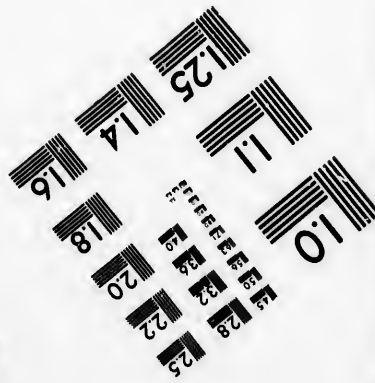
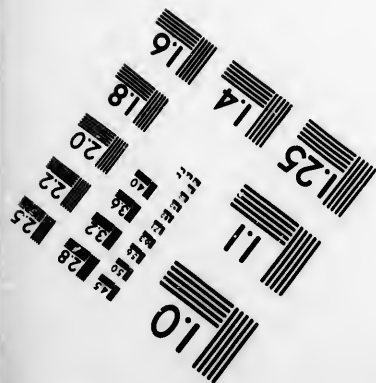
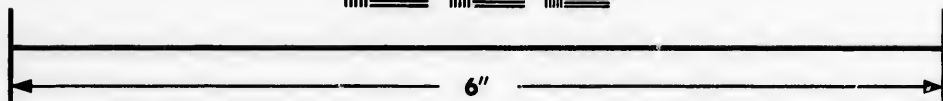
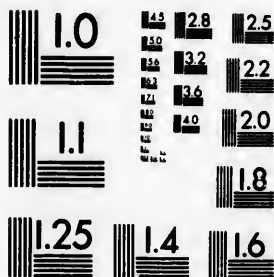


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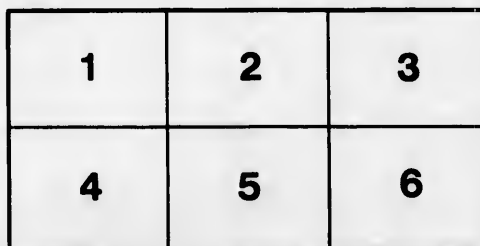
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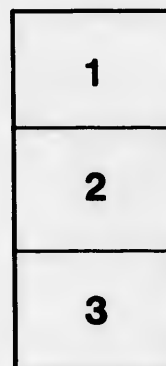
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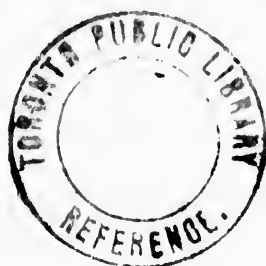
THE  
DOCTRINES AND DISCIPLINE  
OF THE  
CANADIAN WESLEYAN  
METHODIST  
NEW CONNEXION  
CHURCH.

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## INTRODUCTION.

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THE Annual Committee authorized by the Conference to prepare a Book of Discipline applicable to the present state of the Connexion, before entering upon their work, deem it necessary to give some account of the two Bodies that have united—of the manner in which the union was formed—and of the position in which they now stand.

The Canadian Wesleyan Methodists seceded from the Episcopal Methodist Church in Canada in 1829, in order to secure a more liberal and scriptural form of Church Government, by uniting the People with the Ministers in all legislative and judicial acts, still retaining the doctrines and ordinances of that body.

The Methodist New Connexion seceded from the Wesleyan Methodist body in England in 1797, influenced by similar reasons, and desirous of accomplishing the same great objects as their Brethren in Canada. During the early years of their existence, they had to endure severe trials from various causes ; but they had especially to endure all manner of obloquy and

persecution from certain parties, on account of maintaining and defending those principles of Religious freedom, which are the patrimony of every man, and the chartered boon of every Christian. In a few years, however, they outlived the unmerited calumnies which were cast upon them; and, through the Divine blessing, were favoured with peace and spiritual prosperity.

For more than twenty years they have supported a Mission in Ireland; that Mission has gradually enlarged, so that at the present time they have more than twenty Missionaries in the field preaching in English and in Irish, besides a number of Scripture Readers. For the last five years that Mission has progressed with great rapidity, so that by its increased means of usefulness, it is gradually becoming a greater blessing to the inhabitants of that morally benighted country.

For many years past, the Methodists of the New Connexion have been convinced, from a view of the spiritual destitution of many parts of the world, and of the means which God has placed at their disposal, that it was their imperative duty to open a foreign Mission. For several successive Conferences the subject was discussed. At length the Canadas were fixed upon as the scene of their benevolent operations. Several reasons brought them to the conclusion,

that the Canadas presented the strongest claims to their sympathies. In 1837, at the Conference held in Leeds, they appointed an Agent (Mr. ADDYMAN) to visit the Canadas, and to select a field of labour for himself and other Missionaries that would be sent. The Agent commenced his Missionary work in Lower Canada, where the Almighty, by a singular providence, opened his way into many important and destitute places, which are now occupied by other agents of the same body.

In the early part of 1840, the Agent made a tour through a great part of the Upper Province, for the purpose of ascertaining its spiritual state, and its general means of Religious instruction. During that tour, he became acquainted with the Canadian Wesleyan Methodists at Hamilton. A union was then suggested, and from various considerations, and particularly from a routine of coincident circumstances, it did appear that such a union was favoured by Divine providence. At the ensuing Conference of the Canadian Wesleyan Methodists, held at Cavan in 1840, the representatives of the two bodies met together, and adopted terms of union subject to the approval or disapproval of each body. Generally, the terms of union were approved, and at the last Annual Conference in 1841, held at Hamilton, the union was unanimously consummated. In consequence of the change occasioned

by the union, it was deemed necessary by the Conference that a new Book of Discipline should be immediately prepared. The Annual Committee were therefore requested to direct their attention to that important business.

Having given the above explanation of the reason which led us to publish this Book of Discipline, we now send it forth amongst you, with our fervent prayers for your happiness and prosperity.

We hope to see this little work extensively circulated; for nothing is more important, next to a knowledge of the word of God, than that our own members should be well acquainted with the Doctrines we teach, and the Discipline by which we are governed, and trained to habits of usefulness and fitness for heaven.

The Rules contained in this Book will be your guide. They provide for the peculiarity of Missionary operations—for maturing the Missionary stations—and for their settlement into regular circuits. They provide also for the government of your various Meetings and Offices, and for the maintainance of that wholesome discipline amongst you, which is essential to your individual comfort, and to your collective welfare.

Most devoutly do we pray, that Preachers and People may be united as the heart of one man—that whilst walking by these rules, both your piety and usefulness may be promoted—and

that the great Head of the Church may pour out His Spirit, and abundantly prosper you, through Jesus Christ, to whom be praise and glory for ever.

## TERMS OF UNION.

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1. That the Local Preachers now in the Canadian Wesleyan Methodist Church be entitled to stand in the same relation to the united body, and enjoy the same privileges they now do in the Canadian Wesleyan Church. And all Local Preachers hereafter received, shall submit to the Rules, and graduate according to the Regulations of the Methodist New Connexion, and enjoy such privileges as it provides.

2. That the forms for Sacraments, Marriages, and Ordination of Elders, used among the Canadian Wesleyans, be retained.

3. That the Canadian Wesleyan Methodist Circuit Preachers be received into the united body, according to their various standings in that community.

4. That for the present, the name of the united body be the Canadian Wesleyan Methodist New Connexion.

5. That twenty pounds per annum (subject to future alteration, as the case may require), be allowed from the English Missionary fund towards the support of a married, and twelve

pounds per annum towards the support of a single preacher. These sums to form the maximum of allowance, and that it be left to the discretion of the Superintendent of the Mission, with the assistance of the Conference, to apportion the grants with a due regard to economy, and the necessities of each particular case.

6. That a Paternal and Beneficent Fund be established, for the encouragement of which the Missionary Society agree to grant the sum of thirty pounds annually to each fund, until in the judgment of the Conference it shall not be longer necessary.

7. The Canadian Conference to have the direction of the work in Canada, assisted by the representative of the Methodist New Connexion in England, as the Superintendent of the Mission, who shall be a member of the Canadian Conference *ex-officio*, and Corresponding Member of the Annual Committee. It will be the duty of said representative, or general superintendent, to see that all engagements connected with claims on the Mission fund are faithfully performed, and to assist the Conference to carry out the benevolent plans contemplated by the union.

8. That to ensure, so far as prudential means can accomplish the object, a supply of suitable Preachers for the wants of the united body, the Wesleyville Institution be established to afford



the means of instruction for a limited period. And that in the first instance, suitable young men, connected with the religious community in Canada, be selected, or young men recommended from England by the Missionary Committee.

9. That the stations of the Methodist New Connexion in the Eastern part of this province (formerly called Lower Canada) be united with the Canadian Conference.

10. As Missionary exertions are employed to gather precious souls into the Church of Christ, and extend the Redeemer's Kingdom, so the exertions of the English Methodist New Connexion Missionary Society will be directed to the establishment of an active, prosperous, and permanent distinct community in Canada. That as this important end is attained by the formation of circuits, the introduction of the system, and the Missionary stations becoming so many parts of the body ; in that proportion the influence of the English Connexion shall cease in its concerns, and the body in Canada shall become a distinct religious community, united only to the Brethren in England in Christian love, and in those kind offices which will always be proper and acceptable.

# DOCTRINES AND DISCIPLINE

OF THE

## CANADIAN WESLEYAN METHODIST NEW CONNEXION CHURCH.

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### SECTION I.

#### OF CANDIDATES AND ADMISSION INTO SOCIETY.

1. PERSONS desirous of uniting with our Societies are required to evidence an earnest concern for the salvation of their souls, by a diligent attendance on our means of grace, and by ceasing to do evil, and learning to do well.

2. When persons first begin to meet in Class they shall be considered under the watch-care of the Church, till they give satisfactory evidence of their religious experience, then they shall be received into full connexion in the Church. The mode of admission shall be by the Preacher, at a Society Meeting, with exhortation and prayer. If, however, a person wishes to be received more privately, and there is reason for such a wish; the Leaders' Meeting, and if there be no Leaders' Meeting, the Society Meeting will doubtless endeavour to meet such views.

3. It is expected that those persons who are admitted into our Society, should procure a copy of our Rules, that they may make themselves well acquainted with our Doctrines and Discipline.

## SECTION II.

## CONCERNING MEMBERS OF SOCIETY.

1. PERSONS admitted into church-fellowship with us, shall be required to meet weekly in Class, or as frequently as possible.

2. For the support of the Ministry amongst us, and to discharge other pecuniary demands (unless prevented by real inability) all our Members are expected to contribute at least one quarter of a dollar per quarter; our more affluent friends shall contribute according to the greater ability with which God hath blest them, that the deficiency of our poor Members may be supplied.

3. All our Members shall diligently attend the public and private means of grace with which, as a religious community, we are favored: and especially that most invaluable ordinance, the Supper of the Lord.

