CONSTITUTION
AND
DISCIPLINE
OF THE
Methodist Protestant
CHURCH.

REVISED EDITION.

BALTIMORE:
PUBLISHED BY THE BOOK CONCERN OF THE
METHODIST PROTESTANT CHURCH.

1870.
DISTRICT OF MARYLAND, TO WIT:

Be it Remembered, That on the sixth day of December, in the fifty-fourth year of the independence of the United States of America, JOHN J. HAR- ROD, Book Agent of the Methodist Protestant Church, in these United States, of the said district, hath deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, to wit:

"The Constitution and Discipline of the Methodist Protestant Church.

In conformity to the Act of Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies during the times therein mentioned," and also in the Act entitled, "An Act supplementary to the Act, entitled, an Act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints.""

PHILIP MOORE,

Clerk of the District of Maryland.
Brief Historical Preface.

"In the year 1729, two young men in England, reading the Bible, saw they could not be saved without holiness; followed after it, and incited others so to do. In 1737, they saw likewise, that men are justified before they are sanctified; but still holiness was their object. God then thrust them out to raise a holy people." These were John and Charles Wesley.

"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. To these and as many more as desired to join with them (for their number increased
daily) he gave those advices, from time to
time, which he judged most needful for
them, and they always concluded their
meeting with prayer, suited to their several
necessities. This was the rise of the United
Society in Europe. Such a society is no
other than, "a company of men having the
form, and seeking the power of godliness,
united in order to pray together, to receive
the word of exhortation, and to watch over
one another in love, that they may help
each other to work out their salvation."

Philip Embury, a preacher from Ireland,
began to preach in the city of New York,
some time in the year 1766, and formed a
society of his own countrymen and a few
citizens. In the same year Captain Thomas
Webb preached in a hired room, near the
barracks. About the same time Robert
Strawbridge settled in Frederick county,
State of Maryland, and formed some socie-
ties. Richard Boardman, and Joseph Pil-
moor, came over from England, in 1769, to
New York, in the character of missionaries;
and toward the close of the year 1771,
Francis Asbury and Richard Wright, came
over also by the direction of Mr. Wesley,
to assist the American Methodist preachers
and societies.

At the close of the year 1784, the Meth-
odist societies, in these United States, were
organized by a conference of preachers
exclusively, into what is called the Methodist Episcopal Church, and made independent of Mr. Wesley. The government was so framed by the conference, as to secure to the itinerant ministers, the unlimited exercise of the legislative, executive, and judicial powers of the church, to the entire exclusion of all other classes of ministers, and all the people. Subsequent general conferences exhibited marked dissatisfaction at the leading features of the government, and a very respectable minority struggled hard to effect some salutary improvements, but without producing any important changes. The opposition of the minority continued with unabated ardor, until the membership became more fully acquainted with the genius of the government, under which their spiritual guides had placed them, without their knowledge or consent. In 1820, a periodical was instituted, entitled the Wesleyan Repository, and was continued up to the sitting of the general conference of 1824. Numerous petitions were presented to that body, praying for a representation of ministers and laymen in the rule-making department; but no change, either in the principle or in the practical operations of the government, could be obtained.

Immediately after the rise of the general conference of 1824, a meeting, composed of
some distinguished members of the conference, and of reformers from different parts of the United States, was held in this (Baltimore) city, at which it was determined to publish a periodical pamphlet, entitled, "The Mutual Rights of the ministers and members of the Methodist Episcopal Church," "for the purpose of giving the Methodist community a suitable opportunity to enter upon a calm and dispassionate discussion of the subjects in dispute." The meeting also determined to resolve itself into a Union Society; and recommended that similar societies be raised in all parts of the United States, "in order to ascertain the number of persons in the Methodist Episcopal Church, friendly to a change in her government." This measure was followed by much persecution of reformers. In Tennessee, fourteen official members were expelled for attempting to form a Union Society.

Some time during the spring of the year 1826, the Baltimore Union Society recommended State conventions to be held in the several States, for the exclusive purpose of making inquiry into the propriety of preparing one united petition to the approaching general conference of 1828, praying for representation; and to elect delegates to meet in a general convention for the purpose. Conventions were accordingly held,
and delegates elected; in consequence of which, reformers, in different parts of the country, were made to feel the displeasure of men in power. In North Carolina, several members of the Granville Union Society were expelled for being members thereof. In the fall of 1827, eleven ministers were suspended, and finally expelled from the Methodist Episcopal Church in this city, and twenty-two laymen, for being members of the union society and supporters of mutual rights. About fifty of the female friends of the suspended and expelled brethren immediately withdrew from the church, after addressing a letter to the preacher in charge, in which they say: "to find our dear companions, fathers, brothers, children and friends, treated as criminals and enemies, persecuted, suspended, and expelled; denounced as backsliders and disturbers of the peace, and ourselves treated coldly and distantly by our former friends, and by our pastors; and all for a mere difference of opinion about church government, is more than we feel bound in Christian charity longer to endure; and, therefore, we feel it our duty, in the fear of God, to withdraw from the church." The expelled brethren and their friends immediately organized under Mr. Wesley's general rules, taking the title of, the Associated Methodist Reformers.
November, 1827, the general convention assembled in this city, composed of ministers and lay delegates, elected by the State conventions and union societies. This convention prepared a memorial to the general conference of May, 1828, praying that the government of the church might be made representative, and more in accordance with the mutual rights of the ministers and people. To this memorial, the general conference replied, in a circular, by claiming for the itinerant ministers of their church, an exclusive divine right to the same unlimited and unamenable power which they had exercised over the whole church, from the establishment of their government in 1784. Soon after the rise of the general conference, several reformers in Cincinnati, Lynchburg, and other places, were expelled for being members of union societies, and supporters of the mutual rights.

The reformers, now perceiving that all hope of obtaining a change in the government of the church had vanished, withdrew in considerable numbers, in different parts of the United States, and called another general convention, to assemble in this city, November 12, 1828. This convention drew up seventeen "Articles of Association," to serve as a provisional government for the Associated Methodist Churches, until a
Constitution and Book of Discipline could be prepared by a subsequent convention, to be held in November, 1830.

Agreeably to appointment, the subsequent Convention assembled, in the city of Baltimore, in St. John's Church, Liberty street, on the 2d day of November, 1830, and continued its session to the 23d, inclusive. During which period it formed and adopted the following Constitution and Discipline, for the government of the Methodist Protestant Church.

The Rev. Francis Waters, D. D., of Baltimore, was elected President, Mr. William C. Lipscomb, of Georgetown, D. C., was chosen Secretary, and Mr. William S. Stockton, of Philadelphia, Assistant Secretary.
CONSTITUTION
OF THE
Methodist Protestant Church.

We, the representatives of the Associated Methodist Churches, in General Convention assembled, acknowledging the Lord Jesus Christ as the only Head of the Church, and the Word of God as the sufficient rule of faith and practice, in all things pertaining to godliness; and being fully persuaded, that the representative form of church government is the most scriptural, best suited to our condition, and most congenial with our views and feelings as fellow-citizens with the saints, and of the household of God: and whereas, a written Constitution, establishing the form of government, and securing to the Ministers and Members of the Church their rights and privileges, is the best safeguard of Christian liberty: we, therefore, trusting in the protection of Almighty God, and acting in the name and by the authority of our constituents, do ordain and establish, and agree to be governed by the following elementary principles and Constitution:
1. A Christian Church is a society of believers in Jesus Christ, and is of divine institution.

2. Christ is the only Head of the Church, and the Word of God the only rule of faith and conduct.

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

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

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

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

7. The church has a right to form and enforce such rules and regulations only as are in accordance with the Holy Scriptures, and may be necessary, or have a tendency to, carry into effect the great system of practical Christianity.
8. Whatever power may be necessary to the formation of rules and regulations, is inherent in the ministers and members of the church: but so much of that power may be delegated from time to time, upon such plan of representation as they may judge necessary and proper.

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

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

11. The Church ought to secure to all her official bodies the necessary authority for the purposes of good government; but she has no right to create any distinct or independent sovereignties.

CONSTITUTION.

ARTICLE I.

TITLE.

This Association shall be denominated, The Methodist Protestant Church.
ARTICLE II.

TERMS OF MEMBERSHIP.

I. There is only one condition required of those who apply for membership in the Methodist Protestant Church, viz: A desire to flee from the wrath to come, and be saved by grace, through faith in our Lord Jesus Christ, with an avowed determination to walk in all the commandments of God blameless.

But those who may continue therein, must give evidence of their desire and determination, by conforming to such rules of moral discipline as the Word of God requires.

II. There shall be a state of probationary privileges in which persons shall be held as candidates for admission into membership in this Church, preparatory to their being received into full membership, by a compliance with the terms thereof.

III. The children of our members, and those under their guardianship, shall be recognized as enjoying probationary privileges, and held as candidates for membership; and may be put into classes, as such, with the consent of their parents or guardians.

ARTICLE III.

DIVISION INTO DISTRICTS, CIRCUITS, AND STATIONS.

I. Those parts of the United States embraced by this Church, shall be divided
into districts, having respectively such boundaries as may be agreed on at this Convention, subject to those alterations which may be made or authorized, from time to time, by the General Conference.

II. Each district shall be divided into circuits, stations and missions, by its annual conference.

III. Every minister or preacher, (a minister is one who is ordained; a preacher acts under a license,) removing from one district to another; and every member removing from one circuit, station or mission, to another, having a certificate of his or her good standing, shall be entitled to membership in any other district, circuit, station or mission, within the limits of this Church, to which he or she may apply for membership.

ARTICLE IV.

ON RECEIVING CHURCHES, ETC.

I. Any number of believers united as a religious society or church, embracing the principles of religious truth held by this Church, adopting this Constitution, and conforming to our Book of Discipline, and means of grace, shall, at their request, made to the President of an annual conference, or the superintendent of a circuit or station, be recognized as a Methodist Protestant Church, and be entitled
to all the privileges granted by this Constitution; subject, however, to the decision of the most adjacent quarterly conference.

II. A church or society shall be composed of any number of members residing sufficiently near each other to assemble statedly for public worship, and to transact its temporal business. And every church shall be divided, when it becomes necessary, into smaller companies or classes, for the purposes of religious instruction and edification.

III. Every church or society shall have power, by the concurrence of a majority of two-thirds of its qualified male members, present at any meeting called for the purpose, to purchase, build, lease, sell, rent, or otherwise obtain or dispose of property, for the mutual benefit of the church. Each church shall also have power to admit persons into full membership; and to try, censure, or expel unworthy members, in accordance with the provisions of this Constitution, and the Rules of Discipline.

IV. But no society whatever shall be continued in connection with this Church which does not conform to this Constitution and the regulations contained in the Book of Discipline; or which may hereafter reject any part or provision thereof.
ARTICLE V.
MONTHLY MEETINGS.
There shall be in every station a meeting of the ministers, preachers and members of the church, to be styled the monthly meeting, at which reports shall be received from the leaders, stewards, and superintendents of Sabbath-schools, and inquiry shall be made respecting the sick, poor, and such as require pastoral attention. The superintendent, if present, shall preside, and endeavor to make the occasion one of spiritual profit as well as of advantage to the temporal economy of the Church. It is recommended that monthly meetings be held in circuits and missions wherever practicable.

ARTICLE VI.
QUARTERLY CONFERENCES.
I. There shall be four Quarterly Conferences in each circuit, station and mission, in every conference year, to be composed of all the ministers, preachers, exhorters, stewards, leaders, Sabbath-school superintendents, and trustees, in full membership, belonging to the circuit or station: Provided that the superintendent shall have authority to call special meetings of the quarterly conference at other times, when circumstances make it necessary.
II. Each quarterly conference shall be
vested with power to examine into the official character of all its members, and to admonish or reprove, as occasion may require; to grant to persons, properly qualified and recommended by the class of which the applicant is a member, license to preach and exhort, and renew their licenses annually; to admit ministers and preachers coming from any other church; to recommend ministers and preachers to the annual conference to travel, and for ordination; to hear and decide on appeals; and to perform such other duties as are authorized by this Constitution and Discipline. Provided, nevertheless, that no person shall be licensed to preach until he shall have been first examined, and recommended by a committee of five, composed of ministers and laymen, chosen by the quarterly conference.

ARTICLE VII.
COMPOSITION AND POWERS OF THE ANNUAL CONFERENCES.

I. There shall be held annually within the limits of each district, a conference, to be denominated the annual conference, composed of all the itinerant ministers belonging to the district; that is, all ministers properly under the stationing authority of the conference; and of one delegate from each circuit and station for each of its
itinerant ministers, except superannuates, supernumeraries, ministers left without appointments at their own request, and ministers left in the hands of the President; provided, however, that every circuit and station shall have at least one delegate. Each annual conference shall regulate the manner of election in its own district; provided, however, that the election of delegates to the first annual conferences, under this constitution, shall be according to such regulations as may be adopted for that purpose by the quarterly conferences of the respective circuits and stations.

II. The annual conferences, respectively, shall be vested with power to elect a president, annually; to examine into the official conduct of all its members; to receive, by vote, such ministers and preachers into the conference as come properly recommended, and who can be efficiently employed as itinerant preachers, or missionaries; to elect to orders those who are eligible and competent to the pastoral office; to hear and decide on appeals; to define and regulate the boundaries of circuits and stations; to station the ministers, preachers and missionaries, and to perform such other duties as are prescribed by the Constitution and Discipline, or may be prescribed by the general conference.
III. To make such rules and regulations as may be necessary to defray the expenses of the itinerant ministers, preachers and their families; to raise the amount of their salaries, and for all other purposes connected with the organization and continuance of said conferences.

IV. The annual conferences, respectively, shall also have authority to perform the following additional duties:—
1st. To make such special rules and regulations as the peculiarities of the district may require; provided, however, that no rule or regulation be made inconsistent with this constitution. And provided, furthermore, that the general conference shall have power to annul any rule or regulation which that body may deem unconstitutional.

2d. To prescribe and regulate the mode of stationing the ministers and preachers within the district; provided always, that they grant to each minister or preacher stationed an appeal, during the sitting of the conference.

3d. Each annual conference shall have exclusive power to make its own rules and regulations for the admission and government of colored members within its district.

4th. To set off home missions, and provide for their proper regulation and their
representation in the respective annual conferences.

But neither the general conference nor any annual conference shall assume power to interfere with the constitutional powers of the civil governments, or with the operations of the civil laws; yet nothing herein contained shall be so construed as to authorize or sanction anything inconsistent with the morality of the Holy Scriptures.

Each annual conference shall keep a journal of its proceedings, and send a copy to the general conference.

ARTICLE VIII.

COMPOSITION OF THE GENERAL CONFERENCE.

I. There shall be a general conference of this church on the first Tuesday in May, in the year of our Lord 1834, in Georgetown, District of Columbia, and on the first Friday in May every fourth year thereafter, in such place as may be determined on by the conference.

II. The general conference shall consist of an equal number of ministers and laymen. The ratio of representation from each district shall be one minister and one layman for every thousand persons in full membership; provided, however, that any district which may not have one thousand
members shall be entitled to two representatives, one minister and one layman, until a different ratio shall be fixed by the general conference.

III. The number of representatives to which each district may be entitled shall be elected at the time and place of holding the annual conference of the district, next preceding the sitting of the general conference, by the joint ballot of an electoral college, composed of the ministers and delegates belonging to the annual conference, and of one minister, who is not under the stationing authority of the conference, provided there be such, from each circuit and station within the limits of the district. The minister thus added from each circuit and station, shall be elected at the time and place of holding the quarterly conference, by the ministers in his circuit or station, not under the stationing power of the annual conference. Provided, however, that the delegates from the respective circuits and stations be laymen; and provided, also, that it require the affirmative vote of a majority of all the lay delegates present, as well as of a majority of the votes of all the ministers present, to constitute the election of any representative to the general conference.

IV. The general conference shall elect by ballot, a president to preside over its
deliberations, and one or more secretaries, to serve during the sitting of the conference; shall also judge of election returns, and qualifications of its own members, and form its own rules of order. A majority of all the representatives in attendance shall constitute a quorum.

V. The ministers and laymen shall deliberate in one body; but if, upon the final passage of any question, it be required by three members, the ministers and laymen shall vote separately, and the concurrence of a majority of both classes of representatives shall be necessary to constitute a vote of the conference. A similar regulation shall be observed by the annual conferences.

VI. The yeas and nays shall be recorded at the call of one-fifth part of the members present.

VII. The conference shall publish such parts of the journal of its proceedings, as it may deem requisite.

VIII. All papers, books, &c., belonging to the conference, shall be preserved as that body may direct.

ARTICLE IX.
POWERS OF THE GENERAL CONFERENCE.
I. The general conference shall have power to make rules and regulations for the itinerant, missionary, literary, and every
other department of the church, recognized by this constitution.

II. To fix the compensation and duties of the itinerant ministers and preachers, and the allowance for their wives, widows and children, and to devise ways and means for raising funds. But the general conference may authorize the several annual conferences to determine the salary of itinerant ministers and preachers and the allowance for their wives, widows and children.

III. To regulate, from time to time, the number of representatives to the general conference; provided, that the general conference shall at no time exceed one hundred members.

IV. To define and regulate the boundaries of the respective annual conference districts; provided, however, that the annual conferences of any two or more districts shall have power, by mutual agreement, to alter their respective adjoining boundaries, to unite and become one district; and, provided also, any district shall have power to divide and set off a new district; to receive into their respective limits and jurisdiction any station or circuit, which does not belong to some other district; but every alteration made in the boundaries of the respective districts, shall be reported to the ensuing general conference.
ARTICLE X.

RESTRICTIONS ON THE LEGISLATIVE ASSEMBLIES.

I. No rule shall be passed which shall contravene any law of God.

II. No rule shall be passed which shall infringe the right of suffrage, eligibility to office, or the rights and privileges of our ministers, preachers, and members, to an impartial trial by committee, and of an appeal, as provided by this constitution.

III. No rule shall be passed infringing the liberty of speech, or of the press; but for every abuse of liberty, the offender shall be dealt with as in other cases of indulging in sinful words and tempers.

IV. No rule, except it be founded on the Holy Scriptures, shall be passed authorizing the expulsion of any minister, preacher or member.

V. No rule shall be passed appropriating the funds of the Church to any purpose except the support of the ministry, their wives, widows and children; the promotion of education and missions, the diffusion of useful knowledge, the necessary expenses consequent on assembling the Conferences, and the relief of the poor.

VI. No higher order of ministers shall be authorized than that of elder.

VII. No rule shall be passed to abolish
an efficient itinerant ministry, or to authorize the annual conferences to station their ministers and preachers longer than four years, successively, in the same circuit and station.

VIII. No change shall be made in the relative proportions or component parts of the general or annual conferences.

ARTICLE XI.

OFFICERS OF THE CHURCH.

PRESIDENTS OF THE ANNUAL CONFERENCES.

1. The president of each annual conference shall be elected annually, by the ballot of a majority of the members of the conference. He shall not be eligible more than three years successively; and shall be amenable to that body for his official conduct.

2. It shall be the duty of the president of an annual conference, to preside in all meetings of that body; to travel through the district, and visit all the circuits and stations, and to be present, as far as practicable, at all the quarterly meetings and camp meetings of his district, when required by the annual conference; and, in the recess of conference, with the assistance of two or more elders, to ordain those persons who may be elected to orders; to employ such ministers, preachers, and missionaries, as are duly recommended; and
to make such changes of preachers as may be necessary, provided the consent of the preachers to be changed, be first obtained; and to perform such other duties as may be required by his annual conference.

MINISTERS.

1. The minister, who shall be appointed by the annual conference, to the charge of a station or circuit, shall be styled the Superintendent; and shall be amenable to the annual conference for his official conduct.

2. The minister or preacher appointed by the annual conference to assist the superintendent in the discharge of his pastoral duties, shall be styled the Assistant; and shall be amenable to the annual conference for the faithful discharge of duty.

