THE
DISCIPLINE
OF THE
WESLEYAN METHODIST CONNECTION
OF
AMERICA.

SYRACUSE:
PUBLISHED BY D. S. KINNEY,
FOR THE WESLEYAN METHODIST CONNECTION,
1876.
PREFACE.

The Wesleyan Methodist Connection of America grew out of a separation 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 withdrew 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 withdrawals are to be regarded as the commencement of the movement, which led to the Wesleyan organization. There were previous separations, 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 separation 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 withdrawal of Scott, Horton, Sudderth, Lee and Matlack, measures were taken to hold a Convention which transpired at Andover, Mass., in February, 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 book stands unrivalled.

It is not presented as a substitute for the Holy Scriptures, but as an epitome of the doctrines, morals, and ecclesiastical polity 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."

The wisdom of the General Conference in directing that the admirable Declaration of Rights, by Rev. H. B. Bascom, be printed with the Discipline, will be admired by all the friends of the cause in the interest of which it acted.

Oct. 1872.
DECLARATION OF RIGHTS.

BY REV. H. B. BASCOM.

ARTICLE I.

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

ARTICLE II.

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

ARTICLE III.

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

ARTICLE IV.

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

ARTICLE V.

No community can be said, without mockery, to have a constitution, where there is a consolidation of the different powers of government in the hands of the same men, and the remaining portion are left of course, without any security for their rights. Such a case presents an absolute government; a government of men, not of prin-
A constitution is not the creature of government; the nature of things renders it impossible that it should be an act of government. In strict propriety, it exists anterior to government;—government is based upon, proceeds from, and is the creature of the constitution. A constitution contains the elements and principles of government, and fixes the nature and limits of its form and operation; but is an instrument distinct from government, and by which government is controlled. It is a preliminary act of the people, in the creation of government. It sustains to government the same relation that laws do to the judiciary; the latter is not the source of law, cannot make laws, or annul them, but is subject to and governed by law. A constitution recognizes the rights of the people, and provides for their assertion and maintenance. It settles the principles and maxims of government. It fixes the landmarks of legislation. It fixes the sovereign power of the people, giving law and limit to themselves and their representatives.

ARTICLE VI.

A government uniting the legislative, judicial, and executive powers in the hands of the same men, is an absurdity, in theory, and in practice tyranny. The executive power in every government, should be sub-
ordinate to the legislative, and the judicial, independent of both. Wherever, therefore, it happens, that these three departments of government are in the hands of the same body of men, and these men not the representatives of the people, first making the laws, then executing them, and finally those judges of their own acts, there is no liberty; the people are virtually enslaved, and liable to be ruined at any time. In a government, civil or ecclesiastical, where the same men are legislators, administrators, and judges, in relation to all the laws, and every possible application of them, the people, whether well or ill-treated, are in fact slaves; for the only remedy against such a despotism, is revolt. No constitution can be presumed a good one, embodying the principles of correct government, which does not sufficiently guard against the chances and possibility of mal-administration. All absolute governments owe their character to the manner in which they are administered; whereas, in a representative government, with proper checks and balances, it is the interest, even of the vicious, to promote the general welfare, by conforming to the laws. The greater the equality established among men by governments, the more virtue and happiness will prevail; for where the voluntary consent of the governed is the basis of government, interest and duty combine to promote the common weal.
ARTICLE VII.
Every community should be the asserter and guardian of its own rights. No government can be administered to the advantage of the governed, for any considerable length of time, unless the people retain sufficient power in their own hands to compel their rulers to act correctly. When a government is so constructed that its acts are final, and preclude remedy by appeal to the people, its principles are unjust, and its administration cannot fail to be injurious:—a virtuous administration can never change, or redeem the vicious principles of a government. And whenever the subjects of a government, whose legislative, executive, and judicial functions, pertain to a few, independent of the choice of the people, find themselves aggrieved and oppressed by the conduct of their rulers, without any constitutional remedy for the redress of existing evils, it then becomes the duty, and is the imprescriptible right of that people to control their rulers, by extra-judicial measures.

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

ARTICLE IX.

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

The government of every Christian Church should be strictly a government of principles in relation to the governed; and every private Christian is as deeply and reasonably interested as the ministry. Dominion over conscience is the most absurd of human pretensions. The assumption, that absolute power in the affairs of Church government, is a sacred deposit in the hands of the ministry, libels the genius and charities of the New Testament. Whenever a Christian people place themselves under a ministry who claims the right of thinking and deciding for them, in matters of faith and morality, they are guilty of impiety, however unintentional, to the Great Head of the Church, inasmuch as it is required of every Christian to reflect and determine for himself, in all such cases, and the duty cannot be performed by another. And those ministers who aim at principality of this kind, in the personal concerns of faith and practice, are plainly guilty of usurped dominion over the rights and consciences of the people.

ARTICLE XI.