4. It is the duty of our Members to cultivate a spirit of brotherly affection towards one another, and to manifest this spirit by promoting each other's welfare, preferring each other in business, advising each other in difficulty, and defending each other in character; encouraging to duty; admonishing in error, and restoring when fallen; comforting in distress, visiting in affliction, and assisting in need; thus shall we bear each other's burdens, and the household of faith will be established.

5. Should one Member consider himself injured by another, he shall conform to our Lord's direction: "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 shall not hear thee, then

take with thee one or two more, that in the mouth 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 hear the Church, let him be unto thee as an heathen man and a publican." Mat. xviii. 15—17.

6. Brother ought not to go to law with brother, but should first endeavour to adjust existing differences through the mediation of mutual friends; and our Members are exhorted to submit their differences to this reasonable and scriptural mode of adjustment.

7. Should a Member become insolvent, and make an assignment, or become bankrupt, or take the benefit of any Legislative Act, whereby he shall not pay his creditors their full demands, it shall be the duty of the Church to enquire into such case, that the character of our upright but unfortunate Members may be satisfactorily sustained, and that those who are guilty of dishonesty may be excluded from amongst us. It is also expected from those Members who have failed in business, or have contracted debts for which they have ceased to be legally responsible, that, if they afterwards become possessed of property, they pay, as soon as possible their former deficiencies, and fulfil their former contracts.

8. If a brother be overtaken in a fault, his Leader shall be informed thereof; when such Leader shall endeavour to restore his offending brother with faithfulness and affection.

9. Any Member guilty of causing disturbances, of indulging in slandering or tale-bearing; of refusing to pay his lawful debts, of propagat-

ing false doctrines, of refusing to be governed by our rules, or of immoral conduct, shall, for the first offence be reprov'd; for the second be suspended from the enjoyment of church privileges for such time as shall be deemed necessary; and for the third be expelled. But should the crime be flagrant or notorious, then, upon due evidence thereof, he shall be put out immediately.

10. As forming part of the universal Church of Christ, our people are called upon to entertain liberal feelings, and to cherish a friendly disposition towards professing Christians of other denominations; and to evidence the same by allowing them a place at the Supper of the Lord, and in other social means of grace, by rendering them the kind offices of brethren, by giving them an interest in our prayers, and by rejoicing in their prosperity.

11. It is incumbent upon our Members, under the various circumstances, and in all the relations in which they are placed by Divine Providence, to exercise themselves to have a conscience void of offence towards God and man. As to their private duties, they should examine themselves whether they be in the faith, possessing the power as well as the form of godliness, and growing in grace, and in the knowledge of our Lord Jesus Christ; they should search the Scriptures daily; be regular in secret prayer; frequent in devout meditation; and in all things, walk humbly with God. As husbands and wives, they are to be patterns of fidelity, helpers to each other in their worldly cares and in the way to heaven. As parents, it devolves upon them to provide for the temporal and spiritual wants of their children; attending to their instruction, leading them to

the house of God, confirming their precepts by a holy example, and crowning the whole by their strict attention to the exercises of family devotion. The pious children united with us are, by their good conduct, to be the joy and comfort of their parents; behaving towards them with affection, and rendering to them due obedience: administering to them in necessity, and supporting them in old age. As members of civil society, it is the duty of all our people to submit themselves to the constituted authority of the state, to maintain the laws of the land: to promote peace and good order around them, and to implore the divine blessing on kings, governors, magistrates, and on all classes of our fellow subjects. As masters and servants, they are to be exemplary in performing their respective duties; as neighbours, to be kind; as friends, to be confidential; and to be courteous and benevolent in all their social intercourse. In the world, our people are to be diligent in business, punctual in their engagements, and upright in their dealings; useful in public offices, and faithful in all their trusts; to be patterns of temperance and frugality, avoiding places of dissipation and public amusement; to flee the appearance of evil, and to delight in the company of the righteous. They should never forget the high character which Christians are to sustain as the "salt of the earth," and the "light of the world;" and that it is expressly enjoined by the great head of the church himself: "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

18 *Bringing an accused Member to Trial.*

SECTION III.

MODE OF BRINGING AN ACCUSED MEMBER TO TRIAL.

1. EVERY accused person, whether Preacher or Layman, shall not be expelled or suspended from the enjoyment of his Church privileges, until he has had a fair trial according to Rule.

2. Every accused person shall have sent him officially a copy of the charges preferred against him, one week previous to trial; that he may be prepared to examine witnesses, and make his defence on his trial.

3. The Quarterly, or a Special Circuit Meeting, shall be competent to inquire into any charge brought against any Circuit Preacher, in regard to immoral conduct, preaching false doctrine, or gross neglect of duty; but no such charge shall be entertained, unless the Preacher has had seven days' previous notice of its nature, and of the time of bringing it forward. In conducting this enquiry, the Meeting shall hear the charge and evidence in the presence of the Preacher accused, and also his defence against the same; after which it shall determine, in the fear of God, and, if necessary, it shall suspend the Preacher till the ensuing Conference. When circumstances allow, the Superintendant Preacher, or Circuit Stewards, shall previously consult or obtain the assistance of the Annual Committee, and in all cases shall give an early account of its proceedings to the Corresponding Member of the Annual Committee.

4. Every Layman shall be tried by the Leaders Meeting, in the presence of the Preacher; but where there is no Leaders' Meeting, the Society to which the accused belongs, with the Superin-



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tendant Preacher, or in his absence one of his Brethren, shall be competent to try the accused person. But should the accused object to this mode of trial, and be able to make it appear to the Executive Preacher, that he is not likely to obtain justice, then, he may be tried by a Committee of five persons: two to be chosen by the accused, two by the Executive Preacher, and the Preacher to form the fifth, who shall be Chairman, and have the casting vote.

5. Should any accused Member feel himself aggrieved by the decision of the Meeting appointed to try his case, he shall have the liberty of appealing to the Quarterly Meeting,\* upon giving the Superintendant one week's notice of his intention.

#### SECTION IV.

##### LEADERS AND THEIR MEETINGS.

1. It is essential that every person who enters upon the important office of Leader, should possess the following qualifications: 1. Sound Christian experience. 2. Holiness of life. 3. Clear views of the gospel. 4. That degree of aptness to teach, which will render him acceptable. 5. Approved stability and attachment to our system. 6. A firm determination to maintain our discipline. 7. Affection for the souls entrusted to his care. And 8. A full purpose of heart to be useful to his Class, to his Brethren, and to the World.

2. In appointing a Leader, the following method shall be adopted. The Class shall be

\* The term Quarterly Meeting denotes that Meeting which is commonly termed in this country, the Quarterly Conference.



entitled to recommend a person to the consideration of the Leaders' Meeting ; but the Leaders' Meeting shall have the right of nominating for the office. The nomination made by the Leaders shall be communicated, first, to the Class, and then to the person proposed, for their concurrence. If either dissent, a second nomination shall take place, and so on till a suitable person be found. In new or small societies, where there is no Leaders' Meeting, the appointment of Leader shall rest with the Superintendant Preacher of the Circuit, and the Members of the Class. The brother who has been chosen shall then be furnished with a copy of the following questions, which he shall be required to answer as in the presence of God, either at the next Leaders' Meeting, or at a meeting appointed for the purpose.

1. Do you believe in the fall and universal depravity of man ?
2. Do you believe in the divinity of Christ ?
3. Do you believe that Christ died for all men ?
4. Do you believe in the necessity of repentance, faith, and holiness ?
5. Do you believe in the immediate influence of the Holy Spirit producing these effects.
6. Do you believe in the necessity of holding fast, faith, and persevering in good works ?
7. Have you a clear experience of God's favour ?
8. Have you power over sin ?
9. Do you approve our rules, and will you enforce them ?

10. Will you be faithful in discharging the duties of a Leader?

Having answered these questions, the brother shall retire while the Leaders' Meeting forms its resolution thereon, which shall be done with strict impartiality and faithfulness. If there appear just ground to set aside the nomination, it shall be communicated to the Class, and to the brother concerned in the most tender manner; but if the nomination be confirmed, then the brother appointed shall be called in again, and be received into office by exhortation and prayer.

3. A Leader may have an Assistant when necessary; who shall be nominated and chosen as the Leader. The Assistant shall lead the Class in the absence of his Leader, and, that he may receive his advice, occasionally in his presence; he shall assist the Leader in all the duties appertaining to his office: but shall not release the Leader from his proper responsibilities.

4. Each Leader shall meet his Class weekly, and after singing and prayer, relate his own religious experience; he shall then inquire into the spiritual state of his Members, administering to them, with all long-suffering and faithfulness, that encouragement, instruction, and reproof, which their cases require. His manner shall be affectionate and lively; and at the close of the Meeting he shall call over the names of his Members, enquire after those that are absent and the cause of their absence, which he shall note down in his Class Book, that it may be a faithful index of the state of his Class. He shall especially visit his sick Members; comfort those who are in distress; seek after the negligent; and endeavour to restore those that are fallen. He

shall urge his Members to a punctual attendance on the Lord's Supper, and all other means of grace.

5. A Meeting, consisting of the Leaders, Society Stewards, Circuit Preachers, and a Representative for each Female and Circuit Preacher's Classes, shall regulate the affairs of each Society and public place of worship. Such Meeting shall be held at a convenient hour, weekly or once a fortnight as may be found necessary, and shall be opened with singing, and be concluded in seasonable time with prayer.

6. The Leaders' Meeting shall carefully attend to all those affairs which come within its province: viz, the regular payment of Class-money into the hands of the Steward; directing or sanctioning the disbursements; an examination of the Class Books, with special enquiry after the sick, that they may be visited; filling up vacancies or electing new officers; determining on notices for the pulpit, and the times of such announcements; and superintending all other matters which appertain to the Society. It shall also be the duty of the Leaders to consider what plans of usefulness may be devised; zealously and prayerfully carrying them out into actual and continued operation.

7. The Leaders' Meeting shall co-operate with the Preachers, in carrying into effect the Rules of the Connexion and the Resolutions of Conference; so that proper discipline may be maintained, and the hands of our Preachers be strengthened in the duties with which they are entrusted.

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## SECTION V.

## SOCIETY STEWARDS.

1. To each Society there shall be two Stewards chosen from its members, one of whom shall act as Treasurer, and the other as Secretary, agreeably to their appointment: they shall be persons of stability; acquainted with our Rules, and attached to our system; men of order and diligence; discreet in the management of their own affairs, and able to manage the temporal concerns of the Society. Providing other suitable brethren can be found to undertake the office, neither Local Preachers nor Leaders shall be chosen for Society Stewards.