3. It shall be the duty of every minister and preacher belonging to a circuit or station, to render all the pastoral assistance he can, consistently with his other engagements; but no minister or preacher shall be accountable to the annual conference for the discharge of ministerial duty, except he be an itinerant minister or preacher; all others shall be accountable to the quarterly conference of their circuit or station.

4. No person shall be recognized as an itinerant minister, preacher or missionary,
whose name is not enrolled on the annual conference list, or who will not be subject to the order of the conference.

CLASS LEADERS.

The class leaders may be elected annually by the members of their respective classes; but if, in any instance, a class shall neglect or refuse to elect a leader, when one is wanted, it shall then be the duty of the superintendent to nominate a class leader for said class, and from the nominations or nominations made by the superintendent, the class shall make an election.

CONFERENCE STEWARDS.

The conference steward shall be elected annually by the annual conference, and discharge those duties assigned to him by the discipline, and be amenable to the annual conference for his official conduct.

STATION AND CIRCUIT STEWARDS.

The station and circuit stewards shall be elected annually; in the stations, by the male members, including ministers and preachers; and in the circuits, by the quarterly conference; but every qualified male member, if present, shall be permitted to vote in the election of circuit stewards.

ARTICLE XII.

SUFFRAGE AND ELIGIBILITY TO OFFICE.

1. Every white minister, preacher, and
lay male member, in full communion and fellowship, having attained to the age of twenty-one years, shall be entitled to vote in all cases.

II. Every white minister, preacher, and lay male member, in full communion and fellowship, having attained to the age of twenty-five years, and having been in full membership two years, shall be eligible as a representative in the general conference.

III. No person shall be eligible as a delegate to the annual conference, or as a steward, who has not attained to the age of twenty-one years, and who is not a regular communicant of this church.

IV. No minister shall be eligible to the office of president of an annual conference, until he shall have faithfully exercised the office of elder two years.

ARTICLE XIII:
JUDICIARY PRINCIPLES.

I. All offences condemned by the Word of God, as being sufficient to exclude a person from the kingdom of grace and glory, shall subject ministers, preachers and members, to expulsion from the Church.

II. The neglect of duties required by the Word of God, or the indulgence in sinful words and tempers, shall subject the offender to admonition; and if persisted in, after repeated admonitions, to expulsion.
III. For preaching or disseminating unscriptural doctrines, affecting the essential interests of the Christian system, ministers, preachers, and members, shall be liable to admonition; and, if incorrigible, to expulsion; provided always, that no minister, preacher or member, shall be expelled for disseminating matters of opinion alone, except they be such as are condemned by the Word of God.

IV. All officers of the church shall be liable to removal from office, for maladministration.

ARTICLE XIV.

PRIVILEGES OF ACCUSED MINISTERS AND MEMBERS.

I. In all cases of accusation against a minister, preacher, or member, the accused shall be furnished by the superintendent, or in his absence, any other minister belonging to the circuit or station, whom he may select, with a copy of the charges and specifications, at least twenty days before the time appointed for the trial; unless the parties concerned prefer going into trial on shorter notice. The accused shall have the right of challenge; the privilege of examining witnesses at the time of trial; and of making his defence in person or by representative; provided such representative be a member of the church.
II. No minister, or preacher, shall be expelled, or deprived of church privileges, or ministerial functions, without an impartial trial before a committee; if a minister, of from three to five ministers; or if a preacher, of from three to five ministers or preachers, and the right of appeal; the preachers, to the ensuing quarterly conference; the ministers, to the ensuing annual conference.

III. No member shall be expelled or deprived of church privileges, without an impartial trial before a committee of three or more lay members, or, if on a circuit, before the society of which he is a member, as the accused may require, and the right of an appeal to the ensuing quarterly conference; but no man who shall have sat on the first trial, shall sit on the appeal; and all appeals shall be final.

ARTICLE XV.
DISCIPLINE JUDICIARY.

I. Whenever a majority of all the annual conferences shall officially call for a judicial decision on any rule or act of the general conference, it shall be the duty of each and every annual conference to appoint, at its next session, two judicial delegates, one minister and one layman, having the same qualifications of eligibility as are required for representatives to
the general conference. The delegates thus chosen, shall assemble at the place where the general conference held its last session, on the second Friday in May following their appointment.

II. A majority of the delegates shall constitute a quorum; and if two-thirds of all present judge said rule or act of the general conference unconstitutional, they shall have power to declare the same null and void.

III. Every decision of the judiciary, with the reasons thereof, shall be in writing, and shall be published in the periodical belonging to this church. After the judiciary shall have performed the duties assigned them by this constitution, their powers shall cease; and no other judiciary shall be created until after the session of the succeeding general conference.

ARTICLE XVI.

SPECIAL CALL OF THE GENERAL CONFERENCE.

I. Two-thirds of the whole number of the annual conferences shall have power to call special meetings of the general conference.

II. When it shall have been ascertained that two-thirds of the annual conferences have decided in favor of such call, it shall
be the duty of the presidents, or a majority of them, forthwith, to designate the time and place of holding the same, and to give due notice to all the stations and circuits.

ARTICLE XVII.

PROVISION FOR ALTERING THE CONSTITUTION.

I. The general conference shall have power to amend any part of this constitution, except the second, tenth and fourteenth articles, by making such alterations or additions, as may be recommended in writing, by two-thirds of the whole number of the annual conferences, next preceding the sitting of the general conference.

II. The second, tenth and fourteenth articles of this constitution shall be unalterable, except by a general convention, called for the special purpose, by two-thirds of the whole number of the annual conferences; which convention, shall be constituted and elected in the same manner and ratio, as prescribed for the general conference. When a general convention is called by the annual conferences, it shall supersede the assembling of the general conference for that period; and shall have power to discharge all the duties of that body, in addition to the particular object for which the convention shall have been assembled.
ADMISSION TO MEMBERSHIP.

Ratio of representation adopted by the Montgomery Convention, May, 1867—one minister and one layman to every 1,000 members.

DISCIPLINE.
ADMISSION TO MEMBERSHIP.
[See the Constitution, Article II.]

I. Application for admission to probationary membership, in any circuit or station, must be made to the superintendent, the assistant, or to the supernumerary assistant; and in their absence, to any other minister, preacher, or leader officiating, whose duty it shall be, when there is no objection made by the class or society, to report the names of such probationer or probationers to the superintendent, to be entered on the list of probationers. In the event of an objection being made by any person present, the matter shall be referred to the monthly meeting, in stations; and in circuits, to the superintendent and the leader of the class. Beyond the bounds of circuits and stations, application may be made to any minister, preacher or leader of our Church. No person shall be elected to full membership who has not been baptized or who refuses to receive the ordinance of baptism.
II. In stations, admission to full membership, whether of probationers, or of persons in good standing coming from any church of a different denomination, shall be by the monthly meeting; and in circuits, by a majority of the church of which the applicant is a member, or with which he wishes to be united.

TRIAL OF MINISTERS, PREACHERS, AND MEMBERS.

[See the Constitution, Articles XIII and XIV.]

When any member of the church is reported to the superintendent as walking disorderly, he, in connection with the advisory committee, shall make inquiry respecting the truth of the report, and if they are satisfied that the person accused is by his conduct bringing reproach upon the church, the superintendent, by the advice of the committee, shall admonish the offender to repent. If the person admonished bring forth fruits meet for repentance, no further notice shall be taken of the case; but if he persist in his sinful conduct, the committee shall then prefer charges, and proceed according to the directions contained in the section following.

1. When a charge of any offence recognized by the thirteenth article of the constitution, is preferred against a minister or preacher, the superintendent, or in his ab-
sence any other minister belonging to the circuit or station whom he may select, after duly notifying the person accused, shall appoint a committee of not less than three, nor more than five ministers or preachers, before whom the accused shall appear, at the time and place designated for the trial, which shall be in the neighborhood in which the offence is alleged to have been committed.

The accused may object to any member of the committee, on account of his having prejudged the case, being prejudiced against the accused, or of being interested in the decision. The challenge may extend to a number equal to the original committee. The superintendent or executive officer in the case shall be confined to the limits of the district in his selections of ministers or preachers to serve on the committee. During any trial, the ministers, preachers and members of the church may attend.

2. Accused class leaders, stewards, trustees, exhorters, and private members, shall be tried by a committee appointed in the following manner, viz.: The superintendent, who shall preside on the trial, or in his absence from the circuit or station, any other minister or preacher the class may name, (who shall report in due form the entire proceedings in the case to the super-
shall nominate two persons in full membership and good standing over the age of twenty-one years. The class of which the accused is a member shall nominate two more in like standing, and these four persons, when chosen, shall select a fifth, which five shall constitute a competent court of trial; provided, where five cannot be obtained in any class, three male members appointed on the principle above shall suffice. And where this number of male members cannot be obtained in any society, the officiating minister or preacher, by consent of the class or society of which the accused is a member, may summon members from any adjoining society. And provided, also, that the accused shall have the right to challenge any number, not exceeding that of the original committee. And provided, further, that in all cases where written testimony is to be taken, due notice thereof shall be given to the opposite party of the time and place of taking such testimony in view of cross-examination. This provision shall likewise apply to ministers and preachers. The presiding officer in any trial shall be the judge of all questions of law that may arise in the case.

3. A secretary shall be appointed by the committee to take down regular minutes of the evidence and proceedings of the
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trial; which, together with a copy of the decision, and all other documents belonging to the trial, shall be preserved by the superintendent, who shall furnish each of the parties with a copy of the decision, if required.

4. If the accused be found guilty of the offence, the committee, or a majority thereof, shall, in their decision, name the penalty to which the accused shall be subjected. And the president or superintendent shall carry it into effect. Provided always, that no higher penalty shall be inflicted for mal-administration, or a neglect of official duty, than a removal from office. When this is done, the person so removed shall not fill the same office again without the approbation of the quarterly or annual conference having jurisdiction.

5. In every instance of condemnation, the accused minister, preacher or member determining to appeal from the decision of the committee, shall signify in writing, to the executive minister, within twenty days after the close of the trial, his determination to appeal, and in default thereof his appeal shall not lie.

6. If an accused minister, preacher or member evade trial by absenting himself, after due notice shall have been given him, the investigation before the committee shall, nevertheless, be instituted,
and the testimony heard; and if a majority of the committee find him guilty of the charge or charges, the executive minister shall carry the sentence into effect.

7. Should the accused person be the superintendent, or other itinerant minister not answerable to a quarterly conference, the official notifications, appointment of the committee, and other similar duties, shall be performed by the president of the district, or such other minister as he may appoint for the purpose; and over all committees which the president may convene for the trial of any minister, he shall preside as chairman, if present, preserve order, and regulate the proceedings according to the rules of discipline. If absent, the minister whom he may appoint as his proxy shall preside.

8. In all cases of personal offence between brethren, the direction of our Lord in Mat. xviii: 15—17, shall be pursued:

"Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother."

"But if he will not hear thee then take with thee one or two more, that in the mouths of two or three witnesses every word may be established."

"And if he shall neglect to hear them, tell it unto the church: but if he neglect to
TRIAL OF MINISTERS, &C.

hear the church, let him be unto thee as a heathen and a publican."

In default of pursuing the above course here recommended, no charge shall lie against any minister or member.

9. On any dispute between two or more members of our church, concerning the payment of debts, or otherwise, which cannot be settled by the parties concerned, the superintendent shall recommend to the contending parties a reference, consisting of one arbiter chosen by the plaintiff and another by the defendant; the two arbiters to choose a third, a majority of whom shall decide the case.

10. When any minister, preacher, or member of our church fails in business, and applies for the benefit of any of the insolvent laws, or makes an assignment or transfer of his property, and there be reason to believe that he has been guilty of dishonesty, or if he require an investigation, a committee shall be appointed as in other cases; and if there be evidence to said committee that there has been intentional fraud, the said minister, preacher, or member, shall be dealt with as in other cases of charges of immorality. Where it shall appear to the committee of inquiry, that there is no proper ground of censure, the committee shall furnish a certificate of honorable acquittal.
When any church, society, or class shall by any official act or declaration, evince their determination not to conform to the provisions of the Constitution and Discipline, it shall be the duty of the superintendent, or if there be no superintendent, any minister the quarterly conference may appoint, to make every reasonable and proper effort to induce said church to conform; but if those efforts prove unavailing, the superintendent, or minister appointed by the quarterly conference, shall nominate a committee of five male members, over the age of twenty-one years, neither of whom shall be a member of the accused church, society, or class, in the circuit of which the accused is a component part, of some adjoining circuit, who shall meet at the place where said church holds its regular worship, and shall constitute a competent court of trial, and shall decide the case: provided, that said church, by its representative, shall have the right to challenge any number not exceeding that of the committee, and of appeal to the quarterly conference.

It shall be the duty of the superintendent or minister to preside at the trial. The committee shall appoint a secretary, who shall take regular minutes thereof, and convey the same to the quarterly conference in case of an appeal. The accused church shall
be furnished with a copy of the charges at least twenty days before the time of trial. If any church be found guilty of a departure from the Constitution, or the regulations of the Discipline, and will not agree to conform, it shall be declared no longer in connexion with the Methodist Protestant Church, and shall be erased from the plan of the circuit. If the accused be a station, the president of the district shall conduct the trial as above; and said circuit or station shall have the right of challenge, and of appeal to the following annual conference.

QUARTERLY CONFERENCE.

[See the Constitution, Article VI.]

1. The quarterly conference shall be organized by the appointment of a chairman and secretary; and opened by reading a portion of Scripture and prayer. It shall always require at least one-third of all the members of the quarterly conference in stations, and one-sixth in circuits, to form a quorum to do business. When the president of the district is present, he shall be a member of the conference, but not responsible to that body.

2. Should a charge of immorality, neglect of Christian duty, or of disseminating unscriptural doctrines, be exhibited against any member of the conference during the
examination, the accusation, together with the names of the accuser and witnesses, shall be referred to the proper authorities, to be investigated in accordance with the provisions of the Constitution and the Discipline. When a case is so referred, a prosecutor shall be appointed by the conference in behalf of the church.

3. The first quarterly conference in each conference year shall appoint a committee of examination to assist, advise, and examine candidates for the ministry. It shall be the duty of the committee to see that the candidates pursue the course of reading prescribed by the Discipline; to examine them occasionally on doctrines and religious experience; and when they shall have made the necessary attainments, to give them a written testimonial of their qualifications. But no committee shall give a testimonial unless the candidate be a man of unexceptionable moral character, genuine piety, and have respectable attainments; at least an ability to state and defend the leading doctrines of Christianity.

And after he shall have been licensed, he shall still continue under the inspection of the committee of examination, in view of his ordination.

No person shall be licensed to preach except he present a testimonial from the committee of examination.
The following questions shall be put to each candidate, and if he answer them satisfactorily he may be licensed:

Have you faith in Christ, and are you striving to be holy in heart, and in all manner of conversation?

Have you any other motive, in requesting license to preach, than a desire to be instrumental in edifying the church of God, calling sinners to repentance, and saving your own soul and those that hear you?

Do you believe that the Holy Scriptures of the Old and New Testaments contain all things necessary to salvation?

Have you examined our Constitution and Discipline? do you approve of them, and are you willing to comply with their requirements?

Are you solvent?

The first quarterly conference in each conference year shall appoint a committee whose duty it shall be to consider the allowance of the minister or ministers, and report for adoption such sums as shall be deemed necessary for his support. The said committee shall set down in the report the items of expenditure, agreeably to the regulation of the annual conference, and submit it to the conference in the following form:

We recommend to the quarterly confer-
ence that our married ministers' allowance for the current year shall be as follows:

Salary fixed by Annual Conference
For child or children
Table supplies
Fuel
House rent
Other family expenses

On circuits an additional provision shall be made for horse feed.

4. Each quarterly conference shall have authority, at its first session every year, to appoint a standing committee of not more than four ministers belonging to the circuit or station, who, with the assistant, shall aid the superintendent in the discharge of his pastoral duties, and give him advice and counsel in all important acts of his administration; but when ministers cannot be had, the committee may be in part or in whole composed of preachers or laymen, provided nothing herein contained shall be so construed as to authorize laymen to perform other than advisory duties.

5. Whatever alterations may be necessary in a circuit or station during the interval of the annual conference, or change in the times and places for preaching, shall be made by the joint authority of the superintendent and the quarterly conference; and no appointment shall be discontinued
where there is a class without the concurrence of the superintendent and quarterly conference, separately obtained.

Any special regulations that may be deemed requisite in regard to filling the pulpits or having them filled, such as forming a definite plan of appointments, shall be made in the same way of mutual concurrence. In all cases where the regular appointments of the superintendent and quarterly conference shall come in contact with any appointments made by any of our unstationed ministers, or vice versa, those of the superintendent and quarterly conference, the case shall be referred to the quarterly conference, which body shall settle the difficulty in the most equitable manner.

6. The quarterly conference of each circuit and station shall keep a register, in which shall be entered the names of all the males in full membership, over the age of twenty-one years; and the baptisms and marriages. It shall be the duty of all our ministers to report for record to the quarterly conferences within whose jurisdiction the parties reside, all baptisms and marriages performed by them. The quarterly conference shall, when required in any given case by the annual conference, send up to that body its journal, for examination.
7. The place for holding the succeeding quarterly conference shall be determined on by the conference, and the time by the superintendent; and it shall be the duty of the superintendent to give public notice from all the pulpits, at least four weeks prior to the sitting of the conference in a circuit, and two weeks in a station; Provided, always, that in case there should be no quorum to do business, the superintendent shall appoint the place as well as the time; nevertheless, where there is no superintendent it may be competent for the officiary of the circuit to call a quarterly conference.

8. In all appeals brought before the quarterly conference, the same order shall be observed, and the same privileges accorded to the appellant and accuser as are granted in appeals before the annual conference.

9. No minister, preacher, or official member, who shall have been suspended by a committee, shall perform the duties of his office while his appeal is pending; and no person who shall have sat on a case in committee, or who was the accuser, shall be permitted to vote on the appeal.

10. Each quarterly conference shall have power, in conjunction with the president or superintendent, to receive ministers and preachers of other denominations into full fellowship and ministerial standing, on
receivin satisfactory testimonials from the applicant.

11. Superintendents and assistants are members of quarterly conferences, where they may be appointed to labor; but not responsible to those bodies.

12. Each quarterly conference shall have supervisory authority over all the Sabbath Schools belonging to the circuit, station or mission, and the respective superintendents thereof shall be elected by the quarterly conference in circuits, and by the male members' meeting in stations and missions.

ORDER OF BUSINESS RECOMMENDED TO THE SEVERAL QUARTERLY CONFERENCES.

1. When the quarterly conference shall have been organized, let the list of members be read over by the secretary, noting those present or absent. In calling over the list of names, let the secretary allow sufficient time to admit of objections if there be any.

2. Take up and investigate such objections as may have been made against any member of the conference while reading the list.

3. Hear and decide on appeals.

4. Grant licenses to exhort and to preach, and renew licenses, recommend for orders, and to serve under the stationing authority of the annual conference.
5. Receive ministers and preachers who apply for admission, or who come from any other circuit, station, or district.
6. Make such changes in the times and places for preaching as may be deemed requisite, and if necessary a plan, of appointments.
7. Attend to additions and corrections of the register.
8. At the first session in the conference year, appoint the advisory committee to the superintendent, and the committee of examination.
9. Determine on the place of holding the succeeding quarterly conference.
Incidental business may be taken up and disposed of when the regular business shall have been completed.

ANNUAL CONFERENCE.
[See the Constitution, Article VII.]
1. The president of the last year shall open the conference by reading a portion of the Word of God, and prayer. He shall preside in the conference until the president for the ensuing year shall have been elected. A secretary shall be appointed to serve during the sitting of conference.
2. The conference shall judge of election returns, and qualifications of the delegates, or alternates who have been elected.
to serve instead of the delegates. At the annual conference next preceding the general conference, all the delegates must be laymen. A majority of all the members in attendance shall constitute a quorum.

