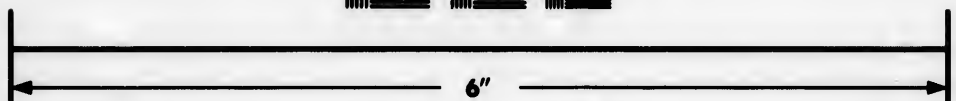
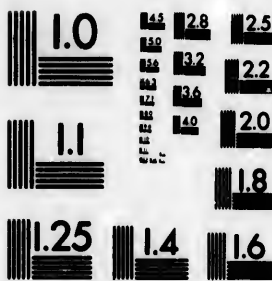


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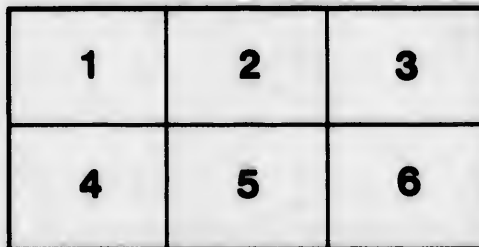
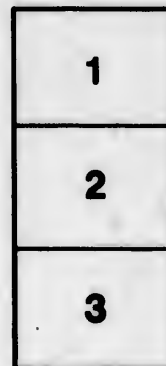
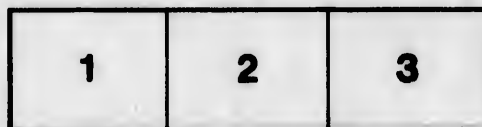
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DOCTRINES AND DISCIPLINE

OF THE

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DOCTRINES AND DISCIPLINE.

CHAPTER I.

SECTION I.

ARTICLES OF RELIGION.

I. *Of Faith in the Holy Trinity.*

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

II. *Of the Word, or Son of God, who was made very Man.*

The Son, who is the Word of the Father, the very and Eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his

Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. *Of the Resurrection of Christ.*

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

IV. *Of the Holy Ghost.*

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

V. *The Sufficiency of the Holy Scriptures for Salvation.*

The Holy Scriptures contain all things necessary to salvation : so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the church.

THE NAMES OF THE CANONICAL BOOKS.

Genesis.

Exodus.

Leviticus.

Numbers.

Deuteronomy.

Joshua.

Judges.

Ruth.

The First Book of Samuel.

The Second Book of Samuel.

The First Book of Kings.

The Second Book of Kings.

The First Book of Chronicles.

The Second Book of Chronicles.

The Book of Ezra.

The Book of Nehemiah.

The Book of Esther.

The Book of Job.

The Psalms.

The Proverbs.

Ecclesiastes, or the Preacher.

Cantica, or Songs of Solomon.

Four Prophets the greater.

Twelve Prophets the less.

All the Books of the New Testament, as they are commonly received, we do receive and account canonical.

VI. *Of the Old Testament.*

The Old Testament is not contrary to the New ; for both in the Old and New Testament

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

VII. *Of Original or Birth Sin.*

Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk) but it is the corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

VIII. *Of Free Will.*

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

IX. *Of the Justification of Man.*

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

X. *Of Good Works.*

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

XI. *Of Works of Supererogation.*

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

XII. *Of Sin after Justification.*

Not every sin willingly committed after jus-

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

XIII. *Of the Church.*

The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

XIV. *Of Purgatory.*

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

XV. *Of speaking in the Congregation in such a Tongue as the People understand.*

It is a thing plainly repugnant to the word of God, and the custom of the primitive church,

to have public prayer in the church, or to minister the sacraments, in a tongue not understood by the people.

XVI. *Of the Sacraments.*

Sacraments ordained of Christ, are not only badges or tokens of christian men's profession ; but rather they are certain signs of grace, and God's good will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

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

Those five commonly called Sacraments ; that is to say, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have partly grown out of the *corrupt* following of the Apostles ; and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about ; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation : but they that receive them unworthily, purchase to them-

selves condemnation, as St. Paul saith, 1. Cor. xi. 29.

XVII. *Of Baptism.*

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

XVIII. *Of the Lord's Supper.*

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

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

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

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

XIX. Of both kinds

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

XX. Of the one oblation of Christ, finished upon the Cross.

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

XXI. Of the Marriage of Ministers.

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

XXII. Of the Rites and Ceremonies of Churches.

It is not necessary that rites and ceremonies

should in all places be the same, or exactly alike : for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the Church, and woundeth the consciences of weak brethren.