2. The Society Stewards shall be nominated by the Leaders' Meeting, (but where there is no Leaders' Meeting by the Superintendant) and appointed by a Society Meeting, to be held immediately after the January Quarterly Meeting. They shall be changed or re-elected annually; but should they at any time prove unworthy of their office, or become unable to perform its duties, the Leaders' Meeting, after full investigation, shall represent the case to the Society, that they may be removed from their Stewardship, and others be immediately appointed in their place.

3. The Treasurer Steward shall take charge of lighting and cleaning the chapel, and of all other matters and arrangements connected with the comfortable maintenance of divine worship: he shall prepare the provision for the Lord's Supper and Love Feasts, and see that the collections arising therefrom (after defraying expenses) are distributed each quarter amongst the poor Members, or are otherwise disposed of,

under the direction of the Leaders' Meeting. He shall take charge of and receive all Society and Conference Collections, and pay them over according to the Rules of the Connexion; he shall also receive the monies at the Leaders' Meeting, and discharge the current demands thereon: he shall pay the proper quarterage for the Society into the hands of the Circuit Steward at or before the Quarterly Meeting, and the Leaders' Meeting shall take care to supply him from time to time with the means of making these payments, that the Society may be kept clear of debt, and its affairs be agreeably conducted.

4. The Secretary Steward shall keep the accounts, but the books shall be accessible to his colleague: he shall also prepare or revise notes for the pulpit: he shall enter the proceedings at the Leaders' Meetings; bring before them the order of business to be transacted; he shall assist at the Collections, and Love Feasts. He shall bring forward the Members on trial, and register those who are admitted into Society: he shall enter correctly, and keep the names of the Members, Class by Class, with the places of abode: and otherwise faithfully perform the duties of his office.

5. The Secretary Steward shall prepare a statement of the Society's receipts, distinguishing the several Collections, and the amount raised by each Class; and also a detailed account of the disbursements, to be submitted to the first Leaders' Meeting after each Quarterly Meeting, accompanied with the proper vouchers; and these accounts, after being duly approved, balanced and signed by the Chairman in its

behalf, shall be read over at the next Fellowship or Weeknight Meeting of the Society, for its information.

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SECTION VI.

QUARTERLY MEETING.

1. In each Circuit, there shall be a Quarterly Meeting for transacting its general business, to be held in January, April, July, and October, at such time and place as shall be agreed upon, which shall be duly published.

2. The Quarterly Meeting shall be composed of the Circuit Preachers and Circuit Stewards, the Secretary of the Local Preachers, and Representatives of the people chosen from the Local Preachers, Leaders, Trustees being Members, and other experienced persons from our different Societies. Each Society shall send one or more Representatives according to the number of its Members; and a scale for the regulation of each Circuit, shall be fixed upon for the year by the April Quarterly Meeting. Any other Members of Society shall, nevertheless, have free admission to the Quarterly Meetings, with liberty to give their opinions; subject to the regulation of the Chairman, and of a majority of the Meeting, but they are not to vote.

3. The Quarterly Meeting shall begin and conclude with singing and prayer. Christian temper should govern both the language and deliberations of the Meeting. The Chairman should act with impartiality, and his authority therefore must be maintained.

4. The Quarterly Meeting shall pay the Preachers' salaries, and other incidental expenses,



agreeably to the Rules of the Connexion ; they shall also pay the expenses of the Representatives (if required) to and from Conference ; they shall likewise pay for the Minutes ordered on behalf of the Circuits, and all other just demands chargeable on that Meeting.

5. The Quarterly Meeting shall fix what each Society shall contribute, according to its numbers and privileges, keeping in mind the average payment for Members (as required by rule), the ability of each Society, and also its local expenses : and it shall be the duty of each Quarterly Meeting to adapt its expenditure to its income, so that every demand may be punctually discharged.

6. The Quarterly Meeting shall determine on any alteration in the quantity of Preachers, governing itself as far as possible by the wishes of the Societies interested : it shall also admit new places for preaching, or set others aside, which have been tried to no purpose :—it shall have power to apply to the Annual Committee for temporal supplies of preaching during the sickness of a Preacher, or for any additional labour that may be wanted ; it shall also determine upon matters of appeal with impartiality and wisdom, or refer them to Conference as it shall see proper.

7. The Quarterly Meeting shall admit persons on the Plan as Exhorters, and Local Preachers on trial, pass them through the several stages of their probation, and afterwards receive them into office as full Local Preachers. It shall also recommend Local Preachers to be taken out to travel ; determine upon and prepare the Preachers' testimonials at the April Quar-

terly Meeting; and appoint or confirm the appointment of Representatives to Conference; and, lastly, prepare the Preachers' Certificates; the whole according to the Rules laid down on these several heads.

8. Whenever a Quarterly Meeting shall judge it needful to divide a Circuit, or to employ an additional Preacher, a copy of the Resolution passed to that effect shall be sent to Conference, where the matter shall be considered and decided upon.

9. The number of Minutes wanted for the following year shall be ascertained at the April Quarterly Meeting, and the Representative be instructed to order them at the charge of the Circuit.

10. The January Quarterly Meeting shall nominate persons from whom the Lay Representative shall be chosen, each Circuit adopting its own mode of election; and the April Quarterly Meeting shall either appoint or confirm the appointment of such Representative, requiring from him a pledge that he will attend all the sittings of Conference, and furnishing both him and the Preacher whom it sends, with the necessary credentials and instructions.

11. A Special Circuit Meeting to be constituted as the Quarterly Meeting, may be called by the Superintendant and Circuit Steward, or either of them, whenever circumstances may in their judgment render it necessary. A Circular, stating the object for which the Meeting is called, the time, and place for holding it, shall be addressed to the Stewards of each Society, and to all the official persons specified in the Rules for constituting a Quarterly Meeting, at least three



days before it takes place, that sufficient opportunity may be afforded for deliberation and electing according to Rule. Representatives to attend the Meeting. The said Meeting shall be fully competent to determine on the matters for which it was called, but on no other, and its resolutions in regard to such matters shall be binding; but unless the Meeting be so called and constituted, it shall be considered irregular, and its proceedings of no effect.

12. The following questions shall be proposed at each April Quarterly Meeting; the answer to which shall be entered in the Circuit Book, and a certified copy thereof be forwarded along with the Credentials to Conference.

1. Respecting a single Preacher:—Has he been comfortably accommodated through the year with board, lodging, and with suitable opportunities for pursuing his studies?
2. Respecting a married Preacher:—Have his demands on the Circuit been regularly paid? Has he been provided with a suitable house?
3. Respecting the Superintendant:—Has he been properly supported in maintaining discipline, and in enforcing the Laws of the Connexion?

13. The Quarterly and Special Circuit Meetings shall support the Preachers in carrying into effect the Laws of the Connexion and the Resolutions of Conference, that proper discipline may be maintained in our Circuits; and it shall also be the endeavour of those Meetings, on all occasions, to go hand in hand with the Trustees of our Chapels, and to consult them in those

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## SECTION VII.

### CIRCUIT STEWARDS.

1. EACH Circuit shall have two Stewards for the management of its temporal affairs. They shall be Members of our Society, attached to our system, conversant with our Rules, of approved stability, accustomed to business, and if possible having the means as well as the disposition to serve the Circuit. They shall be appointed or re-appointed at the January Quarterly Meeting, and shall continue two years in office, the Senior retiring each year, to make room for his successor: but the Quarterly Meeting shall have power to change either or both of them, should they deem it proper, and also to remove them from office, at any time, when, after due investigation, that step shall be judged necessary.

2. It shall be their province to attend the Quarterly Meeting, and to see that suitable provision is made for its accommodation: they shall receive the payments of the different Societies, and disburse them according to the order of the Meeting: they shall enter the receipts and payments, and duly balance them: they shall record the Resolutions of the Meeting, and read both them and the accounts over at its close: they shall assist the Superintendent Preacher in preparing a Minute of the business to be transacted, and also aid him in carrying the Resolutions into effect. They shall be considered Members of the Quarterly Meeting,

from the Meeting next following their appointment.

3. It shall likewise be their duty to provide houses and the necessary furniture for the Preachers, under the direction of the Quarterly, or a Special Circuit Meeting; also to any urgent repairs being done, and any pressing wants supplied in the interval betwixt the Quarterly Meetings, but limited to such amount as the rule of the Circuit shall determine. They shall take an annual inventory of the furniture in each house, examine into its condition, and lay a true statement thereof before the Quarterly Meeting previous to Conference.

4. They shall annually register in the Circuit Books the names of all the Members in each Society, Class by Class, receive the yearly, and other Collections belonging to their department; enter the particulars into the Circuit Book, and pay the amount to the Lay Representative, for the disposal of Conference. They shall bring forward the choice of Representatives in due course, and prepare, according to Rule, their credentials, and all other Circuit documents to be sent to Conference.

5. So far as may be practicable, the two Stewards shall divide the duties of their office, after the manner of the Society Stewards, as may best suit their convenience, rendering each other all needful assistance; but should they reside in different parts of the Circuit, each shall take charge of his separate District, under the regulations of the Quarterly Meeting.

SECTION VIII.

EXHORTERS.

1. WHEN any of our Members feel desirous of acting as Exhorters, their wishes shall be signified to the Leaders' Meeting, and where there is no Leaders' Meeting, to the Superintendant Preacher, who shall judge of their fitness for the work.

2. It shall be the duty of the Superintendant Preacher to give them suitable appointments, till he has had an opportunity of deciding whether they are competent to be placed upon the plan as regular Exhorters.

3. When Exhorters are acknowledged by the Quarterly Meeting, and receive appointments on the Plan, they shall be subject to the authority of that Meeting: which shall take them under its charge, regulate their duties, encourage the meritorious, and set aside those who are negligent or unacceptable.

4. The Exhorters shall address the people on the most necessary spiritual subjects; they shall be lively and affectionate in their manner; and their exhortations shall be short, pointed, and practical.

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SECTION IX.

LOCAL PREACHERS AND THEIR MEETINGS.

1. IT is essential that all our Local Preachers be experimentally acquainted with the things of God, and adorn that Gospel which they preach; they should have correct views of the fundamental doctrines of the gospel, and be able to express their views profitably to the people;

## 32 *Local Preachers and their Meetings.*

they should also feel persuaded of their call to the work, and be determined plainly and faithfully to proclaim the truth as it is in Jesus.

2. When any person in exhorting, or other religious exercises, has given evidence of such qualifications as render it desirable to bring him forward as a Local Preacher, he shall first be proposed to the Leaders' Meeting belonging to the Society of which he is a Member ; secondly, to the Local Preachers' Meeting, and lastly to the Quarterly Meeting ; and, on being approved by all these Meetings in succession, his name shall be entered on the Plan as a Local Preacher on trial.

