DISCIPLINE
OF THE
W. M. CONNECTION
OF
AMERICA.
SYRACUSE, N. Y.;
WESLEYAN METHODIST PUBLISHING HOUSE.
D. S. KINNEY, AGENT.
1887.
The Wesleyan Methodist Connection of America grew out of a separation from the M. E. Church, the result of the connection of that body with slavery, and the arbitrary character of its government.

O. Scott, J. Horton and L. R. Sunderland withdrew in November, 1842. At the same time the first number of a weekly paper was issued called the *True Wesleyan*, in which they announced their withdrawal, setting forth their reasons. In December following Luther Lee withdrew from the M. E. Church, and also L. C. Matlack. These withdrawals are to be regarded as the commencement of the movement which led to the Wesleyan organization. There were previous separations, but the organization of the community, whose system of doctrine and polity are presented in the following pages, must date its commencement as above.

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

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

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

It will be seen by the candid reader that the system of government is essentially republican, and is conformed to the Scriptures and primitive usages, in all fundamental matters—under such modifications in what is merely prudential, as are de-
manded by the circumstances of the times
in which we live. For amplitude of pro-
vision to meet all the exigencies of an
ecclesiastical organization—and for simplic-
ity, rendering it easy to be comprehended,
it is believed this little book stands unriv-
aled.
It is not presented as a substitute for the
Holy Scriptures, but as an epitome of the
doctrines, morals and ecclesiastical polity
contained in the Sacred Volume. All who
read this volume, and especially those who
adopt it as the rule of their faith and prac-
tice, should never forget for one moment
that, to secure the end of religion, they
must add to their creed, however truthful
it may be, sincerity of heart and purity of
life. "Not every one that saith unto me,
Lord! Lord! shall enter into the kingdom
of heaven; but he that doeth the will of
my Father which is in heaven." "With-
out holiness no man can see the Lord."
DISCIPLINE
OF THE
WESLEYAN METHODIST
CONNECTION.

SECTION I.
ELEMENTARY PRINCIPLES.

1. A Christian Church is a society of believers in Jesus Christ, assembling in any one place for religious worship, and is of Divine institution.

2. Christ is the only head of the Church; and the Word of God the only rule of faith and conduct.

3. No person who loves the Lord Jesus Christ, and obeys the Gospel of
God our Savior, ought to be deprived of Church membership.

4. Every man has an inalienable right to private judgment in matters of religion, and an equal right to express his opinion in any way which will not violate the laws of God or the rights of his fellow men.

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

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

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

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

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

10. It is obligatory upon ministers of the Gospel to be faithful in the discharge of their pastoral and ministerial duties; and it is also obligatory upon the members to esteem ministers highly for their work's sake, and to render them a righteous compensation for their labors.
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 God-head there are three persons of one substance, power and eternity;—the Father, the Son, (the Word), and the Holy Ghost.

1 Cor. viii. 4, 6; Acts v. 3, 4; Jer. x. 10; John xvii. 3; Psalms xc. 2; 1 Tim. i. 17; Exodus xxxii. 20; John iv. 24; Gen. xvii. 1; Psalms civ. 24; Romans xvi. 27; Gen. i. 1; Col. i. 16; 1 John v. 7, 20; John x. 30. 2 Cor. xiii. 14; John i., i., 2; Rev. xix. 13; John v. 18; Phil. ii. 6.

II. OF THE SON OF GOD.

The only begotten Son of God was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried—
to be a sacrifice, not only for original guilt, but also for the actual sins of men, and to reconcile us to God.

John i. 14, 18; John iii. 16; Luke i. 27, 31, 35; Gal. iv. 4, 5; Matt. xxii; Mark xv; Eph. v. 2; Heb. vii. 27; Heb. x. 12; Heb. ii. 17; Heb. xi. 28; Gal. i. 4; 1 Peter ii. 24; 1 John ii. 2; 2 Cor. v. 18, 19; Rom. v. 10, 18.

III. OF THE RESURRECTION OF CHRIST.

Christ did truly rise again from the dead, taking his body with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

Matt. xxviii. 5-9, 16, 17; Mark xvi. 6, 7; John xx; Luke xxiv. 5, 6; John xx. 26-29; 2 Cor. v. 14; Acts x. 37; Heb. xiii. 20; Acts ii. 24; Acts xiii. 37; Mark xvi. 12; Acts i. 2; Rom. viii. 34; Rom. xiv. 9, 10.

IV. OF THE HOLY GHOST.

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

John iv. 26; xv. 26; Gal. iv. 6; Rom.
viii. 9; Acts v. 3, 4; 2 Cor. iii. 17; Job
xxxiii. 4; Matt. xxviii. 19; Acts xx. 28.

V. THE SUFFICIENCY OF THE HOLY
SCRIPTURES FOR SALVATION.

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

Genesis, Exodus, Leviticus, Numbers,
Deuteronomy, Joshua, Judges, Ruth, I
Samuel, II. Samuel, I. Kings, II. Kings,
ARTICLES OF RELIGION.


The canonical books of the New Testament are:


2 Timothy iii. 15, 17; John v. 35; 2 Peter i. 19; Gal. i. 8; 1 Thess. ii. 13; John xvii. 17; Psalms xix. 7; 1 Peter i. 23; Heb. iv. 12; Luke xxiv. 27, 49; Acts xvii. 2, 11; Rom. i. 2; Rom. xv. 4; Rom. xvi. 25.
VI. OF THE OLD TESTAMENT.

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

Luke xxiv. 27, 44; John v. 46; 1 Tim. ii. 5; 2 Cor. i. 20; Rom. xv. 8; Heb. xi. 39, 40; Col. ii. 14, 16, 17; Eph. ii. 15, 16; Heb. x. 1; Matt. v. 17, 19; Matt. xxii. 37-40; James i. 15, 1 John ii. 3, 4-7.

VII. OF RELATIVE DUTIES.

Those two great commandments
ARTICLES OF RELIGION.

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

Lev. xix. 18, 34; Matt. vii. 12; Matt. v. 44-47; Matt. xxii. 37-40; James ii. 8; John xiii. 34, 35; Rom. xii. 9; Rom. xiii. 8, 10; Gal. v. 14; 1 Peter, ii. 17; Gal. vi. 10;
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.

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

IX. OF FREE WILL.

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

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

X. OF THE JUSTIFICATION OF MAN.

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

Eph. ii. 8, 9; Rom. iii. 24, 28; Phil. iii. 9; Acts xv. 11; Acts xvi. 31; Rom. iv. 2-5; Rom. v. 1, 2, 9; Heb. xi; Acts xiii. 38, 39.

XI. OF GOOD WORKS.

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

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

XII. OF SIN AFTER JUSTIFICATION.

Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore repentance is not denied to such as fall into sin after justification; after we have received the Holy Ghost we may depart from grace given, and fall into sin, and by the grace 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.

Heb. iii. 7–13, 15; Ps. xciv. 7, 11; Matt. xxiv. 12; Gal. v. 4, 7; John v. 14; 1 John ii. 12; Eph. v. 14; 1 Kings vii. 46; Eccl. vii. 20; 1 John i. 8; James iii. 2, 8, Rev. ii. 5; 1 John i. 9; Jer. iii. 22.
XIII. REGENERATION.

Regeneration is that work of the Holy Spirit by which the pardoned sinner becomes a child of God—this work received through faith in Jesus Christ, whereby the regenerate are delivered from the power of sin which reigns over all the unregenerate, so that they love God and through grace serve Him with the will and affections of the heart—receiving the spirit of adoption whereby we cry, Abba Father.

Titus iii. 5; John i. 12, 13; John iii. 3, 5; Eph. ii. 5; Eph. iv. 24; Col. iii. 10; Rom. viii. 15; Gal. iv. 5; Eph. i. 5; 2 Cor. xvii. 5; Eph. ii. 19; Gal. iii. 26; 1 John iii. 1; Rom. viii. 17; Gal. iv. 7; 1 Peter i. 4.

XIV. OF SANCTIFICATION.

Entire sanctification is that work of the Holy Spirit by which the child of God is cleansed from all sin through faith in Jesus Christ. It is a distinct, instantaneous and subsequent work to regeneration, and is wrought when the
believer presents himself a living sacrifice, holy and acceptable unto God, and is thus enabled through grace to love God with all the heart and to walk in His holy commandments blameless.

