THE

DISCIPLINE

OF THE

WESLEYAN METHODIST CONNECTION

OF AMERICA.

NEW YORK:
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FOR THE WESLEYAN METHODIST CONNECTION.
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PREFACE.

The undersigned were appointed a Committee, at the late General Conference, to prepare a short account of the Wesleyan Methodist Connection of America, to be inserted in the Discipline; but, as they have been located in different places, and as some of them have been in the midst of preparations for removing the Concern to New York, from the time of the adjournment of the Conference to the present moment, they have not been able to devote any attention to the subject. They however submit a few thoughts now, with the hope of being able to present a more full and perfect sketch, for a future edition of the Discipline.

The secession of Messrs. J. Horton, O. Scott and L. R. Sunderland, from the M. E. Church, took place on the 4th of November, 1842,—simultaneously with which was started a paper called "The True Wesleyan." In the latter part of the same month, Luther Lee left the same old hive; and in December following, L. C. Matlack,
then a stationed M. E. preacher in the city of Boston, identified himself with the "New Movement." From this time the secession went on rapidly,—so that in a few months almost every portion of the M. E. Church felt its influence.

A Convention was held the following February, at Andover, Mass., of the seceders, to take measures for holding a General Convention in the Spring, for the purpose of effecting a permanent organization. Accordingly a mass Convention assembled on the last day of May, consisting of ministers and laymen, which formed the "Wesleyan Methodist Connection of America."

The ministry at this time were about two hundred, and the membership about six thousand strong. The Connection was divided into six annual conferences, and a General Conference was appointed to be held on the first Wednesday in October, 1844. This conference has been held, and the Discipline has undergone a thorough revision. The revised edition is the one we now present to the Wesleyans.

It was ascertained, at the late General Conference, that the Connection had in-
increased, in the space of sixteen months, from two to five hundred in the ministry, and from six to fifteen thousand in the membership. The Wesleyans are now divided into ten annual conferences, scattered from Maine to Iowa. The Connection is now in a state of prosperity. Preparations are making in several places for literary institutions. The True Wesleyan and the Book Concern are now the property of the Church, and are located in New York City. The next General Conference is to be held in New York, on the second Wednesday in October, 1848.

It should have been mentioned that a small secession had taken place in Utica, N. Y., and another in Cleveland, Ohio, previous to the secession of the brethren first named. These brethren called themselves Wesleyans, and supplied themselves for preaching as they could. There had also a more extensive secession taken place in Michigan, of a number of ministers, and some hundreds of members, who had organized themselves into an annual conference. But the Committee are not in possession of the facts, respecting these secessions. They
came in with us at the Utica Convention, and now make part of the same body.

The first Wesleyan church which was organized under what is called the "New Movement," was in the city of Providence, R. I.

The grounds of the secessions which have taken place from the M. E. Church within a few years, have generally been its connection with slavery, and its form of government.

O. Scott,
Luther Lee,
J. Horton.

New York, December 2, 1844.
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DISCIPLINE
OF THE
WESLEYAN METHODIST CONNECTION.

SECTION I.
Elementary Principles.

1. A Christian church is a society of believers in Jesus Christ, assembled in any one place for religious worship, and is of Divine institution.
2. Christ is the only Head of the Church; and the word of God the only rule of faith and conduct.
3. No person who loves the Lord Jesus Christ, and obeys the gospel of God our Saviour, ought to be deprived of church membership.
4. Every man has an inalienable right to private judgment, in matters of religion; and an equal right to express his opinion, in any way which will not violate the laws of God, or the rights of his fellow men.
5. Church trials should be conducted on gospel principles only; and no minister or member should be excommunicated except for immorality; the propagation of unchristian principles.
Christian doctrines; or for the neglect of duties enjoined by the word of God.

6. The pastoral or ministerial office and duties are of divine appointment; and all elders in the church of God are equal: but ministers are forbidden to be lords over God's heritage, or to have dominion over the faith of the saints.

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

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

9. It is the duty of all ministers and members of the Church to maintain godliness, and to oppose all moral evil.

10. It is obligatory on ministers of the gospel to be faithful in the discharge of their pastoral and ministerial duties; and it is also obligatory on the members, to esteem ministers highly for their works' sake, and to render them a righteous compensation for their labors.
ARTICLES OF RELIGION.

SECTION II.

ARTICLES OF RELIGION.

I. Of Faith in the Holy Trinity.

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

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, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.
ARTICLES OF RELIGION.

IV. Of the Holy Ghost.

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

V. The Sufficiency of the Holy Scriptures for Salvation.

The Holy Scriptures contain all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures, we do understand these canonical books of the Old and New Testament, of whose authority there is no doubt in the Church.

The canonical books of the Old Testament are—
- Genesis,
- Exodus,
- Leviticus,
- Numbers,
- Deuteronomy,
- Joshua,
- Judges,
- Ruth,
- I. Samuel,
- II. Samuel,
ARTICLES OF RELIGION.

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

   The canonical books of the New Testament are—

   Matthew,
ARTICLES OF RELIGION.

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

VI. Of the Old Testament.

The Old Testament is not contrary to the New; for both in the Old and New Testament, everlasting life is offered to mankind through Christ, who is the only
Articles of Religion.

Mediator between God and man. Wherefore they are not to be heard, who feign that 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 neighbor as ourselves, contain the sum of the divine law as it is revealed in the Scriptures, and are the measure and perfect rule of human duty, as well for the ordering and directing of families and states, and all other social bodies, as for individual acts; by which we are required to acknowledge God as our only supreme ruler, and all men as created by him, equal in all natural rights. Wherefore all men are bound so to order all their individual and social 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 works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God; without the grace of God by Christ working in us, that we may have a good will, and working with us, when we have that good will.

X. Of the Justification of Man.

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

XI. Of Good Works.

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

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

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

Christ our Lord, in the Gospel; that is to say, Baptism and the Supper of the Lord.

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

XV. 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.

XVI. 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.

XVII. Of the Rites and Ceremonies of Churches.

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

XVIII. 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 reunited to receive together a just retribution for the deeds done in the body in this life.

XIX. Of the General Judgment.

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

Section III.

(1) In the latter end of the year 1738, 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.
(9) This was the rise of the Wesleyan Churches, first in Europe, then in America. Such a Church is no other than "a company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation."

(3) That it may the more easily be discerned whether they are indeed working out their own salvation, each church is divided into smaller companies, called classes, according to their respective places of abode. There are about twelve persons in a class, one of whom is styled the leader. It is his duty,

I. To see each person in his class, if practicable, once a week at least; in order,
   1. To inquire how their souls prosper.
   2. To advise, reprove, comfort, or exhort, as occasion may require.
   3. To receive what they are willing to give toward the support of the preachers.

II. To meet the minister and stewards of the church; in order,
   1. To inform the minister of any that are sick, or of any that walk disorderly, and will not be reproved.
   2. To pay the stewards what they have received at their weekly class collections.

(4) There is only one condition previ-
Opusly required of those who desire admission on probation into 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 therefore expected, of all who continue therein, that they should continue to evidence their desire of salvation.

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

The taking of the name of God in vain.

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

Drunkenness, or the manufacturing, buying, selling or using intoxicating liquors, unless for mechanical, chemical, or medical purposes; or, in any way, intentionally and knowingly, aiding others so to do.

The buying or selling of men, women or children, with an intention to enslave them; or holding them as slaves; or claiming that it is right so to do.

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

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

The buying or selling goods that have not paid the duty.
AND GENERAL RULES.

Uncharitable or unprofitable conversation.
Doing to others as we would not they should do unto us.
Doing what we know is not for the glory of God; as,
The putting on of gold and costly apparel.
The taking such diversions as cannot be used in the name of the Lord Jesus.
The singing those songs, or reading those books, which do not tend to the knowledge or love of God.
Softness and needless self-indulgence.
Laying up treasure upon earth.
Borrowing without a probability of paying; or taking up goods without a probability of paying for them.

(5) It is expected of all who continue in these churches, that they should continue to evidence their desire of salvation.
Secondly, By doing good, by being in every kind merciful after their power, as they have opportunity, doing good of every possible sort, and, as far as possible, to all men.
To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick, or in prison.
To their souls, by instructing, 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 them that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another, helping each other in business: and so much the more because the world will love its own, and them only.

By all possible diligence and frugality, that the Gospel be not blamed. By running with patience the race which is set before them, denying themselves, and taking up their cross daily; submitting to bear the reproach of Christ, to be as the filth and 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 of 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.
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.

Judiciary Rules.

1. For personal offenses, sinful tempers or words, or neglect of duties, or Lord's directions, in Matt. xviii. 15—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, he shall be brought to trial on a charge for this offense.

2. 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 pastor or complainant, allowing the accused a reasonable time to prepare for trial.

3. The accused shall have the privilege of choosing (if not a preacher) whether to be tried before the entire church to which he belongs, or a committee selected by the church for this purpose.

4. In making his defence, the accused shall be allowed the usual privileges of a defendant in civil courts of justice; to wit—a public trial, if demanded; the assistance of any minister or member of our church as counsel; of introducing witnesses, and cross examining those introduced by the plaintiff, and of making his defence without interruption.