3. Should a charge of immorality be preferred against any ministerial member of the conference, during the examination of character, the accusation, together with the names of the accuser and witnesses, shall be referred to the president of the conference, to be investigated by committee, in the circuit or station where the supposed offence is alleged to have been committed. And the conference shall appoint a prosecutor in behalf of the church. When charges are preferred against a minister or preacher in the interval of conference, the president shall appoint the prosecutor. The annual conferences respectively shall provide for the payment of any expenses incurred in bringing committees from a distance to take part in judicial investigations.

4. No minister nor preacher shall be received into an annual conference except he have a written recommendation from a quarterly conference, or a certificate from some other annual conference, or the president thereof. Nor shall any minister be placed on the supernumerary or superannuated list, except by a vote of the annual conference. Neither shall any minister be
recognized as belonging to our fellowship whose name is not recorded on the list of some quarterly or annual conference, to which he is amenable, or who does not hold a valid certificate, or legal transfer.

5. No conference shall have power to withhold a testimonial, if the minister or preacher requiring it shall have complied with his engagements, and his moral character stands fair; but neither the conference into which the minister or preacher desires to be received, nor its president, shall be obliged to employ him as an itinerant or missionary, except his labors can be profitably directed.

6. Every minister or preacher received by the president, during the interval of conference, shall be subjected to a vote of the conference before his name can be printed in the minutes as a stationed minister or preacher, except in cases of transfer.

7. Itinerant ministers and preachers may be transferred from one district to another, by negotiation between the presidents of said districts; provided the minister or preacher consent to the transfer; and provided the instrument have the signature of both the negotiating presidents; and provided also that it be presented to the annual conference to which the minister or preacher is to be transferred, before it shall have closed its session, next following the date
of the transfer: otherwise it shall not be valid. The transfer when made for a period not exceeding three years shall be viewed as a loan; and if the minister or preacher return to his own conference before or at the time specified, he shall, if his moral character stand fair, be again admitted to membership, and shall be entitled to all the privileges and claims he would have possessed, had he not been thus transferred.

8. Ministers and preachers coming from other denominations shall first be received by a regularly constituted quarterly conference, and may be admitted into the itinerancy on a recommendation from said conference, or any other, according to the constitution, page 19. Any itinerant minister may retire from the service of the conference and be received back again without a recommendation from the quarterly conference, if he make the application within three years. An annual conference may leave a minister without an appointment, at his own request, the ensuing year. When any minister is so left, he shall be entitled to a seat in the quarterly conference where he may reside, but shall be ultimately responsible to the annual conference. A supernumerary minister shall likewise have a seat in the quarterly conference of the circuit or station where he may reside, and be ultimately responsible to the annual conference.
9. No minister or preacher who shall have been rejected by an annual conference, shall be employed by its president, unless the conference grant him permission under specified conditions.

10. Every preacher shall be eligible to deacon's orders after he shall have preached two years under a license, and shall have arrived at the age of twenty-one years; provided, that no applicant be elected to orders who shall not first undergo an examination by the committee on orders appointed by the annual conference; provided further, that when it is impracticable for the applicant to attend, of which the annual conference shall judge, the annual conference may appoint a committee of examination in his neighborhood or circuit, upon whose recommendation he may be ordained in the interval of the annual conference, as provided in the Discipline; and provided further, that the examination shall precede the election, and that the president shall be chairman of the committee.

11. Every deacon shall be eligible to elder's orders, when he shall have exercised the office of deacon acceptably two years.

12. In cases of missions and similar necessities, preachers may be elected to deacon's orders, and deacons to elder's orders, without regard to time, provided they possess the requisite qualifications.
13. No person shall be elected to orders except he be a man of unexceptionable moral character, genuine piety, respectable attainments, and sound in the belief of the fundamental doctrines of Christianity, and faithful in the discharge of Gospel duties.

14. The deacons shall have authority to preach the Gospel of Christ, to baptize, and celebrate matrimony, and to assist the elder in administering the Lord’s Supper.

15. The elders shall have authority to administer the Lord’s Supper, baptize, celebrate matrimony, and perform all parts of divine worship.

16. Ordination shall be performed by the president, assisted by two or more other elders.

17. Every person who appeals to the annual conference from the decision of a committee of trial, shall be permitted to appear before the conference; and after all the documents belonging to the trial had before the committee shall have been read, shall state the reasons of his appeal. His accuser shall then be permitted to support his charges in the presence of the appellant. The appellant may in turn make his reply, which shall close the proceedings on both sides, except the conference grant the accuser permission to speak a second time. The appellant and accuser shall then retire, and the conference shall decide, and fur-
nish the appellant with a copy of their decision: provided that in all cases of appeal, the tribunal to which the appeal is made shall not enter into the merits of the cause, (except at the request of the appellant,) but only to decide on the legality of the proceedings of the committee of trial, and either confirm or reverse the same: if reversed, the cause shall be remanded for trial. In any case, however, where the appellant can show sufficient cause why he should have a new trial before a committee, the conference shall grant it, with the privilege of an appeal. In all cases of appeal, where the appellant requests the quarterly or annual conference to enter into the merits of the case, new testimony shall be admitted, and the conference shall make its own decision, by a modification of the report of the judicial committee, according to the law and evidence in the case; provided that the appellant signify, at the time of taking the appeal, his intention to go into the merits of the case.

19. No station or circuit shall be divided, unless each part have ability to support one or more preachers, and the delegate or delegates from the circuit or station request the division.

19. In stationing the ministers and preachers the annual conference shall not be obliged to give an appointment to any
man who, in the opinion of a majority of the members, is incompetent to the duties thereof, or who, they may believe, will neglect the appointment: and such ministers or preachers may be transferred by the conference to the unstationed list. Nevertheless, no ministers or preachers who, in the judgment of the conference, are entitled to a superannuated relation, shall be so transferred.

20. No minister or preacher, appointed to a circuit, station or mission, shall cease from the labor assigned him by the stationing authority, until his term of service shall have expired, except by consent of the president, for reasons by him deemed sufficient.

21. The annual conferences, respectively, shall elect annually, a standing district committee of three elders, one of whom shall be an unstationed minister, and three laymen, whose duty it shall be, in the event of the death, resignation, or suspension of the president, to appoint a president pro tem, to serve until the sitting of the next annual conference.

Should charges be preferred against the president of an annual conference, the committee shall call upon one of the superintendents of the district to perform the official notifications, and to act as executive officer in the trial, in accordance with the rule provided for the trial of ministers.
22. It shall be the duty of each itinerant minister and preacher, to furnish annually to the steward of the conference of which he is a member, a certificate from the station or circuit steward, showing the amount of money or other articles he has received, as compensation, the preceding year.

23. Each annual conference shall publish its minutes, containing, 1. A list of all the appointments for the ensuing year. 2. A complete list of all the stationed and unstationed ministers and preachers within the district, and those who are superannuated. 3. The names of those ministers and preachers who have deceased, withdrawn, or been expelled. 4. The general exhibit of the conference steward. 5. The number of members, including ministers and preachers. 6. The time and place of holding the next annual conference: and the number of houses of worship belonging to the district.

24. A public collection shall be made on the first Sabbath of the conference, in all the houses of worship belonging to the station where the conference is held, for the purpose of defraying the incidental expenses of the conference.

25. No member of conference shall withdraw himself from its sittings without permission, until all the business shall have been transacted.

26. It shall be the duty of every minister
belonging to the annual conference to attend its annual sessions, or if unable to attend, to inform the conference by letter of said inability, and the causes thereof. Any minister who shall neglect the above duty shall be subject to the censure of the conference; and, if persisted in for two years in succession, shall be liable to lose his membership in said conference by a vote thereof.

27. When circumstances make it necessary the annual conference may supply, the place of the president in ordinations, by substituting any other elder in his stead, and to discharge all other duties of the president during the session of the conference.

28. In all cases where an annual conference shall omit or decline to prescribe the mode for the election of delegates to the annual conference, the following shall be the rule:

In stations, the election shall be by the male members, under the direction of the stewards, who shall designate the time and place, and serve as judges of the election. Every election shall be by ballot, and be held at least ten days before the sitting of the annual conference. Notice shall be given on the preceding Sabbath from the pulpit or pulpits, of the time and place of holding the election. No person shall be declared elected except he have a majority of all the votes given.
In circuits, the delegates shall be elected by ballot, at the quarterly conference next preceding the sitting of the annual conference, under the direction of the stewards, who shall act as judges of the election. All qualified male members belonging to the circuit, if present, may vote. No person shall be declared elected except he have a majority of all the votes given.

ORDER OF BUSINESS RECOMMENDED TO THE SEVERAL ANNUAL CONFERENCES.

1. When the annual conference shall have been organized, let the certificates of all the delegates be examined, and a complete list of all the members of the conference be made out.

2. Elect the president for the ensuing year.

3. Appoint the following committees, and such others as may be deemed necessary: 1. A committee to examine journal of the past annual conference for unfinished business. 2. A committee to examine candidates for the itinerancy and for orders. 3. A committee on boundaries, or necessities and requests of the respective circuits and stations. 4. A committee of finance. 5. A committee to fix the appointments for preaching during the session of conference. 6. A committee to hear and decide on appeals from the appointments of the
stationing authority. 7. A committee to prepare minutes for publication, obituaries, &c. 8. The standing district committee. 4. Appoint a conference steward, and the committee to assist him. 5. Examine the official conduct of all the itinerant ministers and preachers. 6. Receive ministers and preachers to serve under the stationing authority. 7. Elect to orders. 8. Grant supernumerary and superannuated relations. 9. Receive and hear appeals from committees of trial. 10. Define and regulate the boundaries of circuits, stations, and missions, and designate the preaching places, &c. 11. Receive the general exhibit of the conference steward. 12. Call for the number of members in the respective circuits and stations, and missionary fields of labor, and the names of all the unstated ministers and preachers in each. 13. Examine the drafts of minutes, obituaries, &c., prepared by the publishing committee. 14. Appoint the time and place for holding the succeeding annual conference: provided that when a president and standing district committee, or a majority of them, shall be satisfied of the necessity for so
doing, they may change the time or place of holding a succeeding annual conference, by giving public notice thereof in the district at least three months previous to the time of holding such conference.

If there be any unfinished business reported as standing on the past year’s journal, it may be taken up under its proper head, or at any time the conference may deem proper; and any incidental matter may be introduced after the regular business of the conference shall have been completed.

REGULATIONS FOR THE GOVERNMENT OF THE ELECTORAL COLLEGES.

[See Constitution, Article VIII, Section III]

The electoral college shall assemble on the first Monday of the session of the annual conference, and organize by the appointment of a chairman, secretary, and three judges, and proceed to elect by ballot the number of ministerial and lay representatives to the general conference to which the district may be entitled. Also, if necessary, an equal number of ministerial and lay alternates, to serve in the event of any disability on the part of the original delegates to do so. When the representatives shall have been elected, the college shall be dissolved, and the annual conference shall proceed with the business of the district.
ADVICE TO MINISTERS, &c.

If there be but one unstationed minister in a circuit or station, it shall be his privilege to appear at the electoral college, and vote for representatives. Where there are only two, and each be desirous to repair to the college, the quarterly conference shall decide which of the two shall attend.

ADVICE TO MINISTERS AND PREACHERS.

Keep your own soul alive to God by meditation, prayer, and searching the Scriptures, daily. Read the Old and New Testaments regularly through, if practicable, once every year; and avail yourself of all the helps within your reach to obtain a correct understanding of the Word of Life. “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.”

Neither be unemployed, nor engaged about trifles. Do everything at the time appointed; and complete every thing you commence. Never disappoint a congregation, nor spend more time in a place than is strictly necessary. Labor constantly, to feel the high responsibilities of your office and ministry; take heed that the blood of souls be not found on your skirts.

Be an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity; and avoid all affectation,
ADDITIONAL DUTIES OF PRESIDENT.

Effeminacy, and every thing like austerity. Be affable and courteous in your manners; and let your whole deportment be mild and inoffensive. "Learn of me," said the blessed Jesus, "for I am meek and lowly in heart."

In your dress, keep clear of the two extremes, antiquated singularity on the one hand, and fashionable foppishness on the other. Abstain from the use of tobacco in all its forms, and use no spirituous liquors.

Remember, it is your imperative duty, not to preach yourself, but Christ crucified, the great sacrifice for sin, and the only Saviour of the world. We "charge thee, therefore, before God and the Lord Jesus Christ who shall judge the quick and the dead, at his appearing; preach the word; be instant, in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine."

The General Conference of 1866, ordered the insertion of the following:

The bearing of arms in military service, by ministers of the Methodist Protestant Church, is inconsistent with their sacred calling and the nature and intent of their ordination vows.

ADDITIONAL DUTIES OF THE PRESIDENT.

[See the Constitution, Article XI., page 20]

1. The president shall have the preference of the pulpit in every place he may
visit. He shall, in conjunction with the superintendent and the senior unstationed minister present, (that is, he who has longest exercised the ministerial office) regulate all the appointments for preaching at quarterly meetings, camp-meetings, and protracted meetings; and shall perform a due proportion of the ministerial labor. In the absence of the president, the superintendent in conjunction with the senior unstationed minister present, shall make the appointments for preaching.

2. He shall see that every superintendent in the district duly enters upon, and continues in the faithful discharge of all his official duties.

3. When a president makes an exchange of a minister or preacher from one circuit, station, or mission, to another, it shall be his duty to give him a written certificate of said change, which shall be his only passport to the new appointment. He shall also give a certificate of employment to ministers, preachers, and missionaries, whom he may employ, in the recess of the conference, without which no minister, preacher, or missionary shall be recognized as regularly appointed.

SETTING OFF NEW DISTRICTS.

[See Constitution, Article IX, page 4.]

No district shall be set off unless it contain eight hundred members; except in the
case of frontier districts, which, however, shall contain at least five hundred members. And every annual conference, which shall organize during the interval of the general conference, shall report in writing the facts of such organization, and the proofs or evidences thereof, to the succeeding general conference.

5. Whenever, in the interval of conference, a call shall be made upon the President of an annual conference for a minister or preacher to render service in any place not already included in some other circuit, station, or mission, within his district, or upon ground without the territorial limits of any district; or in case the president shall be fully satisfied, from his own personal knowledge or otherwise, of the need of such services, without any special call upon him for aid, he shall have authority to appoint a missionary in all cases.

DUTIES OF THE SUPERINTENDENT.

(See the Constitution, Article XI.)

1. It shall be the duty of the superintendent of a circuit or station, to fill the pulpits or have them filled, in accordance with the regulations of the annual and quarterly conferences, except where otherwise provided for by the Discipline; and to administer the ordinances, assisted by his brethren in the ministry.
2. To receive persons on probation, assign them to classes, when they do not select for themselves, and execute discipline.

3. To visit all the classes, at least once a quarter, if practicable; and see that they are duly and properly met by their respective leaders; and that the members regularly attend their classes. And to hold an election, within the last quarter, in each conference year, of a class leader, in each class of his circuit, station, or mission; but should any class refuse or neglect to elect a leader in accordance with the Constitution, the superintendent shall then appoint a leader for said class.

4. To give due notice, from all the pulpits in his circuit, station, or mission, of the time and place of holding the ensuing quarterly conference.

5. To hold love feasts, general class meetings, and watch meetings, and appoint prayer meetings; to see that suitable doorkeepers be appointed to prevent the admission of improper persons into love feasts, with the consent of the quarterly conference; to visit the sick, the poor, the aged, and infirm members, as well as those in health and better circumstances. And he shall take the counsel and direction of the quarterly conference in regard to the most prudent methods of bringing love feasts under proper regulations according to Discipline.
6. To detain the society occasionally, after preaching, for the purpose of giving them such advice and exhortation as may be requisite.

7. To organize the children of members in classes of moderate size, provided the parents or guardians of the children concur in the measure, and appoint suitable teachers, male or female, whose duty it shall be to instruct them in the principles and precepts of the Christian religion; to organize, as far as practicable, Sabbath-schools at each appointment within his charge, and report to the ensuing annual conference the number of Sunday-schools, superintendents, teachers, scholars, and volumes in the libraries.

8. To keep an exact record of all the members belonging to his station, circuit, or mission, and of the baptisms and marriages; and report the two latter, with the names of all the male members in full membership over the age of twenty-one years, to the quarterly conference, and the numbers in society in his charge, to the annual conference.

9. To report quarterly, when practicable, to the president, the state of his circuit, station, or mission; and at the close of his year, to leave his successor a plan of his charge.

10. To give certificates to those who de-
It shall be the duty of every assistant minister and preacher to preach statedly in all the appointments or preaching places in his charge; to aid the superintendent, and to give him timely information of every occurrence that may come to his knowledge, with which the superintendent should be made acquainted.
A supernumerary assistant minister is one received or employed by the annual conference to perform extra ministerial labor, over and above the regular itinerant labors of the superintendent and assistant. When application is made to an annual conference for such relation, it may be granted, provided, first, that the applicant have a recommendation from his quarterly conference; and provided, secondly, that in the judgment of the annual conference, the state of the circuit, station, or mission, requires such supernumerary labor; and provided, thirdly, that said supernumerary shall, if he choose to continue that relation, be as much under the stationing authority of the conference, as any of its other ministerial members. And whenever an annual conference shall appoint any of its ministerial members to a supernumerary relation, and give him such an appointment, it shall always be because, in their judgment, such extra labor is wanted.

A supernumerary assistant minister shall have no claim upon the annual conference for any compensation; provided, however, that the quarterly conference may make an appropriation for him according to their judgment of his circumstances and amount of labor.
DUTIES OF SUPERNUMERARY ASSISTANT MINISTERS.

It shall be the duty of every supernumerary assistant minister belonging to an annual conference, to preach statedly at all the appointments officially assigned to him, and to aid the superintendent; to attend the annual sessions of the conference, or if unable to attend, to inform the conference, by letter, of said inability, and the causes of his absence.

DUTIES OF UNSTATIONED MINISTERS.

It shall be the duty of every unstationed minister or preacher, to preach in all the appointments officially assigned to him; and to render all the pastoral assistance in his circuit, station, or mission, he can, consistently with his other duties. Provided always, that at the time of making out a plan, every unstationed minister and preacher shall have the privilege of stating explicitly, the amount of service he can consistently perform.

Resolutions of General Convention of 1867.

1. Resolved, That we cherish with pleasure the recollection that the local ministry so largely contributed to the origin and establishment of our beloved Zion; and that this Convention has been highly gratified to learn from the memorial of several unstationed ministers in Maryland that they
still desire to occupy such relations to the church and the community at large as shall conduce to their dignity and usefulness as accredited ministers of the Gospel of Christ.

2. Resolved, That as tending to the accomplishment of this object, our unstationed brethren be invited and encouraged to avail themselves of the provisions of the Discipline already in existence, by which to obtain admission to membership in the annual conference.

3. Resolved, That the annual conferences are hereby requested to place the most liberal constructions upon those provisions of our Constitution and Discipline that they are susceptible of in reference to the connection of supernumerary assistants with the annual conferences.

DUTIES OF CLASS LEADERS.

[See the Constitution, Article XI]

It shall be the duty of each class leader—
1. To meet his class once a week, to instruct the members in the principles and duties of Christianity; to comfort them in affliction; to advise them in cases of difficulty; and to exhort them to diligence and perseverance in doing and suffering the will of God; and it shall also be the duty of each member of the class to meet him at the stated time and place appointed for holding the class meeting.
2. To receive what they are willing to give towards the relief of the preachers, church, and poor; and urge upon the members of his class liberality in their contributions and punctuality in payment; and to hand over the records of his society to his successor.

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

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

5. 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.

6. It shall be the duty of each leader to report to the superintendent all cases of transgression or disobedience in the members of his class, which he believes may require the exercise of discipline. The superintendent shall then appoint a committee
of three to examine whether the case requires a judicial process; and if they find it does, the chairman of said committee shall have it prosecuted according to the provisions of the Discipline; nevertheless it is competent for any other member to prefer charges. But for the neglect of duties required by the Word of God, or the indulgence in sinful words and tempers, as specified in the Constitution, Art. 13, Sec. 2, before a committee of inquiry is appointed, at least three admonitions shall have been given to the offender by the superintendent or the class leader.