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

XXIII. *Of the Civil Government.*

We believe it is the duty of all Christians to be subject to the powers that be ; for we are commanded by the word of God to respect and obey the Civil Government ; we should therefore not only fear God, but honour the King.

XXIV. *Of Christian Men's Goods.*

The riches and goods of Christians are not common as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such

things as he possesseth, liberally to give alms to the poor, according to his ability.

XXV. *Of a Christian Man's Oath.*

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

SECTION II.

Of the Conference.

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

Quest. 1. How may we best improve our time at the Conference ?

Ans. 1. While we are conversing, let us have an especial care to set God always before us.

2. In the intermediate hours, let us redeem all the time we can for private exercises.

3. Therein let us give ourselves to prayer for one another, and for a blessing on our labour.

Ques. 2. Who shall compose the Conference, and what are the regulations and powers belonging to it?

Ans. 1. The Conference shall be composed of all Preachers who have been received into full connexion, and have been appointed by the District Meetings to attend; also, of all Preachers who have been recommended by their District Meetings to be received into full connexion:—Nevertheless, the Conference shall have authority to locate any of its Members, by a majority of three-fourths, provided no person shall be located without one year's notice, or after he has travelled fifteen years: And the Conference shall afford any assistance to any Brother so retiring, as it may be able and judge expedient.

2. At all times when the Conference is met, it shall take two-thirds of its Members to make a quorum for transacting business.

3. The President appointed by the British Conference, or, when not thus appointed, one chosen by ballot, shall preside in the Conference.

4. The Conference shall have full powers to make rules and regulations for our church, under the following limitations and restrictions, viz:—

First,—The Conference shall not make, alter, or change our Articles of Religion, nor establish any new standards of doctrine contrary to our present existing and established standards of doctrine.

Second,—They shall not change or alter, or make any regulations that will interfere with or infringe the articles and plan of Union between this and the British Conference, proposed by this Conference in August, 1832, and agreed to by the British Conference in August, 1833.

Third,—They shall not revoke or change the general rules of the United Societies.

Fourth,—They shall not do away the privileges of our Ministers or Preachers of trial by a committee, and of an appeal; neither shall they do away the privileges of our Members of trial before the society, or by a committee, and of an appeal.

Fifth,—They shall not appropriate the produce of the Book Concern to any purpose other than for the benefit of the travelling, supernumerary, superannuated, and worn-out Preachers, their wives, widows, and children.

Sixth,—No new rule or regulation, or alteration of any rule or regulation now in force, respecting our temporal economy; such as the building of Churches, the order to be observed therein; the allowance to the Ministers and Preachers, their widows and children; the raising annual supplies for the propagation of the Gospel; (the Missions excepted) for the making up the allowances of the Preachers, &c.; shall be considered as of any force or authority, until such rule, regulation, or alteration, shall have been laid before the several Quar-

terly Meetings throughout the whole connexion, and shall have received the consent and advice of a majority of the Members (who may be present at the time of laying said rule, regulation, or alteration before them,) of two-thirds of the said Quarterly Meetings.

Seventh,—Nor shall any new rule, regulation, or alteration, respecting the doctrines of our Church, the rights and privileges of our Members; such as the receiving persons on trial and into full connexion; the conditions on which they shall retain their membership; the manner of bringing to trial, finding guilty, and reproof, suspending, or excluding disorderly persons from society and church privileges; have any force or authority until laid before the Quarterly Meetings, and approved as aforesaid: Provided nevertheless, that a vote of a majority of three-fourths of the Conference shall suffice to alter or do away any of the above restrictions, except the first, sixth, and seventh, which shall not be done away or altered without the consent of two-thirds of the Quarterly Meetings throughout the Connexion; also except the second restriction, which shall not be done away or altered without the recommendation or consent of the British Conference.

Ques. 3. Who shall appoint the time and place of holding the Conference?

Ans. The Conference shall appoint the time and place of its own sitting.

Ques. 4. What is the method wherein we usually proceed in the Conference ?

Ans. We enquire,

1. What Preachers are this year admitted into full connexion with the Conference and ordained ?

2. What Preachers remain on trial ?

3. What Preachers are now received on trial ?

4. What Preachers have died since the last Conference ?

5. Are there any objections to any of our Preachers ?

6. What Preachers have desisted from travelling ?

7. Who are the Supernumeraries ?

8. Who are the superannuated or worn-out Preachers ?

9. What Preachers have withdrawn from the Church this year ?

10. How are the Preachers stationed for the ensuing year ?

11. What is the number of Members in our Societies ?

12. What has been collected for the contingent expenses, for making up the allowances of the Preachers ?

13. How has this been expended ?

14. What Circuits are deficient in making up the allowances of the Preachers ?

15. Are any further regulations necessary with respect to our financial affairs?

16. Where and when shall our next Conference be held?

A record of the proceedings of the Conference shall be kept by a Secretary, chosen by ballot at the commencement of each Conference for that purpose, and shall be signed by the President and Secretary, and preserved among the papers of the Conference.