3. In those places where there is no Leaders' or Local Preachers' Meeting, a Meeting of the Society of which he is a Member, called for the purpose (at which the Superintendant or a Preacher under his direction is present), shall recommend, and the Quarterly Meeting sanction his admission as a Local Preacher on trial.

4. Local Preachers shall continue four quarters on their probation, or so much longer as the Quarterly Meeting shall deem expedient. During this term, an appointment shall be given them, where it is practicable, in each of the principal places in the Circuit, that the people may judge of their talents and proficiency.

5. When a Local Preacher has been on probation four quarters, the Local Preachers' Meeting shall consider his case, and fully express its opinion, whether he be qualified for admission on full Plan or not : this opinion shall be entered into the Local Preachers' Book of proceedings, and be laid before the ensuing Quarterly Meeting.

6. After a Local Preacher on trial has been

*Local Preachers and their Meetings.* 33

approved by the Local Preachers' Meeting, he shall be proposed, during his absence, to the Quarterly Meeting; and, unless it resolve to continue his probation, he shall be introduced to the Meeting, and be questioned by the Superintendant Preacher; first, as to his religious experience; second, as to our doctrines, article by article; thirdly, as to our mode of Church government; fourthly, as to his call to and views of preaching the Gospel; and fifthly, as to conforming to the regulations of the Circuit, and being zealous in the great work before him. After answering these questions, the Candidate shall retire while the Meeting considers his replies. If his statement be satisfactory to the Meeting, he shall be received as a Local Preacher on full Plan, with an appropriate address from the Superintendant, and with prayer. Should the Quarterly Meeting judge it necessary to prolong his trial, a deputation shall be appointed to communicate the determination of the Meeting, which shall be done with suitable advice.

7. Should any Local Preacher on trial feel himself aggrieved at the Local Preachers' Meeting neglecting to consider his case, or at reporting unfavourably thereon to the Quarterly Meeting, or at their recommendation to lengthen his probation, he shall be entitled to appeal to the following Quarterly Meeting, on giving seven days notice thereof to the Superintendant Preacher, or Circuit Steward, in writing; and the Quarterly Meeting shall investigate the case, and either reverse or confirm what the Local Preachers' Meeting has done.

8. Every Local Preacher, whether on full

### 34 *Local Preachers and their Meetings.*

Plan or on trial, shall conform to the discipline of the Circuit, especially in being punctual to his appointments, and in attending the Local Preachers' Meetings. And it shall be his duty whenever unable to attend his appointments, to use his utmost endeavours to get them supplied by one or more of his brethren whose names are on the Plan.

9. The Circuit and Local Preachers shall meet once in each quarter, previously to the Quarterly Meeting of the Circuit, at such time and place as shall be agreed upon.

10. In the absence of the Superintendant Preacher, the next Preacher shall act as Chairman; or in the absence of the Circuit Preacher a Local Preacher shall be appointed by the Meeting: a Secretary also shall be chosen, who shall record the proceedings and take charge of the Minutes thereof, in order to present them to the Quarterly Meeting for its decision, in which he shall have a seat.

11. It shall be the duty of the Local Preachers' Meeting to notice such alterations as they think are advisable, in the hours or places of preaching, and to enquire into any neglect of appointments. For the information of the Quarterly Meeting it shall also receive the recommendations of the Leaders' or Society Meeting as to Exhorters or Local Preachers, examine into the conduct and improvement of the brethren on trial, and, if required, shall give its opinion on each case to the Quarterly Meeting.

12. The Local Preachers in their Meeting shall endeavour to spend some time in promoting their mental and spiritual improvement, and that their Meeting may be profitable to others



as well as to themselves: the Meeting shall be so arranged, if possible, that a watch-night may be held for public edification. The Meeting shall begin and end with prayer.

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## SECTION X.

### CIRCUIT PREACHERS.

1. THE qualifications necessary for a Circuit Preacher are, sound experience in divine things, exemplary piety, acceptable ministerial talents, the fruits of ministerial labours, a willingness to bear the hardships of an itinerant life, a firm purpose to conform to, as well as enforce, the discipline of the Connexion, a holy resolution to be faithful and persevering in all ministerial duties, and in unreserved dedication of time and talents to God, for the promotion of his glory and the salvation of precious souls.

2. No persons shall be called out as Circuit Preachers but such as have been approved by the Society where they live, by a majority of the Local Preachers, Stewards, and Leaders, forming one Meeting; and, lastly, by a majority of the Quarterly Meeting of the Circuit.

3. It shall be the duty of the Quarterly Meeting faithfully to weigh, and impartially to determine, on the merits of every candidate: it shall consider how far he possesses the requisite qualifications for the work, and also if he has strength of body equal to the labours thereof. If its determination be favourable, then the Candidate shall be called before the Meeting, and the Superintendent Preacher shall propose to him the following questions, which he shall answer in the fear of God.



1. Have you a lively faith in Christ? and as an evidence of it, do you enjoy a sense of the divine favour?
2. Have you power over sin? and are you pressing after holiness?
3. Do you believe yourself divinely called to the work of the Ministry?
4. Do you know and believe our doctrines?
5. Do you understand and approve of our discipline?
6. Will you preach the one and enforce the other to the utmost of your power?
7. If appointed to a Circuit, are you resolved to devote yourself to the important duties of your office?
8. Are you able to relinquish your present situation in an honourable manner?
9. Are you free from debt? or will you engage to discharge every demand upon you to the satisfaction of the Meeting?
10. Have you formed any engagement relative to marriage, and will you conform to the regulation of Conference on this head?

After these questions have been answered, the Candidate shall retire while the Meeting resumes its deliberations. If a majority approve of his being recommended to the Conference as a Circuit Preacher, he shall be called into the Meeting again, and be addressed by the Chairman with due solemnity. If the Meeting determine otherwise, then a deputation shall be appointed to communicate the same with becoming tenderness.

4. Every Preacher taken out to travel amongst

us, shall be considered as a probationer for not less than four years of active service, and so much longer as the Conference shall judge necessary. During this period, they shall receive a yearly testimonial from the April Quarterly Meeting, answering to the following particulars:

1. Has he uniformly evidenced true holiness of heart and life?
2. Has he laboured faithfully in the vineyard?
3. Have his labours been blessed of God?
4. Has his preaching been acceptable to the people?
5. Has he made improvement during the year?
6. Has he visited, fed, and watched over the flock?
7. Does his health appear equal to the duties of the itinerant life?
8. Has he practised and enforced discipline?
9. Is he at this time free from debt?

To which the Quarterly Meeting shall add whether it will receive him, when appointed to labour in that Circuit after his probation. The testimonials replying to these questions shall be read in the Conference, and registered in the journal; and the Conference shall approve, admonish, or set aside the said Candidate, as the nature of these testimonials shall require.

5. A probationer having continued to the end of four years, and received testimonials from the Circuits during that period, according to Rule, he shall be personally examined under the direction of Conference, especially concerning his doctrinal views; and if the Conference itself be satisfied as to his suitableness for the Ministry,

his probation shall then be concluded, and his name appear in the next published Minutes as a Circuit Preacher in full Connexion. He shall be required to attend the Conference at which his probation terminates, that he may publicly give an account of his religious experience, the motives which led him to engage in the Ministry, the reasons why he prefers our system of Church Government, and a statement of the doctrines he believes and teaches; after which he shall receive a charge from one of the Senior Preachers, appointed for the purpose by the previous Conference, and the divine blessing be implored upon him and his labours. Should the Conference on the other hand, see good to extend the period of his probation, it shall communicate the reason for so doing; and the Candidate shall be mindful to conform to its counsel, in order to be approved on the next occasion; or should Conference judge it necessary to set him aside altogether, it shall faithfully perform its duty with Christian affection.

6. In consequence of their peculiar situation, our single Preachers are recommended not to marry during their probation. No Preacher shall bring any expense upon the Conference, or upon any Circuit, by reason of a wife or family, until he be admitted into full Connexion, and afterward only with such limitation in respect of children as though he were married at that time.

## SECTION XI.

### MISCELLANEOUS RULES RELATING TO CIRCUIT PREACHERS.

1. Our Junior Preachers, especially during their probation, are charged diligently to pursue

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their duties, to seek and attend to the advice of their Superintendants, whose duty it is to watch over and counsel them, as fathers in the Lord : they are to be prudent in all their connexions, to avoid a hasty spirit, to be circumspect both in their private and public walk, and by an agreeable and spiritual intercourse to render themselves useful to the families that receive them.

2. The Circuit Preachers in full Connexion, shall be men of faith and holiness, uniting themselves in Class with their brethren, and discharging their ministerial duties with all fidelity and perseverance. They shall maintain the truth of our doctrines, always keeping in view the end of their preaching, the awakening and conversion of sinners, the restoration of backsliders, the comforting of penitent enquirers, and the edification of those that believe. They shall, when practicable, meet one or more Classes, and, when they have opportunity, attend the Meetings for religious improvement, enjoined in our Rules. They shall visit each family, the heads whereof are Members of Society, at least once in each quarter ; more diligently attending to the sick. As fellow-labourers they are to be of one spirit, holding affectionate intercourse together, seconding each other's exertions, and engaging in mutual prayer for their personal happiness, and the divine blessing on their labours. It is also required that the Superintendant be assisted by his colleagues in all his plans and important duties.

3. Our Preachers and their families are called upon to be examples of frugality in their expenses, and neatness in their apparel, of cleanliness in their houses, and of domestic order and

management. By attention to these things, the Preachers' wives will exalt the character of their husbands, and, in like manner, both they and their children will do honour to their station.

4. No Circuit Preacher shall engage in any worldly business, unless it be selling the books of the Connexion.

5. No Preacher shall leave his Circuit during the time of Conference (save him who is appointed to attend it), without the consent of those places which his absence may affect.

6. Should any Preacher be desirous of addressing a Circular or Pamphlet to the Connexion, or any part thereof, or of issuing any publication controverting our acknowledged principles and existing Rules, he shall previous to publishing, subject the work to the inspection and judgment of the Annual Committee.

7. Our Circuit Preachers in full Connexion, having received the sanction of the people and of the Conference, shall not be afterwards discontinued for want of ability, except in extraordinary cases of non-improvement or negligence, which shall be so clearly proved, that two-thirds of the Conference shall concur in the necessity of such discontinuance.

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## SECTION XII.

### SUPERINTENDANT PREACHERS.

1. Our Superintendant Preachers shall be men living near to God, and under the influence of his Holy Spirit; who can bear and forbear; pursue an impartial course amongst the people; who can meet difficulties with firmness, and overcome them with Christian temper; who

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count not their lives dear unto them, so that they may be useful to the Church of God, to their brethren in the Ministry, and to precious souls in general.