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

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

DUTIES OF CONFERENCE STEWARDS.

[see the Constitution, Article XII]

1. It shall be the duty of each conference steward, to receive the money collected to meet the incidental expenses of the conference, and for making up deficiencies in the allowance of the effective and superannuated ministers and preachers, their wives, widows, and children.
2. To pay out of the funds received, the contingent expenses of the conference; and to pay the preachers the sums contributed for their relief, as contemplated by the Discipline, and by those individuals or societies whose liberality shall have prompted them to aid in this good work.

3. The funds held by the steward shall be equally divided among all the claimants, except where individuals or societies direct a specific appropriation of any part of their contributions. But no one shall receive more than the allowance fixed by this Discipline.

4. In settling with the preachers, the conference steward shall account with them for all books and newspapers received by them on account of the book agent. He shall pay no preacher's traveling expenses to or from the conference—these must be paid by the preachers themselves, and be refunded to them by the stewards of the charges to which they may be appointed for the ensuing year.

5. The traveling expenses of the delegates must be met by the respective charges which send them up to conference, if they demand reimbursement.

5. To make out an accurate exhibit, at conference, showing:

1st. What each preacher has received from his charge during the past year.
DUTIES OF STEWARDS.

2d. The amount paid to each out of the funds received for the relief of the preachers.
3d. The amount forwarded to conference from each circuit, station, and mission, as conference collection, and the respective sums forwarded by individuals or societies.

The conference may appoint two or more of its members to assist the conference steward.

DUTIES OF THE CIRCUIT AND STATION STEWARDS.

[See the Constitution, Article XI.]

1. It shall be the duty of the stewards of a circuit, station, or mission, to receive and take an exact account of the ordinary church and class collections, and all appropriations made for the support of the preachers in the charge; to pay to the preachers quarterly, or oftener if necessary, their allowance, out of the funds received; to meet all the contingent expenses; and to make an accurate return to the society, or quarterly conference, of their receipts and disbursements during each quarter, and a fair exhibit of the temporal condition of the charge.

2. To make the necessary provision and preparation for the Lord's Supper and love feast; to receive the collections made on those occasions, and all other moneys contributed for the relief of the poor. And to
DUTIES OF STEWARDS.

distribute those funds as occasion may require; in stations, as the monthly meeting may direct; and in circuits and missions, according to their best judgment, having special regard to those poor members who are the most necessitous and deserving. The stewards shall make a quarterly return to the society, or quarterly conference, of their poor collections and distributions, and the state of those funds.

3. To use all proper means; when necessary, to induce the members, and those who sit regularly under our ministry, to be liberal in their contributions.

4. The stewards shall keep a separate book for the purpose of entering the weekly, monthly, or quarterly donations made by those who are not members of the church.

5. To see that a conference collection be taken up, some time in the last quarter, previously to the sitting of the annual conference, both in the classes and in the congregations. The whole collection, when made, shall be forwarded by the stewards to the conference steward.

6. Each annual conference shall defray the expenses of its own representatives to the general conference.

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

GENERAL DUTIES OF TRUSTEES.

1. Trustees shall be elected annually by the male members of the church or society over the age of twenty-one years, except in cases where special legislative charters shall require a longer period. And it shall be the duty of the trustees to hold the property of individual churches in trust for the use and benefit thereof; and to fill up all vacancies occasioned in their board by death, resignation, or ceasing to be a member of the Methodist Protestant Church. And all Trustees shall remain in office until successors shall have been elected, except in cases of resignation, &c.

2. To hold periodical meetings, and keep a fair and regular record of all the transactions of their board, in a book provided for the purpose, which shall at all times be open for the inspection of members of the church.

3. To take care of the church property, furniture, and premises, burial grounds, &c.

4. The trustees shall have power, when authorized by two-thirds of the male members, over the age of twenty-one years, assembled at a regular meeting for the purpose, to purchase, build, repair, lease, sell, rent,
mortgage, or otherwise procure or dispose of property, and on no other condition or conditions whatever.

5. In case any society or station shall become extinct by the death of its members, by removals, or otherwise, the church property, if any, shall vest in the quarterly conference of the charge, or the annual conference, where there be no quarterly conference, to be disposed of in erecting houses of worship for the church, after paying any debts that may exist against said society.

HOME MISSIONARIES.

Each annual conference shall have authority to employ and appoint its ministers or preachers to serve as Home Missionaries in any unoccupied portions of its district for the purpose of preaching the Gospel therein, and raising societies with a view to the formation of new stations and circuits under the Constitution and Discipline of this church. Whenever, from pecuniary inability to support a pastor, or any other cause which the annual conference may deem sufficient to justify the conversion of a circuit or station into a mission, the annual conference may make such change.

The conference shall have authority to prescribe the duties of its Home Missionaries, to provide for their support, and in
cases of deficiencies to allow them a proportionate part of the funds of the annual conference raised for missionary purposes.

The conference shall, further, have authority to change the appointments of said missionaries at its annual sessions, or continue them, as the conference shall judge best, and to require of the missionaries to make regular reports at said sessions of the success and progress of their labors, as to the societies they have organized, and any other objects connected with their missions; and to prescribe such rules and regulations for the government of said societies, in conformity to the Constitution and Discipline of the Methodist Protestant Church, as the conference shall deem best, until the conference shall, in its judgment of their circumstances, decide to set them off and organize them into regular stations or circuits.

Class-leaders and stewards in missions shall be appointed by the missionary, and be subject to removal by him.

RULE FOR SUPPLYING OTHER CHURCHES.

When any church of another denomination signifies a desire to receive a ministerial supply from any annual conference, said conference may accede to the wishes of the church making application, by appointment from year to year, as it may see fit. Provided that the church thus sup-
plied shall co-operate with the conference in its various measures of benevolence and religion.

**BOARD OF MISSIONS.**

The general conference shall elect, at each of its regular sessions, a committee of five ministers and seven laymen, having the qualifications of eligibility to a seat in the general conference, and residing sufficiently near each other to admit of convenient periodical meetings, who shall be constituted a Board of Missions, to serve until the assembling of the succeeding regular general conference. All vacancies occurring in the board by death, resignation, ceasing to be a minister or member of the Methodist Protestant Church, or removing to too great a distance to admit of convenient attendance on the periodical meetings of the board, shall be filled up within three months after said vacancy or vacancies shall have occurred, by a majority of the remaining members, subject, however, to the approval or rejection of the annual conference, within whose bounds the board of missions may be located.

The board shall be located in Baltimore, and shall elect, within thirty days after the rise of the general conference, from its own body, a president, vice-president, treasurer, secretary, and corresponding secretary, and
every year thereafter, during the recess of
the general conference.

The board shall frame such rules and
regulations for the government of its own
proceedings, and the management of mis-
sions, as shall appear to them necessary,
and take charge of any missionaries ap-
pointed by the general conference.

It shall have authority to employ such
ministers and preachers to serve as mis-
ionaries, as a majority of the board may
deem qualified and necessary; to renew or
change said appointments periodically, and
to give certificate of transfer or release to
any of its missionaries when it may be so
required, subject to the conditions in the
case of transfer of itinerant ministers under
the stationing authority of an annual con-
ference, provided he be a member of a con-
ference; and to devise ways and means for
raising funds to meet the expenditures.

The board shall also have authority to es-
ablish missionary stations or fields of labor
when they deem it necessary, in destitute
and unoccupied portions of the States or
Territories within this Union, and either
within or without the defined boundaries
of an annual conference; provided if it be
within such boundaries, the consent of such
conference be obtained; and the board is
authorized to make provision for the sup-
port of any missionary they may see fit to
employ in such field of labor. But no minister or preacher shall be employed as a home or foreign missionary unless he be recommended by a quarterly conference, if an unstationed minister or preacher. And the said missionary shall be responsible to the board of missions for his official conduct, and to the quarterly or annual conference of which he is a member, for any moral delinquency.

The board of missions shall also have authority to employ agents, who shall be ministers of the Methodist Protestant Church, to travel extensively through the United States and its Territories, to preach and take up collections to aid in carrying the objects of the board into effect; and to allow said agents such compensation as is given to other ministers in our church, out of the money thus collected by them.

It shall be the duty of said agents to keep fair accounts of all moneys collected by them, and after deducting their own compensation and expenses therefrom, to pay over the balance at least every six months to the treasurer of the board of missions.

It shall be the duty of the board, to render to the general conference, a faithful account of all their transactions during the period of service, and to turn over to that body all books, papers and funds in
their possession, and all societies, circuits, and missionary stations under their control and government.

ARTICLES OF RELIGION.

I. OF FAITH IN THE HOLY TRINITY.

There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness, the maker and preserver of all things, visible and invisible. And in unity of this Godhead, there are three persons of one substance, power and eternity—the Father, the Son, and the Holy Ghost.

II. OF THE WORD, OR THE SON OF GOD, WHO WAS MADE VERY MAN.

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man’s nature in the womb of the blessed Virgin, so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereby is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. OF THE RESURRECTION OF CHRIST.

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

IV. OF THE HOLY GHOST.

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

V. THE SUFFICIENCY OF THE HOLY SCRIPTURES FOR SALVATION.

The Holy Scripture contains 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 Scripture, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the church.

THE NAMES OF THE CANONICAL BOOKS.

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, the First Book of Samuel, the Second Book of Samuel, the First Book of Kings, the Second Book of Kings, the First Book of Chronicles, the Second Book of Chronicles, the Book of Ezra, the Book of Nehemiah, the Book of Esther, the Book of Job,
the Psalms, the Proverbs, Ecclesiastes, (or the
Preacher), Cantica, (or Songs of Solomon), Four
Prophets the greater, Twelve Prophets the less;
all the Books of the New Testament, as they
are commonly received, we do receive and ac­
count canonical.

VI. OF THE OLD TESTAMENT.
The Old Testament is not contrary to
the New; for in both the Old and New
Testament everlasting life is offered to
mankind by Christ, who is the only Medi­
ator between God and man, being both
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 re­
ceived in any commonwealth, yet, not­
withstanding, no Christian whatsoever is
free from the obedience of the command­
ments which are called moral.

VII. OF ORIGINAL SIN.
Original sin standeth not in the follow­
ing 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
very far gone from original righteousness,
and of his own nature inclined to evil, and
that continually.
VIII. OF FREE WILL.

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

IX. OF THE JUSTIFICATION OF MAN.

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

X. OF GOOD WORKS.

Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgments; yet they are 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.
XI. OF WORKS OF SUPEREROGATION.

Voluntary works, besides, over and above God's commandments, which are called works of supererogation, cannot be taught without arrogancy and impiety, for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for His sake than of bounden duty is required: Whereas Christ saith plainly, When ye have done all that is commanded of you, say, We are unprofitable servants.

XII. OF SIN AFTER JUSTIFICATION.

Not every sin willingly committed after justification, is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be 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, and amend our lives. And therefore they are to be condemned, who say they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

XIII. OF THE CHURCH.

The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the sacraments duly administered according to
ARTICLES OF RELIGION.

Christ's ordinance, in all those things that of necessity are requisite to the same.

XIV. OF PURGATORY.

The Romish doctrine concerning purgatory, pardon, worshiping, and adoration, as well of images as of relics, and also invocations of saints, is a fond thing vainly invented, and grounded upon no warrant of Scripture, but repugnant to the Word of God.

XV. OF SPEAKING IN THE CONGREGATION IN SUCH A TONGUE AS THE PEOPLE UNDERSTAND.

It is a thing plainly repugnant to the Word of God, and the custom of the primitive church, to have the public prayer in the church, or to minister the sacraments in a tongue not understood by the people.

XVI. OF THE SACRAMENTS.

Sacraments ordained of Christ, are not only badges or tokens of Christian men's profession: but rather they are certain signs of grace, and God's good-will towards us, by the 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. Those five commonly called sacraments,
that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have partly grown out of the corrupt following of the Apostles; and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord’s Supper, because they have not any visible sign or ceremony ordained of God.

The sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith.—1 Cor. xi: 29.

XVII. OF BAPTISM.

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

XVIII. OF THE LORD’S SUPPER.

The Supper of the Lord is not only a sign that Christians ought to have among themselves of the love of one to another, but rather is a sacrament of our redemption.
by Christ's death: insomuch, that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is the partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten, in the supper, only after a heavenly and scriptural manner. And the means whereby the body of Christ is received and eaten in the supper, is faith.

The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped.

XIX. OF BOTH KINDS.

The cup of the Lord is not to be denied to the lay-people, for both the parts of the Lord's Supper by Christ's ordinance and commandment ought to be administered to all Christians alike.

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

The offering of Christ once made, is that perfect redemption, propitiation, and sati-
ARTICLES OF RELIGION.

fation for all the sins of the whole world, both original and actual: and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable, and dangerous deceit.

XXI. OF THE MARRIAGE OF MINISTERS.
The ministers of Christ are not commanded by God's law either to vow the state of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

XXII. 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 been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the church to which he belongs, which are not repugnant to the Word of God, and are ordained and approved by common authority, ought to be rebuked.
openly, that others may fear to do the like, as one that offendeth against the common order of the church, and woundeth the consciences of weak brethren.

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

XXIII. OF THE RULERS OF THE UNITED STATES OF AMERICA.

The President, the Congress, the General Assemblies, the Governors, and the Councils of State, as the delegates of the people, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States, and by the constitutions of their respective States. And the said States are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.

XXIV. OF CHRISTIAN MEN’S GOODS.

The riches and goods of Christians are not common as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXV. OF A CHRISTIAN MAN’S OATH.

As we confess that vain and rash swear-
ing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle; so we judge that the Christian religion doth not prohibit, but that a man may swear, or affirm, when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment and truth.

JOHN AND CHARLES WESLEY'S GENERAL RULES.

[The General Rules of John and Charles Wesley were placed within our Book of Discipline as a memorial of the fathers of ancient Methodism, and as containing most important and wholesome counsel to church members; but not as a test of membership in the Methodist Protestant Church.]

I. There is one only condition previously required of those who desire admission into these Societies, a desire to flee from the wrath to come, and be saved from their sins: But, whenever this is really fixed in the soul, it will be shown by its fruits. It is therefore expected of all who continue therein, that they continue to evidence their desire for salvation:

First, By doing no harm, by avoiding evil in every kind; especially that which is most generally practised. Such as
The taking the name of God in vain:

The profaning the day of the Lord, either by doing ordinary work thereon, or buying or selling:

Drunkennes, buying or selling spirituous liquors; or drinking them, unless in cases of extreme necessity:

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

The buying or selling uncustomd goods:

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

Uncharitable or unprofitable conversation; particularly speaking evil of magistrates, or of ministers:

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 or costly apparel.

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

The singing those songs, or reading those books, which do not tend to the knowledge or love of God:

Softness, and needless self-indulgence:

Laying up treasure upon earth:

Borrowing without a probability of paying; or taking up goods without a probability of paying for them.
II. It is expected of all who continue in these Societies, that they continue to evidence their desire of salvation:

SECONDLY, By doing good, by being in every kind merciful after their power; as they have opportunity, doing good of every possible sort, and, as far as is 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, rebuking, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine of devils, that "We are not to do good unless our hearts be free to it."

By doing good especially to them that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another, helping each other in business, and so much the more because the world will love its own, and them only.

By all possible diligence and frugality, that the Gospel be not blamed:

By running with patience the race that 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 off-scouring of the world; and looking, that men should "say all manner of evil of them falsely, for the Lord's sake."
III. It is expected of all who desire to continue in these Societies, that they continue to evidence their desire of salvation:

Thirdly, By attending on all the ordinances of God:—such are,

The public worship of God. The ministry of the Word, either read or expounded.

The Supper of the Lord; family and private prayer; searching the Scriptures; and fasting or abstinence.

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

JOHN WESLEY,
CHARLES WESLEY.

London, May 1, 1743.
PUBLIC WORSHIP.

The morning service on the Lord's day shall consist of singing a hymn, prayer, and reading a portion of the Word of God; then singing another hymn, or part thereof, and preaching. After sermon, prayer; then another hymn, with its appropriate doxology, and the congregation dismissed with the following apostolical benediction:

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

The afternoon and evening services shall consist of the same exercises, except reading portions of Scripture, which may be omitted.

We recommend that no sermon exceed one hour; and that the minister be not tedious in conducting the other parts of divine worship. The Lord's prayer shall be repeated at the close of the first morning prayer; and the congregation is earnestly exhorted to join the minister in repeating the same.

During public worship the congregation is expected to attend with becoming gravity, abstaining from all salutations of persons present, or coming in; and from gazing about, sleeping, smiling, whispering, and all other indecent behaviour. It is expected of all who attend on our minis-
MEANS OF GRACE.

Try, that they carefully avoid the too common practice of standing about the church doors before service, and of leaving the house before the congregation is regularly dismissed.

While the minister is addressing the throne of grace, the whole congregation should meekly kneel before God; and during the singing of the first hymn, stand up with their faces towards the minister, and assist in this delightful part of divine worship. The verses of the second hymn should be read over by the minister, and then sung by the people while seated.

We recommend that all our members take their hymn books to the church with them, and sing with the spirit, and with the understanding also.

In administering the ordinances, and the burial of the dead, let the form of Discipline be used.

MEANS OF GRACE.

The means of grace recognized by this church are, the public worship of Almighty God, searching the Scriptures, Baptism, the Lord's Supper, love feasts, class meetings, private and family prayer.

Members of the church who willfully habitually neglect the means of grace, shall first be admonished by their leader;
then if they refuse to amend, the case shall be reported to the superintendent, who shall admonish them a second time; if all shall be unavailing, after sufficient trial the superintendent shall propose to them voluntarily to withdraw from the fellowship of the church; if they agree with the proposal, they shall be recorded as withdrawn; but if they refuse and still will not amend, they shall be brought to a trial before a committee, constituted as in other cases of accused members, who shall have authority to reprove, censure, or exclude them, as in their judgment the nature of the case may require.

ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER.

On the day appointed for the celebration of the Lord's Supper, an appropriate discourse shall be delivered; after which, a collection shall be taken up for the relief of the poor.

While the stewards are making the collection, let the minister repeat one or more of the following passages:

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matt. v. 16.

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

Charge those who are rich in this world, that they be ready to distribute, willing to communicate: laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 Tim. vi: 17—20.

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

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

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

[The repeating of the Commandments and Beatitudes to be observed or not at the election of the minister and people.]

I am the Lord thy God: thou shalt have no other gods but me.

Thou shalt not make unto thee any graven image, or any likeness of any thing
that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.

Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his Name in vain.

Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work: thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it:

Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.
Thou shalt not bear false witness against thy neighbor.
Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Or the Beatitudes, thus:

Blessed are the poor in spirit: for theirs is the kingdom of heaven.
Blessed are they that mourn: for they shall be comforted.
Blessed are the meek: for they shall inherit the earth.
Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
Blessed are the merciful: for they shall obtain mercy.
Blessed are the pure in heart: for they shall see God.
Blessed are the peacemakers: for they shall be called the children of God.
Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.
Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake. Rejoice, and be exceeding glad:
for great is your reward in heaven: for so persecuted they the prophets which were before you.

Then the officiating minister or ministers shall repair to the table, uncover the elements, and address the communicants in the following words:

Dearly beloved, while we were yet sinners Christ died for us, and became the propitiation for our sins, and not for ours only, but for the sins of the whole world. In the same night He was betrayed He did institute this ordinance, and commanded His followers to continue the same in commemoration of His death, until He come again. You, therefore, who are striving to walk in all His commandments blameless, will now accompany us in a petition to the throne of grace, that we may worthily commemorate the death and passion of our Lord and Saviour Jesus Christ.

LET US PRAY.

Almighty, and most merciful God, we do not presume to approach this Thy table, trusting in our own righteousness, but in the blood and righteousness of our Lord Jesus Christ.