5. In all trials a secretary shall be appointed by the court, who shall take down an exact account of the proceedings, and furnish a copy of the verdict, when requested by either party.

6. The alleged offender may be arrested and brought to trial by an elder, preacher, or member of the church,—provided, that when the pastor prefers the charges, the committee or the church, before whom he shall be tried, shall appoint some other person to preside in the trial.
7. Female committees shall be allowed to sit on the trial of female members, if requested by the accused.

8. In the trial of members, the pastor shall preside, except in those cases provided for in rule sixth, whose duty it shall be to execute the verdict rendered by the court.

9. Members may appeal from the decision of a committee, to the church, whose decision shall be final.

10. When charges are preferred against an elder, he shall be arrested and brought to trial by the elder in charge of his circuit or station, or by the nearest elder in charge, who shall appoint three or more elders, together with the same number of laymen, as a court of inquiry before whom the accused shall be summoned to appear and answer. This committee may acquit, censure, or suspend, till the ensuing annual conference, whose decision shall be final. Elders shall have the right to challenge any member of the court, and the remaining members shall determine whether the challenge shall obtain.

If the accused be an elder in charge, he shall be arrested by the nearest elder or preacher in charge. And this rule shall apply to preachers, in all respects, except, that the committee may be preachers and laymen, and the appeal may be made to
the ensuing quarterly meeting conference, whose decision shall be final.

11. Where any church shall judge it proper, it shall appoint a judicial committee of at least six persons, who shall remain in office one year. This committee shall be a standing court, to try all charges or accusations that may be brought before it. The preacher in charge shall be the chairman of this court, and shall decide all points of law and order, subject to an appeal to the committee.

When an appeal is taken to the church, the evidence taken by the committee shall be read, and any other evidence heard; this done, the accused shall be allowed to make his defence, and some one on the part of the church may reply. The question shall then be taken without debate, in this form: Is the accused guilty or not guilty?—And if found guilty, the church shall determine the punishment.

12. When complaint is made against any member for the non-payment of debt, or in case of dispute in the settlement of accounts which cannot be adjusted by the parties, the preacher in charge shall call the delinquent debtor before the committee, and they shall determine the case, subject to an appeal to the church. In cases of dispute in the settlement of accounts, the committee shall be a court for the ad-
JUSTIFICATION OF THE SAME, [where there is no standing judicial committee, the church shall appoint a special committee, or act in the case in committee of the whole;] and any member refusing to abide by their decision, or who shall sue at law for settlement, shall be expelled by the church on proof thereof. And any member suing another, unless in cases which require a process at law, shall be expelled by the church on proof of the same. In all cases of trial, the preacher in charge shall bring the accused and the accuser, and any other evidence there may be, before the judicial committee, or the church, and shall act the part of a judge advocate, for the accused and the church. But if the accused do not attend trial after being duly notified of the same, the trial shall proceed and the case be determined. No person shall be forced into trial without at least ten days' notice.

13. No church shall be continued in connection with the Wesleyan Methodist churches, which will not conform to our disciplinary regulations, or which shall receive or retain members contrary to the provisions thereof, or which may hereafter reject any part of these regulations. We will hold fellowship with no church which will not maintain godliness and oppose all moral evil.
Section V.
On receiving Churches, and their Powers and Accountabilities.

1. Any number of believers united as a religious society or church, conforming to our book of discipline and means of grace, shall, on their request, made to the president of an annual conference, or the preacher in charge of a circuit or station, be recognized as a Wesleyan Methodist church.

2. A church or society shall be composed of any number of members, residing sufficiently near to each other to assemble steadily for public worship, and to transact its business. Every church shall be divided, when it becomes necessary, into classes. And we commend the churches to hold monthly meetings for the transaction of business,—and special church meetings may be called by the pastor.

3. Every church shall have power by a concurrence of a majority of two-thirds of its members present, at any church meeting, called for the purpose, to purchase, build, lease, sell, rent, or otherwise obtain or dispose of property, for the mutual benefit of the church. Provided that public notice shall have been given of said meet-
ing, in the public congregation, at least two weeks previously. Each church shall also have power to admit persons into full membership, who have been acceptable probationers, and who shall have come forward for admission according to our form of discipline, or on certificate from other Christian churches, or on satisfactory evidence of their good standing in any Christian church, and who also give satisfactory evidence of change of heart. But no church shall be compelled to receive a member on certificate from any other church, circuit or station. The church shall try, censure, or expel unworthy members, according to the provisions of the Discipline.

When objections are made to the reception of a member, it shall require a majority of three-fourths of those present to admit; but, a majority shall be sufficient to expel.

Section VI.
Quarterly Conferences.

1. There shall be four quarterly conferences in each circuit or station, in every conference year, to be composed of all the ministers, preachers, exhorters, [a minister is one who is ordained—a preacher]
acts under a license. An exhorter is one having authority to hold meetings of prayer and exhortation, and to aid the preacher in such other public religious services as he may be called upon to perform; stewards and leaders belonging to the circuit or station,—provided, that the preacher in charge shall have authority to call special quarterly conferences. The time and place of holding the conference shall be fixed by the conference, except when an assistant of a district is appointed; then, and in that case, the assistant shall appoint the time of holding the quarterly meetings for the circuits and stations in his districts; and the regular quarterly conferences shall be held at the time and place of the quarterly meetings. The conference shall choose its own president, who shall decide all points of law and order, subject to an appeal to the conference. The conference shall appoint a secretary to take exact minutes of the business transacted by them, which minutes, after being read and approved by the conference, shall be recorded in a book kept by one of the stewards for that purpose.

2. The quarterly conference shall have authority to inquire into the character of the preachers, exhorters, leaders and stewards of the circuit or station; and to admonish, reprove, or remove them from
official standing. The conference may grant licenses to preach and exhort, provided the applicant for license shall be recommended by the church of which he is a member, and may renew licenses annually; and may recommend suitable persons to the Annual Conference to be received on trial, or into full connection, or for elders' orders; and to perform such other duties as are authorized by the Discipline,—provided, that no person be licensed to preach until he shall have been examined by the conference, on Christian experience, doctrine, knowledge of the Holy Scriptures, and the course of study that may be pointed out by the Annual Conference.

3. The conference shall inquire into the state of each church in the circuit, and if on examination it shall be found that any church has violated any provision of our elementary principles, or has received members into full connection, contrary to discipline, or has retained persons as members, who do not live according to the general rules, the conference shall appoint a committee of at least three, from some other part of the circuit, to visit that church, and labor with it to remove the cause of complaint. If the cause of complaint be not removed, the ensuing quarterly conference shall hear the report of
the committee, and also the representatives which the church may send; and if it shall find that the church is still impenitent, it shall withdraw fellowship from said church.

Trustees, provided they are members of the Wesleyan Methodist Connection, shall be members of the quarterly meeting conference.

Section VII.

Of the General and Yearly Conferences.

It is desired that all things be considered on these occasions, as in the immediate presence of God: that every person speak freely whatever is in his heart on the subject under consideration.

While we are conversing let us have an especial care to set God always before us.

In the intermediate hours of Conference let us redeem all the time we can for private exercises.

Therein let us give ourselves to prayer for one another, and for a blessing on our labors.
Of the Yearly Conferences.

The yearly conferences shall be composed of all in full connection in the stationed ministry, and as many lay delegates, from each circuit or station, as there may be ministers in full connection, or to be received into full connection, on said circuit or station, from the stationed list. Provided, that no circuit or station, that is supplied from the conference, or to be supplied at its session, shall be deprived of one lay delegate.

Unstationed ministers shall have a seat in the yearly conference, as honorary members, with a right to speak on all questions, but not to vote. They may also enter into an engagement, at any time during the conference year, to serve any church or congregation, provided they do not invade any regular charge already supplied; and they shall have the same right as those on the stationed list, to enter into engagements with any charge or congregation, before conference, to take effect after the following conference; and when an unstationed minister shall have entered into such engagements, for regular pastoral labors, which shall embrace at least one half of the Sabbaths, on recommendation of said church or churches, or the quarterly conference of
the charge, he shall be eligible to be transferred to the stationed list; and when transferred by the yearly conference, he shall have a right to vote in the same.

The delegates to the yearly conference shall be elected by ballot, by the members of the church within the bounds of the charge, at the quarterly meeting next preceding the yearly conference, provided stationed preachers, on trial, shall not be eligible to election.

Each conference shall appoint the place of its own sitting.

Ques. What is the method wherein we usually proceed in the yearly conferences?