Expediency and right are different things. Nothing is expedient that is unjust. Necessity and convenience may render a form of government useful and effective for a time, which afterwards, under a change of cir-
cumstances, and an accumulation of re-
sponsibility, may become oppressive and
intolerable. That system of things, which
cannot be justified by the word of God, and
the common sense of mankind, can never
be expedient. Submission to power, grad-
ually and insidiously usurped, should sel-
dom or never be received as proof of the
legitimate consent of the people to the pecu-
liar form of government by which they are
oppressed; as such submission may be the
result of principles, attachments and ener-
gies, which owe their existence to causes
foreign from the government, which is sup-
posed to produce them. Peaceable submis-
sion by the people, to a system of govern-
ment, can never be construed into a proper
approval of it, as one of their own choice;
for as men by birth and education, may
become the subjects of a form of civil gov-
ernment they do not approve, so thousands
may be born into the kingdom of God, and
nurtured in his family, under forms of eccle-
siastical policy, materially inconsistent with
the lights and notices of revelation on this
subject. The continued suffrance and sub-
mision of the people, so far from proving
the divine right of those who govern, do
not even furnish proof of any right at all,
except the claim which arises from mere
forbearance.

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

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

ARTICLE XIV.

Whenever the members of a Church resign the right of suffrage, and of discussing freely and fearlessly the conduct of their rul-
ers, whether it be done by direct concession, or indirectly by attaching themselves to, and continuing within the pale of the Church, where such a system of polity obtains, they renounce to a fearful extent one of the first principles of the Protestant religion, and bring dishonor upon its name. Whenever spiritual rulers attempt to check a perfectly free communication of thoughts and feelings among the people,—when the lips and the pens of the laity are interdicted, without their oversight and license,—when they attempt to suppress honest convictions and free inquiry;—then their disapprobation is shown to all who do not support them, and their displeasure incurred by the diffusion of intelligence among the people, not calculated to increase their power and reputation, then it becomes the duty of the people to decline their oversight, as men unworthy to rule the Church of God. The rock on which the Church has split for ages, is the sovereign power to regulate all ecclesiastical matters, (not decided by the scriptures, and which of right belongs to a Christian community as such,) has, by a most mischievous and unnatural polity, misnamed expediency, been transferred to the hands of a few ministers, who have been in part, the patricians of the ministry, and the aristocracy of the Church.
ARTICLE XV.

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

**ARTICLE XVI.**

Any government that does not allow the people to meet, deliberate, and decide upon matters that concern themselves, is evidently oppressive. For those who are not the representatives of the people to make laws for them, and then deny them the freedom of candid inquiry and honest animadversion, is a measure as irrational as it is unjust. The maxim which assumes that the ministry has a right to rule and dictate exclusively, in the great concerns of religion, is the fruitful source of implicit faith, which, tamely, and without inquiry, receives instruction at the hands of men, as authoritative and final—impiously receiving "for doctrines the commandments of men, and perverting the oracles of God." When the ministry judge and determine for the people, without their legitimate concurrence, as a matter of right, conformity becomes a question of policy, instead of resulting from conscience and principle. A government which denies to the governed the right to inquire, remonstrate, and demand withheld justice, which, from its structure and operation, is calculated to darken the understanding and mislead the judgment—and thus compel obe-
No power possesses so fatal a principle of increase and accumulation in itself, as ecclesiastical power. Its facilities for reproduction and multiplication are many and fearful, and should be vigilantly guarded against by all who consider the image of God as closely connected with the rights of man. And whenever the growth and manifestation of this power, in any of its innumerable forms and modes of operation, shall clearly amount to an invasion of Christian rights, the injured and oppressed should resist the encroachment with manly decision and unyielding remonstrance. In every Church, where the principle of representation is excluded, in the affairs of its government, the right of private judgment becomes a nullity, and faith and practice are necessarily, to a great extent, the offspring of prescription. The right of deciding what are the will and mind of God, in matters of faith and discipline, by prescriptive interpretation, is conceded in the scriptures to no man, or body of men exclusively; of course, the right of judgment belongs to all, equally and inalienably, and when the min.
DEFEATION OF RIGHTS.

...try avail themselves of the indifference, inattention, or ignorance of the people brought under their charge from time to time, to constitute themselves their legislative masters and executive guardians, they usurp the dominion of conscience, and although never complained of, are de facto religious tyrants, because they assume and exercise rights, that do not and cannot, in the nature of things, belong to them. It should not be overlooked, moreover, that when the ministry are considered by the laity, as the sole judges and depositories of faith and discipline, the people lose the only powerful motive, the only direct incentive, they can possibly have, to inquire and decide for themselves, in the infinitely momentous concerns of truth and duty. Such a monopoly of power by the ministry, tends directly to mental debasement, consequently indecision of character, insincerity and misguided zeal.

ARTICLE XVIII.

That form of ecclesiastical polity under which the revenues of the Church proceed from the people, when they have no participation in the enactment of its laws, furnishes no proper constitutional balance of power; for the legislative council of the Church, consisting of the ministry alone, have it in their power, at any time to ren...
under the contributions of the people to an
amount sufficient for their competent sup-
ply and even affluence, not a voluntary ser-
vice, but a condition of membership; when
such a government ceases to be free, and
necessarily becomes tyrannical. Any gov-
ernment which places the public property
of the governed in the hands of its rulers,
so that it must proceed from their gift ex-
clusively, without any constitutional nega-
tive in its appropriation on the part of the
people, is unjust and vicious in its nature.
Property is dominion held in right of power;
and if in the hands of a few, the balance of
government is destroyed, by enabling them
to control the destiny of the whole. As it
is the duty of every community, to support
those who are only called to the adminis-
tration of its affairs, so it is plainly a matter
of right, that the will of the people should
determine the necessary amount of supplies,
and the mode of their assessment and col-
lection.

Article XIX.

