THE
DISCIPLINE
PRACTICED
OF THE
WESTLEYAN METHODIST CONNECTION
OF AMERICA.
SYRACUSE:
PUBLISHED BY CyRUS PRINDEL
FOR THE WESTLEYAN METHODIST CONVENTION.
1864.
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. Sunderland, seceded in November, 1842. At the same time the first number of a weekly paper was issued, called the "True Wesleyan," in which they announced their withdrawal, setting forth their reasons. In December following, Luther Lee withdrew from the M. E. Church, and also L. C. Matlack. 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 doctrine and polity are presented in the following pages, must date its commencement as above.

The most extensive prior secession, took place in Michigan, which resulted in the organization
of a Conference; but they united in 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 a part of the present Connection, was in Providence, R. I.

Soon after the secession of Scott, Horton, Sunderland, Lee and Matlack, measures were taken to hold a Convention, which transpired at Andover, Mass., in Feb., 1843. This resulted in a call for a General Convention, which was held at Utica, N. Y., commencing May 31, 1843, at which a general organization was effected, and a Discipline adopted. The first General Conference was held in October, 1844, at which the Discipline underwent some modifications.

In October, 1848, the second General Conference was held; and in the light of the 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 doctrine 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 work stands unrivalled.

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 can see the Lord." 

PUB. COM. JUNE, 1864.

NOTE.—To show the reader that our articles of religion are based upon the express teachings of the word of God, the undersigned, as publisher, has selected a class of appropriate proofs, which will be found appended to each article, and which it is hoped will satisfy all who shall examine the Discipline of the Wesleyan Methodist Connexion, that it expresses the sentiments of
the inspired writers. If others claim that their discipline is the Bible, so can we. And the proof in part, is here furnished. And we trust it will be found a profitable employment to every reader, to examine the correctness of each of these articles, in the light of the proof texts here furnished.

C. PRINDLE.

JULY, 1894.
DISCIPLINE
OF THE
WESLEYAN METHODIST CONNECTION.

SECTION I
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
Elementary Principles.

Savior, 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 II.
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.

Dent. vi, 4; I Cor. viii, 4, 6; Jer. x, 10; John xvii, 3; Psalms xc, 2; I Timothy i, 17; Exodus xxxiii, 20; John iv, 24; Genesis xviii, 1; Psalms civ, 24; Romans xi, 37; Gen. i, 1; Col. i, 16; John v, 7, 20; John x, 30; 2 Cor. xiii, 14; John i, 1, 2; Rev. xix, 13; John v, 31; chap. x, 30; Phil. ii, 6.

II. OF THE SON 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.

John i, 14, 18; chap. iii, 16; Luke i, 27, 31, 35; Gal. iv, 4, 5; Matt. xxviii; Mark xv; Eph. v, 2; Heb. vii, 27; chap. x, 12; chap. ii, 17; chap. ix, 28, x, 12; Gal. i, 4; 1 Peter ii, 23; 1 John ii, 2; Rom. v, 10; 2 Cor. v, 18; 19; Rom. v, 10, 13.

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.

Matt. xxviii, 6-8, 16, 17; Mark xvi, 6, 7; John xxi; Luke xxiv, 5, 6; John xx, 26-29; 1 Cor. xv, 6, 14; Acts x, 30, 32; Heb. xiii, 20; Acts ii, 24; Acts xiii, 37; Mark xvi, 19; Acts i, 1; Rom. viii, 34; Rom. iv, 9, 10.

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.

John xiv, 26; xv, 26; Gal. iv, 6; Rom. viii, 9; Acts ii, 24; 2 Cor. iii, 17; Job xxxiii, 4; Matt. xxviii, 19; Acts xx, 28.

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
ARTICLES OF RELIGION.

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—


The canonical books of the New Testament are—


2Timothy iii, 16-17; John v, 39; 2Peter i, 19; Gal. i, 8; 1 Thess. ii, 13; John xvii, 17; Psalms
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, yet ought the civil precepts thereof of necessity, be received in any commonwealth; yet, notwithstanding, no christian, whatsoever, is free from the obedience of those commandments which are called moral.

Luke xxiv. 27; John v, 46; 1 Tim. ii. 5; 2 Cor. 1, 20; Rom. xv. 8; Heb. xi, 39, 40; Col. ii. 16, 17; 1 Tim. ii, 5, 6; Ephes. vi. 3, 16; Heb. ii. 4; Matt. ii. 17. 49; xxiii. 37, 38; James i. 26; 1 John ii. 3, 4, 7.

VII. OF RELATIVE MURDER.

Those 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 men 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 in 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 continuously.

Rom. v, 12, 18, 19; Genesis v, 3; viii, 21; Jer. xvii, 9; Mark vii, 21, 22, 23; Rom. iii, 10, 11, 12; Gen. vi, 5; Rom. viii, 7; Eph. ii, 1-3.

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.

John xv, 5; Rom. v, 6, 7, 8; Eph. ii, 1, 5; Phil. ii, 13; John vi, 44, 65; Eph. ii, 8, 9; Jeremiah x, 23; Phil. iv, 13.