We are not worthy, O Lord, to gather up the crumbs from under Thy table, for
we have sinned and come short of Thy glory; we have erred and strayed from Thy ways like lost sheep; we have left undone those things which we ought to have done; and we have done those things which we ought not to have done. Have mercy on us, O God, our heavenly Father, forgive our sins, and restore unto us the joy of Thy salvation, through Jesus Christ who hath redeemed us by His own most precious blood.

Grant unto us, O our heavenly Father, the effectual assistance of Thy holy Spirit, that, while we partake of these Thy creatures of bread and wine, according to Thy Son our Saviour's holy institution, in grateful remembrance of His death and passion, that our hearts may be penetrated with unfeigned love and gratitude for the unspeakable gift of Thy Son, in the redemption and salvation of our souls. May we be melted into tenderness on account of the great love wherewith Christ hath loved us and given Himself for us. May we ever remember His agony and bloody sweat in the garden of Gethsemane; His cruel mockings and scourgings in Pilate's hall; and His ignominious death on the cross.

May we have redemption through His blood which was shed for the remission of our sins; and being justified by faith in Him, may be filled with love, have grace,
to keep all Thy commandments, and show forth the Lord's death till He come. And, finally, be brought, with all the Israel of God, to inherit eternal life, through the merits and mediation of our Lord and Saviour Jesus Christ. Amen.

The officiating minister or ministers may now partake, after which, still kneeling, he or they and the people shall repeat:

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.

Here the minister or ministers shall arise and the officiating minister shall repeat:

Surely, He hath borne our griefs, and carried our sorrows; He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and by His stripes we are healed.

Then the following invitation shall be given:
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 in faith, and partake of this ordinance to your comfort.

The ministers shall then distribute the bread to the communicants, saying:

Take, eat this in remembrance that Christ's body was broken for you; for while we were yet sinners Christ died for us, and became the propitiation for our sins, and not for ours only, but for the sins of the whole world.

While the ministers are passing the bread around, they may repeat one or more of the following passages:

God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life.
God sent not His Son into the world to condemn the world, but that the world through Him might be saved.
Herein is love, not that we loved God, but that He loved us, and sent His Son to
be the propitiation for our sins. If God so loved us we ought to love one another.

18 Christ loved the church, and gave Himself for it. If ye love Me, keep My commandments.

19 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.

Blessed is he that shall eat bread in the kingdom of God.

The ministers shall likewise take of the wine, and give to each communicant, saying:

Drink ye all of this, in grateful remembrance, that the blood of Christ was shed for you; for ye were not redeemed with corruptible things, but with the precious blood of Christ; in whom we have redemption, through faith, even the forgiveness of our sins, and the sanctification of our souls.

While passing the wine around, the ministers may repeat one or more of the following passages:

If we confess our sins, He is faithful and just to forgive our sins, and to cleanse us from all unrighteousness.

If we walk in the light, as He is in the
light, we have fellowship one with another, and the blood of Jesus Christ His Son, cleanseth us from all unrighteousness.

Unto him that loveth us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, be glory and dominion for ever.

Amen.

When all have partaken, what remains of the elements, shall be placed upon the table and covered with a fair linen cloth; and the service shall be concluded with extempore prayer, and the apostolical benediction.

The Lord's Supper should be administered, at least once a month in stations; and so often in circuits, as to give an opportunity to all the members of partaking once a quarter.

On these solemn occasions, let there be no hurry; no confusion. Let meditation, prayer, and gratitude to God for the unspeakable gift of His Son, occupy every soul.

While administering the Supper, one of the ministers should occasionally give out an appropriate verse or two of a hymn, to be sung by the congregation. This might be so timed as to serve for a signal to those who have communed, to rise and retire to
their places in the church, and give opportunity for the remaining communicants to repair to the table.

Let those who have scruples concerning the receiving the Lord's Supper kneeling, be permitted to receive it either sitting or standing.

In order to secure a more uniform and respectful observance of the Lord's Supper, it is earnestly recommended that in all our churches there shall be suitable vessels for use in the administration of this ordinance, selected by the Stewards or other officers, which shall be used for this purpose only.

**FORM FOR THE RECEIPTION OF PROBATIONERS.**

At the time appointed for the reception of probationers, the minister or preacher in charge shall announce the 1st and 2d verse of hymn 204, beginning

"People of the living God," and invite the candidates for membership to come forward and arrange themselves in front of the minister, during the singing.

Having taken the names of the candidates, and announced them to the congregation, asking as each name is called out, "Is there any objection to ——?" if no objection be alleged, he shall then address the candidates thus:

Dearly beloved, have you a desire to..."
the wrath to come, and be saved by grace, through faith in our Lord Jesus Christ?

Answer: I have.

Minister: Is it your determination to walk in all the commandments of God blameless?

Answer: I will faithfully endeavor to do so.

Minister: Confiding in the sincerity of your declaration, and sympathizing with you in your avowed desire and purpose, we admit you to the spiritual privileges of this church. In so doing, we exhort you to make diligent use of all the means of grace, in humble dependence upon God, without whom you can do nothing, for the promised aid of His Holy Spirit, that you may "grow in grace, and in the knowledge of our Lord Jesus Christ." Especially, do we urge upon you to "search the Scriptures;" be frequent in private prayer and meditation; seek the society of the pious, avoid that of the ungodly; and, according to your ability, "do good unto all men, and especially unto them that are of the household of faith."

At the expiration of the period of probation determined by the Discipline of the church, you will be eligible to membership with all its rights and privileges; and then, if your life shall be found conformable to the Gospel, it will be our duty and
pleasure to give you assurance of our continued love and confidence by a public recognition and reception. In the meantime, we commend you to God, who is able to keep you from falling, and to give you an inheritance among all them that are sanctified.

FORM OF RECEPTION INTO FULL MEMBERSHIP.

The officiating minister, shall say:
This church is now ready to receive into full membership those who have served their probation acceptably. The candidates will now approach.
As the approach is made, the church will sing: (205th or some other hymn.)

Come in, thou blessed of the Lord,
Enter in Jesus' precious name;
We welcome thee with one accord,
And trust the Saviour does the same.

Those joys which earth cannot afford,
We'll seek in fellowship to prove,
Joined in one Spirit to our Lord,
Together bound by mutual love.

And while we pass this vale of tears,
We'll make our joys and sorrows known,
We'll share each other's hopes and fears,
And count a brother's cares our own.

The minister shall then say:
Dearly beloved: You have been duly
elected, by the proper authorities, to full membership in this church, and we are here to give you formal admission.

To us all, the occasion is well calculated to be deeply impressive; to you, especially, it should be one of the most thoughtful and serious of all your life. We are receiving you to a full participation with us in the sacred enjoyments and responsibilities of the Church of Christ. You are formally entering upon engagements that relate to the eternal world. We are giving you, as a Christian, our confidence, and also in the profession you now make of being in full accord with us, as a distinct branch of the general church which its great Head hath bought with His precious blood. You are assuming obligations which can only be fulfilled by a life of unswerving fidelity to Christ and His people.

By this act, you, more than ever, declare your separation from the pomps and vanities of this world, and your purpose of entire consecration—soul, body, time, talents, and substance—to the service of the one True and Living God.

Moreover, you stand here, to-day, covenanting with this church: to seek its peace and prosperity; to live in love and fellowship with its ministry and membership; to attend its means of grace; and, according to your pecuniary ability, to contribute to its support.
Do you assent to all this? Answer: I do.

The church will then rise and stand, the minister continuing:

We, therefore, now covenant with you to seek your welfare and happiness; to aid you, by our sympathies, counsels and prayers; and, in all respects, to regard you as our brethren.

The final verse of the 205th hymn shall then be sung:

Once more our welcome we repeat,
Receive assurance of our love:
O may we all together meet
Around the throne of God above.

(or some other verse may be selected.)

The minister shall then give the right hand to each of the new members saying:

In the name and by the authority of the Methodist Protestant Church, I receive you into its fellowship and welcome you to its privileges. And now, may the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen.
When the child to be baptized is brought before the minister, he shall say to the parents:

Dearly beloved, you are now about to dedicate your child to the service of the living and true God, who hath said:—behold, all souls are mine, as the soul of the father, so also the soul of the son is mine; and the promise of acceptance and salvation is to you and your children, and to all that are afar off. By this act you acknowledge the high claim of Almighty God to the life and services of your offspring; and your own obligations to the Most High, to your infant, and to the church of Christ, to guide its feet into the paths of righteousness and to raise it up into the nurture and admonition of the Lord.

You will need all the wisdom and grace you can acquire, to enable you to discharge this your imperative duty; we, therefore, exhort you to pray to God constantly, so to enlighten your minds and influence your hearts, that you may, both by precept and example, be enabled to lead your children in the true and right way; and induce them to glorify God, in their souls and bodies, which is their reasonable service.

The minister shall then say to the parents or persons presenting the child (or children):
Do you now solemnly promise that you will diligently endeavor, both by precept and example, to bring up this child (or these children) in the nurture and admonition of the Lord, and that you will earnestly pray to God for the assistance of His Holy Spirit, that you may effectually do the same?

Let us pray.

Almighty and most merciful God, Father of our spirits, former of our bodies, Redeemer and Saviour of our souls, we thank thee that thou hast made it our privilege to dedicate our children to thy service, that they may be lively members of the church of Christ, and heirs of eternal life.

We beseech thee, O our heavenly Father, to bestow upon the parents of this child, grace whereby they may serve thee acceptably, with reverence and godly fear, in holiness and righteousness all the days of their lives, that by precept and example, they may train their child in all godly discipline and admonition, that it may be a worthy member of the church of Christ. Grant, O Lord, that this child may die unto sin, and live unto righteousness, and being steadfast in faith, joyful through hope, and rooted in love, may safely pass the waves of this transitory life, and finally come to the haven of eternal repose, there
to dwell with thee, world without end, through Jesus Christ our Lord.

Almighty God, grant that whosoever is dedicated to thee, by our office and ministry, may be indued with heavenly virtues, and ever remain in the number of thy faithful children; and be made a partaker of eternal life through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. Amen.

The people shall then stand up and the minister shall say:

They brought young children to Christ, that he should touch them, and his disciples rebuked those who brought them; but when Jesus saw it, he was much displeased, and said, suffer the little children to come unto me and forbid them not, for of such is the kingdom of God. Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, shall not enter therein.

And he took them up in his arms, put his hands upon them and blessed them.

The minister shall then take the child in his arms, and say to the friends of the child:

Name this child.

Repeating the name as given by the parents, he shall say, when baptizing:
I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost. The Lord bless this child, and grant him eternal life.

The minister shall then address the persons presenting the child, as follows:

Dearly beloved: Your child has now, by solemn dedication and the holy office of baptism, been duly initiated, as a member of the church of Christ. You have acknowledged your duty in regard to rearing it in a Christian manner, and thereto added your solemn vow. It now remains for us to exhort you to fidelity in the performance of your duty, and to assure you that the blessing of God, who hath said, “I will pour my Spirit upon thy seed, and my blessing upon thine offspring,” will rest upon you and your child while you continue in the faithful performance of your covenant obligation.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen.

Infant baptism should be administered monthly in all our churches, and oftener when necessary.

In infant baptism, let it be an invariable rule to require the attendance of the parents of the child.

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

Parents whose children have been baptized, should attend after service, and inform the minister of the age, &c., of the child, or children baptized, that he may enter their names, &c., on the church register.

This church disapproves of re-baptism.

BAPTISM OF SUCH AS ARE OF RIPER YEARS.

When the persons to be baptized present themselves, the minister shall say:

Dearly beloved, forasmuch as all men are born in sin, and that our Saviour Christ saith none can enter the kingdom of God except he be regenerate and born anew, of water and of the Holy Ghost, I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness, he will grant to these persons, now to be baptized, that which by nature they cannot have, and that they may be made lively members of the church of Christ, and heirs of eternal life.

Let us pray.

Almighty, everlasting God, whose most dearly beloved Son, Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side, both water and blood; and gave commandment to his disciples, that they should go teach all nations, and
baptize them in the name of the Father, and of the Son, and of the Holy Ghost. Regard, we beseech thee, the supplications of this congregation; and grant that the persons now to be baptized may receive the fullness of thy grace, and ever remain in the number of thy elect children, through Jesus Christ our Lord.

O merciful God, grant, through the sanctification of Thy Spirit, and their belief of the truth, as it is in Christ Jesus, that the carnal mind in them may be destroyed, and that they may be created anew in Christ Jesus, unto good works, and have their fruit unto holiness, and obtain everlasting life.

Grant that they, being dedicated to Thee, by our office and ministry, may receive grace whereby they may serve Thee acceptably with reverence and godly fear, in holiness and righteousness all the days of their lives; and being indwelt with heavenly virtues, and strengthened by Thy grace, may have victory, and be eventually rewarded, through Thy mercy, O blessed Lord God, who dost live and govern all things, world without end. Amen.

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

1. Do you believe in the existence of
God, and that He is a rewarder of all those who diligently seek him?
Answer: I do.

2. Do you believe that the Lord Jesus Christ is the Redeemer and Saviour of the world?
Answer: I do.

3. The sacred Scriptures inform us, that we have all sinned, and come short of the glory of God; but that if we confess our sins, He is faithful and just to forgive our sins, and to cleanse us from all unrighteousness; are you now determined, by the aid of divine grace, to forsake every evil way, to look to Christ as your only and all-sufficient Saviour, and to walk in all the commandments of God?
Answer: I am.

4. It is made our duty to search the sacred Scriptures, and to attend on all the ordinances of the house of God; will you endeavor to be faithful in the discharge of these duties?
Answer: I will, by the assistance of God's Holy Spirit.

The Minister shall then take each person to be baptized by the right hand; shall ask the name, and then repeating the name, sprinkle or pour water upon him; saying:

I baptize thee in the name of the
MARRIAGE CEREMONY.

I.

No minister of this Church shall celebrate matrimony contrary to our Lord's decision at Matt. xix: 9.

At the time appointed for solemnization of matrimony, the persons to be married, standing together, the man on the right hand, and the woman on his left, the minister shall say:

We are assembled in the presence of God, and before these witnesses, to solemnize the marriage of these two persons present.

If any one can show just cause, why they may not lawfully be joined together let him now speak, or else hereafter hold his peace.

The minister shall then address himself to the persons about to be married, and say:

If either of you know any lawful cause, or just impediment, why you may not
legally be joined together in matrimony, I charge you to confess it; for no ceremony can make valid an unlawful marriage.

If no impediment be alleged, the minister, addressing himself to the parties, shall say:

Under the influence of mutual affection, you are now about to pledge your vows. It will be your mutual concern, to perpetuate your love, by constant fidelity, and by a practical regard of those principles and rules of conduct, which the Word of God, and good experience, have furnished.

Husband and wife should be studiously attentive to know each other's dispositions, and anticipate each other's wishes.

Mutual tenderness and forbearance are indispensable to matrimonial happiness; nothing endears like these; nothing so effectually rivets affection.

The husband should consult his wife, make her acquainted with the true state of his affairs, and allow her a full share of influence; your interests will be one, and your confidence should be mutual.

The wife should love her husband, show him all possible attention, and make her house the place of his delight.

Husband and wife should conduct towards each other with the utmost affability, kindness, and affection; and constantly
MARRIAGE CEREMONY.

seek the protection and assisting grace of God, to enable them faithfully and mutually to discharge the numerous and important duties required of those who become the heads of families.

The minister shall then say:
Please join your right hands.

Then shall the minister say unto the man:

Wilt thou have this woman to thy wedded wife, to love, comfort, honor, and keep her in sickness and in health; and forsaking all others, keep thee only unto her, so long as you both shall live?

The man shall answer:
I will.

Then shall the minister say unto the woman:

Wilt thou have this man to thy wedded husband, to obey, love, honor and keep him in sickness and in health; and forsaking all others, keep thee only unto him, so long as you both shall live?

The woman shall answer:
I will.
The minister shall then say:

Let us pray.

We humbly supplicate thy blessing, heavenly Father, on these persons who have mutually entered into marriage covenant. Will it please thee to grant them power to keep their vows in fidelity; to live together in peace and love, and reverently obey thy laws. Under thy protection and in the enjoyment of thy favor, may they long live in health and comfort, gratefully receiving all thy blessings, which thy parental care and goodness may confer upon them in this life; and in the end, vouchsafe to them, and to us all, a participation in life everlasting. Amen.

Then shall the minister say:

Those whom God hath joined together, let no man put asunder.

For as much as A. B. and C. D. have consented together in holy wedlock, and have witnessed the same, before God and this company, and thereto have pledged their faith, the one to the other, and have declared the same by joining hands, I pronounce them husband and wife, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.
MARRIAGE CEREMONY.

II.

At the time appointed for solemnization of matrimony, the persons to be married, standing together, the man on the right hand, and the woman on his left, the minister shall say:

Dearly beloved: We are gathered together here in the sight of God, and this company, to join together this man and this woman in holy matrimony; which is commended of St. Paul to be honorable among all men; and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God. Into this holy estate these two persons present come to be joined. If any man can show just cause why they may not be lawfully joined together, let him now speak, or else hereafter forever hold his peace.

The minister shall then address himself to the persons about to be married, and say:

I require and charge you both, as ye
will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in matrimony, ye do now confess it. For be ye well assured, that if any persons are joined together otherwise than as God’s Word doth allow, their marriage is not lawful.

If no impediment be alleged, the minister shall say unto the man:

Wilt thou have this woman to thy wedded wife, to live together after God’s ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honor, and keep her in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

The man shall answer:

I will.

Then shall the minister say unto the woman:

Wilt thou have this man to thy wedded husband, to live together after God’s ordinance in the holy estate of matrimony? Wilt thou obey, love, honor, and keep him
in sickness and in health; and forsaking all others, keep thee only unto him, so long as ye both shall live?

The woman shall answer:

I will.

DIRECTIONS FOR USING THE RING.

If the parties desire the ceremony of the ring, the minister shall now receive the ring from the hand of the man, and say to him:

You will now place this ring on the fourth finger of the left hand of your bride, to remain as a perpetual memorial of the holy covenant into which you have both entered, and of the solemn pledges which you have each made to the other, in the presence of Him who hath said: “And they twain shall be one flesh.”

Or he shall direct the man to place the ring as aforesaid, and repeat after him the following words:

With this ring I thee wed, and with my worldly goods I thee endow, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The minister shall then say:
Let us pray.

Our Father, who art in heaven, hallowed be thy Name. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life: Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, and may ever remain in perfect love and peace together, and live according to Thy laws; through Jesus Christ our Lord. Amen.

The minister shall then say:

Please join your right hands.

The minister shall then say:

Those whom God hath joined together, let not man put asunder.

Forasmuch as A. and B. have consented together in holy wedlock, and have wit-
nessed the same before God and this company, and thereto have given and pledged their troth, each to the other, and have declared the same by joining hands; I pronounce that they are husband and wife, in the Name of the Father, and of the Son, and of the Holy Ghost. 

The minister shall then add this blessing:

God the Father, God the Son, God the Holy Ghost bless, preserve and keep you; the Lord mercifully with his favor look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come ye may have life everlasting. 

Amen.

VISITATION OF THE SICK.

If the minister find the sick person to be grossly ignorant, he shall instruct him in the nature of repentance and faith, and the way of acceptance with God, through the mediation and atonement of Jesus Christ.

If the sick person appear to be a stupid, thoughtless and hardened sinner, the minister shall endeavor to awaken his mind; to arouse his conscience; to convince him
of the evil and danger of sin, of the curse of the law, and the wrath of God due to sinners; to bring him to an humble and penitential sense of his iniquities; and then to state before him the fullness of the grace and mercy of God, in and through the merits of the Redeemer; the absolute necessity of faith, and repentance, in order to his being interested in the favor of God, and his obtaining everlasting happiness.

If the sick person appear to be broken in spirit with a sense of sin, and apprehensions of the Divine displeasure, then it will be proper to administer consolation and encouragement, by setting before him the freeness and richness of the grace of God, and the precious promises of the Gospel made to all penitents.

The minister must, in all cases, guard the sick against all ill-grounded persuasions of the mercy of God, without a vital union to Christ; and against unreasonable fears of death, and desponding discouragements; against presumption upon his own goodness and merit, on the one hand, and against despair of the mercy and grace of God in Christ Jesus on the other.

