislative council of the church, consisting of the ministry alone, have it in their power at any time to render the contributions of the people to an amount sufficient for their competent supply and even increase, not a voluntary service, but a condition of membership; when such government, ceases to be free, and necessarily becomes tyrannical. Any government which places the public property of the governed in the hands of its rulers, so that it must proceed from their gift exclusively, without any constitutional appropriation on the part of the people, is unjust and vicious in its nature. Property is decision held in right of power, and if in the hands of a few, the balance of government is destroyed, by enabling them to control the destiny of the whole. As it is the duty of every community, to support those who are called to the administration of its affairs, so it is plainly a matter of right, that the will of the people should determine the necessary amount of supplies, and the mode of their assessment and collection.
ARTICLE XIX.

Punishments should never be inflicted in any community except when strictly necessary, and plainly called for by the PUBLIC GOOD; and in all cases the infliction should be according to law. All punishments, proceeding from the regular administration of constitutional law, should be submitted to without resistance.

ARTICLE XX.

The subjects of all governments have a right to know the official acts and doings of their agents and officers, and to demand their publication accordingly.

ARTICLE XXI.

The vindication of an injured people, in a contention for their rights, is furnished by the SHAMEFUL denial of their EXISTENCE.

ARTICLE XXII.

Any movement by the oppressed to recover their rights, will be resisted by those who have oppressed them; but suffering and persecution, in a cause which the love of GOD and MAN requires, should be FEARLESSLY MET AND RESOLUTELY BORNE.