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
ARTICLES OF RELIGION.

are justified by faith, only, is a most wholesome doctrine, and very full of comfort.
Eph. ii. 8, 9; Rom. iii. 24, 28; Phil. iii. 9; Acts viii. 37; xvi. 11; Rom. iv. 2-5; v. 1, 2; Heb. chap. xi.

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.
Rom. iii. 20; iv. 2, 4, 6; Titus iii. 5; James i. 18, 22; Matthew v. 16; vii. 16-20; John xvi. 8; Phil. i. 11; 1 Peter ii. 9, 12.

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.

Luke xix. 42; Heb. iii. 7-12, 15; Psalms xxxiv. 7, 11; Matt. xxiv. 12; Gal. v. 17; John v. 14; 1 John ii. 12; Eph. v. 14; 1 Kings xi. 46; Eccl. xii. 20; 1 John i. 6; James iii. 2, 5; Rev. ii. 5; 4 John i. 9; Jer. iii. 22.

XIII. OF SANCTIFICATION.

Sanctification is that renewal of our fallen nature 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.

Ezek. xxxvi. 25-29; Psalms cxxx, 8; Dent. xxx. 6; 1 John iii. 8; 1 Pet. v. 23; xliii. 12; Rom. viii. 3, 4; John xvii. 20-23; Eph. iii. 14; 1 Thess. v. 23; Matt. v. 2; Mark i. 45; John iii. 17; Heb. x. 14, 15, 16, 18-20; 2 Peter i. 4; 1 John i. 7, 8, 9; iii. 9; Jude verse 34; Eph. iv. 13; Col. iv. 12; 2 Tim. iii. 17; 1 Thess. iii. 10; 1 Peter v. 10; 1 Cor. vii. 11; Heb. xii. 14; 1 John iv. 17, 18; Phil. ii. 13.
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.

Matt. xxviii, 19; xxvi, 26-28; 1 Cor. xi, 23-26; 1 Cor. x, 16; Rom. ii, 28, 29; iv, 11; Gal. iii, 27; 2 Cor. v, 17; Mark xiv, 22-24.

XV. OF BAPTISM.

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

1 Cor. xii, 13; Gal. iii, 27, 28; Col. ii, 11, 12; Titus iii, 5; Acts ii, 38; viii, 12, 36-39; xxii, 16; ii, 41; Matt. iii, 15-17; Acts xvi, 33; Num. viii, 7; Ezek. xxxvi, 25; Mark xvi, 16; John iv, 1, 2; Acts ix, 18; xviii, 8; xix, 5.
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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; in so much 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.

1 Cor. xi, 26, 28; Luke xxii, 19, 20; 1 Cor. v, 7, 8; x, 3, 4, 16; John vi, 35, 36.

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.

Rom. v, 8, 11; viii, 34; Heb. ix, 11-15, 24-28; Acts iv, 6, 7; Heb. x, 14; Heb. vii, 25, 27.
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.

John xviii, 36; Rom. xiv, 4, 17;Acts xv, 10; Gal. v, 1, 13; 1 Peter, ii, 16; 1 Cor. i, 10; xii, 25; Rom. xiv, 1, 15, 21; 2 Thess. iii, 6, 14; Romans xiv, 4; 1 Cor. xiv, 26; 1 Tim. i, 4, 6.

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.

Job xix, 25-27; Psalms xvi, 9, 10; Dan. xii, 2; Matt. xxiii, 30-32; Luke xiv, 14; Acts xxiii, 6; xxiv, 21; Rom. viii, 11; 1 Cor. vii, 14; chap. xv; 2 Cor. iv, 14; v, 1-3; 1 Thess. iv, 13-17; Rev. xx, 6.
XX. 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.

Acts xxiv, 25; Heb. vi, 2; ix, 27; Acts xvii, 31; Rom. ii, 12, 16; Rev. xx, 12; Eccl. xi, 9; xii, 14; Rom.xiv, 12.

SECT. III.

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 Societies in Europe, then of the Wesleyan Methodist Churches of America; such Churches are no other than companies of persons having the form and seeking the power of godliness,—united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.

3. That it may the more easily be discerned whether they are indeed working
out their own salvation, each church is divided into smaller companies, called Classes, according to their respective places of abode. In ordinary cases there should be about twelve or fifteen members in a class, one of whom is styled the leader, whose duty it is to hold with them a weekly meeting, to inquire how their souls prosper, and to advise, reprove 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 flee 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.
AND GENERAL RULES.

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, brawling, 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 of 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.

It is expected of all who continue in these Churches, that they should continue to evidence their desire for 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, regaining, 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 them 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
offspring 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 salva-
tion.
Thirdly; by attending upon all the or-
dinances of God; such as,
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 IV.
ON THE CONSTITUTION, RECEPTION, AND POWERS OF 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 the nearest quarterly conference or to any elder having 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 by the Pastor or any three members, due notice being given thereof.