Punishments should never be inflicted in
any community, except when strictly neces-
sary, and plainly called for by the public
good; and in all cases the infliction should
be according to law. All punishments, pro-
ceeding from the regular administration of
b
constitutional law, should be submitted to without resistance.

**ARTICLE XX.**

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

**ARTICLE XXI.**

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

**ARTICLE XXII.**

Any movement by the oppressed, to recover their rights, will be resisted by those who have oppressed them; but suffering and persecution, in a cause which the love of God and man requires, should be fearlessly met and resolutely borne.
DISCIPLINE
OF THE
WESLEYAN METHODIST CONNECTION.

SECTION 1.
ELEMENTARY PRINCIPLES.

1. A Christian Church is a society of believers in Jesus Christ, assembling in any one place for religious worship, and is of Divine institution.
2. Christ is the only head of the Church; and the Word of God the only rule of faith and conduct.
3. No person who loves the Lord Jesus Christ, and obeys the Gospel of God our b2
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 Gospels 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 upon ministers of the Gospel to be faithful in the discharge of their pastoral and ministerial duties; and it is also obligatory upon the members to esteem ministers highly for their works 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 God-head there are three persons of one substance, power and eternity;—the
ARTICLES OF RELIGION.

Father, the Son, (the Word,) and the Holy Ghost.

Dent. 4: 1 Cor. viii, 4, 6: John xvii, 3: Psalms xc, 2: 1 Timothy i. 17: Exod. xxxiii, 30: John iv, 24: Gen. xvi, 1: Psalms civ, 24: Romans vii, 1, 27: Gen. i, 1: Col. i, 16: 1 John v, 7, 20: John x, 30: 2 Cor. xxiii, 14: John i, 1, 2: Rev. xix, 13: John v, 18; 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.


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, where-with he ascended into heaven, and there
sitteth until he return to judge all men at the last day.


IV. OF THE HOLY GHOST.

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


V. THE SUFFICIENCY OF THE HOLY SCRIPTURES FOR SALVATION.

The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures, we do understand these canonical books of the Old and New Testament,
ARTICLES OF RELIGION.

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:


2 Timothy iii. 16-17: John v. 35: 2 Peter i. 19: Gal. i. 8: 1 Thes. ii. 13: John xvii, 17: Psalms xix, 7: 1 Peter i, 23: Hebrews iv, 12: Luke xxiv,
VI. OF THE OLD TESTAMENT.

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


VII. OF RELATIVE DUTIES.

Those two great commandments which require us to love the Lord our God with all our hearts, and our neighbors as our-
ARTICLES OF RELIGION.

selves, 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. Therefore, 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 it is the corruption of the nature of every man, that naturally is engendered of
the offspring of Adam, whereby man is wholly gone from original righteousness, and of his own nature inclined to evil, and that continually.


IX. OF FREE WILL.

The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and work, in 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, 12: John vi, 44, 65: Eph. ii, 8, 9: Jer. 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 our own works or deserving;—Wherefore, that we
are justified by faith, only, is a most wholesome doctrine, and very full of comfort.

Eph. ii. 8, 9; Rom. iii. 24, 25; Phil. iii. 9; Acts vii. 32; xvi. 11; xvii. 31; Rom. iv. 2-5; v. 1, 2; Heb. chapter 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 judgment; 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 ii. 18, 22; Matthew v. 16, vi. 16-20; John xv. 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
ARTICLES OF RELIGION.

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, 7-8, 15: Psalms xcix, 1-7: Matt. xxiv, 12: 1 Tim. v, 4: 7: John v, 14:
1 John iii, 12: Eph. v, 14: 1 Kings viii, 46: Ecc. vii, 20: 1 John i, 8: James iii, 2, 8: Rev. ii, 5:
1 John i, 9: 2 Cor. iii, 22.

XIII. OF SANCTIFICATION.

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

Heb. ix, 13, 14, x, 18-21: 2 Peter i, 4: 1 John i, 7, 8, iii, 9: Jude v rse 24: Eph. iv, 13: Col.
iv, 12: 2 Tim. iii, 17: 1 Thess. i, 10: 1 Peter v, 10: 1 Cor. vi, 11: Heb. x, 14: 1 John iv,15, 17:
Phil. ii, 5.
ARTICLES OF RELIGION.

XIV. OF THE SACRAMENTS.

Sacraments ordained of Christ are not only badges or tokens of Christian men's professions, 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. 25-28: 1 Cor. x. 23-26: 1 Cor. xiv. 6: Rom. ii. 28, 29, iv. 1: Gal. iii. 27: 2 Cor. v. 17: Mark xiv. 22, 23.

XV. ON BAPTISM.

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

XVI. OF THE LORD'S SUPPER.

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

ICor. xi, 28: Luke xxi, 19, 20: 1 Cor. v, 8, x, 3, 4, 16: John vi, 55, 56.

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.

ARTICLES OF RELIGION.

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 diversities 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. 3, 17: Acts xvi. 10: Gal v. 1, 13: 1 Peter ii. 16: 1 Cor. i. 10, xii. 25: Rom. xiv. 2, 13, 15, 21: 3 Thess. iii. 6, 14: Rom. xiv, 5, 1 Cor. xiv. 26: 1 Tim. i. 4, 6.

XX. 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.

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 xx v, 25; H b vi, 2, ix, 27; Acts xvii 31; Rom ii, 8, 16; Rev xx, 11, 12; Eccl xi, 9, vii, 14; Rom. xvi, 12.