2. The Preacher, whose name stands first in the Minutes of Conference, shall be the Superintendant of the Circuit; to him shall be entrusted the responsibility of carrying the resolutions of Conference into effect, and also of enforcing the Rules of the Connexion; he shall be accountable to the Quarterly Meeting and to the Conference for these duties; and his brethren, both Circuit and Local, together with the Leaders' and Quarterly Meetings, are required to support him in their execution.

3. It shall be his duty to attend the Local Preachers' Meetings, in order to assist in conducting their business. He shall also attend as frequently as possible the different Leader's Meetings in his Circuit: he shall examine the Class Papers, and see that the Leaders do their duty: he shall enquire into the mode adopted by each Leader for Meeting his Class, and give all needful advice on the occasion. In the whole of these duties, his colleagues shall cheerfully take their part.

4. He shall be authorized to instruct and advise his fellow-labourers in the Ministry, with all affection and faithfulness, as circumstances may require, or their conduct demand; especially he shall enquire into the personal religion, direct the studies, and promote the usefulness of his brethren on probation.

5. In conjunction with the Circuit Steward, he shall annually prepare, for the use of the Conference, an abstract of the number of Cha-

pels, Societies, Local Preachers, Members in his Circuit, and the deaths which have taken place during the year.

6. He shall have the Books of the Connexion under his care, and promote their sale to the utmost of his power. And as the welfare of the Chapels and Trust Estates belonging to the Connexion is intimately connected with its prosperity, the Superintendants of the various Circuits are recommended to interest themselves therein, by promoting the regular holding of Trust Meetings, and the annual adjustment of Accounts; so as to prevent misunderstandings, and to increase among our worthy friends a spirit of co-operation.

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### SECTION XIII.

#### PREACHERS' SALARIES.

1. That married Preachers shall receive for themselves and wives £50 per annum, besides horse-shoeing and travelling expenses; they shall also be provided with suitable houses, and heavy articles of furniture, whatever may be furnished in kind shall be reckoned off the £50.

2. The single Preachers shall receive £25 and travelling expenses.

3. No additional expense to be brought upon a Circuit by a Preacher marrying, unless he was stationed as such by the Conference.

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### SECTION XIV.

#### CONFERENCE.

1. There shall be an Annual Meeting or Conference of Preachers and Lay Representa-



tives, for transacting the business of the Connexion, to be held at such time and place as the previous Conference shall determine.

2. Each Circuit shall be entitled to send one of its Preachers and one of its Lay Members to the Conference; or, in cases of necessity, to be sanctioned by the Annual Committee, a Circuit may send one Representative, provided there be alternately a Preacher and Layman each time of single representation. Should any Circuit be unable, in the judgment of the Annual Committee, to send a Representative, a letter accompanied by the required documents, details, and collections, shall be sufficient. The Circuits sending single Representatives, or written communications to Conference, shall nevertheless have the right to a full representation at any period afterwards.

3. The Treasurer of the Connexion, and the Corresponding Member of the Annual Committee, shall be Members in virtue of their official situations.

4. Trustees of Chapels, when their legal rights are concerned, shall be allowed a Representative in Conference during the time their business is transacted, but no longer.

5. The Conference shall make bye-laws for the regulation of its business: it shall also have the power to make laws, from time to time, for the government of the Connexion: but before any fundamental law affecting the whole body is repealed or altered, it shall take the sense of the Quarterly Meetings, and also consult the English Conference; and afterwards form its determinations.

6. The Conference, should it see proper, shall



be at liberty to exercise a friendly interference in the affairs of all our Societies and Circuits, for the adjustment of existing differences, and otherwise to promote the harmonious and efficient working of the different parts of the community.

7. The Conference, together with its Committees, shall discharge their various duties uninfluenced by partiality, and unmoved by intimidation. The glory of God, and the prosperity of his cause, shall be the grand end of all their deliberations and procedures. The Conference will maintain the system for the benefit of the people; and the people in supporting the Resolutions of Conference will support their dearest rights and privileges.

8. The Preacher and Lay-brother who are appointed as Colleagues, shall unite as much as possible in discharging the trust confided in them by the Circuit, agreeably to their instructions; in other matters they shall be at liberty to follow their own judgment.

9. The instructions brought by the Representatives from their Circuits, shall be delivered to the President, unless their nature requires them to be placed in the hands of others appointed to manage the description of business to which they relate, and these instructions shall be attended to in the best manner possible.

10. No Member of Conference shall withdraw himself from its sittings until the business be transacted, without permission:—any Preacher who violates this Rule, shall be disqualified from attending the next Conference; and any Lay-man who does the same shall be subject to a vote of censure, and be called to account at the

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next Quarterly Meeting of his Circuit. No Member shall be allowed to act for another except in case of sickness or leave of absence.

11. All letters addressed to the President of Conference shall be post paid, except from the officers of the last year, and any letters affecting the characters of individuals, or the interests of Circuits, or of the Connexion, shall be submitted to the Representatives of such Circuits, and to the Corresponding Member of the Connexion, who, with the President, shall judge whether and how they shall be submitted to the Conference.

12. Each Conference shall attend to the following Rules, and as far as practicable to the following routine in the appointment of Officers and Committees, and in the transaction of its business:—

I. The President of the last Conference, or in his absence the last President who is present, shall take the Chair, and after the opening prayer, he shall call upon some of the brethren to assist him in reading over the credentials, Circuit by Circuit, and in entering the names of the Representatives on a roll for the use of Conference.

II. After thus ascertaining who compose the Conference, the Members shall ballot for a President, qualified by his activity, judgment, and experience, for that important station; and should the numbers be equal, the President, *pro tempore*, shall have the casting vote.

III. The next business shall be to ballot in like manner, for a Secretary, whose duty it shall be to record the Resolutions of Conference, and to enter in the Journal, or proper books, the reports of the various Committees, as well as to take charge of all other matters belonging to his office.

IV. After these preliminaries, the Conference shall again unite in prayer for divine assistance, especially on behalf of the President elect, who shall afterwards take the chair, and address the Conference in a suitable manner.

V. The next business of Conference shall be to receive applications for the division and increase of Circuits, and

to determine thereon, that the Representatives may be admitted to its deliberations.

VI. The question concerning the examination of the Preachers' characters shall then be proposed; and all Circuit documents relating thereto, including the required certificate for probationers, shall be separately examined; and the Conference shall determine on the different cases, as circumstances may require, according to the Rules of the Connexion. The Preacher appointed to attend the Conference, shall not be deprived of his place at its sittings by any defect with which he may be charged, except in cases of alleged immorality.

VII. The President shall take the earliest opportunity of apprizing the Members, at which time the respective officers will be in readiness to receive the state of the Connexion as to numbers, &c., the different Conference Collections, announcing the names of these officers, and where they will sit for this purpose.

VIII. The Conference, in this stage, shall receive the report of the Annual Committee; and either take the matters contained therein into consideration, or call upon the Secretary to note them down for that purpose.

IX. Immediately afterwards, the President shall enquire what business the different Members have to bring forward in Conference: he shall then take down the heads thereof, and shall make the best arrangement in his power (or obtain the aid of a Committee to do it) for introducing them successively to the consideration of Conference: and this arrangement, or order of business, shall be read over from time to time in the Conference for its information.

X. The Conference shall appoint a Committee for stationing the Preachers, of whom there shall be three Preachers and two Laymen one year, and vice versa the next; this Committee shall be appointed by ballot, and only one Member shall be chosen from the Representatives of any Circuit.

The Committee shall call in the Lay Representatives one by one, and take down their instructions; they shall also call in the Preachers, and take down their requests: they shall then draw up a plan to the best of their judgment, and as far as possible in conformity with the views given them: they shall then read their plan for the first time in Conference, after which the Preachers and Representatives shall be again called in, and such modifications made as may be practicable; the plan shall then be read a second time in Conference; and the Conference shall refer it a third time to the Committee, in order to determine any matter or matters of difficulty; and the third shall be final.

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XI. The Conference shall fix upon the persons who shall prepare the yearly address, and draw up any addresses or notices that may be required.

XII. The names of the brethren recommended by the Quarterly Conferences to be employed as Circuit Preachers, shall be noted down, and examined case by case, and if needful, entered in the Conference Journal, to be taken out as occasion requires.

XIII. The state of the Connexion shall next be taken into consideration, Circuit by Circuit, as to number of Members, deaths, &c., the state of the funds, &c. So far as is required, the Superintendant Preachers shall then give an account to Conference of the manner in which they have discharged their duties through the year, especially in regard to the plans they have pursued, and the discipline they have maintained in their respective Circuits.

XIV. The Conference shall appoint the Annual Committee and the Treasurer of the Connexion, and any other Connexional officers that may be required.

XV. The Resolutions of Conference shall all be read over before it closes its sittings; and the Conference shall determine what part of its minutes shall be published.

XVI. The Conference shall then be closed with a parting address from the chair, or by some Minister at its request, and by commending each other and the Connexion to God in prayer.

13. It shall be the bounden duty of each Lay Representative to assist the Superintendant Preacher of his Circuit to the utmost of his power, in carrying into effect the Resolutions and Collections ordered by the Conference during the following year.

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## SECTION XV.

### ANNUAL COMMITTEE.

1. The Conference shall annually appoint a Committee of five persons for transacting the business of the Connexion, betwixt Conference and Conference. Three of the Members shall

be Preachers, and two Laymen one year, and vice versa the following year. The President of the Conference, and the General Superintendant of the Mission, shall be two of the number. The General Superintendant to be the Corresponding Member, the remainder to be chosen by ballot, from Circuits as near to each other as may be found advisable.

2. It shall be the duty of the Annual Committee to attend to the Resolutions of Conference, and to see that they are carried into effect. It shall make provision for such Circuits as shall in its judgment want supplies betwixt Conference and Conference, but without interfering with existing appointments (unless by consent of all concerned), or pledging the Conference beyond what is unavoidable. It shall also receive applications from persons and places desirous of uniting with us, and determine thereon, or refer them to Conference as it shall see proper.

3. The Annual Committee shall expound the Resolutions of Conference in case of doubt (subject to the opinion of the following Conference): it shall order pecuniary payments where Conference shall have overlooked them, or where it is clear they belong to Conference, and are urgently wanted. It shall give advice in all matters of dispute or difficulty which shall be referred to its consideration; and when needful, its Members shall consult together, or conjointly address the Connexion; the charges whereof shall be paid by the Conference.

4. The Corresponding Member shall receive and answer letters, and communicate the decision to the Committee; for which purpose he shall consult his brethren in office, and be guided by

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the opinion of the majority. In cases of extreme urgency, he and his colleagues residing in the same Circuit shall be authorized to act upon their own responsibility, taking care to communicate their proceedings as early as possible to their brethren. A Member shall be entitled to enter his protest against any measure which he disapproves; or he may resign, and the remaining Members shall fill up his place; but no Member shall interrupt the business of the Committee on any occasion whatever. The Corresponding Member shall record the transactions of the Committee, and prepare a report for Conference: which report shall receive the sanction of his brethren, and be entered in the Book provided for that purpose.