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 Judicial 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.

We recommend to the churches the following form of receiving members:

After the pastor and committee have examined the candidates in regard to articles of faith and practice, if approved, the persons shall be called before the whole church and addressed as follows:

Beloved Friends:—The influence of the act you now perform, will be as lasting as your existence. The vows you have made in secret you are now in public to confess and ratify. In the presence of these witnesses, of angels, and of Him whose eye searcheth the heart, you come, openly and
solemnly, to confess Christ before men; to devote yourselves to his service, to take vows upon you and to enter into the communion of his visible church. This scene will often vividly recur to you, both in this life and in that which is to come. Relying, therefore, on the grace of God, you consecrate yourselves wholly and unreservedly to Christ, and trust in him for grace and strength to perform your vows.

The following questions will then be propounded:

Ques. 1. Have you carefully examined our articles of faith and church polity?
Ques. 2. Do you cordially accept them as the exponent of your faith and rule of conduct?

Here the church will vote on the reception of the candidates.

COVENANT.

You solemnly, severally, avouch the LORD JEHOVAH, FATHER; SON, and HOLY GHOST, to be your God, the object of your supreme affections and your portion forever. You cordially accept the Lord Jesus Christ to be your Redeemer, and the Holy Spirit your Sanctifier, Comforter and Guide.

You cheerfully devote yourselves to God in the everlasting covenant of His grace,
consecrating all your powers and faculties to His service and glory. And you promise that you will cleave to Him as your chief good; that you will give diligent attention to His word and ordinances; that you will seek the honor and advancement of His kingdom, and that henceforth, denying all ungodliness and worldly lusts, you will live soberly, righteously and godly in this present world.

You do also cordially join yourselves to this church, and engage to submit to all its rules of government, to seek earnestly its peace, purity and edification, and to walk with all its members in charity and faithfulness, meekness and sobriety. Do you thus freely and solemnly devote yourselves to be the Lord's?

Those uniting on certificate from other churches will here arise.

COVENANT FOR THOSE UNITING ON CERTIFICATE.

BELOVED FRIENDS:—In transferring your covenant relation to this branch of the church of Christ, you again renew your vows of church fellowship. Relying upon the grace of God, you promise to walk in all his commandments and ordinances, and to seek His service as your highest joy. You promise to submit to the rules and discipline of this church; to strive earnestly
for its peace, purity and prosperity, and to walk with all its members in love and Christian fidelity. Do you thus renewedly, freely and solemnly devote yourselves to be the Lord's?

Members of the church here arise.

RESPONSE OF THE CHURCH.

We, the members of this church, do cordially receive you as brethren and sisters beloved to our communion and fellowship, and promise to walk with you in love, and to watch over you, to instruct, counsel, admonish and cherish you, with all long-suffering, gentleness and love.

[Here the pastor, in name of the church, will give the right hand of fellowship.]

P. S. In the absence of the pastor, an officer of the church should be designated to officiate, and give the right hand of fellowship.

9. Each church shall have a book of records, kept by a clerk appointed by the Church, in which all the names of the members shall be recorded—the time when received, and whether by letter or on profession of faith; also all withdrawals, dismissions, expulsions and deaths occurring during each Conference year; also a record of all baptisms.
SECTION V.

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, of males or females, as they shall deem it best to secure the ends of truth and justice.

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 offenses, sinful tempers or words, or neglect of duties, our Lord's directions, in Matt. xviii, 15-17, 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. But for public offences such as holding and propagating heretical doctrines, flagrant disobedience to the order and discipline of the church, and for open immoralities, the parties so offending may be proceeded against without previous labor.

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 complaint, the charges shall be presented to the judicial committee, and if there be no standing judicial committee, the charges shall be presented to the
GENERAL CONFERENCE.

Church at one of its meetings, and the Church may proceed to try the complaint, or refer it for trial to a special committee, which it may appoint for that purpose.

And in all cases of conviction before a committee, an appeal shall be allowed to the Church, whose decision shall be final.

5. 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 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 complaint, 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 commission judge the church to be guilty of having violated any of the Elementary Principles, or General Rules, they shall declare; and if the church shall not give satisfaction 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 the Connection shall become their pastor, until they shall have rejected 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 this 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 VI.
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 laymen, 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 1867, 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 by ballot a President and two Vice Presidents, of whom, at least one shall be a layman; and a Secretary.

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 Connection; provided that they shall not contravene the maintenance of an itinerant ministry, Lay Delegation, any of the Elementary Principles, the Articles of Religion, or the General Rules; nor shall they make any distinctions, in the rights and privileges of our ministers and members, on account of ancestry or color; nor shall they constitute any courts for the trial of members or min-
isters, except the particular churches or conferences to which they may belong.

Nevertheless, upon the concurrent recommendation 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, whenever such alteration or alterations shall have been first recommended by the General Conference, so soon as two thirds of the members of all the Annual Conferences shall have concurred as aforesaid, such alteration or alterations shall take effect.

