

new sect, but to revive religion in the church and in the nation; that each class was a voluntary society in the church, but was no more a separate church organization than a Bible Society, or Temperance Society, or Young Men's Christian Association, is a separate church organization. Nor did Mr. Wesley regard the admission of persons into, or exclusion from, any one of his societies as affecting, in the slightest degree, such person's church membership. Nay, Mr. Wesley insisted that all who joined his societies, in addition to attending class-meeting, and the ministrations of his preachers, should regularly attend the services and sacraments of the Church of England. In his sermon "on attending church service," Mr. Wesley says, "it was one of our original rules, that every member of our society should attend the church and sacrament, unless he had been bred among christians of another denomination." In his Tract, entitled "Principles of a Methodist Further Explained," (written in reply to the Rev. Mr. Church,) Mr. Wesley says, "The United Society was originally so called, because it consisted of several smaller societies united together. When any members of these, or of the United Society, are proved to live in known sin, we then mark and avoid them; we separate ourselves from every one that walks disorderly. Sometimes if the case be judged infectious, (though rarely) this is decided openly; but this you style 'excommunication,' and say, 'does not every one see a separate ecclesiastical communion?'" Mr. Wesley replies, "No. This society does not separate from the rest of the Church of England. They continue steadfast with them both in the apostolical doctrine, and in breaking of bread, and in prayers." And in further reply to the charge, that in excluding disorderly persons from his society, he was usurping a power committed to the higher order of the clergy, Mr. Wesley says "No; not in the power of excluding members from a *private society*, unless on the supposition of some such rule as ours is, viz.: 'That if a man separate from the church, he is no longer a member of our society.'"

These passages (from scores of similar ones in Mr. Wesley's works), are sufficient to shew what Mr. Wesley understood and intended by admission into, or exclusion from any one of his societies—that it did not in the least affect the relations of any person to the church of which he was a member. Now, the rule