## SECTION XVI.

### RELIGIOUS ORDINANCES AND MEETINGS FOR CHRISTIAN EDIFICATION.

1. *Public Worship, and the Ministration of the Word.*—The hours and order of Sabbath preaching shall be fixed by the proper authorities. These services shall commence with singing and prayer, in the morning and evening a portion of the Holy Scriptures may be read, after which a second hymn shall be sung: a sermon shall then be preached, seasonable in its nature, and suitable in its length to the occasion. A third hymn, if convenient, shall then follow, and the whole close with solemn prayer.

2. *Baptism.*—This Christian ordinance shall be administered on the Sabbath, monthly, in all our Chapels, and by our Circuit Preachers where practicable; and also privately, when it is parti-



cularly requested, and the Minister is satisfied that the application is proper. In the country districts, it will be proper for our friends to avail themselves of opportunities as the Preachers may visit them. This ordinance shall be administered to the children of our Members, of persons worshiping with us, and of others at the discretion of the Preachers.

3. *The Lord's Supper.*--This divinely appointed ordinance shall be administered on the Sabbath, monthly, in our principal Chapels, and by the Circuit Preachers, where both are practicable, and our people shall be exhorted regularly to attend upon this ordinance, both as a pledge of their attachment to their Redeemer, and as a condition of their communion with his people.

4. *Class Meetings.*—Love Feasts, Band Meetings, and Prayer Meetings, shall be punctually attended to, under the direction of the Leaders' Meetings, or Superintendant Preachers.

## SECTION XVII.

### DOCTRINES.

1. We believe that there is one God, who is infinitely perfect, the Creator, Preserver, and Governor of all things.

2. We believe that the Scriptures of the Old and New Testament are given by Divine Inspiration, and form a complete rule of faith and practice.

3. We believe that three persons exist in the Godhead, the Father, the Son, and the Holy Ghost, undivided in essence, and co-equal in power and glory.

4. We believe that in the person of Jesus

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Christ the Divine and human natures are united, so that he is truly and properly God, and truly and properly man.

5. We believe that man was created in righteousness and true holiness, but that by his disobedience, Adam lost the purity and happiness of his nature ; and, in consequence, all his posterity are involved in depravity and guilt.

6. We believe that Jesus Christ has become the propitiation for the sins of the whole world, that he rose from the dead, and that he ever liveth to make intercession for us.

7. We believe that repentance towards God, and faith in our Lord Jesus Christ, are necessary to salvation.

8. We believe that justification is by grace, through faith, and that he that believeth hath the witness in himself: and that it is our privilege to be fully sanctified in the name of the Lord Jesus Christ, and by the spirit of our God.

9. We believe that man's salvation is of God, and that his damnation is of himself. We believe, also, that in the Gospel plan of redemption, men are treated as rational, accountable creatures ; that "it is God that worketh in us to will and to do of his own good pleasure ;" and that we are to "work out our own salvation, with fear and trembling."

10. We believe that it is possible for man to fall finally from grace.

11. We believe the soul to be immortal, and that after death it immediately enters upon a state of happiness or misery.

12. We believe in the resurrection of the body—in the general judgment at the last day—in

the eternal happiness of the righteous—and in the endless punishment of the wicked.

For the illustration of these doctrines, we refer to the first four volumes of Mr. Wesley's Sermons, and his Notes upon the New Testament.

"If there come any unto you, and bring not this doctrine, receive him not." 2 John, 10.

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## SECTION XVIII.

### FORMS FOR ADMINISTERING THE ORDINANCES.

#### LORD'S SUPPER.

The Elder shall say,

Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; draw near with faith, and take this holy sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Then shall the Elder say,

We do not presume to come to this thy Table, O merciful God, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy; Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful souls and bodies may be made clean by his death, and washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

Then the Elder shall say the Prayer of Consecration, as followeth :

Almighty God, our heavenly Father, who, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption ; who made there (by his oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world : and did institute, and in his holy gospel command us to continue, a perpetual memory of that, his precious death, until his coming again : hear us, O merciful Father, we most humbly beseech thee, and grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution in remembrance of his death and passion, may be partakers of his blessed Body and Blood ; who, in the same night that he was betrayed took bread : and when he had given thanks he broke it and gave it to his disciples, saying, Take eat ; this is my body which is given for you ; Do this in remembrance of me. Likewise, after supper he took the cup ; and when he had given thanks he gave it to them, saying, Drink ye all of this ; for this is my blood of the New Testament, which is shed for you, and for many, for the remission of sins ; Do this, as oft as ye shall drink, in remembrance of me. Amen.

Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the other Ministers in like manner (if any be present), and after that to the people also, in order, into their hands. And when he delivereth the bread, he shall say :

The body of our Lord Jesus Christ, which was given for thee, preserve thy soul and body

unto everlasting life. Take and eat this in remembrance that Christ died for *thee*, and feed on him in *thy heart* by faith with thanksgiving.

And the Minister that delivereth the Cup, shall say,

The Blood of our Lord Jesus Christ, which was shed for *thee*, preserve *thy soul* and *body* unto everlasting life. Drink this in remembrance that Christ's Blood was shed for *thee*, and be thankful.

Then shall the Elder say the Lord's Prayer: the people repeating after him every petition:

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

Then the Elder, if he see it expedient, may put up an extempore Prayer: and afterwards shall let the people depart with this blessing:

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

N. B. If the Elder be straitened for time, he may omit any part of the service, except the prayer of consecration.

BAPTISM TO INFANTS.

The Minister shall use the following, or some other exhortation, suitable to this sacred office :

Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, None can enter into 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 mercy he will grant to *this Child* that thing which by nature *he* cannot have ; that *he* may be baptized with water and the Holy Ghost, and received into Christ's holy church, and be made a *lively member* of the same.

Then shall the Minister say :

Let us Pray.

Almighty and everlasting God, who, of thy great mercy didst save Noah and his family in the Ark from perishing by water ; and also, didst safely lead the children of Israel, thy people, through the Red Sea, figuring thereby thy holy baptism : and by the baptism of thy well beloved Son Jesus Christ in the River Jordon, didst sanctify water for this holy sacrament, We beseech thee, for thine infinite mercies, that thou wilt look upon *this child* : wash *him* and sanctify *him* with the Holy Ghost ; that *he*, being delivered from thy wrath, may be received into the ark of Christ's church, and being steadfast in faith, joyful through hope, and rooted in love, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life : there to reign with thee, world without end, through Jesus Christ our Lord. Amen.

O merciful God, grant that the old Adam in *this child* may be so buried, that the new man may be raised up in him. Amen.

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in him. Amen.

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world and the flesh. Amen.

Grant that whosoever is dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. Amen.

Almighty, everliving 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 thy congregation; sanctify this water for this holy Sacrament; and grant that *this child*, now to be baptized, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

Then shall the people stand up: and the Minister shall say,

Hear the words of the gospel written by St. Mark, in the tenth chapter, at the thirteenth verse:

They brought young children to Christ, that he should touch them. And his disciples rebuked

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those that brought them, but when Jesus saw it, he was much displeased, and said unto them, 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, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

Then the Minister shall take the Child into his Hand,  
and say to the Friends of the Child,

Name this Child.

And then naming it after them, he shall sprinkle or pour water upon it, or if desired, immerse it in water, saying,

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

Then shall be said, all kneeling,

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

Then shall the Minister conclude with extemporary Prayer.

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BAPTISM TO SUCH AS ARE OF RIPER YEARS.

The Minister shall use the following, or some other exhortation, suitable to this Holy Office.

Dearly beloved, forasmuch as all men are conceived and born in sin (and that which is born of the flesh is flesh, and they that are in the flesh, cannot please God, but live in sin, committing many actual transgressions): and that



our Saviour Christ saith, None can enter into 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* that which by nature *they* cannot have : that *they* may be baptized with water and the Holy Ghost, and received into Christ's holy church, and be made lively *members* of the same.

Then shall the Minister demand of each of the persons to be baptized, severally :

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

*Answ.* I will.

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

And dost thou believe in the Holy Ghost, the Holy Catholic Church ; the Communion of Saints ; the Remission of Sins ; the Resurrection of the Body, and everlasting life after death ?

*Answ.* All this I steadfastly believe.

*Quest.* Wilt thou be baptized in this faith?

*Answ.* This is my desire.

*Quest.* Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

*Answ.* I will endeavour so to do, God being my helper.

Then shall the Minister say,

O Merciful God, grant that the old Adam *in these persons* may be so buried, that the new man may be raised up in *them*. Amen.

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit, may live and grow in *them*. Amen.

Grant that *they* may have power and strength to have victory, and triumph against the devil, the world, and the flesh. Amen.

Grant that *they* being here dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. Amen.

Almighty, everliving 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 fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

Then shall the Minister take each person to be baptized by the Right Hand; and placing him conveniently by the Font, according to his discretion, shall ask the name; and then shall sprinkle or pour water upon him (or if he shall desire it, shall immerse him in water), saying,

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

Then shall be said the Lord's Prayer, all kneeling.

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

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MATRIMONY.

First, the Banns of all that are to be married together must be published in the Congregation, three several Sundays, in the time of Divine Service (unless they be otherwise qualified according to law), the Minister saying after the accustomed manner:

I publish the Banns of Marriage between *M* of —, and *N* of —. If any of you know cause or just impediment, why these two persons should not be joined together in holy matrimony, *ye* are to declare it: This is the first [*second* or *third*] time of asking.

At the day and time appointed for Solemnization of Matrimony, the persons to be married, standing together, the Man on the right hand, and the Woman on the left, the Minister shall say,

Dearly beloved, we are gathered together here in the sight of God, and in the presence of these witnesses, to join together this man and

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this woman in holy matrimony; which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of St. Paul to be honourable among all men; and therefore is not by any to be enterprised, or taken in hand unadvisedly, but reverently, discreetly, advisedly, and in the fear of God.

Into which holy estate these two persons present come now to be joined. Therefore if any can shew any just cause why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

And also speaking unto the persons that are to be married,  
he shall say,

I require and charge you both (as you 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 you may not be lawfully joined together in matrimony, you do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's word doth allow, are not joined together by God, neither is their matrimony lawful.

If no impediment be alleged, then shall the Minister say  
unto the Man,

*M.* 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, honour and keep her in sickness

and in health; and forsaking all other, 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,

*N.* 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 him, serve him, love, honour, and keep him, in sickness and in health; and forsaking all other, keep thee only unto him, so long as ye both shall live?