SECTION VII.
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 licensiates 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 Conference, 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 Conference 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 to be kept for each purpose.

The Conference shall also appoint a commi-
mittee 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 or church of which they are members, when such church constitutes the pastoral charge; 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. 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.
or church, of which he is a member, when such church constitutes the pastoral charge.

6. The Yearly Conferences shall take charge of all the ministers and churches within their bounds shall have power to return to the unstationed list all unemployed Elders who shall have remained such for two years, may fix the boundaries of the circuits and stations, and exercise a general super­vision over the pastoral relation 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.

(8.) The Conference shall not interfere with such engagements, except for justifiable cause, growing out of the fault of one or both of the parties.

(9.) 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 and 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 regulations established by the General Conference.

If any three members of such yearly conference shall take exception to its action on the ground that it violates this restriction, it
shall be entered on the Journals, and it, or a true copy of the action complained of, shall be sent up to the next General Conference for review.

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 reserve 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 VIII.
QUARTERLY CONFERENCES.
1. There shall be a Quarterly Conference on each pastoral charge, composed of all the Elders, Licentiates, Exhorters, Church
Clerks, Stewards, Leaders, Trustees, and Superintendents of Sabbath Schools; provided such Trustees and Superintendents are members of some church on the charge, except in those cases where the charge consists of a single church which is in the habit of doing its business in regular monthly meetings.

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 licen-
QUARTERLY CONFERENCES.

sod 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
QUARTERLY CONFERENCES.

Conference, to be employed under its direction. Provided they shall have passed an examination satisfactory to the Quarterly Conference on English Grammar, Arithmetic, Geography and Natural Philosophy 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.

Provided also that when a regular monthly church meeting is held as provided in paragraph one of this section, then all the business provided to be done by the Quarterly Conference, may be done by said church meeting.
OFFICERS OF THE CONNECTION, SECTION IX.
OFFICERS OF THE CONNECTION, MODE OF APPOINTING, 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. The President of the Conference to lead the service unless the conference order otherwise and appoint some one in his stead.

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, and holds his office one year.

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.

An evangelist is an Elder devoted to traveling 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.
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 these objects, in such
way and manner as the Yearly Conference
to which he belongs, shall from time to time
direct.
To report to the Yearly Conference the
amount raised on his charge for the support
of the Gospel, for Missions, and for other
benevolent purposes.
To take a regular catalogue of the mem-
bers in towns and cities, as they live in the
streets.
To leave his successor a particular ac-
count 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,
OFFICERS OF THE CONNECTION,

without a note of recommendation from the church, signed by the pastor, or clerk, in these words—"A. B., the bearer, is an acceptable member of the Wesleyan Methodist Church in C., and being desirous of removing from this church is entitled to receive this certificate of his (or her,) good standing;" and to inform them that without such certificate they will not be received into the church in other places. Provided that where it is impracticable to convene the church, a letter from the pastor, or clerk, will be considered 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 everything. You know the judge is always supposed to be on the prisoner's side.

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

(5.) Tell everyone 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 cast 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 mend our rules, but keep them; not for wrath, 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, 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.

6. 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 neces-
sary amount for his support, and shall report
the same, if on a station, to the church by
which they are appointed, or if on a circuit,
to the Quarterly Conference for their sauc-
tion; they shall adopt all necessary meas-
ures to raise funds for the support of the
Gospel among them, and shall take charge
of all such funds, and of 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 re-
port 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.
They shall also designate one of their
number as clerk, who shall keep a faithful
record of their doings, which shall be enter-
ed 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 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.

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 X.

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,
RECEPTION OF PREACHERS.

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 to certify that _______, has been admitted by ______ Conference as a minister of the Wesleyan Methodist Connection 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 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 XI.
THE FORM AND MANNER OF ORDAINING ELDERS.

[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 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 the which he ought not to be received into this 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 eld-
ers 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.

The Epistle. Eph. iv. 7—13.

Unto 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 fullness of Christ.

ST. JOHN, x. 1—16.

Verily, verily, I say unto you, he that entereth not by the door into the sheep-fold, 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 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, whereunto 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 premonish: 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, present 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. Where-
fore, 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 lies in you, according to your bounden
duty, to bring all such as are, or shall be
committed to your charge, unto that agree­
ment in the faith and knowledge of God,
and to that ripeness and perfectness of age
in Christ, that there be no place left among
you, either for error in religion or for vic­
iousness in life.

Forasmuch then, as your office is both of
so great excellency and of so great difficul­
ty, ye see with how great care and study ye
ought to apply yourselves, as well that ye
may shew yourselves dutiful and thankful
unto that Lord who hath placed you in so
high a dignity, as also to beware that ne­
ither you yourselves offend. Howbeit, ye
cannot have a mind and will thereto of your­
selves; 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 agreea-
tle 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 per-
tain 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
Savior Jesus Christ, for the heavenly assist-
ance of the Holy Ghost; that by daily read-
ing and weighing of the Scriptures, ye may wax riper and stronger in your ministry; and that ye may so endeavor yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples, and patterns for the people to follow.