Ezek. xxxvi. 25-29. Psa. cxxx. 8; Deut. xxx. 6; 1 John iii. 8; Eph. v. 25, 27; Rom. viii. 3, 4; John xvii. 2-23; Eph. iii. 24; 1 Thess. v. 23; Matt. v. 48; Luke 7, 74, 75; 1 John iv. 17; Heb. ix. 13, 14; Heb. x. 18-22; 2 Peter i. 4; 1 John i. 7, 8; 1 John iii. 9; Jude; verse 24; Eph. iv. 13; Col. iv. 12; 2 Tim. iii. 17; 1 Thess. iii. 10; 1 Peter v. 10; 1 Cor. vi. 11; Heb. x. 14; 1 John iv. 17, 18; Phil. ii. 5.

XV. OF THE SACRAMENTS.

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

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

Matt. xxxiii. 19; Matt. xxvi. 26-28; 1 Cor. xi. 23-26; 1 Cor. x. 6; Rom. 2, 28, 29; Rom. iv. 1; Gal. iii. 27; 2 Cor. v. 17; Mark xiv. 22-24.

XVI. ON BAPTISM.

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

1 Cor. xii. 13; Gal. iii. 28, 29; Col. ii. 11, 12; Titus iii. 5; Acts ii. 38; Acts viii. 13, 36-39; Acts xxii. 16; Acts ii. 41; Matt. iii. 13-17; Acts xvi. 33; Numbers viii. 7; Ezek. xxxvi. 25; Mark xvi. 16; John iv. 1, 2; Acts ix. 18; Acts xviii. 8; Acts xix. 5.

XVII. OF THE LORD'S SUPPER.

The Supper of the Lord is not only a sign of love that Christians ought to have among themselves one to another, but rather it is a sacrament of our re-
demption 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.

1 Cor. xi. 28; Luke xiii. 19, 20; 1 Cor. v. 7, 8; 1 Cor. x. 3, 4, 16; John vi. 53, 56.

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

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

Rom. v. 8, 11; Rom. viii. 34; Heb. ix. 11-15, 24-28; Acts iv. 12; Heb. x. 14; Heb. vii. 23, 27
XIX. OF THE RITES AND CEREMONIES OF CHURCHES.

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike, for they have always been different, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's word.

Every particular Church may ordain, change or abolish rites and ceremonies, so that all things may be done to edification.

John xviii. 36; Rom. xiv. 4, 17; Acts xv. 10; Gal. v. 1, 13; 1 Peter ii. 16; 1 Cor. i. 30; 1 Cor. xii. 25; Rom. xiv. 2, 15, 21; 2 Thess. iii. 6, 14; Rom. xiv. 5; 1 Cor. xiv. 26; 1 Tim. i. 4, 6.

XX. OF THE RESURRECTION OF THE DEAD.

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

Job xix. 22-27; Psa. xiv. 9, 10; Dan. xii. 2; Matt. xxii. 30-32; Luke xiv. 14; Acts xviii. 6; Acts xxiv. 21; Rom. viii. 11; 1 Cor. vi. 14; 1 Cor. chap. xv.; 2 Cor. iv., xiv. v. 1-11; 1 Thess. iv. 14, 15-17; Rev. xi. 6.

XXI. OF THE GENERAL JUDGMENT.

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

Acts xxiv. 25; Heb. vi. 2; Heb. ix. 27; Acts xvii. 31; Rom. ii. 2, 16; Rev. xx. 11, 12; Eccl. xi. 9; Eccl. vii. 14; Rom. xvi. 12.
GENERAL RULES.

SECTION III.

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

1. In the latter end of the year 1739 eight or ten persons came to Mr. Wesley, in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired (as did two or three more the next day) that he would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That he might have more time for this great work he appointed a day when they might all come together,—which, from thenceforward, they did every week: namely, on Thursday, in the evening. To these, and as many more as desired to join with them, (for their number increased daily) he gave those advices from time to time which he judged most needful for them; and they always con-
cluded their meeting with prayer, suited to their several necessities.

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

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

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

First, by doing no harm—by avoiding evil of every kind, especially that which is most generally practiced, such as

The taking of the name of God in vain.

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

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

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

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

Uncharitable or unprofitable conversation.

Doing to others as we would not they should do unto us.

Doing what we know is not for the glory of God, as

The putting on of gold and costly apparel.

The taking of such diversions as cannot be used in the name of the Lord Jesus.

The singing those songs or reading those books which do not tend to the knowledge or love of God.
GENERAL RULES.

Softness or needless self-indulgence.
Laying up treasures 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 for salvation.

Secondly, by doing good, by being in every kind merciful after their power, as they have opportunity, doing good of every possible sort, and, as far as possible, to all men.

To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison.

To their souls by instructing, reprov­ing or exhorting all we have any inter­course with; trampling under foot that enthusiastic doctrine that "we are not to do good unless our hearts be free to it."
By doing good, especially to those who are of the household of faith, or groaning so to be; employing them preferably to others, buying of one 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 for salvation.

Thirdly, by attending upon all the ordinances of God—such are

The public worship of God:
The ministry of the Word either read or expounded:
The supper of the Lord:
Family and private prayer:
Searching the Scriptures, and,
Fasting or abstinence.

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

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

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

3. When it shall be deemed necessary to organize a Church, it is recommended that the minister, who shall be an elder in good standing in the Wesleyan Methodist Connection, shall take a list of the names of baptized persons who shall desire to unite with the proposed Church.
The elder in charge, or some other competent person or persons shall personally examine the several individuals who are candidates for membership in the new organization upon the doctrines and rules of the Wesleyan Methodist Book of Discipline.

Some time and place shall be designated for a public meeting, the purpose of which shall be stated as the organization of a Church. The minister in charge shall preside at such meeting. He shall read a list of the names of the persons who have been examined, and shall invite them to come forward and stand in the presence of the company, and the elder shall propound to them the following questions:—

Ques. 1. Have you each and severally carefully examined our Articles of Faith and Church Polity as given in our Book of Discipline?

Ques. 2. Do you cordially accept them as the exponent of your faith and rule of conduct?
Ques. 3. Are you in Christian fellowship and sympathy with all these who present themselves for membership in this contemplated Church organization?

To all those who can answer these questions in the affirmative the elder shall say:-

Will you receive each other as brethren and sisters beloved, and enter into mutual communion and fellowship, and promise to walk with each other in Christian sympathy, to tenderly instruct, counsel, admonish and cherish each other with all long-suffering, gentleness and love?

Ans. I will.

The elder will say:

By these mutual pledges in the presence of God and angels, I proceed to give you each the right hand of fellowship, and declare by this act that you are organized into a Wesleyan Methodist Church.

After giving them the right hand of
fellowship, the minister will engage in an appropriate prayer.

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

5. It is recommended that Churches hold monthly meetings for the transaction of business; but meetings may be called for that purpose at any time, by the pastor or any three members, due notice being given thereof. The pastor shall be chairman of all church meetings; provided the Church shall have power to elect some other member to serve in that capacity.

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

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

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

9. We recommend that each Church elect a committee of three whose duty it shall be, in connection with the pastor, to examine candidates for Church membership. We recommend that all our Churches use the Wesleyan Methodist Church Record, on sale at the Wesleyan office.

10. We recommend to the Churches
the following form of receiving members:

After the pastor and committee have examined the candidate in regard to articles of faith and practice, if approved, the person shall be called before the Church, when the following questions will be propounded:

Ques. 1. Have you carefully examined our articles of faith and Church polity?

Ques. 2. Do you cordially accept them as the exponent of your faith and rule of conduct?

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

Being received they shall be addressed as follows:—

Covenant.

You solemnly, severally avouch the Lord Jehovah, Father, Son and Holy Ghost to be your God, the object of your supreme affections and your portion
forever. You cordially accept the Lord Jesus Christ to be your Redeemer, and the Holy Spirit your Sanctifier, Comforter and Guide.

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

You do also cordially join yourselves to this Church, and engage to submit to all its rules of government; to seek earnestly its peace, purity and edification, and to walk with all its members in charity and faithfulness, in meekness and sobriety. Do you thus freely and
RECEIVING MEMBERS

solemnly devote yourselves to be the Lord's?

[Those, uniting on certificate from other churches, if any, will here arise, and the Church will vote on the reception of the candidates.]