The Woman shall answer,

I will.

Then the Minister shall cause the Man with his Right Hand to take the Woman by her Right Hand, and to say after him as followeth:

I *M.* take thee *N.* to be my wedded wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my faith.

Then shall they loose their hands, and the Woman with her Right Hand taking the Man by his Right Hand, shall likewise say after the Minister:

I *N.* take thee *M.* to be my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereunto I give thee my faith.

Then shall the Minister join their Right Hands together  
and say,

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

Forasmuch as *M.* and *N.* have consented  
together in holy wedlock, and have witnessed  
the same before God and this company, and  
thereto have pledged their faith either to other,  
and have declared the same by joining of hands ;  
I pronounce that they are Man and Wife toge-  
ther, In the name of the Father, and of the Son,  
and of the Holy Ghost. Amen.

And the Minister shall add this blessing :

God the Father, God the Son, God the Holy  
Ghost, bless, preserve, and keep you ; the Lord  
mercifully with his favour look upon you, and so  
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.

Then the Minister shall say,

Our Father who art in Heaven, Hallowed be  
thy name : Thy kingdom come ; Thy will be  
done on earth, as it is in heaven ; Give us this  
day our daily bread ; And forgive us our tres-  
passes, as we forgive them that trespass against  
us : And lead us not into temptation ; But de-  
liver us from evil. Amen.

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BURIAL OF THE DEAD.

N. B. The following or some other solemn  
service shall be used.

The Minister meeting the Corpse, and going before it,  
shall say,

I am the resurrection and the life, saith the

Lord ; he that believeth in me, though he were dead, yet shall he live ; and whosoever liveth and believeth in me, shall never die. John xi. 25, 26.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though, after my skin, worms destroy this body, yet in my flesh shall I see God : whom I shall see for myself, and mine eyes shall behold, and not another. Job xix. 25, 26, 27.

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

At the Grave when the Corpse is laid in the earth, the Minister shall say,

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

In the midst of life we are in death : of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased ?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts : shut not thy merciful ears to our prayers, but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

Then shall be said :

I heard a voice from heaven, saying unto me,

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write ; From henceforth blessed are the dead who die in the Lord ; even so saith the Spirit ; for they rest from their labours.

Then shall the Minister say,

Lord have mercy upon us.

*Christ have mercy upon us.*

Lord have mercy upon us.

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

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore. Amen.

## SECTION XIX.

### CHAPELS AND FUNDS OF THE CONNEXION.

#### *Chapels.*

1. To promote the peace and stability of the Community, it is earnestly recommended that all our Chapels be settled on trust for the use of the Connexion, according to the Deed prepared and inserted in this Book. See page 68.

2. Our Trustees are exhorted to ensure their Trust Property to at least two-thirds of the estimated value.

#### *Yearly Collection.*

1. A Collection shall be made through our Classes immediately after the January Quarterly Conference, and also in all our Chapels in or

about the month of February, which shall be paid in at the Quarterly Conference following, and be applied in enabling the Conference to meet the various incidental and extraordinary demands upon it, for which no other provision is made.

2. The amount contributed by each Society shall be sent to Conference by the Lay Representatives, and the same shall be published in a detailed form in the Minutes, together with an account of all disbursements.

*Paternal Fund.*

1. A public Collection shall annually be made in all our Chapels, and also a private one among our able friends, for the purpose of forming a Fund with which to maintain the children of our Preachers, so that they may be stationed without inconvenience in any Circuit of the Connexion; and as all our Circuits are equally interested in the benefits of this Fund, they shall all be required to promote it to the utmost of their power.

2. The Preachers shall note the Birth of their children to the Treasurer of the Fund, who shall enrol them, and the claim for payment shall commence from that time. For children under eight years, £3 per annum; and from eight to twelve years, £5 per annum; when they shall go off the Fund.

3. The public Collections and private Subscriptions for this Fund, shall be made between the months of October and January; amounts remitted to the Treasurer of the Connexion by the first of February in each year. A detailed account of the Contributions and Disbursements shall be submitted to Conference, and published in the Minutes.

This excellent Institution is intended for the support of our aged Ministers, their Widows and Orphans, and its design does honour to the Connexion. The English Conference seeing the importance and desirableness of such an Institution, have proposed granting £30 per annum towards its support, should the Institution be properly supported. Our Preachers can look to it as a support for their widows, an inheritance for their orphan children, and a maintenance for their declining years, and will be encouraged to labour without anxiety or apprehension. Our friends will remember that as this Institution is partly supported by the annual subscriptions of the Preachers, so it has to be supported by the annual donations of the friends, who are exhorted to contribute liberally to this work of benevolence.

The Rules of this Institution will be published in a separate form; but we give the following sketch relating to Contributions and Allowances.

1. That every Circuit Preacher, whether married or unmarried, shall become a Member of this Society, and shall pay to the Treasurer thereof, in advance annually, at the Meeting of Conference, if married, one pound five shillings currency, if unmarried, one pound currency for his annual subscription.

2. That any Preacher who is a free Member of this Society, and is declared by two thirds of Conference superannuated, shall receive the following allowances:—viz, if he have travelled thirty years and be married, then he shall receive, during the lives of himself and wife, £24 per annum: if unmarried, or a widower, £16 per annum. If he have travelled twenty years,

and be married, £18 per annum : if unmarried, or a widower, £12 per annum. If he have travelled fifteen years, and shall be married, £14 per annum : if unmarried, or a widower, £10 per annum. If he have travelled five years, and be married, £12 per annum : if unmarried, or a widower, £8. If he have travelled long enough to be a Free Member, and yet not entitled to any of the above allowances, and shall be married, £10 : if unmarried, or a widower, £6 10s. per annum.

3. That the widow of a Preacher who has travelled twenty years shall receive, during the time she shall continue the widow of such Preacher, £14 per annum : if fifteen years, £10 per annum ; and if less than fifteen years, yet so long as to be a Free Member, £7 per annum.

4. That every widower, who is a Free Member, and the widow of a Free Member shall receive £3 per annum for every child he or she may be left with, till such child attains the age of ten years.

5. That Preachers' orphan children under one year old, shall be allowed after the rate of £3 per annum, and an advance of five shillings currency per annum shall be made, till they attain the age of twelve years.

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## SECTION XX.

### FORM OF A GENERAL DEED OF TRUST.

WHEREAS in and by an Act of the Parliament of that part of this Province, formerly known as Upper Canada, passed in the ninth year of the Reign of King George the Fourth, entitled

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"An Act for the relief of the Religious Societies therein named," it is enacted that whenever any Religious Congregation or Society of Presbyterians, Lutherans, Calvinists, Methodists, Congregationalists, Independants, Anabaptists, Quakers, Menonists, Tunkers, and Moravians, shall have occasion to take a Conveyance of Land, for the site of a Church, Meeting House, or Chapel, or Burying-Ground, it shall and may be lawful for them to appoint Trustees, to whom, and their Successors, to be appointed in such manner as shall be specified in the Deed, the requisite Land for all or any of the purposes aforesaid (not exceeding five acres for any one congregation) may be conveyed; and such Trustees and their Successors in perpetual succession, by the name expressed in such Deed, shall be capable of taking, holding, and possessing such Land, and of commencing and maintaining any action in law or equity, for the protection thereof, and of their right thereto. And whereas a Religious Society of Methodists, have occasion to take such a Deed of Conveyance of a Parcel or Tract of Land, situate in the Township of \_\_\_\_\_ in the County of \_\_\_\_\_ and District of \_\_\_\_\_ in the Province of Canada, for the site of a Meeting-House or Chapel and Burying-Ground, have appointed Trustees by the name and style of the Trustees of the Chapel of the Canadian Wesleyan\* Methodist New Connexion, in the

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\* The seventh Resolution of the Conference held at Hamilton on the 8th day of June, &c. 1841, will probably make an alteration of the name in which the Deed is made necessary. That Resolution reads :

A communication having been made to this Conference by Mr. Addyman, the Superintendant of the Methodist New Connexion

Township of \_\_\_\_\_ Now this Indenture,  
 made the \_\_\_\_\_ day of \_\_\_\_\_ in the year  
 of our Lord, one thousand eight hundred and  
 between \_\_\_\_\_ of the Town-  
 ship of \_\_\_\_\_ in the County of \_\_\_\_\_  
 and District of \_\_\_\_\_ and Province afore-  
 said, (*here insert grantors, addition, and if mar-  
 ried the name of his wife*) of the first part, and  
 (*here add names, residences, and additions of  
 the Trustees*) the Trustees aforesaid, of the  
 second part; witnesseth that the said party of  
 the first part, for and in consideration of the  
 sum of \_\_\_\_\_ lawful money of the said Pro-  
 vince, to him in hand, paid by the said party of  
 the second part, before the sealing and delivery  
 hereof, the receipt whereof is hereby acknow-  
 ledged, hath given, granted, bargained, sold, re-  
 leased, confirmed and conveyed, and by these  
 presents doth give, grant, bargain, sell, release,  
 confirm and convey unto them, the said party of  
 the second part, by the aforesaid name and style  
 of the Trustees of the Chapel of the Cana-  
 dian Wesleyan Methodist New Connexion, in  
 the Township of \_\_\_\_\_ and their successors

Mission to Canada, that the Committee of the said Mission had as-  
 certained that it would give more general satisfaction to the mem-  
 bers of the Methodist New Connexion in England, and in their  
 estimation be considered a more complete identity of the two re-  
 ligious communities, and lead them more cordially to support the  
 Missions, if the term "*Wesleyan*" were discontinued, and for the  
 designation of the united religious community to be the *Canadian  
 Methodist New Connexion*, the Conference resolves:—

That, for the present, the name of the united body remain as  
 stated in the Minutes of Conference for 1840; but, that the Preach-  
 ers and Representatives submit the proposed alteration to the  
 various quarterly meetings, and endeavour to obtain their concur-  
 rence in the same, and that a report be sent to the next Confer-  
 ence for its guidance in this matter.