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?

Ans. 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
Ordination of Elders.

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 may be concluded and proved by the Scriptures?

Answ. I am so persuaded, and have so determined by God's grace.

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

Answ. 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?

Answ. I will, the Lord being my helper.

The President. Will you be diligent in prayers and in reading 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 will 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 do 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 apos-
ORDINATION OF ELDERS.

...tles, 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.
ORDINATION OF ELDERS.

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 holy sacraments; in the name of the Father, and of the Son and of the Holy Ghost.

Then the president shall say,

Most merciful Father, we beseech thee to attend upon these thy servants thy heavenly blessings, that they may be clothed with righteousness, and that thy word spoken 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 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 thee, we may glorify thy holy name, and finally by thy mercy, obtain everlasting life, through Jesus Christ our Lord.

The president or officiating elder shall then, in behalf of the Conference, give to each of the persons ordained, the right hand of fellowship, welcoming him to the work and labors of the ministry, adding such remarks as he may deem fitting, followed by the benediction.

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 XII.

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 Almighty, and that he shall come again at the end of the 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 everlasting life after death?
Ans. All this I steadfastly believe.
Ques. Wilt thou have this child baptized 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 commandments until it come to years to assume in its own person the faith, vows and obligations 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 rose again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from hence 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 desires 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.]

SECT. XIII.
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 said 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 four fold."—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."—2d 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 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 be 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."—1st 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 minis-
tered 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.

"Who so hath this world's good, 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 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 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.]

SECTION XIV.
THE ORDER OF THE BURIAL OF THE DEAD.

[N. B. The following or some other solemn service may be used.] The minister going before the corpse shall say:

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 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 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 are justly displeased? Yet, O Lord God most holy, O, Lord most mighty, O holy and most merciful Savior, 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 Savior, 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 XV.

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 dispense with instrumental music.

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

Ques. 1. What is the best general method of preaching?
Ans. 1st, to convince; 2d, to offer Christ; 3d, to invite; 4th, 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.
QUEST. 3. Are there any smaller advices which might be of use to us?

ANS. Yes 1st Be sure never to disappoint a congregation. 2d, Begin at the time appointed. 3d, Let your whole deportment be serious, weighty and solemn. 4th, Always suit your subject to your audience. 5th, Choose the plainest text you can. 6th, Take care not to ramble, but to keep your text; and make out what you take in hand. 7th, Take care of anything awkward or affected, either in your gesture, phrase, or pronunciation. 8th, 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 XVII.

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

QUEST. 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 frequently ask each other, Do you walk closely with God? Have you now fellowship with the Father, and the Son? Do you punctually observe the morning and evening 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.

The instituted are.

1. Prayer: private, family and public.—Do you ask everywhere, Have you family prayer? Do you ask individuals, Do you use private prayer every morning and evening in particular?

2. Searching the Scriptures, by

(1.) Reading; constantly, some part of, every day; regularly, all the Bible in order; carefully, with notes; seriously, with pray-
er before and after; fruitfully, immediately 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?

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

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

(6.) 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 administer 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 determined end in view? And to pray before and after it?

II. 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 XVIII.
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 further assist those under our care?

Ans. By instructing them at their own houses. What unspeakable need is there of this? 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 avail is public preaching alone, though we could preach like angels! We must, yes, every preacher must instruct the people from house to house.

Our religion is not sufficiently deep, uni-
versal, 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 discourse to their several conditions and tempers: to choose the fittest subject and fol-
low 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 abound 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 habitation, 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 up in Haze. O, for God's sake, and the
take of poor souls, cease yourselves and
spare no pains that may induce 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 shall be. But the greatest
hindrance is in ourselves, in our littleness of
faith and love.

But it is objected, 1. This will take up
so much time, we shall not have leisure to
follow our studies. We answer, 1. Gain-
ing 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. 3. You will have
time for gaining other knowledge too.—
Only sleep no more than you need; “and
never be idle or trifling employed.” But,
4. If you can do but one, let your studies
alone. We ought to throw by all the libra-
..
It is objected, If. "The people will not submit to it." If some will not, others will. And the success with them will repay all your labor. O, 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 your eyes: 1. The Church of God, which he hath purchased with his own blood! 2. Grievous wolves shall enter in; yes, of yourself 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 XIX.
DRESS AND FURNITURE.

Quest. 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.

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

A. 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 wearing apparel, when thousands are suffering for food and raiment, and millions perishing for the word of life. Let
DRESS AND FURNITURE.

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.

Q. 3. Should our furniture, as well as dress, be plain and cheap?
A. 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 XX.
ON PEACE.
We believe the Gospel of Christ to be intended to extirpate the practice of war, and hence we cannot but deplore those customs which needlessly foster and perpetuate the war spirit; we will not cease to pray and labor that the period may soon arrive when "Nations shall learn war no more."