In a word, it is the duty of all ministers and pious persons, when visiting the sick, to pray with and for them; and to administer instruction, conviction, support, consolation, or encouragement, as the case may
seem to require. And to improve the occasion to exhort those about them to consider their mortality; to turn to the Lord, and make their peace with him; and in health prepare for sickness, death and judgment.

BURIAL OF THE DEAD.

When the corpse is being brought to the grave, the minister, going before, shall repeat one or more of the following passages:

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.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though, after death, worms destroy this body, yet in my flesh shall I see God.

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, and their works do follow them.

Blessed be the God, and Father of our Lord Jesus Christ, who, according to his
abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven for those who are kept by the power of God, through faith unto salvation, ready to be revealed at the last time.

Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written: Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, who giveth us the victory, through our Lord Jesus Christ.

Arrived at the grave, and the corpse deposited, the minister shall continue:

In the midst of life, we are in death; we come up and are cut down like a
flower; we flee as a shadow, and never continue in one stay.

The hour is coming, in which all that are in their graves shall hear the voice of the son of God, and shall come forth: they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of condemnation.

Forasmuch, as it hath pleased Almighty God, in His wise providence, to take out of this world the soul of our deceased brother, we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust; looking for the general Resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ: at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in Him shall be changed, and made like unto His own glorious body; according to the mighty working whereby He is able to subdue all things unto Himself.

Let us pray.

Almighty and most merciful God, in whose hands are the issues of life and death; and before whose bar we shall stand, and give an account of the deeds done in the body; we beseech thee grant
unto us, at all times, a salutary conviction of the frailty of life, and our great responsibility to thee, the Judge of quick and dead. *Amen.*

We humbly confess, O righteous Father, that we have sinned, and come short of thy glory. We have been undutiful children; slothful servants; and unfaithful stewards of the manifold mercies of God. Be merciful, O Lord, to our unrighteousness, pardon our sins, and raise us from a death of sin to a life of righteousness, through faith in our Lord Jesus Christ. *Amen.*

We beseech thee, Father of all our mercies, and giver of every good and perfect gift, to grant us grace whereby we may serve thee acceptably, with reverence and godly fear, all our days; looking for the blessed hope, and glorious appearing of the great God and our Saviour Jesus Christ, to judge the world in righteousness. *Amen.*

Almighty God, our heavenly Father, grant that this dispensation of thy righteous providence may be sanctified to the good of all present. May we take due warning, and consider the shortness and uncertainty of human life; the solemnities of death, and the awful realities of eternity; and prepare to meet thee in the judgment. *Amen.*
ORDINATION OF DEACONS.

May the relatives of the deceased not sorrow as those who have no hope, but have grace to submit to Thy righteous will, and be fully prepared to say: The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. Amen.

The Benediction.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen.

ORDINATION OF DEACONS.

On the day appointed for the ordination, if practicable, an appropriate sermon shall be delivered. After which the Secretary of the annual conference, if present—and, if not, an elder selected by the President—shall announce the names of those to be ordained deacons, who shall, respectively, present themselves before the President and the assisting elders. Then the Secretary, or his substitute, shall say:— President: These brethren have been duly elected by the annual conference, to the order of deacon in the church of God, and I now present them to you for ordination.
One of the elders shall then read the following passages:

Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. 1 Tim. iii: 8—13.

Let another of the elders say to the persons about to be ordained:

Beloved brethren, forasmuch as the Holy Scriptures command, that we should not be hasty in laying on hands, and admitting persons to minister in the church of Christ, therefore, before we admit you to the office of deacon in the church of God, we will examine you in the presence of this congregation, and receive your answers to the following questions:

Are you fully persuaded that the Holy
Scriptures contain sufficiently all doctrine required of necessity for eternal salvation? And will you out of the same Holy Scriptures instruct the people, and teach and maintain nothing as of necessity required for salvation, but that which you shall be persuaded may be proved by them?

Will you faithfully exercise yourself in the study of the Holy Scriptures, and call upon God by prayer for the true understanding of the same, so that you may be able to teach and exhort with wholesome doctrine, and to withstand and convince gainsayers?

Will you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this world, that you may show yourself in all things a worthy example to the flock of Christ?

Will you diligently endeavor to teach and discipline your family according to the doctrine of the Gospel, and make them, as much as in you lieth, examples to others?

Will you strive to maintain quietness, peace and love among all Christian people, and especially among them who are committed to your care?

Let us pray.

Almighty God, giver of every good and perfect gift, mercifully behold these thy
servants, now set apart for the office and work of deacons in thy church. Grant so to replenish them with the truth of thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve the church in this office, to the glory of thy name, and the edification of thy people, through the merits of our Saviour Jesus Christ. Amen.

The elders present shall then lay their hands severally upon the head of every one that receiveth the order of deacon, the receivers remaining on their knees, for the convenience of the ordainers.

The President pronouncing aloud the following words:

The Lord pour upon thee the Holy Spirit, for the office and work of a deacon, committed unto thee by the election of thy brethren, and by the imposition of our hands. Be thou faithful. Give heed unto reading, exhortation and doctrine; be diligent, that thy advancement in grace and knowledge may be manifest unto all men, and that thou mayest save thyself and those that hear thee.

The President shall then deliver to every one of them the Bible in his hands, saying:
We acknowledge thy authority to preach this Word, and to assist the elder in the administration of the ordinances in the church of God.

We charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead, preach the Word, be instant in season, out of season. Reprove, rebuke, exhort with all long suffering and doctrine.

Then shall the President say:

Let us pray.

Most merciful Father, we beseech thee to grant unto these thy servants, now set apart to the office of deacon, thy heavenly blessing; and so indue them with thy Holy Spirit, that they, preaching Thy Word, may not only be earnest to reprove, beseech, and exhort, with all patience and long-suffering; but also, may be to such as believe, wholesome examples, in doctrine, in conversation, in love, in faith, in charity, in purity; that faithfully fulfilling their course, at the last day, each may receive a crown of righteousness, laid up by the Lord, the righteous Judge, who liveth and reigneth one God with the Father and the Holy Ghost, world without end.

Assist us, O Lord, in all our doings with thy most gracious favor, and further us
with thy continued 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. Amen.
The peace of God, which passeth all un-
derstanding, keep your hearts and minds
in the knowledge and love of God, and of
his Son Jesus Christ our Lord; and the
blessing of God Almighty, the Father, the
Son and the Holy Ghost, be with you
always. Amen.

ORDINATION OF ELDERS.

("It is recommended to the annual con-
ferences that the person ordained to the
office of elder be presented with a copy of
the Holy Scriptures at the time of his or-
dination, containing the inscription:
"Presented to —— by —— con-
ference, on his ordination to the office of
elder in the church of Christ.
———, President."
)

On the day of ordination, if practicable,
an appropriate sermon shall be preached.
After which, the Secretary of the annual
conference, if present—and if not, an elder
selected by the President—shall announce
the names of those to be ordained elders,
who shall, respectively, present themselves before the President and the assisting elders. Then the Secretary, or his substitute, shall say:

President: These brethren have been duly elected by the annual conference to the order of elder, in the church of God, and I now present them to you for ordination.

One of the elders shall then read the following passages of Holy Writ:

"And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen. Matt. xxviii: 18-20.

"But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He saith, when He ascended up on high, He led captivity captive, and gave gifts unto men. Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens,
that He might fill all things. And He gave some Apostles; and some prophets; and some evangelists; and some pastors and teachers. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. — Eph. iv. 7-13.

"This is a true saying, if a man desire the office of a bishop, he desireth a good work. A bishop, then, must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach. Not given to wine, no striker, not greedy of filthy lucre; but patient; not a brawler, not covetous. One that ruleth well his own house, having his children in subjection with all gravity. (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall to reproach and the snare of the devil." — 1 Tim. 1-7.

Another of the elders shall say to the persons about to be ordained:

Beloved brethren, forasmuch as the
Holy Scriptures command, that we should not be hasty in laying on hands, and admitting persons to minister in the church of Christ, therefore, before we admit you to the office of elder in the church of God, we will examine you in the presence of this congregation, and receive your answers to the following questions:

Are you fully persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation? and will you out of the same Holy Scriptures instruct the people, and teach and maintain nothing, as of necessity required for salvation, but that which you shall be persuaded may be proved by them?

Will you faithfully exercise yourself in the study of the Holy Scriptures, and call upon God, by prayer, for the true understanding of the same, so that you may be able to teach and exhort with wholesome doctrine, and to withstand and convince gainsayers?

Will you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world, that you may show yourself in all things a worthy example to the flock of Christ?

Will you diligently endeavor to teach and discipline your family according to the doctrine of the Gospel, and make them, as much as in you lieth, examples to others?
Will you strive to maintain quietness, peace and love among all Christian people, and especially among them who are committed to your care?

Let us pray.

All shall now kneel before God, and the elder shall say:

Almighty God, giver of every good and perfect gift, mercifully behold these Thy servants now set apart for the office and work of elders in Thy church. Grant so to replenish them with the truth of Thy doctrine, and adorn them with innocence of life, that, both by word and good example, they may faithfully serve the church in this office, to the glory of Thy name, and the edification of Thy people, through the merits of our Saviour Jesus Christ. Amen.

The elders present shall then lay their hands severally upon the head of every one that receiveth the order of elder, the receivers remaining on their knees, for the convenience of the ordainers.

The President pronouncing aloud the following words:

The Lord pour upon thee the Holy...
Spirit for the office and work of an elder, committed unto thee by the election of thy brethren, and the imposition of our hands, and be thou faithful.

*The President shall then deliver to each one of them the Bible in his hands, saying:*

We acknowledge thy authority to preach this Word, and to administer the ordinances in the church of Christ.

Feed the flock of God, taking the oversight thereof; not as a Lord over God's heritage, but being an example to the flock. And when the Chief Shepherd shall appear thou shalt receive a crown of glory that fadeth not away.

*Then shall the President say:*

*Let us pray.*

Most merciful Father, we beseech Thee to grant unto these Thy servants, now set apart to the office of elder, Thy heavenly blessing: and so indue them with Thy Holy Spirit, that they, preaching Thy Word, may not only be earnest to reprove, beseech, and exhort with all patience and long-suffering; but also may be to such as believe, wholesome examples in doctrine, in conversation, in love, in faith, in chari-
ty, in purity; that faithfully fulfilling their course, at the last day each one may receive a crown of righteousness laid up by the Lord, the righteous Judge, who liveth and reigneth one God with the Father and the Holy Ghost, world without end.

Assist us, O Lord, in all our doings, with Thy most gracious favor, and further us with Thy continued 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. Amen.

Benediction.

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

CONFERENCES

ENTITLED TO REPRESENTATION.

Maryland, Virginia, Alabama, Texas, South Carolina, Mississippi, West Ten-

**BOUNDARIES.**

**Maryland District** includes all the State of Maryland, and that part of Virginia not included in the Virginia District; the State of Delaware, and all that part of Pennsylvania west of the Susquehanna river not included in the Pittsburg District, and that part of the State of Pennsylvania east of the Susquehanna river (except Hummelstown Mission) not included in the Pennsylvania District. It also includes Charleston, S. C.

**Virginia District** includes all that part of the State of Virginia, east of New river, not included within the Maryland District.

**North Carolina District** includes the State of North Carolina.

**South Carolina District** includes the State of South Carolina, except Charleston.

**Georgia District** includes all the State of Georgia except the counties of Deesatur, Thomas, Lowdes, Ware and Camden.
Alabama District includes that part of 
Alabama not included in the Tennessee 
District, and that part of Florida west of 
Apalachicola District.

Tennessee District includes all that part 
of the State of Tennessee not included in 
the Holston and North Carolina Districts, 
the West Tennessee District, and the State 
of Kentucky.

West Tennessee District, beginning on 
the Ohio river at the mouth of Green river 
in the State of Kentucky, and running 
with the said Ohio river to its confluence 
with the Mississippi; thence with the Mis­ 
sissippi river to the Tennessee State line, 
where said line strikes said Mississippi 
river, south of the city of Memphis; 
thence with said Tennessee line to Ten­ 
nesse river; thence with said Tennessee 
to the mouth of Sandy river; thence in a 
northeastern direction to the Cumberland 
rolling mills on the Cumberland river; 
and from thence in a line to the beginning 
as to include Lafayette and Henderson 
in the State of Kentucky.

West Virginia District includes all that 
portion of territory formerly belonging to 
the Pittsburgh District, pursuing State line 
between Pennsylvania and Virginia, from 
the top of the Alleghany mountains, join-
ing the Maryland District, pursuing said line to the southern line of Brooke county, Virginia, which county, together with Hancock county, is included in Pittsburg District; thence bounded by the Ohio river on the west, and embracing all the territory in West Virginia, claimed and held previously to the division by the Pittsburg Conference, the Southern line of which shall include the counties of Tazewell, Giles and Craig; thence in a straight line northward to the place of beginning. It also includes Fayette and Green counties, in the State of Pennsylvania, and all that part of the State of Ohio originally embraced in the Muskingum District, and all that part of the State of Pennsylvania not included in the Maryland and Pennsylvania Districts.

**Mississippi District** includes the State of Mississippi.

**Louisiana District** includes the State of Louisiana.

**Arkansas District** includes the State of Arkansas, not included in the North Arkansas District.

**Missouri District** the boundaries of the State of Missouri.

**South Illinois District** includes all that part of the State of Illinois, lying south of
a line beginning at Illinoistown, on the Mississippi river opposite St. Louis, and running by the line of the Ohio and Mississippi railroad to the Wabash river.

Pennsylvania District, beginning at the junction of the Lehigh and Delaware rivers, and running thence, by a direct line, to Harrisburg (including that city), thence by the Susquehanna river to the mouth of Juniata, thence up the Juniata to the dividing line of Mifflin and Huntingdon counties, thence by a direct line, due north, into Alleghany county, New York, so far as to embrace Broome county by a line due east, thence by the northeast and east line, Broome county to the Delaware, and thence by said river to the place of beginning.

North Arkansas District, beginning at the northwest corner of Polk county, running east to a little river called "Fush," down this stream to the Arkansas river, and with said Arkansas river to its confluence with the Mississippi, including all that part of the State of Arkansas lying north of said line.

Houston District includes all Southwestern Virginia lying west of New River, and all of East Tennessee not embraced in the Tennessee District.

McCaine District to be adjusted by the
McCain and Colorado Conferences; the territory to be partitioned between them, being that part of the State of Texas not included in the Texas District.

Colorado District to be adjusted in the same manner as that of McCain.

North Mississippi not reported.

Indiana District includes the State of Indiana.

Illinois and Des Moines Mission District includes all that part of the State of Illinois lying north of the boundary line of the South Illinois District, and the territory heretofore embraced in the Des Moines District, viz: “All the States of Missouri and Iowa, not included within the bounds of any other annual conference of the church.”

Texas District includes the State of Texas, east of the Trinity river.

The Presidents of adjoining conferences may make alterations in their boundaries respecting particular places and appointments, with the consent of the societies immediately concerned; all of which shall be laid before their approaching annual conferences for adoption or rejection.
RECOMMENDATIONS.

ALLOWANCE TO MINISTERS AND PREACHERS IN THE EMPLOY OF THE ANNUAL CONFERENCES.

Each annual conference shall regulate the salaries of its own ministers and preachers at its own discretion; provided that superannuated ministers shall be allowed the same compensation as is made to effective ministers; and their widows and orphans shall be entitled to the same allowance as is made to those of ministers and preachers who die in the itinerancy.

RECOMMENDATIONS.

It is recommended that each annual conference, at its first session, institute and organize a benevolent society having for its object the relief and support of superannuated itinerant ministers, and the widows and orphans of those ministers and preachers who shall have died in the service of the conference.

It is also recommended, that our friends, male and female, in every circuit and station, raise Preachers' Aid Societies, for the purpose of assisting to make up the deficiencies of quarterage allowed by Discipline, to ministers and preachers, their wives, widows, and children.
COURSE OF STUDY

FOR PROBATIONERS AND DEACONS IN THE METHO­DIST PROTESTANT CHURCH.

FIRST YEAR.

The Bible—Doctrines.—The Existence of God; the Attributes of God, namely, Spirituality, Eternity, Omnipotence, Ubiquity, Omniscience, Immortality, Wisdom, Truth, Justice, Mercy, Love, Goodness, Holiness; the Trinity in Unity; the Deity of Christ; His Humanity; Union of both; Personality and Deity of the Holy Ghost; Depravity; Atonement; Repentance; Justification by Faith; Resurrection; Adoption; Witness of the Spirit; Growth in Grace; Christian Perfection; Possibility of Final Apostacy; Immortality of the Soul; Resurrection of the Body; General Judgment; Rewards and Punishments.

[The examination on the above to be strictly Biblical, requiring the candidates to give the statement of the doctrine, and the Scripture proofs.]

Systematic Divinity.—Watson’s Institutes, First Part; Fletcher’s Appeal.

Common English Studies.—English Grammar; Ancient and Modern Geography.

Composition.—Written Essay or Sermon.

[Read Wesley’s Sermons and Notes; Watts on the Mind; Whitehead’s Life of Wesley.]

SECOND YEAR.

[Examination same as upon the Bible in the first year.]

Systematic Divinity.—Watson's Institutes, Part 2d; Shinn's Plan of Salvation; Clarke on the Eucharist.

Church Government.—Constitution and Discipline of the M. F. Church; Paris' Manual.
[Read "Defence of the Truth," by McCuine.]  
Composition.—Essay or Sermon.
[Read Watson's Apology, King and Stillingsfoot on Apostolical Succession, and Shethen on Lay Representation.]

THIRD YEAR

The Bible—History and Chronology.—Candidates to be prepared upon the leading events recorded in the Old and New Testaments; Reference Book, Horne's Introduction.

Systematic Divinity.—Watson's Institutes, 3d Part.

History, &c.—Outlines of History, Rhetoric, Logic, Moral Science. Text books to be chosen by the respective Annual Conferences.

Composition.—Essay or Sermon.
[Read Rollin's Ancient History, Smith's Patriarchal Age, History of the Meth. Protestant Church, S. E. Jennings' Exposition, Prizeaux's Connexions.]  

FOURTH YEAR

Review of the whole course.
Systematic Divinity.—Watson's Institutes, 4th Part; Butler's Analogy.

Composition.—Essay or Sermon.

[Read Smith's Hebrew People; Mosheim's Ecclesiastical History; Townley's Illustrations of Biblical Literature; Watson's Sermons; History of the United States.]

The following list of books is recommended to the Ministers of the Methodist Protestant Church, as valuable for further reading and reference, after passing through the preceding course; but the General Conference does not hereby endorse all that is advanced by the writers:

- Alexander's Evidences of Christianity
- Campbell's Lectures on Ecclesiastical Hist.
- Dwight's Theology
- Macknight on the Epistles
- Magce on the Atonement
- Peck's Christian Perfection
- Campbell on Miracles
- Josephus' Works
- Newton on the Prophecies
- Edwards on Baptism
- Clarke's Sermons
- Watson's Dictionary
- Sherlock on Divine Providence
- Beattie's Essay on Truth
- Bledsoe's Theodicy
- Footprints of the Creator
- Hitchcock's Geology
- Saurin's Sermon's
- Clarke's Commentary
- Campbell on the Gospels
- Hunter's Sacred Biography
- Blair's Rhetoric
- Tytler's Universal History
- Calmet's Dictionary of the Bible
- Alger's Pronouncing Bible
- Walker's Key to the Pronunciation of Greek and Latin Words
- Gaston's Collections
- Cruden's Concordance
- Harvey on Conversation
- Arthur's Tongue of Fire
- Peck's Central Idea of Christianity
- Milton's Paradise Lost
- Young's Night Thoughts
- Snethen's Sermon's
- Snethen's Identifier
- Fletcher's Works
- Wesley's Works
- Chalmers' Works
- Dick's Works
- Shinn on the Supreme Being
- D'Aubigné's History of the Reformation
- Abbott's Histories
- Macaulay's Miscellanies.
FORM OF A RELEASE FROM A CIRCUIT OR STATION.