SECTION 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 di-
vided 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 occasions 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.
Drunkenness, or the manufacture, buy-
GENERAL RULES.

...)
OF OUR CHURCHES.

5. 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, reproving 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 those who 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.
41 GENERAL RULES OF OUR CHURCHES.

By all possible diligence and frugality, that the Gospel be not blamed. By running with patience the race which is set before them, denying themselves, and taking up their cross daily; submitting to bear the reproach of Christ, to be as the filth and offscouring of the world; and looking that men should say all manner of evil of them falsely for the Lord's sake.

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

Thirdly; by attending upon all the ordinances of God: such are
The public worship of God:
The ministry of the Word either read or expounded:
The supper of the Lord:
Family and private prayer:
Searching the Scriptures, and,
Fasting or abstinence.

7. These are the General Rules of our Churches; all of which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule both of our faith and practice. And
all these we know his Spirit writes on truly awakened hearts. If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul, as they who must give an account. We will admonish him of the error of his ways. We will bear with him for a season; but if then he repent not, he hath no more place among us. We have delivered our own souls.

SECTION 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 sin. 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
RECEIVING CHURCHES.

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.

8. 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 Church, when the following questions will 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?

Any member of the Church may ask questions touching the Christian experience of the candidates when the vote on their reception shall be taken.

[Here the Church will vote on the reception of the candidates.]

Being received, they shall be addressed as follows.

b
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.

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, in 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 watch over you, to instruct, counsel, admonish and cherish you, with all long suffering, gentleness and love.

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

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 the 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, 16-17, shall be followed; and in case the person aggrieved shall report the alleged offense, before these previous steps shall have been taken, he shall be deemed guilty of evil speaking, and without amendment be shall be brought to trial on charge for this offense. But for public offenses, 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. The removal of the accused person beyond the jurisdiction
of the judicature during the pending trial, shall be deemed presumptive proof of guilt, unless satisfactory evidence be presented of inability to be present.

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 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 to the Church shall be allowed, 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 to the accused, and sufficient time allowed him to prepare for trial; or they may refer the complaint to a committee which they may appoint as above, to be tried during their session, or after their adjournment, as they shall direct; or they may dismiss the 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 there is conferred on the Yearly Conference for the trial of Elders.
7. Charges against an offending Church shall be presented to the nearest Elder in charge, not pastor of the accused Church, and he shall call a committee, the same as in case of a complaint against an Elder, which committee shall meet at the place where the accused Church usually worships, or in its vicinity, and shall constitute a court for the trial of the complaint, before whom the Church by its representatives shall appear. If the committee judge the Church to be guilty of having violated any of the Elementary Principles, or General Rules, or any rule or section enacted by the concurrent action of the General and Yearly Conferences, they shall so 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 our Connection shall become their pastor until they shall have repented and reformed.

8. In case of any dispute about the non-payment of debts, or the settlement of
counts, the proceedings shall be the same
as in all other cases, with the exception that
the verdict shall be a simple declaration of
what is judged to be right between the par­
ties. 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, be­
fore 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 mem­
ber of the court, and the remaining members
shall allow or over-rule 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 dis­
cretion; 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 layman, for every five hundred Church-members within its limits, provided that no Conference shall be deprived of one ministerial and one lay delegate.

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

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

4. The General Conference shall meet on the third Wednesday in October in the year of our Lord 1879, and thereafter quadrennially, on the third Wednesday of October, 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 elect the Connectional Editors and Agent.

10. The General Conference shall have
power to make rules for the whole Connec-
tion; provided that they shall not contra-
vene the maintenance of an Itinerant Minis-
try, 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 consti-
tute any courts for the trial of members or
ministers except the particular Churches or
Conferences to which they may belong.

Nevertheless, upon the concurrent re-
commendation of two-thirds of the members
of the several Yearly Conferences, who
shall vote on the question, then the next
General Conference shall have power to
make such alterations as have been thus
specifically recommended; and also when-
ever such alteration or alterations shall
have been first recommended by the Gene-
ral Conference, so soon as two-thirds of
the members of the Yearly Conferences
shall have concurred as aforesaid, such al-
teration 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 within the bounds of the Conference; and licentiates recommended for Elders' orders, to be placed upon the stationed list; provided that no charge recognized by the Conference, shall be deprived of one lay delegate. Unstationed ministers shall have seats 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 such purpose; and shall forward to the General Conference, the journal or a synopsis of the records of the session next preceding its session.

The Conference shall also appoint a committee of not less than three, nor more than five, whose duty it shall be to appoint a President in case the office be vacated by death, resignation or otherwise.

4. The Yearly Conference 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 Conference 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 licentiates 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, except Editors and Agent; 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 Year-
ly Conference, provided that no arrangement which received the sanction of a Conference at its previous session, shall be interrupted without the consent of the President.

(2.) All ministers and licentiates who are laboring under the direction of the Conference, shall be at liberty to enter into engagements to serve any Church, or Churches for one year from the next session of the Conference; and it shall be the duty of all ministers, licentiates, and Churches, having entered into such engagements, to report the same to the Conference at its session.

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

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

(5.) All Elders serving Churches or congregations other than our own—unless by the consent of the Yearly Conference—shall be considered as having withdrawn, and shall be so reported.