SECTION XXI.
"SECRET SOCIETIES."
Quest. Have we any directions to give concerning Secret Societies?
Ans. We will on no account tolerate our ministers or members in joining or holding...
fellowship with Secret Societies, such as Free Masonary or Odd Fellowship, as in the judgment of the Wesleyan Methodists Connection, it is inconsistent with our duties to God to hold such connections.

SECTION XXII.
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.
ON MARRIAGE.

Take great care not to despise each other's gifts.
Never speak lightly of each other.
Let us defend each other's character in every thing, so far as is consistent with truth.
Labor in honor, each to prefer the other before himself.

SECTION XXIII.
ON MARRIAGE.

Que. Do we observe any evils which have prevailed in regard to marriage and divorce?
Ans. 1. Many Christians have married with unawakened persons. This has produced bad effects; they have either been hindered for life, or have turned back to perdition.

We do not prohibit our people from marrying persons who are not of our connection, 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.

Ans. 2. We regard no justifiable cause of divorce, except adultery; and if any of the members of our churches dissolve the marriage contract for any other cause, and either party shall marry during the life-time of the other, he or she shall be expelled as for other immoralities.

SECTION XIV.
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 American 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 may determine also what book shall be published, and the price of the same, in accordance with the action of General the 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 their place until the next session of the General Conference. This committee shall make or cause to be made, an annual exhibit 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 or Editor; when it shall require a
vote of the majority of all the members of the Board.

6. 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 American Wesleyan.

7. 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.: 20 cents on all new subscribers to the American Wesleyan, where the full amount of $1.50 is remitted, and 10 cents for old subscriptions.

9. All the property of the Book Concern shall be held in trust for the Wesleyan Methodist Connection of America, by the Book Committee, or by the Wesleyan Methodist Publishing Association of America incorporated in the year 1862.
SECTION XXV.

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, Rochester and Lockport Conferences; and New Jersey, Eastern Pennsylvania, and New Haven and Westbrook, and all west of those places in Connecticut. Also, so much of Massachusetts as embraces Pittsfield, and Massachusetts west of that place.

2. The New England Conference comprises the New England States, except so much as is included in the New York and Champlain Conferences.

3. The Champlain Conference shall comprise the State of Vermont, and Essex, Clinton, Franklin, St. Lawrence, and Warren counties, in the State of New York.

4. The Syracuse Conference shall be bounded as follows: Beginning at the North East corner of Jefferson Co., N. Y., following the water to the Big Sodus Bay, thence South to Cayuga Lake thence through said lake to Ithaca, thence South on the line...
between Chemung and Tioga Counties, to the line of Pennsylvania, thence down the Susquehanna River so far as to include all our work in that direction, thence East to the line of the New York Conference, and thence to the place of beginning.

5. The Lockport Conference shall be bounded as follows, viz: Beginning at the mouth of the Genesee River following said river in the direction, to include Mount Morris, thence South East along the canal to the village of Dansville; thence along the dividing line between Steuben and Allegheny Counties to the Pennsylvania line; thence west along said line to the Southwest corner of Chautauqua County; thence North along the West line of said county to Lake Erie; thence along said Lake, Niagara River and Lake Ontario to the place of beginning.

6. The Rochester Conference shall be comprised of all that part of the State of New York lying West of the Syracuse Conference not included in the Lockport Conference, and that part of the State of Pennsylvania not included in other Conferences.

7. The Allegheny Conference comprises all of Western Pennsylvania, and that por-
tion of Eastern Ohio included within the following boundary: beginning 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 Central Ohio Conference.

The Central Ohio Conference is bounded on the East by the Allegheny 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, including the whole of Delaware County.

9. The Miami Conference comprises that part of Ohio not included in the Allegheny, Central Ohio, and Michigan Conferences.

10. The Indiana Conference comprises the State of Indiana.

11. The Michigan Conference comprises the State of Michigan, and the Northern part of Ohio, adjacent thereto, to the Maumee River.

12. The Illinois Conference shall comprise the States of Illinois and Missouri.
13. The Wisconsin Conference to include all the State of Wisconsin lying east of the Wisconsin river, not included in the Western Wisconsin Conference.

14. The Western Wisconsin Conference comprises the State of Wisconsin lying west of Wisconsin river, and the counties of Grant, Iowa, and Lafayette lying south of said river.

15. The Iowa Conference comprises the State of Iowa and Kansas, and Nebraska Territory, until the last two shall see fit to organize a new Conference.

16. The Minnesota Conference comprises the State of Minnesota, and all west bounded by the Missouri river.

17. The Kansas Conference to comprise Kansas and Nebraska, when the said Conference is organized according to Discipline.

18. California.—The Churches and ministers of California, Oregon and Washington, are at liberty to organize into a Yearly Conference when they deem it prudent to do so.

Stations and circuits located on Conference lines are authorized to elect to which
contiguous Conference they shall belong consulting their convenience of travel and association.

OF SECURING TITLES TO CHURCH PROPERTY.

The laws of the several States are so various, that no specific rule can be given which will meet the requirements of the diversified Statutes, under which Churches have to organize. The following General Rules, if attended to, will secure the end aimed at.