A—— B——, the bearer, is hereby released from any further obligation to continue his ministerial labors in ——— Circuit [or ——— Station]; and is also entitled to this testimony of his good moral standing in the Methodist Protestant Church.

FORMS OF CREDENTIALS, LICENSES, CERTIFICATES, &c.

Form of a License to Exhort.

A—— B——, a member of the Methodist Protestant Church, residing in the ——— Station, is hereby authorized to exercise himself, on all proper occasions, in exhortation, and calling sinners to repentance.

This license to be renewed annually.

Signed by order, and in behalf of the Quarterly Conference of ———.

E—— F——, Chairman.

C—— D——, Secretary.

January 1, 18——.
FORM OF A LICENSE TO PREACH.

C-- D--, a member of the Methodist Protestant Church, residing in ---- Circuit, being duly examined by this Quarterly Conference, on gifts, grace, and acquirements, is hereby authorized to preach the Gospel of Christ.

This license to be renewed annually.
Signed by order, and in behalf of the Quarterly Conference of ----.
January 1, 18--. G-- H--, Secretary.
Renewed, Jan. 1, 18--.
J-- K--, Chairman.
G-- H--, Secretary.

FORM OF DEACONS' CREDENTIALS.
To all whom it may concern, greeting:

Be it known, that A-- B--, having been duly recommended, and having been elected by the ---- Annual Conference of Ministers and Delegates, was ordained for the office of Deacon, in the Methodist Protestant Church; and he is hereby authorized by said Conference, to Baptize; to assist the Elder in the administration of the Lord's Supper; to celebrate Matrimony; and to preach and expound the Holy Scriptures, so long as his life and doctrine accord with the Gospel of our Lord Jesus Christ.
Signed by order, and in behalf of the ---- Annual Conference.
T-- K--, President.
T-- K--, Secretary.
January 1, 18--.
FORM OF ELDERS' CREDENTIALS.

To all whom it may concern, greeting:

Be it known, that C-- D--, having been elected by the Annual Conference of Ministers and Delegates, was ordained for the office of Elder, in the Methodist Protestant Church; and he is hereby authorized by said Conference, so long as his life and doctrine accord with the Holy Scriptures, to administer the Lord's Supper; to Baptize; to celebrate Matrimony; and to feed the flock of God, taking the oversight, not as a lord over God's heritage, but being an example to the flock.

Signed by order, and in behalf of the Annual Conference.

N-- S--, President.

A-- C--, Secretary.

January 1, 18--

FORM OF A CERTIFICATE OF MEMBERSHIP.

The bearer hereof, T-- W--, an acceptable member of the Methodist Protestant Church, being desirous of removing from this Station, is entitled to receive from the undersigned this certificate of his good standing.

W-- G--, Superintendent.

B-- Station, January 1, 18--
FORM OF A CERTIFICATE
For an unstationed Minister or Preacher, who desires to remove to another Church, Station or District.

The bearer, S—— B——, an unstationed Minister of the Methodist Protestant Church, being desirous of removing from this Circuit, is entitled to receive from the undersigned, this certificate of his good standing.

W—— F——, Superintendent.
F—— Circuit, January 1, 18—.

FORM OF A CERTIFICATE
For a stationed Minister or Preacher who desires to remove to another District.

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 District, is entitled to this certificate of his good standing.

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

January 1, 18—.
FORM OF A TRANSFER.

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

C-- S--, President of the O-- Annual Conference.
D-- H--, President of the M-- Annual Conference.
January 1, 18--

FORMS OF CERTIFICATES OF ELECTION.

This is to certify, that A-- B-- was duly elected a delegate to the Annual Conference of the District, to sit in on the day of 18 by the A-- R--, Chairman.
S-- P--, Secretary.

A-- B-- was duly elected by the Electoral College of the M-- District, held on this day of 18 a ministerial representative to the General Conference of the Methodist Protestant Church, to sit in the city of on the day of 18 G-- H--, Chairman.
P-- S--, Secretary.

E-- F-- was duly elected by the Electoral College of the M-- District, held on this day of 18 a lay representative to the General Conference of the Methodist Protestant Church, to sit in city, on the day of 18 G-- H--, Chairman.
P-- S--, Secretary.
**Form of a Marriage Register, to be kept by the Quarterly Conferences.**

<table>
<thead>
<tr>
<th>Man's name</th>
<th>Woman's name</th>
<th>When married</th>
<th>Where married</th>
<th>Minister's name</th>
</tr>
</thead>
<tbody>
<tr>
<td>T</td>
<td>E</td>
<td>Dec. 9, 1830</td>
<td>At the house of N</td>
<td>S</td>
</tr>
</tbody>
</table>

**Form of Register of Baptism, to be kept by the Quarterly Conferences.**

<table>
<thead>
<tr>
<th>Name</th>
<th>When born</th>
<th>When baptized</th>
<th>Minister's name</th>
<th>Parents' names</th>
</tr>
</thead>
<tbody>
<tr>
<td>C</td>
<td>Sept. 5, 1830</td>
<td>Dec. 5, 1830</td>
<td>D</td>
<td>L</td>
</tr>
<tr>
<td>No.</td>
<td>Names</td>
<td>Probation</td>
<td>Reception</td>
<td></td>
</tr>
<tr>
<td>-----</td>
<td>-------</td>
<td>-----------</td>
<td>-----------</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Jan. 1st, 1868</td>
<td>Jan. 1st, 1868</td>
<td>May 1st, 1868</td>
</tr>
<tr>
<td>1</td>
<td>J</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>S</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>P</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>P</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>J</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>M</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>S</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>P</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1. When a Name is received on probation enter the date under the word "Probation."  
2. When a probationer is elected to full membership enter the date under "Election."  
3. When a Name is received by certificate enter the date under "Certificate."  
4. When a person discontinued by certificate returns, enter the word "Returned" under "Election."  
5. When a person discontinued by removal returns without certificate, enter date under Probation and Election, and under Certificate enter the word "Returned."  
6. When a woman's name is changed by marriage enter after her maiden name her name by marriage in brackets.  
7. Let the numerals under "No." commence with the organization of the Church, and continue on with its history so as to show the total number of names received.
<table>
<thead>
<tr>
<th>No.</th>
<th>Minister's Name</th>
<th>Discontinuance</th>
<th>Manner of</th>
<th>Date of</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>J.</td>
<td>Deceased</td>
<td></td>
<td>Dec. 2d, 1870</td>
<td>In blessed hope.</td>
</tr>
<tr>
<td>2</td>
<td>(Appointed March, 1867.)</td>
<td>Removed</td>
<td></td>
<td>Jan. 1st, 1869</td>
<td>To Baltimore.</td>
</tr>
<tr>
<td>3</td>
<td></td>
<td>Discontinued</td>
<td></td>
<td>July 1st, 1868</td>
<td>Ceased to attend</td>
</tr>
<tr>
<td>4</td>
<td></td>
<td>By Certificate</td>
<td></td>
<td>Dec. 1st, 1870</td>
<td>Gone to Phila.</td>
</tr>
<tr>
<td>1</td>
<td>J.</td>
<td>Expelled</td>
<td></td>
<td>Sept., 1870</td>
<td>Drunkard.</td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>E.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>(Appointed March, 1869.)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1. Let the second "No" represent the number received by each minister.
2. The word "Removed" signifies informal removal.
3. The word "Discontinued" signifies not elected to full membership.
4. The word "Dropped" signifies neglect of duty and ceasing to claim membership.
5. The perpendicular lines represent one-half the room they should occupy in the Register.
6. The blanks under "Discontinuance" represent the number of members.
TO THE
MINISTERS AND MEMBERS
OF THE
Methodist Protestant Church.

Beloved brethren, it is a matter of un­
speakable joy and gratitude, that, under
the control and blessing of Almighty God,
the deliberations of our convention have
been brought to so favorable an issue. We
are now sacredly confederated in virtue of
an instrument which has been the result
of much intense and candid reflection and
discussion, and which is based, we humbly
trust, on the clearest principles of the nat­
ural and religious rights of man. Our
moral regulations have also been carefully
and studiously framed in view of the pre­
cepts and authority of the sacred canon,
and will be found, we hope, to be sustained
by that high sanction.

All ecclesiastical regulations and disci­
pline should definitively have for their
object the improvement of man in virtue
and happiness. Such, we are informed, is
positively the design of the inspired wri-
tings, "that the man of God may be perfect, thoroughly furnished unto all good works." It is clear from the doctrine of the Holy Scriptures, that Divine truth is not only intended for the purposes of illumination and conviction, but also for spiritual influence and sanctification; and that the nature and sincerity of faith must ever be tested by an affectionate and holy obedience. If ye love me, says our Saviour, keep my commandments. This principle, which is never questioned in regard to the positive precepts of revelation, certainly operates with proportionate authority and reason in all those rules of moral and religious conduct, which, although not literally and explicitly prescribed in the Gospel, are notwithstanding to be inferred from it by a fair and obvious construction. We now allude to those plain and reasonable duties of religion which we have thought proper to denominate means of grace, which we have connected as such in our church ritual with others of divine and positive institution, and the observance of all which would no doubt greatly contribute to our growth and improvement in Christian knowledge and excellence.

The character of a good man consists essentially of good and upright principles, and that character can be known and ap-
preciated only by the virtues which unfold and display it. For us then to be esteemed true believers, we must have and cultivate the genuine faith of the Gospel, and to merit justly the distinguishing name of the disciples of Christ, it doubtless becomes us to exemplify the spirit and temper of his holy religion. As Christians it plainly behooves us to be sound in the pure doctrines of Christianity, steadfast in the faith which was once delivered to the saints, careful and instructive in example and deportment, diligent in improving all the means of spiritual attainment, watchful and solicitous for the welfare of our brethren, and zealous to promote and extend in every possible manner the cause and glory of the Redeemer. All these high objects and incitements seem, measurably at least, presented and secured to us by the labors of the convention.

Let us now, for a moment, bestow a serious thought upon the daily and uniform example, which, as the followers of Christ, and the members of our highly favored fellowship, it is providentially made our duty and glory to display, whilst we more particularly consider the great practical utility of those means of grace which have been so wisely and happily adopted for the promotion of our spiritual improvement and comfort.
I. The study of the Holy Scriptures. Here but a few words are sufficient. No man, unless he knows and understands his duty, can discharge it as a virtue, and with acceptance to God. This position is clear and incontrovertible. Our Saviour has stated it in a plain and emphatic declaration; if ye know these things, happy are ye, if ye do them. So far then as duty is concerned, we acknowledge on all hands, that the Bible is the great and sufficient source of light and instruction to us on every point of faith and practice. But this sacred Book we should read and study, not only to make us wise in the science of salvation, to furnish us with the reasons and evidences of our faith, and with arguments to refute and repel the cavils of gainsayers, but also to sustain and console us, with its rich and abundant promises, on every occasion of mental depression and conflict. Says the Psalmist, thy word is a lamp unto my feet, and a light unto my path. Unless thy law had been my delight, I should have perished in mine affliction. Such is the testimony of an ancient servant of God, a testimony which has been graciously repeated and realized a thousand times in every age of the church. Let us all, therefore, make it a point of duty to read the Word of God daily, and implore the divine blessing upon our medi-
ations, that His Word may do us good, as it doth the upright in heart.

II. The worship of God. 1. Private prayer. It is recommended from the experience of pious and good men in all ages, as well as from the Holy Scriptures, that the people of God have daily their hours and seasons for mental retirement and devotion. This is a duty which, in view of its absolute necessity to the inward discipline and comfort of the soul, and its many other advantages, ought always to be punctually attended to, and never neglected; and which should in a manner be estimated as the special medium of personal intercourse and communion with God. Not only is the duty assigned and expressly inculcated by Christ, but also its peculiar blessings and fruits He has most distinctly marked out and portrayed. No one, indeed, can justly value the benefits of private prayer; but every one, who has ever been regularly and habitually engaged in this duty, knows well, to his pain and condemnation, how soon, upon the desertion of his closet, his soul has declined in the spirit and enjoyment of religion. Let every one of our members then be found statedly and punctually, three or four times in the day, upon his knees before God, and it will evidently appear how God rewards His people openly, and honors with
His favor and blessing those who honor Him.

2. Family worship. This is all important to the purposes of family religion, and good domestic order and government. The effects produced thereby upon the minds of children and domestics, and the comfort imparted by the same means to the heads of families themselves, are really incalculable. The voice of rejoicing and salvation is in the tabernacles of the righteous. Is this the testimony of eternal truth? Let it not then be said of us, beloved brethren, that there is one household throughout our community in which the parents, and children, and servants, are not regularly presented before God, morning and evening, in offices of prayer and praise. On this subject, let none plead the want of talent or experience. It is the offering of the heart which God appreciates and accepts; and no doubt, the special blessing of heaven will descend upon that family wherein a portion of the Scriptures only is read as an act of sincere homage and devotion to the Almighty.

3. The house of God. That kind of influence which family religion, regularly maintained, exerts over the domestic circle, the public worship of God, duly and statedly celebrated, extends over the community at large. Agreeably to the very
spirit and nature of a religious profession, as well as the express letter of the New Testament, it must certainly be admitted, that every member of the Church is held responsible to attend the services of the house of God. Forsake not the assembling of yourselves together, is a positive and sacred command. Where even two or three are met together in my name, there am I in the midst of them, is a promise equally delightful and encouraging. As we then regard the authority of Jesus Christ; as we value means which God Himself has instituted and blessed a thousand times over; as we feel solicitous for the influence of Christianity upon public opinion, and public morals; as we are concerned for the conversion of our children and our friends; as we are deeply interested for the revival and spread of the work of grace under our ministry, and the extending prosperity of our beloved Zion; as we hold all of these objects dear to our hearts, let every Methodist Protestant be always ready to enter in at the sanctuary of Jehovah, and be seen in his proper place on the Lord's day.

In this connection, we may make a remark upon the duty of punctual and devout attendance on those more intimate and social fellowships, known amongst us, by the name of class meetings. The im-
portance and advantages of this means of grace are not now left to await the report of experiment. The edification and comfort derivable from them, their peculiar adaptation to unfold and improve the varieties and vicissitudes of religious experience, their precise accommodation to all the diversified shades of Christian trial, and Christian character, can only be duly estimated by such as have mingled in those interesting and heavenly scenes and occasions, where the disconsolate have been relieved and blessed; the broken-hearted penitent has found the Saviour of sinful men; the weak and tempted have been strengthened and delivered; the doubting confirmed, and the faithful people of God have taken sweet counsel together, and felt their cup of spiritual joy to be full and overflowing.

If, in any respect, Christian brethren, these meetings have degenerated under our notice and observation, it remains for us to endeavor, with the blessing of God, to revive them according to the genuine spirit of their original intention and tested excellence, and thus secure to our fellowship the benefits of an institution which God has so signally blessed to thousands both in Europe and America.

III. Ordinances of the Church of Christ.

1. Baptism. The validity of this Christian Ordinance being so universally admitt-
ted as of Divine authority, by both the ministry and the membership of the M. P. Church, it is surely to be expected that in a point of duty so plain and so positive, all will be governed and controlled by one common sentiment of reverence and respect, that no heads of families amongst us will neglect to have their children baptized at the proper time, in conformity to the established usage of our Church, and that our ministers in their respective fields of labor will not fail to inculcate the necessity of this Ordinance, and to administer it punctually at certain and stated periods.

2. The Lord’s Supper. Is it necessary to state the importance and obligation of frequenting this means of grace? Surely it is enough that Christ Himself instituted this holy and distinguishing ordinance of the New Testament, at the most affecting and impressive period of his earthly history; and has solemnly enjoined the observance of it upon every member of His Church.

This do ye in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do show the Lord’s death, till He come. Such are the interesting views given us of this subject in the sacred Scriptures; and who can read them, and much more, who can approach the memorials of His Saviour’s sufferings and death, without
having his heart deeply penetrated with a sense of the great and destructive evil of sin, and his faith and hope elevated exclusively to that Redeemer, who was wounded for our transgressions, and bruised for our iniquities? Let us, therefore, beloved brethren, with constancy and holy delight, honor, on all occasions, this positive institution of our Divine Master.

IV. Fasting or abstinence, as a Christian duty and a means of grace, claims unquestionable respect from every professor of religion. Whether used for the purposes of health, for personal mortification and self-denial, as a fit occasion of appropriately and seriously considering the poverty and distress which afflict so many thousands of our race, as a means of weakening and subduing our earthly affections, or a season of supplicating the blessing of God, in view of any especial object—for any which purpose it may properly be used—this kind of discipline will often be found of great and salutary service to the soul. The frequency of resorting to this means of grace must be left, to a great extent, with the conscience and judgment of the individual himself, but still we hope that it will be the practice generally, throughout our fellowship, to observe with due respect the Friday preceding each quarterly meeting, as a day of fasting or abstinence, and prayer.
V. Having said thus much about the means of grace, we would now affectionately claim your attention to some other subjects of a more moral nature, but yet of scarcely less importance and concern. 1. The religious education of our children. This duty seems, in some sense, to be taught and inculcated by the very suggestions of nature, in that instinctive solicitude which the parent feels to protect and provide for the welfare of his offspring in every possible manner. In the Holy Scriptures, at least, it is most positively enjoined, and, with the reasons there furnished for the necessity and character of the claim, it must recommend itself to every man's conscience in the sight of God. Here then, it is not too much to say, revelation and nature conspire to command and engage our strictest attention.

The subject is also rendered more sacred, if possible, and dearer to our affections, from the fact that our church now recognizes the children of its members as solemnly dedicated to God in baptism, and as fit subjects of religious instruction, and pastoral oversight. We hope that none of us will be indifferent to this excellent and judicious arrangement, but that all will appreciate and improve it as a means by which our children may, under God's blessing, be safely conducted to the knowl-
edge of himself; that our sons may be as
plants grown up in their youth; and that
our daughters may be as corner-stones,
polished after the similitude of a palace.

2. The sacred observance of the Sabbath
day. Already we have expressed a sincere
hope that every member of our Church will
be punctual in his attendance at the house
of God. Besides this, we trust that all will
be concerned to hold up the Sabbath
throughout, as a day of sacred rest from
any worldly employment, or any worldly
recreation and amusement; and to revere
and observe it as a day which God Himself
hath blessed and hallowed. A caution of
this kind, and due respect to it from us in­
dividually, we think the more necessary
and seasonable at this time, as, in the rapid
improvements of the present age, by steam,
and other mechanical contrivances, the fa­
cilities of traveling and visiting, and the
objects of curiosity are so multiplied and
varied, that the professors of religion have
need of constant care, that they do not,
under such illusive and ensnaring pre­
tences, fall into the spirit and customs of
the world. Let the members of our Church
know that they are called to be a holy
people.

3. The medicinal use of ardent spirits.
Reasons analogous to those just offered on
the last point, might here be applied and
urged why, as the followers of Christ, we should be infinitely vigilant against an evil which is ever so ready to creep upon us under the guise of necessity; and why, as the friends not only of religion but humanity, we should employ our united efforts to discourage and annihilate a fatal custom, which has ruined, and is still ruining, here and elsewhere, thousands of immortal beings. It has been well said, that there would be no intemperate man, if there were not at first temperate men. This truth we would do well to remember at all times, and to give it as much practical influence as possible upon the community. In the use of the article now under consideration, long experience has shown that there is scarce any such thing as a safe and innocent medium. As a medicine, it may be used, under the advice of a skillful physician, but even then, like other medicines, sparingly and infrequently, to be of any salutary and permanent service. We pray then, that our people may individually show an instructive and forcible example on this subject, and be forward and active to promote, at least by counsel and practice, the exertions now making in many parts of American Christendom, to lessen and ultimately extirpate a vice, which has blighted so many brilliant minds, caused so much public and domestic calamity and
distress, and sent to the world of perdition and despair such numbers of invaluable souls.