Ans. We inquire,

1. What preachers are admitted on trial?
2. Who remain on trial?
3. Who are admitted in full connection?
4. Who are the superannuated preachers?
5. Who have been expelled from the connection this year?
6. Who have withdrawn from the connection this year?
7. Are all the preachers blameless in life and conversation?
8. Who have died this year?
9. What numbers are in the Connection?
10. What has been contributed for the support of benevolent purposes, such as Bibles, Missions, Tracts, Sunday Schools, Anti-Slavery, Education, &c.?
11. Where are the preachers stationed this year?
12. Who are on the reserved list?
13. Who are on the unstationed list?
14. Where and when shall our next conference be held?
Ques. Is there any other business to be done in the yearly conferences?
Ans. The electing and ordaining of elders.
Ques. Are there any other directions to be given concerning the yearly conferences?
Ans. A record of the proceedings of each yearly conference shall be kept by a secretary, chosen for that purpose, and shall be signed by the president and secretary; and a copy of the said record be sent by the secretary to the General Conference.
Each annual conference shall elect, by ballot, its own president, (who shall be an elder,) and also a secretary.
Each yearly conference shall appoint a committee of five, whose duty it shall be to appoint a president, in case the office be vacated by death, resignation, or otherwise.
Itinerant ministers and preachers may be transferred from one conference to another by negotiation between the presidents of said conferences; provided the minister or preacher consent to the trans-
fer, and provided the instrument have the signature of both the negotiating presidents; and provided, also, that it be presented to the yearly conference to which the minister or preacher is to be transferred, before it shall have closed its session next following the date of the transfer, or it shall not be valid. All acts of transfer thus made shall be valid, and above the control of the yearly conferences. [The yearly conferences shall have authority to adopt such rules and regulations as they may deem expedient for their interests, which do not conflict with the elementary principles, articles of religion, or general rules of the Connection.]

SECTION VIII.

Of the General Conference.

1. The General Conference shall be composed of one ministerial and one lay member for every one thousand members of the Wesleyan Methodist Connection, to be elected at the time of the meeting of the 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. 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 in full connection in 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.

2. The General Conference shall meet on the first Wednesday of October, in the year of our Lord 1844, in Cleveland, Ohio, and thenceforward on the first Wednesday in October, once in four years perpetually, in such place or places as shall be fixed on by the General Conference from time to time: but three-fourths of the annual conferences shall have power to call a General Conference, if they judge it necessary at any time.

When the President of the Annual Conference which first recommended said call shall be officially informed that the requisite number of Annual Conferences have concurred in the call for a Special General Conference, he shall appoint the time of holding said Conference. The place shall
The General Conference shall meet, by ballot, its own president and secretary.

4. The General Conference shall fix the ratio of representation for the next succeeding General Conference.

5. The General Conference shall have full powers to make rules and regulations for our churches; but, they shall not contravene any principle essential to Wesleyan Methodism, as expressed in our Articles of Faith, General Rules, the maintenance of an Itinerant Ministry, and the rights of our members and ministers, as set forth in our Elementary Principles; nor shall they make any distinctions, in the rights and privileges of our ministers and members, on account of ancestry or color; nor shall they constitute any courts for the trial of members or ministers, except the particular churches or conferences to which they may belong.

6. Provided, nevertheless, that upon the concurrent recommendation of two-thirds of all the members of the several annual conferences who shall be present and vote on such recommendation, then the General Conference next succeeding may alter any of the above restrictions; and also, whenever such alteration or alterations shall
have been first recommended by the General Conference, so soon as two-thirds of the members of all the annual conferences shall have concurred as aforesaid, such alteration or alterations shall take effect.

Provided, that all fractions of two-thirds shall be entitled to one ministerial and one lay delegate; and further, provided, that no conference shall, in any case, be deprived of one ministerial and one lay delegate.

[The ministers and laymen shall deliberate in one body; but if, upon the final passage of any question, it be required by one-fourth of the members present, then ministers and laymen shall vote separately, and the concurrence of a majority of both classes of representatives shall be necessary to constitute a vote of the Conference. A similar regulation shall be observed by the annual conferences. Two-thirds of the members present shall constitute a quorum for doing business.]

SECTION IX.

Officers of the Wesleyan Connection; the mode of their appointment, and respective duties.

1. The President of an annual conference shall be elected annually by the bal-
OFFICERS OF THE CONNECTION.

lot of a majority of the members of the conference; and no one may be elected more than three years successively. Elders only are eligible.

It shall be 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 council for stationing the preachers; 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 annual conference. He shall have his regular appointment as a preacher on a circuit or station, with authority to supply his place with another preacher, whenever in his judgment it shall be necessary to travel through the conference; and each annual conference shall have power to employ its President to travel the entire year. The President shall be amenable to the annual conference for his official conduct.

2. The chairman of each district shall be an elder. He shall be chosen at the yearly conference, by the preachers and laymen of the respective districts. He shall have power to call special district meetings, with the concurrence of two or more stationed ministers, at which he shall preside as moderator.
3. An evangelist may be appointed by the yearly conference, to labor in one or more districts. He shall assist the preachers at the quarterly meetings, and hold as many special meetings as he may be able.

4. Stewards shall be elected annually by the quarterly conference on circuits, and by the Church, on stations. No circuit or station shall have less than three, or more than nine stewards, one of whom shall be the recording steward.

It shall be the duty of the stewards of a circuit or station to receive, and take an exact account of the ordinary church and class collections, and all appropriations made for the support of the preachers in the circuit or station; to pay to the preachers quarterly, or oftener if necessary, their allowance out of the funds received; to meet all contingent expenses, and to make an accurate return to the society, or quarterly conference, of their receipts and disbursements accruing each quarter, and a fair exhibit of the temporal condition of the circuit or station; to make the necessary provision and preparation for the Lord's supper and love-feast; to receive the collections made on these occasions and all other moneys contributed for the relief of the poor, and to distribute those funds as occasions may require,—in stations, as the leaders' and stewards' meeting may direct; and in circuits, according to their
best judgment,—having special regard to those members who are most necessities and deserving. The stewards shall make a quarterly return to the society or quarterly conference, of their collections for the poor, and distributions, and the state of those funds.

To use all proper means, when necessary, to induce the members, and those who sit regularly under our ministry, to be liberal in their contributions. The stewards shall keep a separate book for the purpose of entering the weekly, monthly, or quarterly donations made by those who are not members of the Church.

To see that a yearly collection be taken up, sometime in the last quarter, previously to the sitting of the yearly conference, in each congregation; the whole collection, when made, shall be forwarded by the stewards to the conference, to be applied to necessitous cases.

The stewards shall also see that a collection be taken up sometime in the year preceding the General Conference, and forward the amount to that body, to assist in defraying the expenses of assembling the representatives, &c.

The stewards of each circuit or station shall furnish each itinerant minister and preacher in their circuit or station, previously to his going up to the yearly conference, with a certificate showing the amount
of money or other articles he has received as salary during the year.

5. Class-leaders shall be appointed by the class annually, or oftener if necessary.

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

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

It shall be the duty of each leader to attend the meeting of the leaders and
stewards, to represent the state of his
class; to pay over to the stewards what
he has received; and to inform the preach-
er in charge 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 fre-
quently 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.

Section X.

Division into Annual Conferences, Districts, Circuits and Stations.

The General Conference shall have power to fix the number and boundaries of annual conferences. The annual conferences shall have power to form the circuits and stations within their bounds into Districts.

There shall be a district meeting for each district, at such time and place as the chairman shall appoint, provided that said meeting shall be within the last quarter of the conference year. The district meeting shall be composed of the preacher in charge of each circuit or station, within the bounds thereof, and one lay member,
elected by the quarterly conference of each circuit and station of the same, and shall have power to form new circuits or stations, and to make any alterations in those previously formed,—and to ascertain how much may be depended on from each circuit and station, for ministerial support for the succeeding year, and report the same to the annual conference.

The district meeting shall appoint a secretary to take exact minutes of the business of the same, which minutes shall be approved by the meeting, and a copy sent to the annual conference. Said meeting shall have power to fix the amount to be paid by each circuit or station, for the support of the assistant of the district, when the annual conference shall appoint assistants. The chairman shall have power to call special district meetings, and the lay delegates elected to the yearly district meetings shall hold their office one year, and attend the special meetings; but in case of death, or removal, the quarterly conference of the circuit or station where such vacancy may occur, shall elect another to fill said vacancy.
SECTION XI

Of the Stationing Committee.

The stationing committee shall be composed of three ministers and three laymen (to be chosen by the annual conference out of its own body,) and the President of the annual conference, who shall be chairman of the committee. They shall station the preachers, confirming, as far as practicable, all arrangements made between preachers and people; provided, that no preacher shall remain on the same station or circuit, in any case, more than three years successively, except at prisons, poorhouses, mariners' stations, literary institutions, and foreign missions,—nor be returned to the same circuit or station until after an intermission of three years;* and provided, also, that no preacher shall be appointed to any station or circuit, contrary to the expressed wishes of the circuit or station, communicated to the committee.

They shall convene as soon as possible after the committee shall have been appointed by the yearly conference. They shall receive the representations of the

* This applies only to those who have been three years successively on the same station or circuit.
preachers and lay delegates, and make the appointments, and report them at as early a part of the conference as practicable.

The preachers and lay members shall have the privilege of an appeal to the conference from the report of the stationing committee.

SECTION XII.
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 such 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 Connection of America, he having been ordained according to the usages of the Church of which he has been a member and minister.

"Given under my hand and seal, at , this day of , in the year of our Lord ."
Preachers coming from other denominations in deacons' orders, shall have a right to exercise the functions of that office, as understood by the Church from which they are received, until a convenient opportunity shall occur to be elected and ordained elder, provided it shall not extend beyond the third yearly conference.