1. Before taking a deed, examine the laws of the State, and see that the Church, or Society, is organized, and Trustees, appointed according to the requirements of the Statue.

2. Let the property be deeded to Trustees, in trust for that particular Society, giving it its corporate name in the deed.
The Committee appointed to prepare a Course of Study, to be pursued by candidates for the ministry, beg leave to report as follows.

Your Committee feel deeply the importance of a higher standard for our ministry, than we have heretofore been able to maintain. In our denominational youth, being now twenty-one years old, there have been difficulties in our way, which we trust are disappearing at our reproach to a more mature age. At our organization in 1843, our ministry was composed principally of such as had received orders in other denominations, and for several years our largest accessions were from the same sources; and though among them were some very able ministers, others fell below the proper standard of qualification for the sacred office.

The great want of ministers to supply our needy yet spreading fields of labor, led to the reception of too large a portion of such as offered themselves, and also to the ordination of men among ourselves, of like deficiencies, and there is now no doubt that our necessities, in some instances at least, be
trayed us into an unwise course. But we are satisfied that the time has fully come, when we must elevate our ministerial standard to a point which will better correspond to the wants of our denomination, and the demands of the age in which God in his Providence, has called us into existence as a distinct religious power. As we all believe in an overruling and guiding Providence, we must suppose that God had an end to secure, by calling us into existence as a denomination, through such trials, conflicts and sacrifices; as marked every step in the process; and we shall act a wise part, by preparing ourselves, in every available method, for the achievement of useful ends; and we feel confident that no one measure will do more in this direction, than to raise up a well educated, and efficient ministry, which now appears within our means.

We have not become wealthy, but we have secured the means of education within ourselves; having at least one College flourishing under our own control and patronage, in which there is to be maintained, hereafter, an efficient Theological Department. This completes the arrangement, by which
our young men, who contemplate the christian ministry as their field of usefulness, may obtain a thorough ministerial education, in accordance with our own denominational views, and suited to our own work.

It may be supposed that many young men, who have the right mind and heart for the ministry, will be destitute of the funds necessary to meet the expenses of an education. There will doubtless be felt an embarrassment here on the part of some, but it will not be insuperable. We say in the fullest confidence, that if young men of talent and piety, who promise usefulness in the ministry, are found lacking the necessary means, there will not be wanting among us noble hearts, and ready hands, to assist all such, bringing a thorough ministerial education within the reach of every approved candidate for the ministry.

In view of these opinions, which your Committee have so frankly expressed, they recommend the following:

1. That all young men who contemplate entering the ministry as far as practicable, pursue a collegiate course, and graduate at our own, or some other College.
II. That those, who, from any unavoidable circumstances, are unable to complete a collegiate course make themselves thoroughly acquainted with the English branches of education, before offering themselves as candidates for ministerial orders. This we feel cannot be an unreasonable requirement, in view of the means of a common education everywhere available.

III. That all who can, be strongly urged to pursue a regular Theological course, in this department of Africano College.

IV. That all who do not comply with the last recommendation, be examined on the following subjects in the several Annual Conferences, before being admitted to orders.

1. Theology in its several branches.—Text Books—The Scriptures, embracing their Inspirations, doctrines, and morals; Lee’s Elements of Theology; Butler’s Analogy, and Gaussen on the Inspiration of the Scriptures.

2. Mental Philosophy—Text Book, Maban on the Will, with any approved work on the general science.

4. Ecclesiastical History—Text Books, The Scriptures embracing their History and Chronology; Mosheim and Hase.


6. Sacred Rhetoric and Pastoral Theology, including the composition and delivery of sermons, and general pastoral duties.
FORM OF A LICENSE TO EXHORT.

This certifies that A—B——, a member of the Wesleyan Methodist Church of ———— has been and is hereby duly authorized to hold public meetings for the promotion of the cause of God, and to exercise himself as an exhorter in the Church of Christ.

Done by order of the Quarterly Conference (or Church) of the Wesleyan Methodist Connection, of C——, this ——— day of ———.

This license to be renewed yearly.

E—— F——, Chairman.

C—— D——, Secretary.
FORM OF A LICENSE TO PREACH.

To all whom it may Concern:

This may certify that A—— B——, the bearer, having been duly recommended by the church of which he is a member, and having been examined concerning his gifts, graces and usefulness, is judged by us to be a proper person, therefore he is hereby authorized to preach the Gospel according to the usages of the Wesleyan Methodist Connection of America.

Done at the Quarterly Conference, (or Church,) of ———, this ——— day of ———, A. D. 18——, and signed by its order and in its behalf.

C—— D——, Chairman.

E—— F——, Secretary.
FORM OF ELDERS' CREDENTIALS.