SECTION III.

Of the appointment of Presidents, and of their Duty.

Ques. 1. How is a President to be appointed or chosen?

Ans. The English Conference shall have authority to send from year to year one of its own body to preside over our Conference; but the same person shall not be appointed oftener than once in four years, unless at the request of our Conference. When the English Conference does not send a President from England, our Conference shall, on its assembling, choose, by ballot, one from amongst its own Members; but the same individual shall not be re-chosen President oftener than once in four years, nor continue in office longer than one year at a time:

Ques. 2. What are the duties and powers of a President ?

Ans. 1. To preside in the Conference, and give a casting vote in case of an equal division of votes on any question.

2. To fix the appointments of the Preachers for the Districts, Circuits, Stations, and Missions, according to the Rules of Conference respecting the Stationing Committee : Provided always, that he shall not allow any Preacher to remain more than two years successively ; except the Chairmen of Districts, the Editor and General Book Agent, the supernumerary, superannuated, and worn-out Preachers, Missionaries among the Indians, and the Presidents, Principals, or Teachers of Seminaries of learning, which are or may be under our superintendence.

3. To ordain the Preachers received into full Connexion, with the assistance of three or more of the senior Preachers, according to our form of ordination.

4. In the intervals of Conference to travel through the Connexion at large, and oversee the spiritual and temporal business of the church, or be placed on a Circuit or Station, as the Stationing Committee and Conference may direct. The President shall be *ex-officio* Chairman of the District, for the time being, through

which he may travel or in which he may be stationed, during the year of his Presidency. Each President appointed by the English Conference, so long as he remains in the country, in the intervals of the Conference, is expected to travel through the whole connexion, as far as his circumstances will admit.

Ques. 3. To whom is the President amenable for his conduct ?

Ans. To the Conference ; and if he be accused of immorality in the interval of Conference, he shall be proceeded against in the District in which he is stationed, or through which he may be travelling, where the alleged crime is said to have been committed, in the same manner as against a Chairman of a District.

Ques. 4. How may we provide against the difficulties and inconveniences resulting from the death of any President of the Conference, who may die during the year of his Presidency ?

Ans. In every such case the *last surviving President* shall immediately enter again into the office so vacated, and shall be considered, for the remainder of that year, and until the election of a successor at the ensuing Conference, as having all the powers, privileges, and authorities of the Presidency, and responsible for all its duties.

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SECTION IV.

Of the Chairmen of Districts, and their Duty.

Ques. 1. Who is the Chairman ?

Ans. That Preacher who travels through a District, and oversees all the spiritual and temporal business of the Church therein.

Ques. 2. By whom are the Chairmen of Districts to be chosen ?

Ans. By the President: nevertheless, five Members of the Conference, chosen by ballot, shall form a committee to counsel and advise with him in so doing.

Ques. 3. What are the duties of a Chairman ?

Ans. 1. To travel through his appointed District.

2. To preside in the District and Quarterly Meetings in his appointed District.

3. In the absence of the President, to take charge of all the travelling and local Preachers and Exhorters in his District.

4. To change, receive, and suspend Preachers in his District in the intervals of Conference, and in the absence of the President, as the Discipline directs: Provided nevertheless, he shall not change any Preacher contrary to his wish, unless by the advice of two or more members of the Conference in his District.

5. To be present, as far as practicable, at all the Quarterly Meetings, and to call together

at each Quarterly Meeting all the travelling and local Preachers, Exhorters, Stewards, and Leaders of the Circuit, and none else, to hear complaints, and to receive and try appeals. The Quarterly Meeting shall appoint a Secretary to take down the proceedings thereof, in a book kept by one of the Stewards of the Circuit for that purpose.

6. To oversee the spiritual and temporal business of the Church in his District.

7. To take care that every part of our Discipline be enforced in his District.

8. To attend the President when present in his District, and to give him, when absent, all necessary information, by letter, of the state of his District.