(6.) Each Yearly Conference shall at an early stage of its session, appoint a committee of three ministers and three laymen, to be called a Committee on Pastoral Relations, of which the President of the Conference shall be chairman. To this committee shall be referred the whole subject of the arrangements entered into between ministers and Churches, and the appointments to be made; and they shall examine into the arrangements, and appoint the unemployed ministers to the vacant charges, and report the list entire to the Conference, according to their best judgment; and the Conference shall have power to adopt it as reported, or to amend it, provided that arrangements previously entered into shall not be disturbed, except for justifiable cause as provided for above.
7. The Yearly Conferences shall have power to adopt such rules as they shall judge necessary to promote their own interests and prosperity, provided they shall not contravene any disciplinary regulation established by the General Conference.

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. Upon the examination of the character of its members it shall be the duty of each Yearly Conference through its President to obtain from each pastor, answers to the following questions.

(1.) How soon after our last session of Conference did you enter upon the work assigned you?
(2.) Have you continued upon your work during the year?
(3.) Has the charge fulfilled its financial obligations to you?
(4.) What is the present condition of your work?
(5.) Have you faithfully administered our Discipline on your late charge?
(6.) Have you faithfully presented to your charge the subject of missions, and sought to promote the interests of Sabbath-schools?
(7.) Have you labored diligently to extend among your people the circulation of our books and periodicals?
(8.) Are you prepared to report full statistics according to the requirement of our Discipline?
(9.) What is the present state of your religious enjoyment?
(10.) 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...
QUARTERLY CONFERENCES.

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 the superannuated Elders?
5. Who have been deposed this year?
6. Who have withdrawn from the Conference this year?
7. Who have joined the Conference this year?
8. Who have died this year?
9. What has been contributed on the several circuits and stations for the support of preaching on the same, and for the support of missions?
10. What numbers are in connection?
11. How many Sunday-schools, superintendents, teachers and scholars are there connected with the several circuits and stations?
12. When and where shall our next Conference be held?
13. 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 licensed without first procuring a commendation from the Church of which he is a member.

Whenever candidates are presented for license to preach or exhort, let satisfactory answers be required to the following questions, viz:

Do they know God as a pardoning God?
Have they the love of God abiding in them?
Do they desire nothing but God?
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 they truly con-
As long as these three marks concur in any one, we believe he is called of God to preach. These we receive as sufficient proof that he is moved by the Holy Ghost.

The Conference shall also have power to recommend suitable licentiates to the Yearly Conference to be employed under its direction; 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 Elders' 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 licences, 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 month-
ly 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.

6. Order of Quarterly Conference business:
   (1.) Open with prayer.
   (2.) Call the roll.
   (3.) Hear and act upon reports of Committees.
   (4.) Examine the character of Preachers and Exhorters and renew or take away licenses.
   (5.) Grant licenses to preach and exhort.
   (6.) Recommend suitable Licentiates to the Yearly Conference to be employed under its direction.
   (7.) Hear the report of the Stewards, and adjust the finances.
   (8.) Miscellaneous business.
   (9.) Determine the time and place of next meeting.

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 the members 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. And whenever an Elder shall remove to, or take labor within another Conference, his membership shall also be transferred, except the Editors and Agent.

2. A Preacher is one who is under a li-
license granted by a Quarterly Conference, commonly called a Licentiate. It shall be the duty of each unstationed minister and preacher to preach, at least once on each Sabbath, during the year, if practicable. 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 from among the Elders, by ballot by a majority of votes, 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.

4. 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 case 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:

1. To meet the stewards and leaders as often as necessary.
2. To hold love-feasts.
3. To hold quarterly-meetings.
(4.) 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.

(5.) To see that public collections be made quarterly, if need be.

(6.) 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.

(7.) 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.

(8.) To take a regular catalogue of the members in towns and cities, and of the street on which they live.

(9.) To leave his successor a particular account of the station, including an account of the subscribers for our periodicals.

(10.) To enforce vigorously, but calmly all the rules of the Connection.

(11.) To inform all from time to time,
that none are to remove from one Church to another, without a note of recommendation from the Church, signed by the 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.

(12.) 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 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 every one under your care what you think wrong in his conduct and temper, and that lovingly and plainly as soon as may be; else it will fester in your heart. Make all haste to 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 to preach only 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 Conference 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 com-
mittee to agree with the pastor on the necessary 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 sanction; they shall adopt all necessary measures to raise funds, for the support of the Gospel among them, and shall take charge of all such funds, and 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 report of their doings, and of the financial condition of the charge.

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

They shall also designate one of their number as clerk, who shall keep a faithful record of their doings, which shall be entered in a book provided for that purpose.

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

It shall be the duty of each class-leader
to meet his class once in a week, in order
to instruct the members in the principles
and duties of Christianity; to comfort them
in afflictions; to advise them in cases of
difficulty, and to exhort them to diligence
and perseverance in doing and suffering the
whole will of God; to receive what they
are willing to give toward 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 at­
tend the meetings of the leaders and stew­
ard, 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, grace, and usefulness. Whenever any minister is received, he shall be furnished with
a certificate, signed by the President in the following words, namely:

"This is to certify that ______ has been admitted by ________ Conference as a minister of the Wesleyan Methodist 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 Elders, 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 propose, 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 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
elders in thy Church; mercifully behold these thy servants now called to this office, and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office to the glory of thy name, and the edification of thy Church, through the merits of our Savior Jesus Christ who liveth and reigneth with Thee and the Holy Ghost, world without end. Amen.