COVENANT FOR THOSE UNITING ON CERTIFICATE.

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

[Members of the Church here arise.]

RESPONSE OF THE CHURCH.

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

[Here the pastor, in the name of the Church, will give the right hand of fellowship. In the absence of the pastor, an officer of the church should be designated to officiate, and give the right hand of fellowship.]

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

JUDICIARY RULES.

1. A Church, when it shall judge it expedient, may appoint a Judicial Committee of not less than six persons, who shall remain in office one year, unless displaced by the Church. This committee shall be a standing court to hear all complaints, and to try all charges against any lay member of the Church; provided that all cases shall first be stated to the Church, and by them referred to the Judicial Committee; provided also that the Church shall have power to refer any case to a special committee, of males or females, as they shall deem it best to secure the ends of truth and justice; provided also that the fact of a Church having a Judicial or other committee shall not be construed into a necessity of the reference of a case to any committee, unless the Church at
any regular or called meeting shall vote to so refer.

The pastor shall be the chairman of the Judicial Committee; but when the pastor shall be the plaintiff, or when the Church shall have no pastor, it may appoint some other person to preside; and in the case of its neglecting so to do the committee shall appoint its own chairman.

2. For personal offenses, sinful tempers or words, or neglect of duties, our Lord's directions in Matt. xviii. 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 charge for this offense. But for public offenses, such as holding and propagating heretical doctrines, flagrant disobedience to the order and discipline of the Church, and for open immoralities, the parties
so offending may be proceeded against without previous labor.

3. In all cases of trial a bill shall be made out setting forth the charge, or charges, with the specifications in writing, and a copy of the same shall be served upon the accused by the chairman of the court or complainant, allowing the accused a reasonable time to prepare for trial, which shall not be less than six days. The removal of the accused person beyond the jurisdiction of the judicature during the pending trial shall be deemed presumptive proof of guilt, unless satisfactory evidence be presented of inability to be present.

4. A complaint against any lay member of the Church shall be presented to the pastor; but if there be no pastor, or if he neglect to attend to the complaint, the charges shall be presented to the Judicial Committee, and if there be no standing Judicial Committee the charges shall be presented to the Church at one
of its meetings, and the Church may proceed to try the complaint, or refer it for trial to a special committee which it may appoint for that purpose, and in all cases of conviction before a committee an appeal to the Church shall be allowed, whose decision shall be final.

5. A complaint against an elder shall be presented to the nearest elder in charge to the accused party, who shall cite the accused to appear before a committee which he shall select, consisting of at least three elders, and an equal number of laymen. Said committee, with the elder calling the same for its chairman, shall constitute a court for the trial of the complaint, with power to acquit, censure or suspend until the next session of the Yearly Conference, whose decision shall be final; provided, however, that whenever an elder to whom any such complaint shall have been presented shall judge the ends of justice can be best secured by referring it to the
nearest elder in charge to the place where it is claimed that the offense was committed, then it shall be lawful for him to so refer it, and it shall be the duty of the last named elder to proceed as provided for above.

The Yearly Conference shall also have original jurisdiction, and may proceed to try any complaint against an elder, provided that in their judgment sufficient notice shall have been given to the accused, and sufficient time allowed him to prepare for trial; or they may refer the complaint to a committee which they may appoint as above, to be tried during their session, or after their adjournment, as they shall direct; or they may dismiss the complaint, to be presented and tried, as first provided for in this rule.

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

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

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

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

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

OF THE GENERAL CONFERENCE.

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

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

3. The delegates to the General Conference shall be elected by ballot during the session of each Yearly Conference next preceding the General Conference by all who shall compose the Yearly Conference. Each lay delegate to the
General Conference shall be a member of the Church at the time of his election. All elders stationed or unstationed shall be eligible to election to the General Conference as ministerial delegates.

4. The General Conference shall meet on the third Wednesday in October, in the year of our Lord 1891, and thereafter quadrennially, on the third Wednesday of October, at such place as it shall from time to time select by a majority of votes.

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

6. The General Conference shall elect for the quadrennial term by ballot
a President and two Vice-Presidents, of whom at least one shall be a layman, and a Secretary.

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

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

9. The General Conference shall elect by ballot the Connectional Editor and Agent.

10. The General Conference shall have power to make rules for the whole Connection, provided that they shall not contravene the maintenance of an Itinerant Ministry, Lay Delegation, any of the Elementary Principles, the Articles
of Religion, or the General Rules; nor shall they make any distinctions in the rights and privileges of our ministers and members on account of ancestry or color; nor shall they constitute any courts for the trial of members or ministers except the particular Churches or Conferences to which they may belong.

Nevertheless, upon the concurrent recommendation of two-thirds of the members of the several Yearly Conferences who shall vote on the question, and the concurrent vote of two-thirds of all the members of the local Churches who shall vote on the question, then the next General Conference may, by a concurrent vote of two-thirds, ratify the same, and it shall become law; and also when the General Conference shall recommend any alterations or constitutional amendment, then shall the same take effect as law so soon as two thirds of the members of the several annual Conferences shall have concurred as
YEARLY CONFERENCES.

aforesaid; and also a concurrent vote of two-thirds of the laity as before provided. It being herein also provided that all persons who are members of the Wesleyan Connection who have not voted on the question in a Yearly Conference shall be eligible to vote when the question is taken with the Churches.

SECTION VII.

OF THE YEARLY CONFERENCES.

1. The Yearly Conferences shall be composed of all the elders on the stationed and superannuated lists, and of as many laymen from each pastoral charge as there are ministerial members of Conferences residing on such charge, not sustaining a pastoral relation to any other charge within the bounds of the Conference, and licentiates elected to Elders' Orders to be placed upon the stationed list, provided that neither the
licentiate nor the lay delegate shall become members of the Conference until said licentiate shall have been duly elected to Elders' Orders by the Conference. And, further, provided that no charge recognized by the Conference shall be deprived of one lay delegate. Unstationed ministers shall have seats in the Yearly Conferences as honorary members, with a right to speak on all questions, but not to vote.

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

No elder or licentiate recommended for Elders' Orders shall be eligible to be elected as a lay delegate.

The election shall be held within three months of the Yearly Conference, and when the charge consists of more than one Church it shall be held at the time
3. The Conference shall elect a President by ballot, who shall be an elder. They shall also elect a Secretary who shall record the proceedings and statistics in a book to be kept for such purpose, and shall forward the same to the General Conference.

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

4. The Yearly Conference shall have power to elect suitable persons to the office of elders who shall be recommended by the Quarterly Conference or Church of which they are members, when such Church constitutes the pastoral charge; after they shall, by examination, be satisfied that the candidates possess such literary attainments, Chris-
tian experience and ministerial gifts as qualify them for the office and work of an elder; provided that the candidates shall have been licentiates at least two years, and have passed a satisfactory examination upon the three years' course of study adopted by the General Conference. And they shall inquire into the ministerial character and usefulness of each member.

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

6. The Yearly Conference shall elect a Committee on Itinerancy and Orders, the Chairman of which at the first election shall be chosen for one year; the
second member for two years and the third member for three years, and thereafter their successors to be elected yearly for the full term of three years.

The President of the Conference shall also appoint two laymen each year for members of said committee.

7. The Yearly Conferences shall take charge of all the ministers and Churches within their bounds, except Editor and Agent; shall have power to return to the unstationed list all unemployed elders who shall have remained such for two years; may fix the boundaries of the circuits and stations, and exercise a general supervision over the pastoral relation subsisting between them, in the following manner and to the following extent:—

(i.) All ministers and Churches shall be at liberty to contract the pastoral relation at any time during the intervals of the Yearly Conference, provided that no arrangement which received the
sanction of a Conference at its previous session, shall be interrupted without the consent of the President. When a minister shall have made an engagement with any Church during the interval of the Yearly Conference he shall immediately report such relation to the President.

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

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

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

(5.) All elders serving Churches or
congregations other than our own—un­
less by the consent of the Yearly Con­
ference—shall be considered as having
withdrawn, and shall be so reported.
Any minister or licentiate whose name
is on the Conference record and shall
neglect to report to the Conference for
two successive years shall be so notified
by the Secretary, and requested to report
at the next Conference; and on the
neglect of such party notified to report
at the next session of the Conference he
shall be declared withdrawn from the Conference, and his name shall be so returned on the minutes of the same.