9. Should the Chairman, or Superintendent, or any of his colleagues, be requested to withdraw on any occasion, he shall in no case do so; and should he be obliged to withdraw from a Quarterly Meeting during its sittings, the meeting will be thereby dissolved. And if any Chairman, or Superintendent, or other travelling Preacher, do willingly submit to any requisition, so as to withdraw from any such meeting before its conclusion, he shall, on proof, receive due censure at the ensuing Conference.

Ques. 4. How long may the President allow a Chairman to preside in the same District?

Ans. For any term not exceeding four years successively.

Ques. 5. Shall the Chairman have power to employ a Preacher who has been rejected at a previous annual Conference?

Ans. He shall not, unless the Conference should give him liberty under certain conditions.

Ques. 6. How shall the Chairmen be supported?

Ans. If there be a surplus of the public money in one or more Circuits in his District, he shall receive such surplus—provided he do not receive more than his annual allowance. In case of a deficiency in his allowance, after such surplus is paid him, or if there be no surplus, he shall share with the Preachers of his District in proportion with what they have respectively received, so that he receives no more than the amount of his allowance upon the whole: he shall be accountable to the Conference for what he receives as his allowance.

SECTION V.

Of District Meetings.

Ques. 1. What regulations are necessary for the preservation of our whole economy in active efficiency?

Ans. Let the Province be divided into Districts.

Ques. 2. What regulations shall be made concerning the management of Districts?

Ans. The Chairman of the District shall oversee all the spiritual and temporal business of the Church in his District, as directed in ch. I. sec. 4. ; and shall, in conjunction with the Travelling Preachers under his care, be responsible to the Conference for the execution of the Discipline, as far as his District is concerned.

Ques. 3. Who shall compose the District Meetings?

Ans. All the Travelling Preachers in each District, and the General Circuit Stewards from the several Circuits, when the financial affairs of the District are under consideration.

Ques. 4. What directions shall be given concerning the District Meetings?

Ans. 1. At each meeting a Secretary shall be appointed, who shall minute down every thing resolved upon or transacted, in a book procured for that purpose. At the close of each meeting the minutes shall be signed by the Chairman and Secretary. The book shall be kept by the Chairman and brought by him to Conference, and be handed down to the Chairmen successively.

2. The method of proceeding at each meet.

ing shall be as follows :—The Chairman shall inquire,

First,—Are the Preachers blameless in life, conversation, and doctrine ?

Second,—Who have died ?

Third,—Who have travelled four years and are eligible to be recommended to the Conference to be admitted into full connexion ?

Fourth,—Who have travelled three years ?

Fifth,—Who have travelled two years ?

Sixth,—Who have travelled one year ?

Seventh,—Who remain on the list of reserve ?

Eighth,—Who are proposed as Candidates ?

Ninth,—Who go to the Conference ?

Tenth,—What are the numbers in Society ?

Eleventh,—How much has each Preacher received from his circuit towards his salary ?—family allowance ?—travelling expenses ?

Twelfth,—What circuits are deficient in making up the allowances of their Preachers ?

Thirteenth,—What has been collected on each circuit for the superannuated or worn-out Preachers, and for making up the allowances of those Preachers who are deficient ?

Fourteenth,—What can be done to improve the financial state of the District, and for the extension of the work ?

3. In the examination of Preachers in the District Meeting, the Chairman is required to ask the following questions, *distinctly* and *successively*, concerning every Brother, viz :—

First,—Is there any objection to his *moral* and *religious* character?

Second,—Does he believe and preach our *Doctrines*.

Third,—Has he duly observed and enforced our *Discipline*?

Fourth,—Has he been punctual in attending all his appointments.

Fifth,—Has he competent *abilities* for our *Itinerant* work?

A *separate* answer to each of these questions is expected to appear on the District Minutes.

4. The Chairman, at each District Meeting, shall, in addition, examine every Preacher on trial, respecting his acquaintance with the Books recommended to him, and the general course of reading which he may have pursued during the preceding year. For this purpose every such Preacher is required to deliver to the Chairman of his District, a list of the Books which he has read since the preceding District Meeting. This list shall be laid before the Meeting, that the senior brethren may have an opportunity of given to the junior Preachers such advices and directions respecting their studies as may appear necessary.

5. The Chairmen are required not only to examine very minutely in their District Meetings, all persons proposed to travel as Preachers among us, as directed in ch. 1. section 7. ; but also to report distinctly in their District

Minutes, for the consideration of the Conference, the opinion of the District Meetings after such examination, respecting their *health, piety,* and *moral character,* ministerial *abilities,* belief of our *doctrines,* attachment to our *discipline* and freedom from *debt,* as well as from all *secular encumbrances.*

6. The Chairmen are required to examine into the case of every preacher who has married during the year, whether the *Fourth* of the "Rules of a Preacher" has been obeyed, which says, "Take *no* step towards marriage, without first consulting with your *Brethren*;" and to report to the Conference any cases in which that important direction shall appear to have been violated. This rule shall be considered as requiring, *in particular,* consultation with the Chairman of his District;—not excluding, however, the other ministerial colleagues of the party concerned.