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended 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 that also ascended up far above all heavens, that he might fill 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 climeth 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 will 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 for 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 an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an 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 made now 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, printed in your remembrance, how great a treasure is committed to your charge; for they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation, whom you must serve, it is his spouse and his body. And if it shall happen the same Church, or any member thereof do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of the ministry toward the Children of God,
toward the spouse and body of Christ; and see that you never cease your labor, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are, or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion or for viciousness in life.

Forsamuch then, as your office is both of so great excellency and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may show yourselves dutiful and thankful unto that Lord who hath placed you in so high a dignity, as also to beware that neither you yourselves offend. Howbeit, ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone; therefore ye ought and have need to pray earnestly for his Holy Spirit. And seeing that ye cannot by any other means compass the doing of so weighty a work pertaining to the salvation of man, but with doctrine and exhortation taken out of
the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves and them that specially pertain unto you, according to the rule of the same Scriptures; and for this self-same cause, how ye ought to forsake and set aside (as much as ye may) all worldly cares and studies.

We have good hope that you have all weighed and pondered these things with yourselves long before this time; and that you have clearly determined by God's grace to give yourselves wholly to this office, whereunto it hath pleased God to call you; so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way, and that you will continually pray to God the father, by the mediation of our only Savior Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing 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 under-
stand 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
Scriptures to instruct the people committed
to your charge, and to teach nothing as re-
quired of necessity to eternal salvation, but
that which you shall be persuaded may be
concluded and proved by the Scriptures?
Ans. I am so persuaded, and have so determined by God's grace.

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

Ans. I will do so by the help of the Lord.

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

Ans. I will, the Lord being my helper.

The President. Will you be diligent in prayers and in reading the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and of the flesh?

Ans. I will endeavor to do so, the Lord being my helper.

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

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

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

Ans. I will 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 apostles, prophets, evangelists, teachers, and pastors, by whose labor and ministry he gathered together a great flock in all parts of the world to set forth the eternal praise of thy holy name; for these so great benefits of thy eternal goodness, and for that
thou hast vouchsafed to call these thy servants here present to the same office and ministry appointed for the salvation of mankind, we render unto thee our most hearty thanks; we praise and worship thee; and we humbly beseech thee by the same, thy blessed Son, to grant unto all who either here or elsewhere call upon thy name, that we may continue to show ourselves thankful unto thee for these, and all other thy benefits, and that we may daily increase and go forward in the knowledge and faith of thee and thy Son by the Holy Spirit. So that as well by these thy ministers, as by them over whom they shall be appointed thy ministers, thy holy name may be forever glorified, and thy blessed kingdom enlarged through the same, thy Son Jesus Christ our Lord: who liveth and reigneth with thee in the unity of the same Holy Spirit world without end. Amen.

When this prayer is done, the President, or officiating Elder, with the Elders present, shall lay their hands severally upon the head of every one that receiveth the order of Elders; the receivers humbly kneeling upon their knees, and the President saying:
ORDINATION OF ELDERS.

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, Son and of the Holy Ghost.

Then the president shall say:

Most merciful Father, we beseech Thee to send 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 alway. 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?
Ans. All this I steadfastly believe.
Baptism.

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 to do so 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 on the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the remission of sins; the resurrection of the body, and everlasting life after death?

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 thy life?

Ans. I will endeavor so to do, God being my helper.

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

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

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

SECTION XIII.

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

We recommend to our ministers 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 that soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his own heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver."—2 Cor. ix: 6, 7.

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

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

"Charge them that are rich in this world, that they be not high-minded, that they do good, that they 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."—1 Tim. vi: 17, 18, 19.

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

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

"Whoso hath this world's 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 lend-
eth unto 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 xli: 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.
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 in 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.]
THE ORDER OF THE BURIAL OF THE DEAD.

[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 we can carry nothing out.—The Lord gave and the Lord hath taken away; blessed be the name of the Lord. 1 Tim. vi: 7, Job. 1: 21.

[At the grave when the corpse is laid in the earth the minister shall say:]
and to do this in some measure in every sermon.

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

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

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

Ans. Yes, 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 keep to your text, and make out what you take in hand. 7th. Avoid everything 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.
OF THE DUTY OF PREACHERS TO GOD, THEMSELVES AND ONE ANOTHER.

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

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

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

Ans. We do not. Should we not 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.

I. The instituted are:

1. Prayer: private, family and public.—Do you ask everywhere.—Have you family prayer? Do you ask individuals.—Do you
DUTY OF PREACHERS.

use private prayer every morning and evening in particular?

2. Search the Scriptures by
   (1) Reading; constantly, some part of every day; regularly, all the Bible in order; carefully, with notes; seriously, with prayer 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 farther assist those under our care?

Ans. By instructing them at their own houses. What unspeakable need is there of this? 1. Personal religion either toward God or man, is too superficial among us. We can but just touch on a few particulars. How little faith there is among us! How little communion with God, how little living in heaven, walking in eternity, deadness to every creature! How much love of the world! desire of pleasure, of ease, of getting money! How little brotherly love! 2. Family religion is wanted in many branches. And what avails public preaching alone, though we could preach like an-
VISITING FROM HOUSE TO HOUSE. 115

gels! We must, yes, every preacher must instruct the people from house to house.