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

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

(1.) Is there anything against the character of this brother? (In case of licentiates) Did your last Quarterly Conference pass your character and renew your license?
(2.) Did you have a work assigned you at our last session of Conference?

(3.) How soon after our last session of Conference did you enter upon the work assigned you?

(4.) Have you continued upon your work during the year?

(5.) Has the charge fulfilled its financial obligations to you?

(6.) What is the present condition of your work?

(7.) Have you faithfully administered our Discipline on your late charge?

(8.) Have you faithfully presented to your charge the subject of missions, and organized societies and made collections for the same at each of your appointments according to the requirements of Discipline?

(9.) Have you taken collections on your late charge for the support of superannuated ministers?

(10.) Have you sought to promote the interests of Sabbath-schools?
(11.) Have you labored diligently to extend among your people the circulation of our books and periodicals?
(12.) Have you carried out all the orders and resolutions of this Conference?
(13.) Are you prepared to report full statistics according to the requirement of our Discipline?
(14.) Are you ready to take work? If not, why?
(15.) What is the present state of your religious enjoyment?

9. It shall require a vote of the Conference to pass the character of any member who cannot give a satisfactory report of his faithfulness in the discharge of his pastoral duties.

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

11. It shall be the duty of the Yearly Conference to obtain answers to the following questions, so far as in their power, and the Secretary shall furnish the Book Agent with a copy of the same, that they may be published in the Minutes:

1. Who of the elders are on the stationed list?
2. Who have retired to the unstationed list?
3. What licentiates are on the stationed list?
4. Who are the superannuated elders?
5. Who have been deposed this year?
6. Who have withdrawn from the Conference this year?
7. Who have joined the Conference this year?
8. Who have died this year?
9. What has been contributed on the several circuits and stations for the
support of preaching on the same and for the support of missions?

10. What numbers are in connection?

11. How many Sunday-schools, superintendents, teachers and scholars are there connected with the several circuits and stations?

12. When and where shall our next Conference be held?

13. How is the work supplied this year?

SECTION VIII.

QUARTERLY CONFERENCES.

1. There shall be a Quarterly Conference on each pastoral charge, where there are two or more Churches, and shall be composed of all elders and members who attend, and are in full and regular standing in any Church on said charge, to which all officers of the said charge may report on any matter of
interest relating to the business or interest of the same, except in those cases where the charge consists of a single Church which is in the habit of doing business in the regular monthly meetings.

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

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

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

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

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

Do they know God as a pardoning God?

Have they the love of God abiding in them?

Do they desire nothing but God?

Are they holy in all manner of conversation?

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

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

The Conference shall also have power to recommend suitable licentiates to the Yearly Conference, to be employed under its direction, provided they shall have passed an examination satisfactory to the Quarterly Conference, on English Grammar, Arithmetic, Geography and Natural Philosophy; and also to recommend suitable persons for elders' orders.

The Conference shall have power to inquire into the character and usefulness of the licentiates and exhorters, to admonish them, and to take away their licenses, or to renew them each year, when they judge their gifts and usefulness justify a renewal, provided that the taking away of a license shall not be deemed to work a forfeiture of membership in the Church, without a charge
and conviction of crime, according to our judiciary rules.

Provided also that when a regular monthly Church meeting is held, as provided in paragraph one of this section, then all the business provided to be done by the Quarterly Conference may be done by said Church meeting.

6. Order of Quarterly Conference business:
   (1.) Open with prayer.
   (2.) Read minutes of last meeting.
   (3.) Hear and act upon reports of committees.
   (4.) Hear the reports and examine the character of preachers and exhorters, and renew or take away licenses.
   (5.) Grant licenses to preach and exhort.
   (6.) Recommend suitable licentiates to the Yearly Conference, to be employed under its direction.
   (7.) Hear the report of the leaders.
(8.) Hear the report of the stewards and adjust the finances.
(9.) Miscellaneous business.
(10.) Determine the time and place of next meeting.

SECTION IX.

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

1. An elder is a preacher of the Gospel, fully invested with all the functions of the Christian ministry.

An elder is constituted by the election of a majority of the members of the Yearly Conference, and by the laying on of the hands of some of the elders, and prayer; the President of the Conference to lead the service unless the Conference order otherwise and appoint some one in his stead.

It is the duty of an elder to preach the Gospel, to administer baptism and the Lord's Supper, to perform all parts
of Divine worship, and to solemnize the rite of matrimony.

An elder may remove his membership from one Yearly Conference to another, by a letter from the President of his Conference, certifying his good standing at the time; provided such certificate shall be presented to the Conference to which he removes at its first session after his removal within its bounds. A letter of standing thus given shall not be valid more than one year, but may be renewed. When an elder takes a letter of standing his membership shall continue with the Conference granting said letter until said elder joins another Conference.

2. A preacher is one who is under a license granted by a Quarterly Conference, commonly called a licentiate. It shall be the duty of such unstationed minister and preacher to preach at least once in each Sabbath during the year, if practicable, under the direction of the Quarterly Conference, and in harmony with the regular work of the pastor.
Any preacher may be employed under the direction of the Yearly Conference, in regular pastoral labors, when recommended by a Quarterly Conference.

3. The President of a Yearly Conference is elected from among the elders, by ballot, by a majority of votes, and holds his office one year. It is his duty to preside in the Conference as moderator; decide all questions of law and order, subject to an appeal to the Conference; preside in the Committee on Pastoral Relations, employ and change preachers with the consent of the Churches and preachers, and also receive ministers from other denominations during the intervals of Conference, subject to the action of the ensuing Yearly Conference. The President shall be amenable to the Yearly Conference for his official conduct. His decisions on points of law and order made during the interim of the Conference shall be final, until the first session of
the Annual Conference, to which appeal may be taken.

The Conference when it judges best may require him to travel over his Conference, and when a Conference so directs it shall define his duties.

4. An evangelist is an elder devoted to traveling and preaching the Gospel without any specific pastoral charge. The Yearly Conference may appoint evangelists to travel through their respective bounds, or such portions of them as they shall designate as their field of labor.

5. A pastor is an elder or a licentiate who has charge of a particular Church, or a number of Churches connected as one pastoral charge.

Pastors should be elders; but licentiates may, in case of necessity, sustain the relation and perform the work, except the administration of the sacraments and the solemnization of matrimony. It is desired that licentiates should be em-
ployed as assistants under the charge of an elder. When two or more elders sustain the pastoral relation to the same charge as co-laborers, one shall be designated as, the principal, who shall be responsible for the following, which are made the special duties of all pastors:—

1. To meet the stewards and leaders as often as necessary.
2. To hold love-feasts.
3. To hold quarterly meetings.
4. To take an exact account of the members of the Church on his station or circuit, and the number of licentiates, and deliver in such account to the Yearly Conference, that their number may be printed in the Minutes.
5. To see that public collections be made quarterly, if need be.
6. To encourage the support of missions by forming societies and making collections for the same, in the way and manner indicated in the Discipline, and as the Yearly Conference shall direct.
How appointed and duty.

(7.) To encourage Sunday schools by addresses and other ways, as the cause may demand.

(8.) To report to the Yearly Conference the amount raised on his charge for the support of the Gospel, for missions, and for other benevolent purposes.

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

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

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

(12.) To inform all from time to time that none are to remove from one Church to another without a letter of standing from the Church, signed by the pastor or clerk, and to inform them that without such certificate they will not be received into the Church in other places; provided that where it is impracticable...
to convene the Church, a letter from the pastor or clerk will be considered valid.

(13.) To recommend that a fast be held in every Church in his station or circuit on the Friday preceding every Quarterly Meeting.

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

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

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

(3.) Believe evil of no one without good evidence—unless you see it done take heed how you credit it. Put the best construction on everything. You know the judge is always supposed to be on the prisoner's side.
(4.) Speak evil of no one; because your word, especially, would eat as doth a canker. Keep your thoughts within your own breast till you come to the person concerned.

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

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

(7.) Be ashamed of nothing but sin.

(8.) Be punctual. Do everything exactly at the time. And do not mend our rules, but keep them; not for wrath, but conscience' sake.

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

Observe, it is not your business to
OFFICERS OF THE CONNECTION.