Should the proposed alteration take place, then the Deed  
 must be made in the name of the Canadian Methodist  
 New Connexion.

to be appointed in manner hereinafter specified, all the estate, right, title, interest, property, claim and demand whatsoever, either in law or equity, which he (*if the party be named, they*) hath (*have*) in, to or upon, all and singular, that certain Lot, Parcel, or Tract of Land, situate, lying and being in the Township of \_\_\_\_\_ in the County, District and Province aforesaid, and which may be otherwise more particularly known and described as follows: That is to say, commencing (*here set out the abutments, courses, and distances*) to the place of beginning, containing \_\_\_\_\_ acres, be the same more or less, together with all and singular the Houses, Out-Houses, Woods, Ways, Waters, Privileges, and Appurtenances, belonging therunto, or in any wise appertaining: To Have, and to Hold, all and singular the above-mentioned and described Piece or Tract of Land and Premises so situate, lying and being as aforesaid, together with all and singular the Houses, Out-Houses, Woods, Ways, Waters, Privileges, and Appurtenances, belonging thereunto, or in any wise appertaining unto them the said party of the second part, and their Successors in the said Trust forever, for the site of a Chapel or Meeting House, and Burying Ground, for the use of the Members of the said Canadian Wesleyan Methodist New Connexion, according to the Rules and Discipline of the said New Connexion, in Trust and Confidence that they shall and will at all times hereafter forever, permit all and every the Ministers of the said New Connexion of Methodists, who are or may hereafter be duly licensed or otherwise authorized by the Conference of the said Connexion, to Preach and Perform Divine



Service in said House, and Burial Service in said Burying Ground, according to the Rules, Discipline and Customs of said Connexion. And in further Trust and Confidence, that the said Trustees for the time being shall, if they think fit, permit the regular Ministers of any other Protestant Denomination of Christians, to preach and perform Divine Service in the said House, when it shall not be required for the use of the Ministers of the said Canadian Wesleyan Methodist New Connexion. And also in further Trust and Confidence, that the said Trustees for the time being, or a majority of them, shall and may at any time or times, or at such times as they or a majority of them shall deem expedient, set apart and appropriate so much of the above granted and described Premises, as may be necessary for the use and purposes of a Parsonage or place of residence for the Ministers of the said Connexion, and to build, or cause to allow to be built thereon, a fit and proper Building for said purpose. Provided always, and it is hereby declared to be the true intent and meaning of this Indenture, and of the parties hereto, that if any of them the said Trustees, or any future Trustees to be appointed under this present provision, shall die, or if any of them shall go to reside beyond the distance of \_\_\_\_\_ miles from \_\_\_\_\_ and continue to reside beyond such distance from \_\_\_\_\_ for the space of \_\_\_\_\_ years, or shall be convicted of felony or any other crime, or shall refuse or decline, or otherwise become incapable of acting as Trustees, and the said original number of Trustees for the time shall thereby be reduced to one half of the original number ; then, and in any or either of the

said cases, and when and so often as the same shall happen, it shall and may be lawful to and for the surviving or continuing Trustees for the time being, or the majority of them, with all convenient speed, by writing under their hands, to nominate and appoint so many other orderly and devout persons, being Members of the Canadian Wesleyan Methodist New Connexion, or frequenters of Divine Worship at the said Chapel, and who are known to be attached to the said Connexion, to be Trustees in the place or stead of the persons who shall so die, go to reside at a distance as aforesaid, or be convicted or become incapable to act as aforesaid, or at his or their own request shall by the other Trustees be permitted to relinquish or be discharged, as shall together with the then surviving or continuing Trustees make up the original number of Trustees, and should the said surviving or continuing Trustees, when so reduced to one half of the said original number as aforesaid, at any time hereafter refuse or neglect to elect, nominate and appoint new Trustees as aforesaid, for the space of twelve months ; then, and in every such case, and when and so often as the same shall happen, it shall and may be lawful for any seven members of the said New Connexion of Methodists, who have been in the habit of attending Divine Worship at said Chapel for the space of twelve months then last past, and who still continue to attend the same, by writing under their hands, to require the said surviving or continuing Trustees for the time being to nominate proper persons as aforesaid to fill up the vacancies in the number of the said Trustees ; and if the said surviving or continuing Trustees shall neglect

or refuse so to do, for the space of six calendar months after such notice or request in writing shall be given as aforesaid, then and in such case, and when and so often as the same shall happen, it shall and may be lawful for the same, or any other seven Members as aforesaid, to call a Meeting of the other Members of the said Connexion who attend said Chapel for the purpose of Divine Worship, together with the officiating Minister or Ministers for the time being; and it shall and may be lawful for the persons so attending such Meeting, or a majority thereof, to nominate, elect and appoint such and so many fit and proper persons as aforesaid, to be such new Trustees as will make up the original number as aforesaid; and the Trustees so nominated and appointed in either of the above cases or modes, shall be held and deemed to be the lawful Successor or Successors of the said above named Trustees of the second part, and shall have in perpetual succession the same capacities, rights, powers and duties as are given to the said above named Trustees, in and by this Indenture, and by the Statute above referred to.

And to the intent and end that evidence of the due nomination and appointment of succeeding Trustees, in the said Trust, may be preserved, the Trustees for the time being are hereby required to keep a Book of Record, in which the name or names of any person or persons nominated and appointed as aforesaid, and also the manner of the nomination and appointment, and all the proceedings relating thereto, shall be entered, and such entry shall be subscribed by the Trustees making the appointment, or if made by a meeting of Members as above provided for, to

be subscribed by at least seven of the said Members so making such nomination and appointment —(here insert the following clause if the party be married). And this Indenture further Witnesseth that the said wife of the above-named for and in consideration of the sum of five shillings of lawful money aforesaid, to her in hand paid by them the said party of the second part, hath remitted, released, and forever relinquished, and by these Presents doth remit, release, and forever relinquish unto them the said party of the second part, and their successors duly appointed as aforesaid, all and all manner of Dower and Right or Title of Dower whatsoever, which she the said in the event of surviving her said husband, might or of right ought to have or claim in, to and out of the said certain Parcel or Tract of Land and Premises above-mentioned, and every Part and Parcel thereof, and all manner of Action or Actions and Writ or Writs of Dower whatsoever.

IN WITNESS WHEREOF we the said parties to this Indenture, have hereunto set our hands and seals, on the day and year above written.

Signed, Sealed and Delivered, in presence of

*(The parties sign in the same order in which their names are mentioned in the Deed.)*

FORM OF MEMORIAL FOR DEED OF TRUST

A Memorial to be Registered pursuant to the Statute in such case made and provided, of an Indenture of Bargain and Sale made under and by virtue of an Act of the Parliament of that part

of the Province of Canada, formerly known as Upper Canada, passed in the ninth year of the Reign of King George the Fourth, entitled "An Act for the relief of the Religious Societies therein named," made the                      day of                      in the year of our Lord one thousand eight hundred and                      between                      of the Town of                      in the County of                      and District of                      and Province aforesaid (*here insert the grantors, addition, and if married, wife's name*) of the first part, and (*here add names, residences and additions of the Trustees as in the Deed*) Trustees of the Chapel of the Canadian Wesleyan Methodist New Connexion, in the Township of                      of the second part, whereby it is witnessed that the said party of the first part, for and in consideration of the sum of                      lawful money of the said Province, to him in hand paid by the said party of the second part, the receipt whereof is thereby acknowledged, hath given, granted, bargained, sold, released, confirmed, and conveyed unto the said party of the second part, by the name and style aforesaid, and their Successors to be appointed in manner therein after specified, all the Estate, Right, Title, Interest, Property, Claim and Demand whatsoever, of him the said party of the first part in, to, or upon all and singular a certain Parcel or Tract of Land and Premises, situate, lying and being in the Township of                      in the County, District, and Province aforesaid, and which may be more particularly known and described as follows: That is to say, commencing at (*here set out the abuttals, courses and distances as in the Deed*) to the place of beginning, containing                      acres, be the same

more or less, together with all and singular the Houses, Out-Houses, Woods, Ways, Waters, Privileges, and Appurtenances thereunto belonging, or in any wise appertaining : To Have and to Hold, all and singular the above-mentioned and described Parcel or Tract of Land and Premises, with all and singular the Houses, Out-Houses, Woods, Ways, Waters, Privileges, and Appurtenances thereunto belonging, or in any wise appertaining unto them the said party of the second part, and their successors in the said Trust forever, for the site of a Chapel or Meeting-House and Burying Ground, for and upon certain Uses and Trusts in the said Indenture mentioned ; *(if grantor be married, insert as follows :)* and whereby it is also further witnessed for the further consideration therein mentioned, that the said                      wife of the said                      hath remitted, released, and forever relinquished unto the said party of the second part, and their Successors, all and all manner of Dower, which she might or would be entitled to in the event of her surviving her said husband, in the said Parcel or Tract of Land and Premises thereby conveyed, and which said Indenture is witnessed by                      of &c. and this Memorial is hereby required to be registered by                      the said party of the part therein named.

Witness                      Hand                      and Seal                      this  
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## APPENDIX.

### THE FORM AND MANNER OF ORDAINING ELDERS.

[When the day appointed is come, there shall be a sermon, or exhortation, declaring the Duty and Office of such as come to be admitted Elders: how necessary that order is in the church of Christ, and also how the people ought to esteem them in their office.]

After which, one of the Elders shall present all them that are to be ordained, and say,

I present unto you these persons present, to be ordained Elders.

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

Brethren, these are they whom we purpose, God willing, this day to ordain Elders. For after due examination, we find, not to the contrary, but that they are lawfully called to this function and ministry, and that they are persons meet for the same. But if there be any of you who knoweth any impediment or crime in any of them, for which he ought not to be received into this holy ministry, let him come forth in the name of God, and shew what the crime or impediment is.

[If any crime or impediment be objected, the Elder shall surcease from ordaining that person until such time as the party accused shall be found clear of the crime.]

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

St. John x. 1—16.

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him.

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

And that done, the Elder shall say unto them as hereafter followeth:

You have heard, brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy lessons taken out of the gospel, and the writings of the apostles, of what dignity, and of how great importance this office is whereunto you are called. And now again we exhort you in the name of our Lord Jesus Christ, that you have in remembrance, into how high a dignity, and to how

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to be messengers, watchmen and stewards of the Lord, to teach, and to premonish, to feed and provide for the Lord's family, to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this evil world, that they may be saved through Christ for ever.

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

Do you think in your heart, that you are truly called, according to the will of our Lord Jesus Christ, to the order of Elders?

Answer.

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

Answer.

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

Answer.

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

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

Answer.

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

Answer.

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

Answer.

Then shall the Elder, standing up, say,

Almighty God, who hath given you this will to do all these things, grant also unto you strength and power to perform the same ; that he may accomplish his work which he hath begun in you, through Jesus Christ our Lord. *Amen.*

When this prayer is done, the Elders present shall lay their hands severally upon the head of every one that receiveth the order of Elders : the Receivers humbly kneeling upon their knees, and the Elder saying,

The Lord pour upon thee the Holy Ghost for the Office and Work of an Elder in the Church of God, which office is now committed unto thee by the imposition of our hands. And be thou a faithful Dispenser of the word of God, and of his Holy Sacraments ; In the name of the Father, and of the Son, and of the Holy Ghost.

Then the Elder shall deliver to every one of them kneeling, the Bible into his hands, saying,

Take thou authority to administer the holy sacrament in the congregation.

Then the Elder shall conclude by prayer.

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