To all whom it may concern, Greeting:

Be it known that C------ D------, having been duly elected by the yearly Conference of the Wesleyan Methodist Connection of America, has been this day set apart, by the imposition of hands and prayer to the office and work of an Elder in the Church of God so long as his life and doctrines shall comport with the Holy Scriptures. And he is hereby empowered and fully authorized to administer the Sacraments of Baptism and the Lord's Supper, solemnize Matrimony, and to feed the flock of Christ, taking oversight thereof, not as Lord over God's heritage, but as being an example to the same.

Signed by order and in behalf of the aforesaid Yearly Conference held at ————, this ———— day of ————, A. D., 18—.

E—— F———, Secretary.
E—— C———, President.
FORM OF A CERTIFICATE OF MEMBERSHIP.*

This certifies that A—— B——, the bearer, is an acceptable member of the Wesleyan Methodist Church in C——, from which he, (or she,) is hereby dismissed and cordially recommended to the Christian confidence and fellowship of the Church in D——, (or any Church of Christ to which Providence may direct.)

Given on behalf of the aforesaid Church the —— day of ——.

E—— F——, Pastor, (or Clerk.

* It is understood that the Church giving letters is to judge of the length of time letters if not used shall hold good.
FORM OF A CERTIFICATE

FOR AN UNSTATIONED MINISTER OR PREACHER, WHO DESIRES TO
REMOVE TO ANOTHER CIRCUIT, STATION OR CONFERENCE.

The bearer, S--------- B---------, an unstationed minister of the Wesleyan
Methodist Connection, being desirous of removing from this circuit, is en-
titled to receive from the undersigned this certificate of his good standing.

F--------- Circuit, January 1, 1861.

W--------- P---------, Preacher in Charge.
FORM OF A CERTIFICATE

FOR A STATIONED MINISTER OR PREACHER, WHO DESIRES TO REMOVE TO ANOTHER CONFERENCE.

The bearer, J—— L——, having fully complied with his engagements to the ——— Annual Conference, his moral character standing fair, and being desirous of removing to another Conference, is entitled to this certificate of his good standing.

S——, President of the M—— Annual Conference.

January 1, 1861.
FORM OF A TRANSFER.

The bearer, A-- S--, of the O-- Annual Conference, having consented to be transferred to the M-- Annual Conference, is hereby duly transferred.

C-- S--, President of the O-- Annual Conference.
To E-- H--, President of the M-- Annual Conference.
January 1, 1861.

CERTIFICATE OF ELECTION TO YEARLY CONFERENCE.

This certifies that A-- B--, the bearer, was duly elected by the charge a delegate to the C-- Yearly Conference of the Wesleyan Methodist Connection, to be held at D--, on the day of next.

Done by the members of said charge, assembled this day of , 18--.

E-- F--, Chairman.
FORM OF A MARRIAGE REGISTER TO BE KEPT BY THE QUARTERLY CONFERENCES.

<table>
<thead>
<tr>
<th>Man's name</th>
<th>Woman's name</th>
<th>When married</th>
<th>Where married</th>
<th>Minister's name</th>
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FORM OF A REGISTER OF BAPTISMS, TO BE KEPT BY THE QUARTERLY CONFERENCES.

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CERTIFICATE OF ELECTION TO GENERAL CONFERENCE.

This will certify that A— B— was duly elected a ministerial (or lay) delegate to the General Conference of the Wesleyan Methodist connection to be held at D—, beginning—.

Done by the Electoral College of the Yearly Conference this day of ——.

E— H—, Chairman.

C— W—, Secretary.

LETTER OF STANDING OF ELDER.

To whom it may concern:

This may certify that A— B—, the bearer, an Elder, having fully complied with his engagements to the Wesleyan Methodist Conference, of which he is a member, being well reported of as a Christian minister, and being desirous of residing for a time without the bounds of this Conference is entitled to this certificate of his good standing.

(Place and date.)

—— President of —— Conference.
RECOMMENDATION FOR ADMISSION TO TRAVEL.

To the members of the C—— Yearly Conference, next to be held at D——, on the — day of — next.

The Quarterly Conference (or church) of ———, being acquainted with the gifts, grace and usefulness of our brother E—— F——, do hereby recommend him as a suitable person to be received to travel under your direction.

Done this — day of ———, 18——, by the aforesaid Quarterly Conference (or church,) and signed in its behalf.

E—— F——, Clerk.

G—— H——, Chairman.
RECOMMENDATION TO A YEARLY CONFERENCE FOR
ELDERS' ORDERS.

To the members of the C— Yearly Conference of the Wesleyan Methodist Connection, next to be held at —, the — day of — next.

The Quarterly Conference, (or church,) of the — circuit, (or station,) being acquainted with the gifts, grace and usefulness of our brother C— D—, do hereby recommend him as a suitable person to be ordained an Elder of the Church of God, he being a regularly licensed preacher, and having passed examination satisfactory to us on Christian Doctrine, and the Discipline and usages of the churches of the Wesleyan Methodist Connection.

Done by the Quarterly Conference, (or church,) of —, this — day of —, 18—, and signed by its order and in its behalf:

C— D—, Chairman.

E— F—, Sec. or Clerk.
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