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

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

He shall labor under the direction of the Quarterly Conference, and in harmony with the regular appointments of the pastor.

7. Each Church shall elect a board of trustees, not less than three in number, whose duty it shall be to secure and hold Church property according to the provisions of the Discipline, and laws of
the respective states and territories. But
the use of the Church for religious meet­
ings shall not be held against the pastor
in charge, or members, or class leaders
of said Church, by said trustees.
8. Stewards. Each pastoral charge
shall elect not less than one nor more
than six stewards. Where a number of
Churches constitute a pastoral charge,
the Quarterly Conference shall determine
the number of stewards each Church
shall have, but each Church shall elect
its own steward or stewards. In cases
where a pastoral charge shall consist of
more than six Churches, each Church
shall be entitled to at least one steward.
The stewards shall be a standing com­
mittee of ways and means, and shall agree
with the pastor on the necessary amount
for his support, except in cases where
this sum is stipulated when the pastor is
engaged. The pastor shall call a meet­
ing of the stewards to be held on the
day and at the place of the first quarter-
ly meeting of each Conference year one hour before the commencement of the regular Quarterly Meeting services. It shall be the duty of the pastor and each steward on the charge to be present at this meeting. The amount of the pastor's salary shall be fixed at this meeting, if it has not been agreed upon at the time of his engagement. The amount being settled, the stewards shall at this meeting apportion to each appointment, according to their best judgment, the proportion of the salary it shall raise. The stewards shall, through their secretary, whom they shall elect to keep a record of all their doings, report the proceedings of this meeting to the Quarterly Conference for its sanction, or if the charge consists of a single Church, a report shall be made to the Church. It shall also be the duty of the stewards at each appointment to circulate among the people of their neighborhood, within two weeks from the time of the first
Quarterly Meeting, a subscription paper drawn up in the following, or some similar form:

"We, the undersigned, hereby agree to pay the sums set opposite our names respectively for the support of the Wesleyan Methodist pastor of ______ charge during the present Conference year—said amount payable to the stewards or pastor."

It shall, however, be lawful for those pastors and charges preferring the monthly or weekly collection plan, to adopt said plan instead of circulating a subscription paper as above provided. The stewards shall also have charge of all money raised for the poor, and shall disburse the same under the direction of the Churches. The stewards of each Church shall fill out the following blank form of a report and present to each Quarterly Conference during the year:
FORM OF A STEWARD'S REPORT.

1. Amount of salary to be raised on charge $--
2. Amount of salary apportioned to church $--
3. Amount of salary paid by said church the present quarter $--
4. Amount of deficiency present quarter $--
5. Amount overpaid present quarter $--
6. Number of families of whom aid has been solicited the present quarter --
7. Number responding favorably --
8. Number of public collections the present quarter --
9. Amount collected by the same $--
10. Amount raised for the poor the present quarter $--

In addition to having charge of the finances of the Churches, the stewards shall make all necessary provisions for the administration of the Lord's Supper and for Love-feasts.

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

It shall be the duty of each class-
leader to meet his class once in a week, in order to instruct the members in the principles and duties of Christianity; to comfort them in afflictions; to advise them in cases of difficulty, and to exhort them to diligence and perseverance in doing and suffering the whole will of God.

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

It shall be the duty of each leader to attend the meetings of the leaders and stewards, and to represent the state of his class; and to inform the preacher of any that are sick, or need a pastoral visit.

It shall be the duty of each leader to visit the sick, and those members who frequently absent themselves from this means of grace, and to promote the spiritual, temporal and eternal interests of those committed to his care.
Class-leaders should occasionally meet each others' classes, and also vary the exercises in those meetings, for the purpose of making them interesting, lively and spiritual.

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

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

SECTION X.

OF THE RECEPTION OF MINISTERS FROM OTHER DENOMINATIONS.

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

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

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

Preachers coming from other denominations, in deacons' orders, shall have a right to exercise the functions of that office, as understood by the Church from which they are received, until a convenient opportunity shall occur to be elected and ordained elders, provided it shall not extend beyond the third Yearly Conference.

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

SECTION XI.

THE FORM AND MANNER OF ORDAINING ELDERS.

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

Then their names being read aloud, the President shall say unto the people:

Brethren, these are they whom we propose, God willing, this day to ordain elders. For, after due examination, we find not to the contrary, but that they are lawfully called to this function and ministry, and that they are persons meet for the same. But if there be any of
you who knoweth any impediment or crime in any of them, for 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 the Holy Spirit, has appointed elders in the Church, mercifully behold these thy servants, now called to this office, and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office to the glory of thy name, and the edification of thy Church, through the merits of our Saviour, Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, world without end. Amen,

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended into the lower parts of the earth? He that descended is the same that also ascended up far above all heavens, that he might fill all things.) And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man—unto the measure of the stature of the fullness of Christ.

ST. JOHN, x. 1-16.

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

[And that done the President shall say unto them as hereafter followeth.]

You have heard, brethren, as well in your private examination as in the exhortation which was now made to you,
and in the holy lessons taken out of the Gospel, and the writings of the apostles, of what dignity, and of what great importance this office is, whereunto ye are called. And now again we exhort you, in the name of our Lord Jesus Christ, that you have in remembrance into how high a dignity, and to how weighty an office ye are called; that is to say, to be messengers, watchmen and stewards of the Lord; to teach and 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 the spouse
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 the 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 them that especially pertain unto you, according to the rule of the same Scriptures; and for the selfsame cause how ye ought to forsake and set aside, as much as ye may, all worldly cares and studies. We have good hope that you have all
weighed and pondered these things with yourselves long before this time; and that you have clearly determined, by God's grace, to give yourselves wholly to this office, whereto it hath pleased God to call you; so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way, and that you will continually pray to God the Father, by the mediation of our only Savior, Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing the Scriptures ye may wax riper and stronger in your ministry; and that you 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 an elder?

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 you are 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 Scriptures?

Ans. I am so persuaded, and have so determined by God's grace.
The President. Will you, then, give your faithful diligence always so to minister the doctrine, and sacraments, and discipline of Christ, as the Lord hath commanded?

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

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

Ans. I will, the Lord being my helper.

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

Ans. I will endeavor to do so, the Lord being my helper.
The President. Will you be diligent to frame and fashion yourselves and your families according to the doctrine of Christ, and to make both yourselves and them as much as in you lieth, wholesome examples and patterns to the flock of Christ?

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

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

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

Let us pray.

Almighty God and Heavenly Father, who of thine infinite love and goodness toward us, hast given 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
had 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 bene-
fits 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 wor-
ship 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 con-
tinue 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, 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 success, that it may never be spoken in vain. Grant also that we may have grace to hear and receive what they shall deliver out of thy most holy Word, or agreeably to the same, as the means of our salvation; and that in all our words and deeds we may seek thy glory, and the increase of thy kingdom, through Jesus Christ our Lord.

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

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of
ORDINATION OF WOMEN.

God, and of his Son, Jesus Christ, our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. Amen.

SECTION XII.

ON THE ORDINATION OF WOMEN TO ELDERSHIP IN THE CHURCH.

Ques. Have we any directions to give concerning the ordination of women to eldership in our Connection?

Ans. In view of the fact that in the history of the primitive Christian Church, women were recognized as helpers; and in view of the fact that we have in our day many pious, talented females, evidently well qualified for usefulness as Christian workers, who also feel in their hearts that they are called by the Holy Spirit to extended circles of Christian labor; therefore we believe it
is proper for our Churches and Quarterly Conferences to license such females as they may judge adapted and qualified for the position of exhorters and preachers in our Connection.

2. We believe that the laborious work and arduous duties involved in the solemn charge and commission our Lord gave to his chosen disciples, which was to be the one life-work of all who shall be divinely called thereto, and are of such a binding and positive character, that the peculiar position of women in society, and the numerous important duties that are by the Creator placed upon her as wife and mother, make it both impracticable and unreasonable that she should be ordained to eldership, and thus made responsible for the fulfillment of that fearfully responsible commission.

3. We believe the ordination of women to eldership is without either precedent or example in the history of the
BAPTISM OF INFANTS.

Church in the days of Christ or his apostles; and that it is also without any sanction in the Word of God; and should not therefore be further tolerated in our Connection.

SECTION XIII.

BAPTISM OF INFANTS.