Preachers of other denominations who are not in orders, may be received as licentiates, provided they give satisfaction to a quarterly or an 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 XIII.

Of the method of receiving Travelling Preachers, and of their duty.

Preachers are received by the yearly conference. But no one shall be received on trial, unless he first procure a recommendation from the quarterly conference of his station or church.

It shall be the duty of each annual conference to point out a course of reading and study proper to be pursued by candidates for the ministry. And before any
such candidate is received into full connection, he shall give satisfactory evidence respecting his knowledge of those particular subjects which have been recommended to his consideration.

It is the duty of a preacher to preach. To meet the classes as often as is consistent. To visit the sick.

The following are our directions to Preachers.

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

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

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

4. Speak evil of no one; because your word, especially, would eat as doth a cancer. 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 every thing 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 that want you most.

Observe! it is not your business only to preach so many times, and to take care of this or that church, but to save as many as you can; to bring as many sinners as you can to repentance, and with all your power to build them up in that holiness without which they cannot see the Lord. And remember!—a Wesleyan preacher is to mind every point, great and small, in the Discipline! Therefore you will need to exercise all the sense and grace you have.

Every person proposed to be received shall be asked before the conference, the following questions, (with any others which may be thought necessary,) viz.:—Have you faith in Christ? Do you expect to be made perfect in love in this life? Are you
resolved to devote yourself wholly to God and his work? Do you know our rules? Do you keep them? Do you constantly attend the sacrament? Have you read the Discipline? Are you willing to conform to it? Have you considered the rules of a preacher, especially the first and eighth? Will you keep them for conscience' sake? Are you determined to employ all your time in the work of God? Will you endeavor not to speak too long or too loud? Will you visit from house to house? Are you in debt so as to embarrass you in your ministerial work?

We may then, if he gives us satisfaction, receive him.

If any preacher absent himself from his circuit or station, the president shall, as far as possible, fill his place with another preacher, who shall be paid for his labors out of the allowance of the absent preacher, in proportion to the usual allowance.

[Note.—The term preacher includes ministers and preachers.]

Section XIV.
Of the Election and Ordination of Elders, and of their duty.

Any preacher, having preached three consecutive years, shall be eligible to
elders' orders, on condition of passing a satisfactory examination on the course of study pointed out by the yearly conference.

An elder is constituted by the election of a majority of the yearly conference, and by the laying on of the hands of the president or officiating elder and some of the elders that are present.

It is the duty of an elder to administer baptism and the Lord's Supper, and to perform all parts of divine worship; and solemnize the rite of matrimony. To do all the duties of a preacher.

Section XV.

Of the duties of those who have the charge of Circuits and Stations.

The duties of the preacher, who has the special charge of a circuit or station, are:

To meet the stewards and leaders as often as necessary.

To hold love-feasts.

To hold quarterly meetings.

To take an exact account of the members in the church in his station or circuit, keeping the names of all elders and preachers, properly distinguished, and deliver in such account to the annual conference,
that their number may be printed in the Minutes.

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

To encourage the support of missions and Sunday schools, by forming societies and making collections for those objects in such way and manner as the annual conference to which he belongs shall from time to time direct.

To report the amount raised for the support of missions, Sunday schools, and other moral and benevolent enterprises to his annual conference.

To take a regular catalogue of the members in towns and cities, as they live in the streets.

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

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

To inform all from time to time, that none are to remove from one church to another, without a note of recommendation from the church, signed by the preacher, in these words:—"A. B., the bearer, is an acceptable member of the Wesleyan Methodist Church in C.;" and to inform them that, without such a certificate, they will not be received into the Church in other places. Provided that where it is
impracticable to convene the church, a letter given by the pastor shall be valid.

To read the rules of the Connection, with the aid of the other preachers, once a year in every congregation.

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

SECTION XVI.

Of the Trial of those who think they are moved by the Holy Ghost to preach.

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

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

Have they fruit? Are any truly convinced of sin, and converted to God, by their labors?
As long as these three marks concur in any one, we believe he is called of God to preach. These we receive as sufficient proof that he is moved by the Holy Ghost.

SECTION XVII.

On the Matter and Manner of Preaching, and of other public Exercises.

Ques. 1. What is the best general method of preaching?
Ans. 1. To convince: 2. To offer Christ: 3. To invite: 4. To build up:
And to do this in some measure in every sermon.

Ques. 2. What is the most effectual way of preaching Christ?
Ans. The most effectual way of preaching Christ is, to preach him in all his offices; and to declare his law, as well as his gospel, both to believers and unbelievers.
Let us strongly and closely insist upon inward and outward holiness in all its branches.

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

SECTION XVIII.

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 every where, Have you family prayer? Do you ask individuals, Do you use private prayer every morning and evening in particular?
2. Searching the Scriptures, by
   (1.) Reading: constantly, some part of every day; regularly, all the Bible in order; carefully, with notes; seriously, with prayer before and after; fruitfully, immediately practising what you learn there;
   (2.) Meditating: At set times! By rule!
   (3.) Hearing: Every opportunity!
3. The Lord's Supper: Do you use this at every opportunity! With solemn prayer before! With earnest and deliberate self-devotion!
4. Fasting: Do you use as much abstinence and fasting as your health, strength and labor will permit!
5. Christian Conference: Are you convinced how important and how difficult it is to order your conversation aright? Is it always in grace? Seasoned with salt? Meant to minister grace to the hearers? Do you not converse too long at a time? Is not an hour commonly enough? Would it not be well always to have a determinate end in view? and to pray before and after it?

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 XIX.
Of visiting from house to house, guarding against those things that are so common to Professor, 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 towards God or man, is too superficial among us. We can but just touch on a few particulars. How little faith is there among us! How little communion with God, how little living in heaven, walking in eternity, deadness to every creature! How much love of the world! desire of pleasure, of ease, of getting money! How little brotherly love!
2. Family religion is wanted in many
branches. And what avails public preach­ing alone, though we could preach like angels! We must, yea, every preacher must instruct the people from house to house.

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

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

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

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

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

5. Lastly, we are unskilful in the work. How few know how to deal with men, so as to get within them, and suit all our dis­
course to their several conditions and tem-
pers: to choose the fittest subjects, and
follow them with a holy mixture of seri-
ousness, terror, love and meekness!

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

O, brethren, if we could but set this
work on foot in all our churches, and pre-
execute it zealously, what glory would re-
dound to God! If the common lukewarm-
ness were banished, and every shop and
evry house busied in speaking of the
word and works of God, surely God would
dwell in our habitation, and make us his
delight.

And this is absolutely necessary to the
welfare of souls. Look round, and see
how many of them are still in apparent
danger of damnation. And how can you
walk and talk, and be merry with such
people, when you know their case? When
you look them in the face, you should
break forth into tears, as the prophet did
when he looked 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 libraries in the world, rather than be guilty of the loss of one soul.

It is objected, II. "The people will not submit to it." If some will not, others will. And the success with them will repay all your labor. O, let us herein follow the example of St. Paul! 1. For our general business, Serving the Lord with all humility of mind; 2. Our special
work, Take heed to yourselves, and to all the flock: 3. Our doctrine, Repentance toward God, and faith toward our Lord Jesus Christ: 4. The place, I have taught you publicly, and from house to house: 5. The object and manner of teaching, I ceased not to warn every one, night and day, with tears: 6. His innocence and self-denial herein, I have coveted no man's silver or gold: 7. His patience, Neither count I my life dear unto myself. And among all other motives, let these be ever before our 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 his savor. For to such, this employment would be mere drudgery. And in order to 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;
NECESSITY OF UNION.

make every particular plain to their understandings; fix it in their minds; write it on their hearts. In order to this, there must be line upon line, precept upon precept. What patience, what love, what knowledge is requisite for this! We must needs do this, were it only to avoid idleness. Do we not loiter away many hours in every week! Each try himself: no idleness is consistent with a growth in grace. Nay, without exactness in redeeming time, you cannot retain the grace you receive in justification.

SECTION XX.

Of the necessity of union among ourselves.

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

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

Pray earnestly for, and speak freely to each other.
When we meet, let us never part without prayer. 
Take great care not to despise each other's gifts. 
Never speak lightly of each other. 
Let us defend each other's character in every thing, so far as is consistent with truth. 
Labor, in honor, each to prefer the other before himself.

SECTION XXI.

Of Public Worship.

To establish uniformity in public worship among us, on the Lord's day, let the morning service consist of singing, prayer, the reading of a portion of scripture, and preaching.
Let the afternoon service consist of singing, prayer, the reading of a portion of scripture, and preaching.
Let the evening service consist of singing, prayer, and preaching; or a prayer meeting.

SECTION XXII.

Of the Spirit and Truth of Singing.

Ques. How shall we guard against formality in singing?
CLASS MEETINGS.

Ans. 1. By selecting such hymns as are proper for the congregation.
2. By not singing too much at once; seldom more than four verses.
3. By suiting the tune to the words.
4. By not suffering the people to sing too slow; this naturally tends to formality.
5. By exhorting every person in the congregation to sing, not one in ten only. In order to this, we recommend that the words be given out.
6. We recommend the churches to dispense with instrumental music.