Our religion is not sufficiently deep, universal, uniform; but superficial, partial, uneven. It will be so till we spend half as much time in this visiting, as we now do in talking uselessly. Can we find a better method of doing this than Mr. Baxter’s?—If not, let us adopt it without delay. Speaking of this visiting from house to house, he says: “We shall find many hindrances, both in ourselves and the people.

1. In ourselves there is much dullness and laziness, so there will be much ado to get us to be faithful in the work.

2. We have a base, man-pleasing temper, so that we let them perish rather than lose their love: we let them go quietly to hell, lest we should offend them.

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

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

5. Lastly, we are unskillful 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 subjects and follow them with a holy mixture of seriousness, terror, love and meekness!

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

O, brethren, if we could but see this work on foot in all our Churches, and prosecute it zealously, what glory would redound to God! If the common luke-warmness 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, talk and be merry with such people, when...
you know their case? When you look them in the face, you should break forth into tears, as the prophet did when he looked upon Hazael. O, for God's sake, and the sake of poor souls, bestir yourselves and spare no pains that may conduce to their salvation! What cause have we to bleed before the Lord, that we have so long neglected this good work? If we had but engaged in it sooner, how many more might have been brought to Christ; and how much holier and happier might they have been before now; and why might we not have done it sooner? There were many hindrances; and so there always will be. But the greatest hindrance is in ourselves, in our littleness of faith and love. But it is objected, I. "This will take up so much time, we shall not have leisure to follow our studies." We answer, 1. Gaining knowledge is a good thing, but saving souls is a better. 2. By this very thing you will gain the most excellent knowledge; that of God and eternity. 3. You will have time for gaining other knowledge too.—Only sleep no more than you need; "and
never be idle or triflingly employed." But
4. If you can do but one, let your studies
alone. We ought to throw by all the libra-
ries in the world, rather than be guilty of
the loss of one soul.
It is objected, II.—" The people will not
submit to it." If some will not, others
will; and the success with them will repay
all your labor. O, let us herein follow the
example of St. Paul! 1. For our general
business; Serving the Lord with all humil-
ity 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; yea, of yourselves shall men arise speaking perverse things.

Write this upon your hearts, and it will do you more good than twenty years' study. Then you will have no time to spare: you will have work enough. Then likewise no preacher will stay with us who is as salt that has lost its 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 understanding; 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.

PRACTICAL BENEVOLENCE.

Ques. Have we any directions to give concerning practical benevolence among us?

Ans. 1. There shall be a fund in each Yearly Conference for the support of superannuated ministers, their widows and orphans, to be distributed equally, or according to necessity, by each Yearly Conference at its annual sessions. Each Yearly Conference shall appoint a responsible Treasurer to take charge of said funds and pay them out on their order, signed by their President and Secretary.

It is expected that every member of our Churches will contribute at least one penny a week to this fund, provided that persons unable to pay may be excused by a special vote of the Church to which they belong.

2. There shall be a fund for the indigent and sick, to be under the charge of each...
PRACTICAL BENEFICENCE.

Church for their own needy, or for the needy of the other Churches when three-fourths of the Church raising the funds shall vote to so apply it. And when there are no indigent or sick, the funds may, on such vote, be applied to other benevolent purposes.

One of the Stewards of each Church shall be designated by said Church as Treasurer to hold and pay out said funds as directed by the Church.

It is expected that each member of our Churches will pay five cents per week to this fund, and no persons failing to pay while they are in good health, shall have any claim on said fund unless they shall have previously been excused from payment by vote of the Church to which they belong.

8. We recommend that in every duly incorporated Church or society, there be a fund raised by donation to be preserved perpetually, and increased annually, to be kept under the charge of the Church raising said fund, to be loaned without interest, for a reasonable length of time, with sufficient safeguards to secure the refunding
thereof, to the landless poor of said Church, or to the most needy among them. Each Church shall appoint a responsible treasurer to receive and pay out these funds under the direction of the Church.

SECTION XX.

DRESS AND FURNITURE.

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

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

1. In visiting the classes, be very mild but very strict.
2. Allow of no exempt case,—better one suffer than many.

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

Ans. Certainly. We should not on any account spend what the Lord has put into our hands as stewards to be used for his glory, in expensive wearing apparel, when thousands are suffering for food and rai-
DRESS AND FURNITURE.

ment, and millions perishing for the word of life. Let the dress of every member of the Wesleyan Methodist Connection, be both plain and cheap. Let the strictest economy be used in these respects.

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

Ques. 3. Should our furniture as well as our dress be plain and cheap?

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

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 XXI.

ON PEACE.

We believe the Gospel of Christ to be intended to extirpate the practice of war, and hence we cannot but depurate 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 XXII.

SECRET SOCIETIES.

Ques. 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 Masonry or Odd Fellowship, as in the judgment of the Wesleyan Methodist...
Connection, it is inconsistent with our duties to God to hold such connections.

SECTION XXIII.

NECESSITY OF UNION AMONG OURSELVES.

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

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

Pray earnestly for, and speak freely to each other.

When we meet, let us never part without prayer.

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

Never speak lightly of each other.

Let us defend each other's character in
ON MARRIAGE.

everything, so far as is consistent with truth.

Labor in honor, each to prefer the other before himself.

SECTION XXIV.

ON MARRIAGE.

Ques. 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 effect; 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 cause of divorce justifiable, except adultery; and if any of the members of the 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 XXV.