4. In addition to what has been said, we would now make a remark or two on the cultivation of a proper and characteristic Christian spirit and temper. This is doubtless necessary amongst ourselves, and also in relation to the numerous and growing religious fraternities with which we are partly surrounded and in which we partly mingle, and all of which are alike engaged, as we charitably hope, in the one great cause of extending the Redeemer's name and glory. Of others let us judge, and towards them let us act, at all times, upon the enlightened principles of Christian respect, forbearance, and liberality. Amongst ourselves let us ever be careful and solicitous to cherish and maintain good feeling and union. We are indeed brethren—of the same fold—enjoying one common altar—engaged in the same important and sublime concern—and professing common views of doctrine, of discipline and government. In view of these interesting facts, permit us now to suggest, that we endeavor on all occasions to preserve within ourselves, and promote in each other, the genuine and amiable spirit of the Gospel of peace; and, where circumstances will possibly admit, that we adjust
and settle any difficulties which may occur in the transactions of business by a fair and mutual arbitration, without recourse to those legal proceedings which are so apt to engender a litigious temper, and to spoil the quiet and comfort of social as well as religious life.

VI. We feel confident, beloved brethren, that you will not think that we have insisted too strongly upon the importance of our attending punctually to the means of grace, and the consistency of our exemplifying, on all occasions a corresponding religious character and deportment. We have said so much chiefly to awaken reasonable recollections, and to enkindle sacred and fervent resolutions in regard to duties and concerns of equal moment and interest to us all. For the rising hopes and prosperity of our infant Zion, and the diffusion and influence of scriptural holiness under our ministry, certainly we all should feel and cultivate a deep and common solicitude. All the institutions of the church, and all its operations, literary, moral and religious, should be subjects of our daily reflections and prayers.

But it is a plain case, that no man will feel or can feel, a proper interest in the prosperity of the church, who enjoys not himself a heartfelt communion with God. Hence personal piety, inward holiness, is
the paramount concern after all. Without charity, without the love of God in the soul, all else is nothing; zeal, eloquence, enterprise, influence, toil or hardship, all is nothing; a sounding brass, or a tinkling cymbal, of no price in the sight of God, of no real worth to man. Let every one of us, therefore, covenant now with God, to endeavor, with his assisting and supporting grace, to attain a deeper acquaintance with divine things, to have the mind which was in our great living Head, to seek those things which are above, where Christ sitteth on the right hand of God, to walk in the light as he is in the light, to have no fellowship with the unfruitful works of darkness, but to wrestle with God night and day, for an increase of personal piety, and the gracious and abundant outpouring of His good Spirit. Let every member consider himself a fellow-citizen with the saints, and of the household of God, and as such, prize his glorious callings, and improve his peculiar privileges as a child of God.

Let every minister study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth; saying in the language of the prophet: for Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof
go forth as brightness, and the salvation thereof, as a lamp that burneth. And when the Chief Shepherd shall appear, ye all shall receive a crown of glory that fadeth not away. Surely, brethren, this is the day which the Lord hath made; we will rejoice and be glad in it; save now, we beseech thee, O Lord; Lord, we beseech thee, send now prosperity.

RECOMMENDED

By the Book Committee that the following be the general regulations in the creation of Colleges:

When it is determined by an annual conference to organize a college, let the President of the district, at the direction of the conference, open and carry round a subscription book; and when he shall have received subscriptions equal to two-thirds of the supposed cost of the necessary buildings, &c., let him call upon each circuit and station within the district, to appoint one member of a building committee. When the building committee shall be appointed by the circuits and stations, make it their duty to meet at some central part of the district, prepare a plan for the buildings, and select an eligible site; and in due
time have the buildings erected, and pay for the same out of the moneys subscribed and collected.

Let it also be the duty of the committee to appoint, by ballot, trustees to hold the property, by charter of the State, for the purposes contemplated in its obtainment. When the trustees are elected, let them have power to become incorporated; to elect a president and faculty to conduct the studies of the college; and to fix their compensation and periods of service; to regulate the charges of tuition; and, with the assistance of the president and faculty of the college, to make such rules and regulations for the government of the institution as they may deem requisite.

Let the annual conference of the district have power to fill all vacancies that may occur in the board of trustees, by death, resignation, or otherwise. And to require an annual exhibit to the conference of the true state and condition of the college, and such other information as may be deemed necessary or desirable.
The following forms, adopted and used by the Maryland Conference, are recommended to the other Conferences.—Committee on Revision of Discipline.

ORDER OF RELIGIOUS EXERCISES
IN LAYING THE CORNER-STONE FOR A METHODIST PROT. CHURCH.

I. The officiating minister shall repeat the following, viz: “Except the Lord build the house, they labor in vain that build it.”—Psalm cxxvii: 1. “Therefore, thus saith the Lord God, behold, I lay in Zion for a foundation stone, a tried stone, a precious corner-stone, a sure foundation.”—Isa. xxviii: 16.

II. The minister and people shall repeat the following Psalm, in alternate passages; the minister beginning and the people reading the italicized verses.

PSALM CXXXII.
David’s zealous care for the Ark. A Song of degrees.

Lord, remember David, and all his afflictions:
1. How he swore unto the Lord, and vowed unto the mighty God of Jacob:
3. Surely I will not come into the tabernacle of my house, nor go up into my bed: 
4. I will not give sleep unto mine eyes, nor slumber to mine eyelids, 
5. Until I find out a place for the Lord, a habitation for the mighty God of Jacob. 
6. Lo, we heard of it at Ephratah; we found it in the fields of the wood. 
7. We will go into His tabernacles; we will worship at His footstool. 
8. Arise, O Lord, unto Thy rest: Thou, and the ark of Thy strength, 
9. Let Thy priests be clothed with righteousness; and let Thy saints shout for joy. 
10. For Thy servant David’s sake, turn not away the face of Thine anointed, 
11. The Lord hath sworn in truth unto David. He will not turn from it: of the fruit of Thy body will I set upon Thy throne. 
12. If Thy children will keep My covenant and My testimony that I shall teach them, their children shall also sit upon Thy throne for evermore. 
13. For the Lord hath chosen Zion; He hath desired it for His habitation: 
14. This is my rest forever; here will I dwell; for I have desired it. 
15. I will abundantly bless her provision; I will satisfy her poor with bread. 
16. I will also clothe her priests with ul-
vation, and her saints shall shout aloud for joy.

17. There will I make the horn of David to bud; I have ordained a lamp for mine anointed.
18. His enemies will I clothe with shame; but upon himself shall his crown flourish.

The minister shall now read the following portion of the New Testament:

1 Cor., III.

9. For we are laborers together with God; ye are God's husbandry, ye are God's building.
10. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and an other buildeth thereon. But let every man take heed how he buildeth thereupon.
11. For other foundation can no man lay than that is laid, which is Jesus Christ.
12. Now, if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble;
13. Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is.
14. If any man's work abide which he hath built thereupon, he shall receive a reward.
15. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire.

16. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you.

17. If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

18. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

20. And again, The Lord knoweth the thoughts of the wise, that they are vain.

21. Therefore let no man glory in men; for all things are yours:

22. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23. And ye are Christ's, and Christ is God's.

III.

The Minister, addressing the people, shall say:

It is right and meet, that we follow the holy example of the pious servants of God, who, in all ages, have had their chosen
places set apart for His divine worship. And in accordance with this godly custom, we purpose here to erect a house unto the Lord; and are now assembled to lay the corner-stone of this new temple for the dwelling of the Most High, where He may record His name, and come and bless His people. Trusting to His gracious approval of this pious undertaking, let us pour forth our thanksgiving and praise to His holy name, in one of the songs of Zion, and devoutly invoke His benediction upon our enterprise.

IV.
SING THE 201 HYMN.

V.
The minister and people will now repeat the Lord's Prayer, after which the minister shall offer the following petition to the Throne of Grace:

O Lord our God, who dwellest on high, and whose glory is above the heavens; who coverest Thyself with light as with a garment, and stretchest out the heavens like a curtain; who hast said Heaven is My throne, and the earth is My footstool; but who dost condescend to dwell with the lowly and contrite in heart, and those that tremble at Thy word: Thou Holy and Glorious Lord God Almighty, who hast manifested Thy mercy and goodness in the
person of our Lord and Saviour Jesus Christ, through whose blood and intercession we have access to Thy benign presence, we come this day to honor Thy institution of public worship by erecting a House to Thy glory. We thank Thee that Thou hast put it into the hearts of Thy people here to build a Sanctuary to Thy Name; and beseech Thee to inspire them with a becoming liberality, that all may give as Thou hast prospered them, that there be no stint in providing for Thy holy worship. May the friends of this pious undertaking be multiplied to such an extent, that the workman need not stop, nor the hearts of those who have it in charge fail them. But wilt Thou graciously incline the people to give of their substance until this habitation of Thy house shall be complete, and ready for consecration to Thy blessed name. May the counsels of those who have the oversight thereof be harmonious and brotherly, influenced by the commendable desire to glorify Thee, and benefit the people. May the work be completed without accident or injury to any engaged therein. May the interest that many manifest in the erection of this house eventuate in the salvation of themselves and their families. And we beseech Thee, O Lord, so to imbue us with Thy Spirit, that we may be always ready to every good work,
using our bodies as temples of the Holy Ghost. May Thy pleasure prosper in our hands. And when the duties and enjoy­ments of Thy earthly service are ended, may we all meet in the Temple of Thy glory, to share in the rest that remaineth to Thy people, forever. Grant us, O Lord, these our humble supplications, and all other favors needful for us, for the sake, and through the merits of our Lord and Saviour Jesus Christ. Amen.

VI.

HYMN 203.

VII.

THE ADDRESS OR SERMON.

VIII.

THE COLLECTION.

IX.

The officiating minister shall now dis­tribute among the attending ministers or officiary of the church, the different articles to be deposited in the excavation, retaining a copy of the Holy Scriptures in his own hands. The workman shall move the stone to its appointed place, and each one having deposited the article committed to him, in the cavity, the minister shall place the cap upon the stone, and say:

For the extension of the Redeemer's Kingdom upon the earth, for the glory of
His name, and the propagation of His truth, we lay the corner-stone of this house of Divine worship, invoking His blessing upon the work of our hands.

X.

DOXOLOGY AND BENEDICTION.

RELIGIOUS SERVICES FOR THE DEDICATION OF A METHODIST PROTESTANT CHURCH.

I.

AN INVOCATION.

O Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty: we bow before Thy holy presence, to offer unto Thee the worship of our bodies and spirits which are Thine. Will it please Thee to graciously fill our minds and hearts with Thyself: so imbuing us with Thy ever blessed Spirit, that we may worship Thee with sincerity and acceptability, to the edification of our unworthy souls, and the glory of Thy exalted Name: through Jesus Christ our Lord. Amen.

II.

The minister and people shall read one
or more of the following Psalms. The
minister reading the first verse, and the
people reading the second, and so on alter-
nately:

**PSALM CXXII.**

*David Prayeth for Jerusalem.*

1 A Song of degrees of David.

I was glad when they said unto me, Let
us go into the house of the Lord.

2 Our feet shall stand within thy gates,
O Jerusalem.

3 Jerusalem is builded as a city that is
compact together:

4 Whither the tribes go up, the tribes of
the Lord, unto the testimony of Israel, to
give thanks unto the name of the Lord.

5 For there are set thrones of judgment,
the thrones of the house of David.

6 Pray for the peace of Jerusalem; they
shall prosper that love thee.

7 Peace be within thy walls, and pros-
perity within thy palaces.

8 For my brethren and companions' sakes,
I will now say, Peace be within thee.

9 Because of the house of the Lord our
God I will seek Thy good.

**PSALM LXXXIV.**

*Blessedness of God’s service.*
How amiable are Thy tabernacles, O Lord of hosts!

2. My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God.

3. Yea, the sparrow hath found a house, and the swallow a nest for herself where she may lay her young, even thine altars, O Lord of hosts, my King, and my God.

4. Blessed are they that dwell in Thy house; they will be still praising Thee. Selah.

5. Blessed is the man whose strength is in Thee; in whose heart are the ways of them.

6. Who passing through the valley of Baca make it a well; the rain also filleth the pools.

7. They go from strength to strength, every one of them in Zion appeareth before God.

8. O Lord God of hosts, hear my prayer; give ear, O God of Jacob. Selah.

9. Behold, O God, our shield, and look upon the face of Thine anointed.

10. For a day in Thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.

11. For the Lord God is a sun and
shield: the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly.

12. O Lord of hosts, blessed is the man that trusteth in Thee.

**Psalm XLVIII.**

Zion's beauty described.

1 A Song and Psalm of the sons of Korah.

Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness.

2. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King.

3. God is known in her palaces for a refuge.

4. For lo, the Kings were assembled, they passed by together.

5. They saw it, and so they marvelled; they were troubled, and hasted away.

6. Fear took hold upon them there, and pain as of a woman in travail.

7. Thou breakest the ships of Tarshish with an east wind.

8. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it forever. Selah.

9. We have thought of Thy loving kindness, O God, in the midst of Thy temple.
10. According to Thy name, O God, so is Thy praise unto the ends of the earth; Thy right hand is full of righteousness.

11. Let Mount Zion rejoice, let the daughters of Judah be glad, because of Thy judgments.

12. Walk about Zion, and go round about her: tell the towers thereof.

13. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.

14. For this God is our God for ever and ever; He will be our guide even unto death.

III.

The following prayer:

O Lord God of Israel, there is no God like Thee in the heaven, nor in the earth; who keepest covenant and shewest mercy unto Thy servants that walk before Thee with all their hearts. (But will God in very deed dwell with men on the earth? Behold heaven and the heaven of heavens cannot contain Thee; how much less the house which we have built?)

O Lord, our God, have respect to the prayer of Thy servants and to their supplications to hearken unto the cry and the prayer which Thy servants pray before
Thee: that thine eyes may be open upon this house day and night, upon the place whereof Thou hast said, that Thou wouldst put Thy name there to hearken unto the prayers which Thy servants pray toward this place. Hear, Thou, therefore, from Thy dwelling-place, even from heaven; and when Thou hearest, forgive.

(Response of the people:) Amen.

If Thy people be put to the worst before the enemy, because they have sinned against Thee, or if the heavens be shut up and there is no rain; if there be death in the land, if there be pestilence, or blasting; whatsoever sore or whatsoever sickness there be; then what prayer or what supplication soever of any man or of all Thy people, when everyone shall know his own sore and his own grief, and shall spread forth his hands in this house, and return and confess Thy Name, saying, we have sinned, we have done amiss, and have dealt wickedly, then hear Thou from heaven, Thy dwelling-place, and forgive, and render unto every man according unto all his ways, whose heart Thou knowest: (for Thou only knowest the hearts of the children of men,) that they may fear Thee to walk in Thy ways so long as they live.

(Response of the people:) Amen.

Now arise, O Lord God, unto Thy resting-place, Thou, and the ark of Thy
strength; let Thy priests, O Lord God, be clothed with salvation, and let Thy saints rejoice in goodness.

(Response of the people:) Amen.

Whosoever Thy Word is proclaimed in this house, may it be so accompanied with Thy Spirit that it shall not return unto Thee void, but be a savor of life unto life, that it may be said, this and that man was born there.

(Response of the people:) Amen.

Grant, O Lord, that whoever shall be dedicated to Thee in this house by the holy sacraments and ordinances of Thy Church, may prove faithful to their covenant obligations, ever remain in the number of Thy elect children, and be enabled by Thy grace to walk in all Thy commandments blameless.

(Response of the people:) Amen.

And may the prayers and praises of Thy people ascend from this house like holy incense, to be unto Thee a sweet smelling savor.

(Response of the people:) Amen.

Now, O Lord God Almighty, who dost live and govern all things, let, we beseech Thee, Thine eyes be open, and let Thine ears be attent unto the prayer that is made in this place, through Jesus Christ our Lord. Amen.
Read the following paragraphs of Holy Scripture:

**Acts I.**

12. Then returned they unto Jerusalem, from the mount called Olivet, which is from Jerusalem a Sabbath-day's journey.

13. And when they were come in, they went up into an upper room, where abode both Peter, and James and John, and Andrew, Philip, and Thomas, and Bartholomew, and Matthew, James the son of Alpheus, and Simon Zelotes, and Judas the brother of James.

14. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, with His brethren.

**Acts II.**

The Apostles receive the Holy Ghost.

And when the day of Pentecost was fully come, they were all with one accord in one place.

2. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.

3. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.
4. And they were all filled with the Holy Ghost, and began to speak, with other tongues, as the Spirit gave them utterance.

5. And there were dwelling at Jerusalem Jews, devout men out of every nation under heaven.

6. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, Galileans?

8. And how hear we every man in our own tongue, wherein we were born?

Heb. x.

19. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20. By a new and living way, which He hath consecrated for us, through the vail, that is to say His flesh;

21. And having a high priest over the house of God;

22. Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23. Let us hold fast the profession of our faith without waiving; for He is faithful that promised;

17*
24. And let us consider one another, to provoke unto love, and to good works:
25. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching.

VI.
Hymn 198.

VII.
Sermon and Collection.

VIII.
To Deus Laudamus.

We praise Thee, O God; we acknowledge Thee to be the Lord. All the earth doth Worship Thee, the Father everlasting.
To Thee all Angels cry aloud; the Heavens and all the Power therein.
To Thee Cherubim and Seraphim continually do cry,
Holy, Holy, Holy Lord God of Sabaoth;
Heaven and earth are full of the Majesty of Thy Glory.
The glorious company of the Apostles praise Thee.
The goodly fellowship of the Prophets praise Thee.
The noble array of the Martyrs praise Thee.
The Holy Church throughout all the world doth acknowledge Thee:
The Father, of an infinite Majesty;
Thine adorable, true, and only Son;
Also the Holy Ghost, the Comforter.
Thou art the King of Glory, O Christ.
Thou art the everlasting Son of the Father.
When thou tookest upon Thee to deliver man, Thou didst humble Thyself to be born of a Virgin.
When thou hadst overcome the sharpness of death, Thou didst open the Kingdom of Heaven to all believers.
Thou sittest at the right hand of God, in the Glory of the Father.
We believe that Thou shalt come to be our Judge.
We therefore pray Thee, help Thy servants, whom Thou hast redeemed with Thy precious blood.
Make them to be numbered with Thy Saints, in glory everlasting.
O Lord save Thy people, and bless Thine heritage.
Govern them, and lift them up forever.
Day by day we magnify Thee;
And we worship Thy Name ever, world without end.
Vouchsafe, O Lord, to keep us this day without sin.
O Lord, have mercy upon us, have mercy upon us.
O Lord, let Thy mercy be upon us, as our trust is in Thee.
O Lord, in Thee have I trusted; let me never be confounded.

IX.

If the collection shall be sufficient to relieve the house from debt, (there being no fitness in offering to God a house that belongs to earthly creditors,) one of the Trustees or Building Committee, addressing the officiating minister, shall say:

Brother —, in behalf of the church and congregation here assembled, I now present you this house to be dedicated to the worship of Almighty God.

X.

The minister, addressing the audience, shall say:

Dearly Beloved: The Holy Scriptures teach us that God is well pleased with the erection of temples to His Holy Name; and that houses thus built for His holy worship, should be specially set apart and dedicated to His service. Moses dedicated the tabernacle in the wilderness, and Solomon dedicated the temple upon Mount Zion. In like manner, devout men have been wont to consecrate houses to the worship and praise of God in all ages of the
Christian Church; and for such a dedication we are now assembled.

Now, to Almighty God, Father, Son, and Holy Ghost, we, the Ministers of His altar, and people of His fold, do most solemnly dedicate this House, as was intended, to be henceforth set apart and used for God's holy worship, in becoming ministrations of the Word and Sacraments, and in sacred offices of prayer, thanksgiving and praise; and we devoutly pray that the Divine presence may always abide in this consecrated place, and the Divine benediction may ever rest on all who shall assemble to worship here.

Glory be to the Father and to the Son and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be, world without end. Amen.

XI.

Doxology and Benediction.
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