SECTION XXIII.

Of Class Meetings.

Ques. 1. How may the leaders of classes be rendered more useful?
Ans. 1. Let each of them be diligently examined concerning his method of meeting a class. Let this be done with all possible exactness, at least once a quarter. In order to this, take sufficient time.
2. Let each leader carefully inquire how every soul in his class prospers: not only how each person observes the outward rules, but how he grows in the knowledge and love of God.
3. Let the leaders converse with those who have the charge of their circuits, frequently and freely.
Ques. 2. Can anything more be done in order to make the class-meetings lively and profitable?

Ans. 1. Let the leaders frequently meet each others' classes.

2. All the leaders should be not only men of sound judgment, but men truly devoted to God.

Ques. 3. How shall we prevent improper persons from insinuating themselves into the church?

Ans. 1. Let none be received into the church, until they are recommended by a leader with whom they have met at least three months on trial, have given satisfactory evidence of a change of heart, and have been baptized.

Ques. 4. How shall we be more exact in receiving and excluding members?

Ans. The official minister or preacher shall, at every church meeting, read the names of those that are received into the church, and also those that are excluded therefrom.

Ques. 5. How shall class-leaders be elected?

Ans. By their respective classes, and these elections shall take place annually, and oftener if necessary.

Ques. 6. What shall be done with those members of our Connection who wilfully and repeatedly neglect their class, or neglect other duties?
Let the preacher in charge visit them when it is practicable, and when this cannot be done, let the leader attend to it and admonish them faithfully of their danger, in neglecting such valuable means of grace, and kindly urge them to resume their attendance thereupon.

SECTION XXIV.
Of the Privileges granted to serious persons who are not of our Church.

Ques. 1. How often shall we permit those who are not of our church to meet in class?
Ans. Serious persons may be admitted at the discretion of the leader.

Ques. 2. How often shall we permit strangers to be present at our love-feasts?
Ans. Serious persons may be admitted at the discretion of the pastor. Provided, nevertheless, that the several quarterly conferences may adopt such regulations in these cases, as they may deem expedient.

SECTION XXV.
Of Marriage.

Ques. Do we observe any evil which has prevailed in our church with respect to marriage?
Many Christians have married with unawakened persons. This has produced bad effects; they have been either hindered for life, or have turned back to perdition.

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

Section XXVI.

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 all superfluous ornaments. In order to this,

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

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

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

Ans. Certainly; we should not on any account spend what the Lord has put into our hands as stewards to be used for his glory, in expensive apparel, when thousands are suffering for food and raiment; and millions perishing for the word of life.

Let the dress of every member of the Wesleyan Methodist Connection be both plain and cheap. Let the strictest economy be used in these respects.

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

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

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

N. B. We disapprove of Christians changing their apparel in mourning for the dead.

SECTION XXVII.

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,

Brothers, these are they whom we purpose, God willing, this day to ordain elders. For after due examination, we find not to the contrary, but that they are lawfully called to this function and ministry, and that they are persons meet for the same. But if there be any of you who knoweth any impediment or crime in any of them, for the which he ought not to be received into this holy ministry, let him come forth.
in the name of God, and show what the
crime or impediment is.
Then shall be said the Collect, Epistle, and
Gospel, as followeth:—

The Collect.
Almighty God, giver of all good things,
who by thy Holy Spirit hast appointed
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 inno-
cency of life, that both by word and good
example they may faithfully serve thee in
this office, to the glory of thy name, and
the edification of thy church, through the
merits of our Saviour Jesus Christ, who
liveth and reigneth with thee and the Holy
Ghost, world without end. Amen.

The Epistle. Eph. iv. 7—13.
Unto every one of us is given grace ac-
cording to the measure of the gift of Christ.
Wherefore he saith, when he ascendeth
up on high, he led captivity captive, and
gave gifts unto men. (Now that he as-
cended, what is it but that he also de-
cended first into the lower parts of the
earth? He that descended is the same
also that ascended up far above all heavens,
that he might 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 fulness of Christ.

After this shall be read for the Gospel, part of the tenth chapter of St. John.

St. John x. 1—16.

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

You have heard, brethren, as well in your private examination as in the exhortation which was now made to you, and in the holy lessons taken out of the gospel, and the writings of the apostles, of what dignity, and of how 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, 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.

Forasmuch, then, as your office is both of so great excellency and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may show yourselves dutiful and thankful unto that Lord who hath placed you in so high a dignity, as also to beware that neither you yourselves offend. Howbeit, ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone: therefore ye ought and have need to pray earnestly for his Holy Spirit. And seeing that ye cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves and of them that specially pertain unto you, according to the rule of the same Scriptures; and for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.
We have good hope that you have all weighed and pondered these things with yourselves long before this time; and that you have clearly determined, by God's grace, to give yourselves wholly to this office, whereunto it hath pleased God to call you: so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way, and that you will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry; and that ye may so endeavor yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

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

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

Ans. I think so.

The president. Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?

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 of the Holy Scrip-
tures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

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

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

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

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

Ans. I will 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,
The Lord pour upon thee the Holy Ghost for the office and work of an elder in the Church of God. And be thou a faithful dispenser of the word of God, and of his holy sacraments; in the name of the Father, and of the Son, and of the Holy Ghost.

Then the president shall say,

Most merciful Father, we beseech thee to 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.

Prevent us, O Lord, in all our doings, with thy most gracious favor, and farther 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 peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his
SECTION XXVIII.

Baptism of Infants.

Let every adult person, and the parents of every child to be baptised, 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 nature in the womb of the Virgin Mary, and was born of her; that he suffered under Pontius Pilate; that he was crucified, dead, and buried; that he rose again the third day; and ascended into heaven; and sitteth on the right hand of the Father?
tius Pilate, was crucified, dead and buried; that he rose again on the third day; that he ascended into heaven and sitteth at the right hand of God, the Father, Almighty, and that he shall come again at the end of the world to judge the quick and the dead!

And dost thou believe in the Holy Ghost, the communion of saints, the remission of sins, the regeneration of our fallen nature, the resurrection of the body, and everlasting life after death?

Ans. All this I steadfastly believe.

Ques. Wilt thou have this child baptized into this faith; and be made an infant member of Christ's holy church?

Ans. This is my desire.

Ques. Wilt thou then diligently teach it God's holy word, and cause it to walk in obedience to his holy will and commandments until it come to years to assume in its own person the faith, vows and obligations of baptism?

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

The Ministration of Baptism to such as are of riper years.

The minister shall demand of each of the persons to be baptized, severally,

Ques. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of
the same, and the carnal desires of the flesh, so that thou wilt not follow or be led by them!

Ans. I renounce them all.

Ques. Dost thou believe in God the Father Almighty, Maker of heaven and earth! and in Jesus Christ his only begotten Son our Lord! and that he was conceived by the Holy Ghost, born of the Virgin Mary! that he suffered under Pontius Pilate, was crucified, dead, and buried: that he rose again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from 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.

Then shall the minister sprinkle or pour water upon him, (or, if he desire it, shall immerse him in water,) saying,
N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall be said the Lord's prayer.

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

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

SECTION XXIX.

The Order for the Administration of the Lord's Supper.

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

1. Let the elder read the following, or some other appropriate passages of Scripture; during which time a collection shall be taken up for the poor:

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. v. 16.
"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."—Matt. vi. 19, 20.

"Whatsoever ye would that men should do unto you, even so do unto 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, who is in heaven."—Matt. vi. 21.

"Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore him fourfold."—Luke xix. 8.

"He that soweth little, shall reap little; and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in heart: not grudgingly or of necessity; for God loveth a cheerful giver."—2 Cor. ix. 6, 7.

"While we have time, let us do good unto all men, and especially unto them that 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 who are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life."—1 Tim. vi. 17, 18, 19.

"God is not unrighteous, that he will forget your works and labor that proceedeth of love; which love you have showed for his name's sake, who have ministered unto the saints, and yet do minister."—Heb. vi. 10.

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

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

"He that hath pity upon the poor, lendeth unto the Lord: and look, what he layeth out, it shall be paid him again."—Prov. xix. 17.

"Blessed is the man that provideth for the sick and needy: the Lord shall deliver him in time of trouble."—Psalm xlii. 1.

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

4. Then shall a general prayer be offered by the minister, in the name of all those who are minded to receive the holy sacrament, both he and all the people kneeling humbly upon their knees. The minister shall then proceed to distribute the elements, using the following words:
The body of our Lord Jesus Christ, which was given for thee, preserve thy soul and body into everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

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

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

[Unfermented wine only should be used at the sacrament.]