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

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

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

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

Ques. Dost thou believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only begotten Son, our Lord; that he took man's nature in the womb of the Virgin Mary, and was born of her; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he arose 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 to do so, the Lord being my helper.

THE MINISTRATION OF BAPTISM TO SUCH AS ARE OF RIPER YEARS.

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

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

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

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

Ans. All this I steadfastly believe.

Ques. Wilt thou be baptized in this faith?

Ans. This is my desire.

Ques. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?
Ans. I will endeavor so to do, God being my helper.

[Then shall the minister sprinkle or pour water upon him, (or, if he desire it, shall immerse him in) 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 which art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. Amen.

[Then let the minister conclude with an appropriate prayer.]
THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER.

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

1. Let the elder read the following or some other appropriate passages of Scripture:

   "And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

   And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it:

   For this is my blood of the new testament, which is shed for many for the remission of sins.

   But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you"
in my Father's kingdom."—Matt. xxvi. 26-29.
"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break is it not the communion of the body of Christ?

For we being many are one bread, and one body: for we are all partakers of that one bread."—1 Cor. x. 16-17.

"For I have received of the Lord that which also I delivered unto you. That the Lord Jesus, the same night in which he was betrayed, took bread:

And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

For as often as ye eat this bread, and
drink this cup, ye do shew the Lord's death till he come.

Wherefore whosoever shall eat this bread and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

But let a man examine himself, and so let him eat of that bread, and drink of that cup.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."—1 Cor. xi. 23–29.

2. Let an appropriate hymn be sung.

3. After which the elder shall say:

Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, draw near with faith, and take this holy sacrament to your comfort; and make your confession to Almighty God.
4. Then shall a general prayer be offered by the minister, in the name of all those who are minded to receive the holy sacrament, both he and all the people kneeling humbly upon their knees. The minister shall then proceed to distribute the bread, using the following words:

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

Then the minister shall take the cup, which shall contain only unfermented wine, and 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.
I 10. BURIAL OF THE DEAD.

Then shall the elder say the Lord’s prayer:

Our Father which art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen.

SECTION XV.

THE ORDER OF THE BURIAL OF THE DEAD.

(The following or some other solemn service may be used:) The minister going before the corpse shall say:

I am the resurrection and the life, saith the Lord; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die.—John xi. 25, 26.
I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself; and mine eyes shall behold and not another.—Job xix. 25, 26, 27.

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

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

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

In the midst of life we are in death; of whom may we seek for succor but of thee, O Lord, who, for our sins art justly displeased? Yet, O Lord God most holy; O Lord most mighty; O holy and
most merciful Savior, deliver us not unto the bitter pains of eternal death!

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayers, but spare us, Lord most holy, O God most mighty, O holy and most merciful Savior, thou most holy 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.]
OF PUBLIC WORSHIP.

SECTION XVI.

OF PUBLIC WORSHIP.

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

Let the morning and afternoon service consist of:


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

We recommend the Churches to dispense with instrumental music.
SECTION XVII.

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

Ques. 1. What is the best general method of preaching?
Ans. 1st, to convince; 2nd, to offer Christ; 3rd, to invite; 4th, to build up; and to do this in some measure in every sermon.

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

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

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 everywhere, Have you family prayer? Do you ask individuals, Do you use private prayer every morning and evening in particular?

2. Search the Scriptures by

   (1.) Reading: constantly, some part of every day; regularly, all the Bible in
order; carefully, with notes; seriously, with prayer before and after; fruitfully, immediately practicing what you learn there.

(2.) Meditating at set times: By rule.

(3.) Hearing: every opportunity with prayer before, at, after. Have you a Bible always about you?

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

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

(6.) Christian conference: Are you convinced how important and how difficult it is to order your conversation aright? Is it always in grace—seasoned with salt—meet to administer grace to the hearers? Do you not converse too long at a time? Is not an hour commonly enough? Would it not be well always to have a determined end in
view? And to pray before and after it?

II. Prudential means:—

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

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

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

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

SECTION XIX.

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

Ques. 1. How can we farther assist those under our care?
Ans. By instructing them at their own houses. What unspeakable need is there of this? Personal religion either toward God or man is too superficial among us. We can but just touch on a few particulars. How little faith there is among us! How little communion with God—how little living in
heaven, walking in eternity, deadness to every creature! How much love of the world,—desire of pleasure, of ease, of getting money,—how little brotherly love!

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

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

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

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

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

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

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

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

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

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

What cause have we to grieve 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."
4. But 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 hereinafter follow the example of St. Paul! 1. For our general business; Serving the Lord with all humility of mind. 2. Our special work; Take heed to yourselves and to all the flock! 3. Our doctrine; Repentance toward God, and faith toward our Lord Jesus Christ! 4. The place; I have taught you publicly, and from house to house! 5. The object and manner of teaching; I ceased not to warn every one, night and day, with tears. 6. His innocence and self-denial herein; I have coveted no man's silver or gold. 7. His patience; Neither
count I my life dear unto myself. And among all other motives, let these be ever before your eyes. 1. The Church of God, which he hath purchased with his own blood! 2. Grievous wolves shall enter in; 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. There, likewise, no preacher will stay with us who is as salt that has lost its savor. For to such this employment would be mere drudgery. And in order to do it you will have need of all the knowledge you can procure, and grace you can attain. The sum is, go into every house in course, urging upon every penitent sinner the duty of immediate repentance, and teaching every one therein, young and old, to be Christians inwardly and outwardly; make every particular plain to their under-
standing; 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.

MISSIONS—PARENT BOARD.

1. There shall be a Parent Missionary Society, whose place of business shall be in the Wesleyan Methodist Publishing House.

2. Every member of the Wesleyan Methodist Connection, who pays into the treasury one dollar yearly, shall be a member of this Society, or pays twenty-
five dollars at any one time, shall be a life-member.

3. The officers shall be a President, Secretary, Treasurer, and a Board of Managers, who shall be elected annually in the month of June.

ANNUAL CONFERENCES' MISSIONARY SOCIETY.

1. Each Annual Conference shall be a Missionary Society.

2. The officers of this society shall be the President, Secretary, and Treasurer of the Annual Conference, and four directors, who shall be elected annually at the time of electing the officers of the Annual Conference.

3. The officers and directors shall be a Board of Managers, five of whom shall constitute a quorum. They shall decide on the disposition of the funds, and request aid from the Parent Missionary Society, if such is desired; provided such aid shall not be solicited by the Board of any Annual Conference who
Missions.

do not pay their funds into the treasury of the Parent Society. We recommend that all Annual Conferences pay their funds into the treasury of the Parent Board.

4. Each Annual Conference shall hold a General Missionary meeting during its session.

5. Each pastor shall hold at least one general missionary service at each one of his appointments during the year; and he shall see that a thorough canvass of the neighborhood is made for missionary funds, either by himself or collectors whom he shall see are appointed, except in cases where this work is done by a duly organized and efficient local Missionary Society; No Annual Conference should pass the character of a pastor who fails to do his duty as above specified.

Church Missionary Societies.

1. We recommend that wherever practicable a local Missionary Society
MISSIONS.

be organized in connection with every Wesleyan Methodist Church, said Society to be known as "The Woman's Home and Foreign Missionary Society of the Wesleyan Methodist Church."

2. This Society shall be auxiliary to the Annual Conference Society within whose bounds it shall be organized, and shall pay its Missionary money into the treasury of said Conference Society, designating to the treasurer of the same whether the money shall be applied to Home or Foreign Missions or both.

3. The officers of this Society shall be a President, Secretary and Treasurer, who shall be women, to be elected annually by ballot, and shall discharge the duties common to such societies; they shall be an Executive Committee, to devise methods of operation to secure Missionary funds, and to advance the general interests of the Society.

4. This Society shall hold monthly meetings, the religious services of which
shall be under the direction of its President. At these meetings it shall be proper to transact any business pertaining to the interests of the Society and its work.

5. All female members of the Church, together with ladies not members of the Church who may desire to co-operate in this work shall be eligible to membership.

The Society shall be at liberty to adopt such By-laws as it may see fit, provided they do not contravene any article herein contained, or any principle of the Wesleyan Methodist Church.

6. Each pastor shall encourage the organization of these societies, and shall co-operate in their work, and may by vote become an honorary member.