OF THE BOOK CONCERN.
1. There shall be a Book Concern in the
city of Syracuse, which shall be managed by
a General Agent, Editors, and a Book Com-
mittee, consisting of twelve members, six of
whom shall be ministers; the other six shall
be laymen. This Committee shall be ap-
pointed by the General Conference.
2. There shall be published in connec-
tion with the Book Concern, one religious
news-paper to be called the AMERICAN
WESLEYAN, and a Sabbath-school paper to
be called the CHILDREN'S BANNER, under
the supervision of editors to be appointed
by the General Conference.
3. The Agent and resident Editors shall
be members of the Book Committee.
4. The Book Committee shall determine
the salaries of the Agent and Editors. They
may determine also what books shall be
OF THE BOOK CONCERN.

published, and the price of the same, in accordance with the action of the General Conference.

They shall have power to fill all vacancies that may occur in their board during the interval of the General Conference. And they may remove the Agent and Editors, 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 Editors; 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 moneys collected and paid into the Book Concern, viz: 20 cents on all new subscribers to the American Wesleyan, where the full amount of $2.00 is remitted, and 10 cents for old subscriptions.

8. 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 XXVI.

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 all of the New England States south of Vermont.
2. The Champlain Conference shall comprise the State of Vermont, all of New England north of Vermont, and Essex, Clinton, Franklin, St. Lawrence, and Warren counties, in the State of New York.

3. The Syracuse Conference shall be bounded as follows: Beginning at the Northeast 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.

4. 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 Southeast 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.

5. 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.

6. The Allegheny Conference comprises all of Western Pennsylvania, and that portion 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.

7. 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; but not including Pomeroy and Middleport on the Ohio River.

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

9. The Indiana Conference comprises the State of Indiana.

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

11. The Illinois Conference shall comprise the State of Illinois, and Palmyra and Sugar Creek Circuit in Wisconsin.

12. The Wisconsin Conference includes the State of Wisconsin, except Sugar Creek and Palmyra Circuit.

13. The Iowa Conference comprises the State of Iowa.

14. The Minnesota Conference comprises the State of Minnesota, and all west, bounded by the Missouri River.

15. The Kansas Conference shall comprise the States of Kansas, Nebraska, and Missouri, until the last two or either of
them, shall form Conferences or a Conference of their own.


17. 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.

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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 Statute.

2. Let the property be deeded to trustees, in trust for that particular Society, giving it its corporate name in the deed: provided if said Church shall ever cease to exist, said property shall revert to the Yearly Conference, which shall have power to order the sale of said property, and to appropriate the funds so received to the building of new houses of worship or parsonages for the Wesleyan Methodist Connection within the bounds of said Conference. Said Church shall be deemed to have ceased to exist when said property is not used statedly for one and one half years for the benefit of the Wesleyan Methodist Connection of America.

COURSE OF STUDY.

We feel deeply the importance of a higher standard for our ministry, than we have heretofore been able to maintain. In our denominational youth, there have been difficulties in our way, which we trust are disappearing at our approach to a more ma-
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, betrayed 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 over-ruling and guiding Providence, we must suppose that God had an end to secure, by calling us into existence as a denomination, through such trials, con-
COURSE OF STUDY.

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.

We therefore recommend that all candidates for the ministry be examined on the following subjects in the several Yearly Conferences, before being admitted to Orders.

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

2. Mental Philosophy—Text Book, Mahan 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.

5. Church Government—Text Books,
COURSE OF STUDY.


6. Sacred Rhetoric and Pastoral Theology, including the composition and delivery of sermons, and general pastoral duties.
FORMS OF CREDENTIALS, LICENSES, CERTIFICATES, &c.

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 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. — —, 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 ——.

F—— 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 entitled to receive from the undersigned this certificate of his good standing.

F—— Circuit, January 1, 18—.

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.

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

January 1, 18——.
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**Membership**

| Received | |
| Expelled or Discontinued | |
| Died | |
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| Withdrawn | |
| Present Numbers | |
| Baptized | |
| Unstationed Elders | |
| Licentiate | |

**Periodicals**

| American Wesleyans taken | |
| Children's Banner ditto | |

**Sabbath-Schools**

| Number of | |
| Superintendents | |
| Teachers | |
| Scholars | |
| Books in Library | |

**Church Property**

| Number of Meeting houses | |
| Value of | |
| Parsonages | |
| Value of | |

**Amount Contributed**

| Pastor's Salary | |
| Incidental Expenses | |
| Building and Repair | |
| Church Aid Society | |
| Sabbath-schools | |
| Missions | |
| Superannuated Ministers | |
| Other Benevolent Objects | |
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 C— 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.
**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>
</tr>
</thead>
<tbody>
<tr>
<td>T—S</td>
<td>E—R</td>
<td>Dec. 9, 18</td>
<td>At the house of N—M</td>
<td>S—W</td>
</tr>
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**FORM OF A REGISTER OF BAPTISMS, TO BE KEPT BY THE QUARTERLY CONFERENCES.**

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<tr>
<th>Child’s name</th>
<th>When born</th>
<th>When baptized</th>
<th>Minister’s name</th>
<th>Parent’s names</th>
</tr>
</thead>
<tbody>
<tr>
<td>C—H</td>
<td>Sep. 5, 18</td>
<td>Dec. 5, 18</td>
<td>D—E</td>
<td>L—H F—H</td>
</tr>
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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, graces 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 regular 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.
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, 18—.

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.
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