SECTION XXX.
The Order of the Burial of the Dead.
[N.B. The following or some other solemn service may be used.] The minister, going before the corpse, shall say,

I am the resurrection and the life, saith the Lord; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die: John xi. 25, 26.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself; and mine eyes shall behold and not another: Job xix. 25, 26, 27.
We brought nothing into this world, and
it is certain we can carry nothing out.
The Lord gave, and the Lord hath taken
away; blessed be the name of the Lord;
1. Tim. vi. 7; Job. i. 21.
At the grave, when the corpse is laid in
the earth, the minister shall say,
Man that is born of a woman hath but a
short time to live, and is full of misery.
He cometh up, and is cut down like a
flower: he fleeth as it were a shadow, and
never continueth in one stay.
In the midst of life we are in death; of
whom may we seek for succor, but of thee,
O Lord, who for our sins art justly dis-
pleased?
Yet, O Lord God most holy, O Lord
most mighty, O holy and most merciful
Saviour, deliver us not unto the biter
pains of eternal death.
Thou knowest, Lord, the secrets of our
hearts: shut not thy merciful ears to our
prayers, but spare us, Lord most holy, O
God most mighty, O holy and merciful
Saviour, thou most worthy Judge eternal,
suffer us not at our last hour for any pains
of death to fall from thee.
Then may be said,
I heard a voice from heaven, saying unto
me, Write; from henceforth blessed are the
dead who die in the Lord: even so saith the Spirit; for they rest from their labors.

[Then shall the minister offer an appropriate prayer.]

SECTION XXXI.

Secret Oath-bound Societies.

Quest. Have we any directions to give concerning oath-bound societies?

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

SECTION XXXII.

On Peace.

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

On Finance.

1. The annual allowance of the married stationed and superannuated preachers shall be two hundred dollars and their travelling expenses.

2. The annual allowance of unmarried stationed and superannuated preachers and ministers, shall be one hundred dollars and their travelling expenses.

3. Each child under fourteen years shall be allowed twenty dollars annually. And those preachers whose wives are deceased, shall be allowed such additional sum for each child, annually, as the yearly conference shall determine.

4. The annual allowance of the widows of stationed and superannuated preachers, shall be one hundred dollars.

5. The children of deceased stationed and superannuated ministers, and preachers, shall be allowed annually such a sum as the yearly conference shall judge necessary for their support and education.

6. The stewards of each circuit and station shall be a standing committee, (where no trustees are constituted for that purpose) to provide houses for the families of our married preachers, or to assist the preachers to obtain houses for themselves,
when they are appointed to labor among them.

7. A financial committee shall be appointed, by each quarterly conference or church, whose duty it shall be to estimate what additional amount shall be necessary for the support of the ministry, if any, beyond the regular allowances already provided for.

And such supplies may be raised by such means as the quarterly conference and churches shall adopt.

SECTION XXXIV.

Boundaries of Yearly Conferences.

1. The New York Conference comprises so much of the State of New York as is not included in the Champlain, St. Lawrence and Rochester Conferences, and New Jersey and Eastern Pennsylvania.


3. The Champlain Conference comprises all that part of Vermont lying west of the Green Mountains, and including, in the State of New York, Clinton, Essex, Warren, Washington and Saratoga counties, and so much of Rensselaer county as
lies north of a line running from the southwest corner of the State of Vermont to the city of Troy, including Troy.

4. St. Lawrence Conference comprises the Franklin, St. Lawrence, Jefferson and Lewis counties, in the State of New York, and so much of Oswego county as lies east of the Oswego river.

5. Rochester Conference comprises Tioga, Cortland and Onondaga counties in the State of New York, and so much of Oswego county west of the Oswego river, and all that part of the State of New York lying west of the above named counties.

6. The Allegheny Conference includes that part of Pennsylvania west of the Allegheny mountains, and that part of Ohio east of the Scioto river, to the mouth of the Little Scioto, thence to Upper Sandusky, and along the Sandusky river to Sandusky bay, and Western Virginia.

7. The Miami Conference comprises that part of Ohio not included in the Allegheny Conference, and the State of Indiana.


10. The Wisconsin Conference comprises the Territories of Wisconsin and Iowa.
Section XXXV.

Book Concern.

1. There shall be a Book Concern in the city of New York, the affairs of which shall be managed by a general agent and a book committee, consisting of twelve members, six of whom shall be ministers or preachers, as follows: one stationed minister or preacher from New York, one from Philadelphia, one from Troy, and one from Albany, together with two unstationed ministers from New York or vicinity. The other six shall be laymen from New York city. This committee shall be appointed annually by the New York Conference.

2. There shall also be published, in connection with the Book Concern, one religious newspaper, under the patronage of the General Conference, to be called "The True Wesleyan," under the supervision of an Editor appointed by the General Conference.

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

4. The Book Committee shall fix the salary of the Agent and Editor; they shall determine what books shall be published, and shall also fix the price of the same; provided that it shall be the duty of the Agent to publish any work recommended by two-
thirds of the members of any two annual conferences. They shall also have power to fill all vacancies that may occur in their own board in the interval of the New York Conference, by resignation, death, or otherwise; and they may remove the Agent or Editor, if they judge the interests of the cause require such removal, and may fill his place till the next session of the New York Conference, which shall fill the vacancy. This Committee shall make an annual exhibition of the state of the Concern to each yearly conference, and shall also present a full report to the General Conference.

5. Seven members of the Committee shall constitute a quorum for the transaction of business, except in the removal of an Agent or Editor, when it shall require a vote of a majority of all the members of the board.

6. The Agent and Editor shall be accountable to the New York Conference for their conduct, and the faithful discharge of their duties, and if ministers, shall, by virtue of their appointment, be members of the New York Conference.

7. The Book Committee shall be an advisory council of the Editor, and shall have a right to decide, when requested by him, or when they judge the interests of the cause require it, on what shall be published in The True Wesleyan.
8. Meetings of the Book Committee may be called at any time by the Agent, or by any three members of the board; and when such meetings are called, it shall be the duty of the secretary always to notify all the resident members, unless public notice be given in the Wesleyan.

9. There shall be depositories of all publications issuing from the Wesleyan press, in New York, at Boston, Pittsburgh, Pa., Cincinnati, O., and also at Ann Arbor, or some place within the bounds of the Michigan Conference. The books shall be sent to these depositories at the expense of the Concern, and the agents of these depositories shall be allowed 30 per cent. discount from the retail prices. These depositories shall be entirely under the control of the General Agent.

10. Preachers and wholesale purchasers shall be allowed 25 per cent. discount on all Wesleyan publications, whether ordered from New York, or any depository: and when fifty dollars worth or more shall be ordered at one time, with the cash in advance, the books shall be sent to any part of the country at the risk and expense of the Concern, and not of those who purchase.

11. It shall be the duty of all agents of depositories, and others ordering books, to make remittances as fast as the books are sold—and all accounts must be settled at
the close of each conference year, at farthest.

12. It shall be the duty of all Wesleyan ministers and preachers, to use their influence to extend the circulation of our books and periodicals.

13. The Agent shall be at liberty to publish, with the consent of the Book Committee, a periodical to be entitled the “Wesleyan Quarterly Review,” when, in his judgment, such a work can be sustained.

14. The Editor of the True Wesleyan shall be the editor also of the Juvenile Wesleyan, and of our Sabbath school books, and the Agent shall be editor of all the books on our general catalogue, and shall transact all the financial business of the whole establishment.

15. All the property of the Concern shall be held in trust for the Wesleyan Methodist Connection of America by the Book Committee, whose duty it shall be to procure an act of incorporation as soon as practicable.

16. For the purpose of carrying on the business concern with greater facility, there shall be a fund of from ten to twenty thousand dollars raised on the joint stock plan, in shares of one hundred dollars each, the legal interest of which shall be paid annually in cash or books at wholesale price, and the principal as soon as the state of the
Concern will allow, and at farthest, within the space of eight years.

17. All persons who receive books from the agents of depositories may make their remittances directly to the General Agent at New York, when more convenient, which shall be credited to the account of the sub-agent to whom it belongs.

FIRST GENERAL CONFERENCE
OF THE
WESLEYAN METHODIST CONNECTION
OF AMERICA.

This body of Christians and Christian ministers met in Cleveland, Ohio, Wednesday, Oct. 3, 1844, at 10 o'clock, A.M. As many were not present, a temporary organization only was entered into. The meeting was called to order by Edward Smith, and Luther Lee was appointed President pro tem. Levi Woodson was appointed Secretary pro tem.

In the afternoon the Conference was organized fully. Orange Scott was elected
President. He however declined serving. After various expressions of unwillingness, the Conference accepted his resignation. On a second or third balloting, Luther Lee was elected President.

At the first ballot, L. C. Matlack had the most votes for Secretary, but there was no choice. He declined being a candidate for the office, and a second balloting resulted in the election of Robert McMurty.

The President then called on Br. Boucher to read the Scriptures. After singing, Br. Boucher and Cyrus Prindle united in prayer.

A holy glow of religious feeling pervaded the Conference, which continued to guide the deliberation of this body to a happy issue. When the Conference resumed its business, it was voted that Lucius C. Matlack be appointed Conference reporter. Committees were appointed on Revisals, Boundaries, Pastoral Address, Slavery, Temperance, Education, Missions, Peace, and on the Annual Conference Journals, &c.

The following names were on the committees.


A Pastoral Address.—C. Frindle, E. Smith, J. Boucher.