The Society shall, through its Secretary, soon after its organization, report the same to the President of the Annual Conference. It shall also make a semi-annual report to the President of the
Annual Conference of its standing and work.

7. It is our design in the above plan to open the way for the sisters of our Churches to work in this great cause in which they are such an efficient factor; but these articles do not prevent the organization of societies composed of both sexes when it is deemed best.

SECTION XXI.

PRACTICAL BENEVOLENCE.

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

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

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

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

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

3. Since the gold and silver, as well as the cattle upon a thousand hills, be-
long to God; and since every good and perfect gift cometh down from the Father of lights, so that we may say:—"It is the Lord that giveth my friends, my wealth, my ease;" and since we are commanded to "honor the Lord with our substance, and the first fruits of all our increase;" and since we have abundant Scriptural examples, in giving directions as to what shall be done after our "decease," and since the law of the State frequently gives our life-earnings to "heirs we know not who," and the fruit of all our toil is turned against the cause of God, and the distinctive reforms we so much love, therefore we earnestly recommend our people everywhere, in case the laws of the State would not dispose of their property to the highest glory of God, were they to die to-day, to immediately execute, in a careful and legal manner, their last will and testament.

Further, that so far as practicable,
Each person become his own executor. Finally, we recommend to their favorable consideration and bequests the Wesleyan Methodist Publishing Association, located in Syracuse, N. Y.; the Wesleyan Methodist Missionary Society, of the same place; the Superannuated Minister's Aid Society, of the same place; and our Seminary at Wascota, Minnesota.

SECTION XXII.

DRESS AND FURNITURE.

The General Conference recommend that this section remain as it now stands in our Discipline, and requests all our pastors and people to carry out and enforce these rules.

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

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

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

2. Allow of no exempt case; better one suffer than many.

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

Ans. "Certainly. We should not on any account spend what the Lord has put into our hands as stewards, to be used for his glory, in expensive wearing apparel, when thousands are suffering for food and 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, ex-
pressed in his sermn on the "Inefficiency of Christianity," published but a few years before his death, and containing his matured judgment, distinguished plainness; which will publicly commit them to the maintenance of their Christian profession wherever they may be.

Ques. 3. Should our furniture, as well as our dress, be plain and cheap?
Ans. By all means. Let the strictest economy be observed in both. Let no expensive furniture or high-priced carriages be used by Wesleyan Methodists, while there is a single individual for whom Christ died, hungry or naked, or without the word of life. And let the same principle of saving all we can, that we may have to give to those who need, govern us in renting or building houses to live in.

We disapprove of Christians changing their apparel in mourning for the dead; and enter our protest against the extra-
vagrant waste of money, and needless expense, merely for display, on funeral occasions.

SECTION XXIII.

NATIONAL REFORM.

It shall be the duty of the ministers and members of the Wesleyan Methodist Connection to use their influence in every feasible manner in favor of a more complete recognition of the authority of Almighty God, in the secular and civil relations, both of society and of government. We therefore require:

1. That all our ministers and members shall favor the use of the Bible in our public schools.

2. That chaplaincies in the army and navy, and in State and National Congress be not abolished.

3. That the Sabbath-day be observed by cessation of all labor, and the permission of no excursions on the Lord's day.
4. That the name of Almighty God, as the basis of authority in civil government, shall be considered as one of the fundamental principles of the Wesleyan Methodist Connection of America, and that it is the bounden duty of all our ministers and members to use all feasible means to secure such amendments in National and State Constitutions, so that the name of God shall be inserted in these instruments which lie at the foundation of civil government; as it is Christ by whom kings reign, and princes decree justice.

SECTION XXIV.

ON PEACE.

We believe the Gospel of Christ to be intended to extirpate the practice of war, and hence we cannot but deplore those customs which needlessly foster and perpetuate the war-spirit. We will not cease to pray and labor that the period
SECRET SOCIETIES.

may soon arrive when "Nations shall learn war no more."

SECTION XXV.

SECRET SOCIETIES.

Ques. Have we any directions to give concerning Secret Societies?

Ans. We will on no account tolerate our ministers and members in joining or holding fellowship with Secret Societies, as, in the judgment of the Wesleyan Methodist Connection, it is inconsistent with our duties to God to hold such connection.

Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. John xviii. 20.

Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. Matt. xxiv. 26.
But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into temptation. James v. 12.

Also see Levit. v. 4, 5; Matt. v. 34–36; Eph. v. 11, 12; 2 Cor. iv. 1, 2, and vi. 14–18; Isa. xxix. 15; 1 John iv. 2, 3; Matt. xv. 13; John iii. 19, 20.

SECTION XXVI.

TOBACCO.

Ques. Have we any directions to give concerning the use of Tobacco?

Ans. In the judgment of the Wesleyan Methodist Connection the use of Tobacco is a great evil, and unbecoming a christian, and a waste of the Lord's money, and a defilement of the body, which should be the temple of the Holy Ghost. We do, therefore, most earnestly...
request our members to be clean from its use in all forms, for Jesus' sake.

We will not receive as licentiates or ministers, nor will we ordain or license to preach or exhort persons who use tobacco.

SECTION XXVII.

NECESSITY OF UNION AMONG OURSELVES.

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

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

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

SECTION XXVIII.

ON MARRIAGE.

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

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

Ans. 2. We regard no cause of divorce justifiable, except adultery; and if any of the members of the Churches dissolve the marriage contract for any other cause, and either party shall marry during the life-time of the other, he or she shall be expelled as for other immoralities. We recommend that the following, or some similar form of marriage ceremony be used:

FORM.
You present yourselves before God and these witnesses to be joined together in holy wedlock. This is an honorable estate, instituted of God in the time of man's innocency, and should not be entered upon unadvisedly or lightly.

But believing that you have duly considered the solemn obligations you are
about to assume, and that you are prepared to enter upon the same discreetly, advisedly, and in the fear of God, I shall propose to you the marriage covenant.

Ques. Will you take each the other respectively as Husband and Wife; to live together after God's ordinance in the holy estate of matrimony? Wilt thou love, cherish, honor, and keep each other in prosperity and adversity; in sickness and in health; forsaking all others, cleave each to the other, so long as you both shall live?

Ans. I will.

In token of your assent to this covenant you will join your right hands (this done); and what God hath joined together, let not man put asunder.

Forasmuch as you have now consented together in holy wedlock, and have signified the same before God and these witnesses, by joining your hands, I pronounce you husband and wife together, in the name of the Father, and
of the Son, and of the Holy Ghost. Amen. (Prayer.)

SECTION XXIX.

OF THE BOOK CONCERN.

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

2. There shall be published in connection with the Book Concern, one religious newspaper, to be called the Wesleyan Methodist, and one religious monthly magazine, to be called the Bible Standard, and two Sabbath-school papers, to be called the Children's Banner, and Good Words, under the supervision of Editor to be appointed by the General Conference.
3. The Agent and resident Editor shall be members of the Book Committee.

4. The Book Committee shall determine the salaries of the Agent and Editor. They may determine, also, what books shall be published, and the price of the same, in accordance with the action of the General Conference.

They shall have power to fill all vacancies that may occur in their Board during the interval of the General Conference. And they may remove the Agent and Editor, if they judge the interest of the cause requires such removal, and may fill their place until the next session of the General Conference. This Committee shall make, or cause to be made, an annual exhibit of the state of the Book Concern to the Yearly Conferences, and shall also present a full report to the General Conference.

5. Five members of the Committee shall constitute a quorum for the trans-
action of business, except in the removal of the Agent or Editor; when it shall require a vote of the majority of all the members of the Board.

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

7. It shall be the duty of Wesleyan ministers and preachers to extend the circulation of our books and periodicals. They shall receive the following premiums on all money collected and paid into the Book Concern, viz.: 20 cents on all new subscribers to the Wesleyan Methodist, where the full amount of $2.00 is remitted, and 10 cents for old subscriptions.

8. All the property of the Book Concern shall be held in trust for the Wesleyan Methodist Connection of America, by the Book Committee, or by the Wes-
CONFERENCE BOUNDARIES.

Ieyan Methodist Publishing Association of America, incorporated in the year 1862.

SECTION XXX.

BOUNDARIES OF THE YEARLY CONFERENCES.

1. The New York Conference comprises so much of the State of New York as is not included in the Champlain, Syracuse, Rochester and Lockport Conferences; and New Jersey, Eastern Pennsylvania, and all of the New England States south of Vermont.