Missions.—L. Lee, W. Woodson, R. Brandriff, Wm. P. Essler, J. Horton, L. King.


Observance of the Sabbath.—S. H. Chace, J. Young, G. Swift.

Orange Scott, J. H. Vincent and E. Smith were appointed a committee on the memorial of J. N. Mars; and R. Bennett, J. Horton and M. Harker were the committee on admitting members of pro-slavery churches to the communion.

Numbers in the Connection.

Allegheny Conference. E. Smith, President. This conference has doubled its
membership, and stationed this year 45 preachers. The membership numbers 2500.

*Miami Conference.* P. A. Ogden, President. In 1843 this conference numbered 500 in the membership. This year it reports 2400, having more than quadrupled in one year. It stationed 42 preachers.

*Michigan Conference.* Wm. M. Sullivan, President. This conference was organized in 1841, previous to the eastern secession, and united with the Wesleyans at Utica. It stations 22 preachers. The membership is 1300.

*New England Conference.* J. Horton, President. There are 36 preachers stationed, and 2400 members on the various circuits and stations.

*Champlain Conference.* C. Prindle, President. In 1843 they had 1000, now 2500 members. Within a few months, more than 300 were added by conversion.

*New York Conference.* L. Lee, President. At the first session of this conference, four months since, the membership was 3500. They have 60 stationed preachers.

Including preachers, stationed and unstationed, supposing their numbers equal, the Connection is in all 15,000 members.
ELECTION OF OFFICERS.

On the first balloting for Book Agent, it was ascertained that thirty-four votes were cast, and O. Scott had thirty-two votes.

The ballot for Editor resulted in the choice of Luther Lee, by twenty-six out of thirty-seven votes.

REPORT OF THE COMMITTEE ON THE SUBJECT OF PEACE.

Christian duty can only be determined by an appeal to the law and to the testimony. Other standards are assumed, however, by many. The right to decide our duty by the circumstances of the case, or the supposed results of action, has been argued by learned and wise men. The consequence is, the justification of actions which debase and destroy mankind, and dishonor God. Among these wicked acts, is the practice of war.

Duty on this question is clearly set forth in the laws of Christianity, as the following extracts will show. "Love your enemies. Bless them that curse you. Do good to them that hate you, and pray for them that despitefully use and persecute you. See that none render evil for evil to any man. Recompense to no man evil for evil, but overcome evil with good. Lay aside all malice. Be gentle, showing all meekness..."
to all men. But if ye forgive not men their trespasses, neither will your Father forgive you. Forgive, if ye have aught against any. God hath called us to peace. Live in peace.”

It need only be observed, on these provisions of Christian law, that the observance of them would prevent, not only the practice of offensive and defensive war, but it would prevent those dispositions of the mind and those customs which tend to foster and perpetuate the war spirit.


Resolutions.

Whereas opposite opinions are entertained on the power of the General Conference, as specified in the restrictive rule, therefore,

Resolved, That the restrictive rule shall be amended by adding, “nor shall they adopt any rule which establishes a new test of membership.” Nevertheless, the final adoption of this amendment shall be submitted to all the yearly conferences, and become a law when approved by two-thirds of the whole number of votes given in all the yearly conferences.

Resolved, That all the yearly conferences be required to act at their next session,
upon every amendment to the restrictive rule, whether it emanate from the General or a yearly conference.

REPORT OF THE COMMITTEE ON TEMPERANCE.

The committee on Temperance beg leave to report the following.

Holding as we do, a high position in the Church, and in the world, on the subject of Temperance, we feel ourselves called upon again to record our testimony on this important matter. We lament to learn, that to some extent, in some sections of the country, intemperance still prevails, and that numbers who once enjoyed the benefits arising from temperate habits, have again relapsed into their former state of wretchedness and degradation. We also observe with pain, that many of the churches of this land, in some parts of the country, have sunk into a state of stoical indifference on this great question; and viewing ourselves not only as a Reformed, but a Reforming body, therefore,

1. Resolved, That we will not tolerate the manufacturing, buying, selling or using intoxicating liquors, unless for mechanical, chemical or medicinal purposes.

2. Resolved, That we urge our ministers and members to engage more arduous.
ly in the advocacy and spread of temperance principles.

3. Resolved, That we recommend our people to refrain as far as possible from encouraging and supporting those establishments, commonly known as hotels, &c., based on anti-temperance principles.

4. Resolved, That we recommend all our ministers and members to abstain from all useless, needless and hurtful indulgences, that their example may become more salutary, and that they may have more means to employ in useful and benevolent enterprises.

J. W. Walker,
W. H. Brewster,
P. A. Oden.

REPORT ON FELLOWSHIPPING MEMBERS OF PRO-SLAVERY CHURCHES.

The committee to whom was referred the above subject, beg leave to say that they have had the same under consideration, and present the following as their matured opinion. The memorial presented to the Conference proposes to it the following question,—"Is it lawful and right to admit individual members to the Lord's Supper in our church, who belong to churches which we consider pro-slavery in precept and example?" Your committee are inclined to the opinion, that the above question presents one of those nice
points of Christian practice on which it would be difficult to legislate—that the case is one that comes more properly under individual church or pastoral discretionary action. Our position as a denomination or a Christian Connection, is that of non-fellowship with slaveholding. This position does not require us to decide that all members of pro-slavery churches must, on account of this membership, be necessarily pro-slavery in character.

The question of the moral dereliction from duty of individuals, in consequence of membership in such churches, must depend upon circumstances of which this Conference cannot have full knowledge, and therefore cannot decide. There are doubtless many persons now members of churches not decidedly anti-slavery in character, who are nevertheless in spirit true friends of the slave. Their want of information, and the power of the circumstances under which they are placed, may be such as to preclude the possibility of their acting intelligently and decidedly on the non-fellowship principle. We may, on account of our superior light, regard them as acting inconsistently with strict Christian propriety in retaining membership in churches somewhat pro-slavery; but then we may not be able to decide how nearly they act up to the light they
possess. They may be accepted of God, though somewhat inconsistent in anti-slavery practice. We should not grieve those whom God has not grieved. Nor should we attempt, in our connectional capacity, to make rules to meet that endless variety of cases which may come under individual, pastoral or church supervision. We readily admit that there may be, in fact, there are many persons, members of pro-slavery churches, who are so pro-slavery in character, that they ought not to be admitted to the Lord's Supper in our churches; but then these cases most properly come under pastoral or church cognizance.

Your committee, therefore, in acting under the best light which they possess, ask to be permitted to present the following resolution, to be adopted by this Conference:

Resolved, That while we are if possible more than ever convinced of the righteousness of our position as a Connection, in adopting and maintaining the principle of non-fellowship with slaveholders,—and while we admit that there are many professed Christians so pro-slavery in character that they ought not to be admitted to fellowship in our churches, nevertheless, we regard it as a matter which requires no further legislative action than that
The Committee on Missions beg leave to submit the following report:

1. That they esteem the cause of missions of the first importance to the church of Christ, and especially to her ministers, as constituting an important part of their appropriate work.

2. The missionary work naturally divides itself into two parts,—Home and Foreign.

3. We recommend that the work of Home Missions be left for the present to the several yearly conferences within which or nearest to which it may lie, as already partially provided for in our Discipline.

4. In the present infantile state of our Church we do not believe she is able, as such, to engage in the work of Foreign Missions to any great extent; but we believe that there are many persons not connected with us as a church, who would be willing to contribute to a Foreign Mission not connected with slavery. Therefore, in view of this, and the fact that many of our own members will contribute to Foreign Missions whether our General
Conference will or will not take an interest in them,—we recommend the establishment of one general Treasury, into which all moneys for Foreign Missions shall be paid.

5. We recommend the establishment of a Board of Foreign Missions, to consist of seven, to be located in New York and vicinity, whose duty it shall be to employ missionaries, appoint them their work, pay them their salaries, determine the appropriation of all moneys, superintend generally the whole work of Foreign Missions, and report their doings annually to each yearly conference, and to the General Conference.

6. We recommend to all the ministers and preachers in our Connection, having charge, to preach at least one sermon in each church of each charge during the year, in favor of Foreign Missions, and to take up a collection for their support.

7. And we further recommend that the General Conference advise the several churches throughout our Connection to hold a monthly concert of prayer for the success of missions, on the first Sabbath evening of each month.

8. The Committee have learned that some of our yearly conferences have already engaged in Foreign Missions, but not beyond the bounds of our own continent.
Of this your Committee approve; but in view of the relation which our Connection sustains to the colored population of the United States and of the world, we recommend that measures be taken to establish a mission at some eligible place on the continent of Africa, at the earliest convenient period.

9. In view of their adaptation to the climate, we recommend the selection and qualification of persons of African extraction for the missionary work on that continent.

Lewis Wodson,
Jotham Horton,
W. P. Essler,
R. Brandiff,
G. Paoler.

REPORT ON EDUCATION.

There is a bright, a glorious prospect before us—especially, as Wesleyan Reformers. Iniquity and corruption have yielded to our attacks, and wherever we plant our standard, victory crowns our efforts. But we need to fortify our territory, extend our conquests, and urge the victorious contest even to the last and strongest entrenchment of the enemy. In our glorious warfare we must rely upon our Commander and upon the instrumentality which he affords us. Among these, the preaching of the word in its fulness and in the
demonstration of the Spirit, is undoubtedly chief. The press will yield great assistance. These we are exerting with success. But there is another instrumentality, which we are by no means at liberty to despise. We allude to the cause of literature,—sound, sanctified learning. While we would not make mere literature a test for the ministerial calling, we would make it an ornament to the ministerial character—we would regard it as affording increased means of usefulness to its possessor. The world—our work especially—is demanding an educated ministry. If we cannot supply this demand, others will.

We have already a share of professional men in our ranks, who highly prize the benefits of education themselves, and who are deeply interested in the education of their own families and the community at large.

Our members generally, from the causes which have made them Wesleyan Methodists, have learned to appreciate the benefits of education. The literary wants of our denominational community are already demanding means of supply. But there is a poor, degraded and restricted class, who have hitherto been, to a very great extent, excluded from the schools and seminaries of our land. For these we need institutions, men, and pecuniary assistance.
Your committee rejoice in the assurance that the spirit which led to the establishment of the Kingswood School, in England, is the spirit of Wesleyan Methodism in this country. Several of our yearly conferences have already taken measures for the establishment of conference seminaries; and in one or two, Wesleyan schools are already in successful operation.

The New England Conference has established a seminary in Dracut, Mass., under the name of "The Wesleyan Institute." Teachers are employed, and the seminary is in successful operation.

Our brethren in Michigan have taken the preliminary steps for the establishment of a conference academy, with a fair prospect of success.

A committee was appointed at the last New York Conference to purchase buildings, located in Royalton Centre, (which had been offered for a Wesleyan institution,) provided the requisite means could be obtained. There is a reasonable prospect that the New York institution will soon be in operation. [The buildings have been since purchased.]

Your committee would recommend that each conference take early and vigorous measures to establish, as soon as practicable, a seminary for both sexes within its limits, whose advantages shall extend equally to all colors and conditions. Perhaps it is essential to success, that but one seminary in each
conference be attempted, for some time to come. This will secure concentration, efficiency and ability.

Your committee would recommend the establishment, at some central point, as soon as Providence may open the way, of a "Wesleyan Collegiate Institute," combining the advantages of literary and theological training, on a plan, in most respects, similar to the "Oberlin Institute." For this purpose, we recommend the appointment of a committee of twelve—to be styled the "Wesleyan Literary Committee"—to whom shall be submitted all propositions for the location of a "Wesleyan Collegiate Institute," proceeding from any station or village. This committee shall have power to correspond on this subject, and decide any question connected with the literary institution. The confirmation, commendation or revision of their decision resting with the Second General Conference.

We recommend the adoption of the following resolutions, viz.:

1. Resolved, That we regard with especial favor and gratitude, that some of our preachers and ministers, in addition to the arduous labors of the pulpit, have instructed, in any schools, the children of their stations, who, by cruel and wicked laws, are deprived of what should be the common benefits of education.

2. Resolved, That we deem it essential
to the character of a Wesleyan Methodist preacher, that he should spend a portion of his time in visiting the schools of his station or circuit, encouraging scholars and teachers, and dispensing to them, in school capacity, suitable advice and religious instruction.

3. Resolved, That we recommend to all our brethren the remembrance of colleges, academies and schools, in their devotions, both private and public, that the blessing of God may rest upon those youths who attend them, that they may become truly pious and devoted to the best interests of their fellow men.

4. Resolved, That the supposition that the Scriptures do not require Christians, and especially Christian ministers, to study and become truly learned, when circumstances will permit, is a great and dangerous error.

5. Resolved, That the duties of the minister are such as demand of him to be as well qualified in the great truths of the Bible, and the general principles of science, as he consistently can.

6. Resolved, That the proper improvement of the minds of young men who are called of God to the ministry, in scientific and biblical knowledge, is a subject of as high importance, and as full of promise, as any which may be brought before our people; and the money which may be necessarily expended in its promotion, will ultii
mostly do much towards the universal triumph of every benevolent enterprise.

O. Scott, E. Smith, W. M. Sullivan, R. McMurry, L. C. M'Pherson,

REPORT ON THE OBSERVANCE OF THE SABBATH.

The committee to whom was referred the subject of the Sabbath, beg leave to present the following preamble and resolutions for the consideration of the Conference.

That whereas they consider the Christian Sabbath to be of divine authenticity, and consequently obligatory on all professing Christians, they do hereby recommend to all our people its faithful and uniform observance, not only as it regards themselves and families, but also those over whom they may exercise control.

1. Resolved, That it is the duty of all our ministers, by their example and precept, to prevent, as far as possible, their people from light and worldly conversation, and from visiting or receiving formal visits on the Sabbath.

2. Resolved, That we urge upon our people regular attendance on the preaching of the word, Sabbath schools and Bible classes, on the Sabbath.

3. Resolved, That we discourage the transporting of the mail, or taking out of papers and letters on the Sabbath, or filling
any office which requires the violation of the holy Sabbath.

4. Resolved, That we advise and recommend to all our ministers, the importance of bringing this subject, as often as may be consistent with other ministerial duties, before the several congregations of which they may be pastors.

5. Resolved, That we will not tolerate in any of our people, the becoming stockholders in Sabbath-breaking companies or corporations.

All of which is respectfully submitted.

S. H. Chase, Chairman.

REV. C. PRINDLE’S PROPOSITION FOR DIVIDING THE CONNECTION.

Whereas, in the organization of the Wesleyan Methodist Connection, the entire portion of the United States is included, making the territorial limits quite too large for judicious supervision, — and whereas all large ecclesiastical organizations tend to the concentration of power, and are therefore of dangerous tendency, — and believing that small bodies of religious association are happier in their tendencies, and are supervised with more ease and convenience than large ones, — and furthermore, that the early times of the Church furnish many clear examples, going against large ecclesiastical organizations, and believing that for the reasons herein stated, and others that will suggest themselves to the mind, they are of unhappy tendency, therefore be it
Resolved, by the General Conference of the Wesleyan Methodist Connection, assembled at Cleveland, Ohio, Oct. 2, 1844, the yearly conferences concouring herein; That the Wesleyan Methodist Connection in America be divided into two General Conferences, the line of division to be as follows, viz.: beginning at ——— and running to ————. [Rejected—32 to 3.]

REPORT OF THE COMMITTEE ON THE PRODUCTS OF SLAVE LABOR.

It is obligatory upon all true Christians, that they should in every possible way withhold their support and countenance from the system of slavery. This course of action is more especially to be expected from those who have, by withdrawing from church fellowship with slaveholders, exhibited their abhorrence of slavery. And it becomes a serious question, that deserves particular attention, whether we can knowingly use the produce of slave labor, where it can be avoided, without incurring guilt in the sight of God. Without assuming to determine this question, we unite in recommending, as our opinion on the practical question involved, the following:

Resolved, That we advise all our members and ministers to refrain from the use of slave-labor produce, and to give special encouragement to every effort to supply the market with products of the labor of freemen.
RESOLVED, That this Conference heartily approve of the course generally pursued by the "True Wesleyan" since its commencement.

RESOLVED, That the thanks of this Conference be and hereby are tendered to the Rev. Orange Scott, editor and proprietor of the True Wesleyan, for the manly and Christian manner in which he has set forth and defended Wesleyan Methodism.

RESOLVED, That we earnestly recommend, that no Wesleyan Methodist publish, during the next four years, any work published by the Wesleyan Book Concern at New York, but that all unite in sustaining, to the utmost of their ability, the General Concern.

The Book Agent was recommended to employ Cyrus Prindle to prepare a new edition of the Hymn Book.

RESOLVED, That the Discipline be published under the inspection and direction of Orange Scott, Jotham Horton and William H. Brewster.

Voted, To publish the reports of the last General Conference of the M. E. Church, as reported in the True Wesleyan; also, the review of said Conference by Smith and Lee.
ROLL OF MEMBERS OF THE
UTICA CONVENTION.


THE UTICA CONVENTION.

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"A government uniting the legislative, judicial and executive powers in the hands of the same men, is an absurdity in theory, and in practice tyranny. The executive power, in every government, should be subordinate to the legislative, and the judicial independent of both. Wherever, therefore, it happens, that these three departments of government are in the hands of the same body of men, and these men not the representatives of the people, first making the laws, then executing them, and finally the sole judges of their own acts, there is no liberty, the people are virtually enslaved and liable to be ruined at any time. In a government, civil or ecclesiastical, where the same men are legislators, administrators, and judges, in relation to all the laws, and every possible application of them, the people, whether well or ill-treated, are in fact slaves; for the only remedy against such a 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."

"Every community should be the assertor 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 ru-
lers, 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."

"When all the power 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 in 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."
"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."

" Expediency and right are different things. Nothing is expedient that is unjust. Necessity and convenience may render a form of government useful and effective for a time, which afterwards, under a change of circumstances, and an accumulation of responsibility, may become oppressive and intolerable. That system of things, which cannot be justified by the word of God, and the common sense of mankind, can never be expedient."