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

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

4. The Lockport Conference shall be bounded as follows, viz.: Beginning at the mouth of the Genesee River, following said river in the direction to include Mount Morris; thence south-east along the canal to the village of Dansville; thence along the dividing line between Steuben and Allegheny Counties to the Pennsylvania line; thence west along said line to the south-west corner of Chautauqua County; thence north along the west line of said county to Lake Erie; thence along said lake, Niagara River and Lake Ontario to the place of beginning.
5. The Rochester Conference shall be comprised of all that part of the State of New York lying west of the Syracuse Conference, not included in the Lockport Conference, and that part of the State of Pennsylvania not included in other Conferences.

6. The Allegheny Conference comprises all of Western Pennsylvania, and that portion of Eastern Ohio included within the following boundary: Beginning at Steubenville, on the Ohio River, and running west, following the stage road to Massillon, by the way of Canton; thence up the canal to the city of Cleveland, including also Western Virginia.

7. The Central Ohio Conference is bounded on the west by the Allegheny Conference, and comprises that part of Ohio east of the Sciota River, to the mouth of the Little Sciota, and a line running from thence to Upper Sandusky, and along the Sandusky River to San-
dusky Bay, including the whole of Delaware county, but not including Pomeroy and Middleport on the Ohio River.

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

9. The Indiana Conference comprises the State of Indiana.

10. The Michigan Conference shall comprise all of that part of the State of Michigan not included in the North Michigan Conference, together with the northern part of Ohio, adjacent thereto to the Maumee River.

11. The North Michigan Conference shall comprise all that part of the State of Michigan included within the following boundary: Starting from the north-west corner of Ottawa Co.; thence running due east to the west line of Genesee Co.; thence due north to Saginaw City; thence along the Saginaw River to Saginaw Bay.
12. The Illinois Conference shall comprise the State of Illinois, and Palmyra and Sugar Creek Circuit in Wisconsin.

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

14. The Iowa Conference comprises the State of Iowa, except that part of the State which is embraced in the Western Iowa Conference.

15. The Western Iowa Conference is bounded as follows: Commencing at the south-east corner of Fremont County, thence on a direct line to Casey, a station on the Chicago, Rock Island and Pacific Railroad, following said road to Grinnell; thence to the Iowa Central Railroad to the State line; thence west, following the State line around to place of beginning.

16. The Minnesota Conference comprises the State of Minnesota.

17. The Kansas Conference shall
include all that part of the State of Kansas north of a line commencing at the north-west corner of Wyandotte County, running south across the Kansas River; thence west to the line between Johnson and Douglas Counties; thence south to the center of Douglas County; thence west to the line of the A. T. S. F. Railroad; thence following said line to the north-east corner of Harvey County; thence west to the line of Stafford County; thence north to the north-east corner of the last-named County; thence due west to the State line.

Kansas Conference shall also include all of that part of Missouri north of the Missouri River.

18. The South Kansas Conference shall be bounded as follows: Commencing at the north-west corner of Wyandotte County, running south across the Kansas River; thence west to the line between Johnson and Douglas Counties;
thence south to the center of Douglas County; thence west to the line of the A. T. S. F. Railroad; thence following said line to the north-east corner of Harvey County; thence west to the line of Stafford County; thence north to the north-east corner of the last-named County; thence due west to the State line. The South Kansas Conference shall also include all that part of the State of Missouri south of the Missouri River.


20. The North Carolina Conference comprises the State of North Carolina, and our work in South Carolina and Virginia.

21. The Nebraska Conference comprises the State of Nebraska.

22. The Dakota Conference comprises the territory of Dakota.

23. The Pacific Conference comprises all the territory west of the Rocky Mountains.
24. The Alabama Conference shall comprise the State of Alabama. Stations and circuits located on Conference lines are authorized to elect to which Conference they shall belong, consulting their convenience of travel and associations. There shall be no division of Conferences on account of color, when both parties speak the same language.

SECTION XXXI.

OF SECURING TITLES TO CHURCH PROPERTY.

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

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

2. Let the property be deeded to the trustees, in trust for that particular Society, giving its corporate name in the deed; provided if said Church shall ever cease to exist, said property shall revert to the Yearly Conference, which shall be an incorporated body wherever practicable, and shall have power to order the sale of said property, and to appropriate the funds so received to the building of new houses of worship, or parsonages for the Wesleyan Methodist Connection, within the bounds of said Conference. Said Church shall be deemed to have ceased to exist when said property is not used statedly for one and one-half years for the benefit of the Wesleyan Methodist Connection of America.
We feel deeply the importance of a higher standard for our ministry than we have heretofore been able to maintain. In our denominational youth there have been difficulties in our way, which we trust are disappearing at our approach to a more mature age. At our organization in 1843 our ministry was composed principally of such as had received Orders in other denominations, and for several years our largest accessions were from the same sources; and though among them were some very able ministers, others fell below the proper standard of qualification for the sacred office.

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

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

FIRST YEAR.

SECOND YEAR.

THIRD YEAR.
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<td>Appointments</td>
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FORMS, CREDENTIALS, LICENSES, CERTIFICATES, &c.

FORM OF A LICENSE TO EXHORT.

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

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

This License to be renewed yearly.

C——D——, Secretary.

E——F——, Chairman.
FORM OF A LICENSE TO PREACH.

To all whom it may concern:

This may certify that A—-

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

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

C——D——, Chairman.

E——F——, Secretary.
FORM OF A CERTIFICATE.

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

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

A——S——, President of the M——Annual Conference. January 1, 18——.
FORM OF A CERTIFICATE.

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

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

F——Circuit, January 1, 18——.
W——P——, Preacher in Charge.
FORM OF ELDERS' CREDENTIALS.

To whom it may concern, Greeting:

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

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

E---C---, Pres.  E---F---, Sec'y.
FORM OF A CERTIFICATE OF MEMBERSHIP.*

This certifies that A——B——, the bearer, has been up to this date an acceptable member of the Wesleyan Methodist Church in C——, and being desirous of removing from said Church, is hereby dismissed and cordially recommended to the Christian confidence of those to whom this certificate may be presented.

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

E——F——, Pastor, (or Clerk)

*It is understood that the Church giving letters is to judge of the length of time letters, if not used, shall hold good.
CERTIFICATE OF ELECTION TO GENERAL CONFERENCE.

This will certify that A---B--- was duly elected a ministerial (or lay) delegate to the General Conference of the Wesleyan Methodist Connection to be held at D---, beginning---.
Done by the--- Yearly Conference this--- day of---
C---W---, Secretary.

E---H---, Chairman.

LETTER OF STANDING OF ELDER.

This certifies that A---B---, the bearer, an Elder being in good standing in the C--- Conference of the Wesleyan Methodist Connection, and being desirous of residing for a time without the bounds of said Conference, is entitled to this certificate of his good standing.
A---B--- President.
Given at C--- this--- day of--- Limited to one year.
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<th>Woman's name</th>
<th>When married</th>
<th>Where Married</th>
<th>Min's name</th>
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<td>Dec. 9, 18—</td>
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<td>S—W—</td>
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<td>of N—M—</td>
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**FORM OF A REGISTER OF BAPTISMS TO BE KEPT BY THE QUARTERLY CONFERENCE.**

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<tr>
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<th>When baptized</th>
<th>Minister's name</th>
<th>Part's name</th>
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<td>C—E—</td>
<td>Sep. 1, 18—</td>
<td>Dec. 5, 18—</td>
<td>C—E—</td>
<td>L—C—</td>
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<td>F—C—</td>
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RECOMMENDATION FOR ADMISSION TO TRAVEL.

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

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

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

G——H——, Chairman.

E——F——, Clerk.
FORM OF TRANSFER.

The Bearer, A——S——, of the O—— Annual Conference, having requested to be transferred to the M—— Annual Conference, is hereby duly transferred.

C——S——, President of the O—— Annual Conference.

To E——H——, President of the M—— Annual Conference. January 1, 18——.

CERTIFICATE OF ELECTION TO YEARLY CONFERENCE.

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

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

E——F——, Chairman.
RECOMMENDATION TO A YEARLY CONFERENCE FOR ELDERS' ORDERS.

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

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

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

C—D—, Chairman.

E—F—, Sec'y. or Clerk.
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