7. In order that the work may be constantly under the eye of the preachers, the Superintendent shall keep quarterly Schedules in every circuit, each of which shall contain a correct statement, for the quarter to which it belongs, of persons admitted on trial—new members fully admitted into Society, after due probation—Removals into other circuits—Deaths—Backsliders—Conversions—Sanctifications—Number in Bands—and total number of members then in Society. The Editor shall prepare

and furnish to every circuit a sufficient number of printed Forms of such Schedules, at the expense of the circuit, to be filled up by the preachers, in reference to every distinct class, at the end of each quarter, and laid before the Chairman at his quarterly visitation, if called for. From these quarterly schedules, the Superintendent shall, at the close of the year, draw up a general schedule, containing an account of all the Societies in his circuit, in relation to the several particulars above mentioned, and shall present the same to the annual District Meeting, to be made the subject of serious conversation among the brethren, when taking into consideration the spiritual state and circumstances of the District, and be brought by the Chairman to the Conference.

8. The Recording General Steward of each circuit shall attend the District Meeting, during the consideration of the financial affairs of the District, in order to lay before the meeting the accounts of his circuit and to consult with the preachers the best means of promoting the interests of the circuit. Let it be understood and announced for the Stewards from the several circuits to attend the District Meeting precisely at ten o'clock in the morning of the second day of the meeting, when the financial affairs of the District will be taken into consideration, during which the Stewards shall have a right to speak and vote.

9. The District Meetings respectively shall have the right of fixing upon the preachers who are to attend the Conference; subject, however, to the following limitations: viz.

1. Let not *all* the preachers from any circuit ever come to Conference, except from within such a distance of the place where it is held, as will admit of their supplying their places on the Lord's day; or except, in very special cases, a majority of two thirds of the District Meeting shall decide that all the brethren in any circuit ought to attend.

2. Let those who are appointed or have leave to attend set out as late and return as soon as possible.

3. Every preacher on trial who has travelled four years and been recommended by his District Meeting to the Conference to be admitted into full connexion, shall attend the Conference of that year.

4. Nothing in these Rules shall be so construed as to prevent those preachers from attending the Conference, against whom there lies any accusation or complaint.

SECTION VI.

Of Candidates for the Ministry, and Preachers on Trial.

Ques. 1. How is a Preacher received on trial, and what regulations are observed respecting him during his probation?

Ans. 1. Before a Chairman, or Superintendent, shall propose a Preacher to the District Meeting, to be recommended to the Conference to be admitted on trial, such a Preacher must first be approved and recommended by the General Quarterly Meeting of the circuit or station in which he resides.

2. Every candidate thus recommended shall attend the ensuing District Meeting, and be examined before all the brethren present, respecting his experience, his knowledge of Divine things, his acquirements, his reading, his views of the doctrines of the Gospel, and his regard for Methodism, in general.

3. Every person proposed to the District Meeting is then to be asked by the Chairman the following questions, to each of which a distinct answer shall be required,—

Have you faith in Christ? Are you going on to perfection? Do you expect to be perfected in love in this life? Are you groaning after it? Are you resolved to devote yourself wholly to God and to his work? Do you know the rules of the Society? Do you keep them? Do you take no snuff, tobacco, or drams? Have you read the whole Discipline? Are you willing to conform to it? Have you considered the twelve rules of a Preacher, as contained in answer to question 3rd, section 7th, chap. 1, of our Discipline—especially the first, tenth, and twelfth? Will you keep them for con-

ience sake? Are you determined to employ all your time in the work of God? Will you reach at every suitable opportunity, endeavouring not to speak too long or too loud? Will you diligently instruct the children in every place? Will you visit from house to house? Will you recommend fasting, both by precept and example? Are you in debt? What is your age? Do you enjoy good health, and have a sound constitution? Are you engaged to marry? Do you know English Grammar, and can you write a good hand?

Do you sincerely and fully believe the doctrines of Methodism, as contained in our Articles of Faith, and as taught by Mr. Wesley in his notes on the New Testament, and volumes of Sermons?—especially the following doctrines: a Trinity of Persons in the unity of Godhead; the total depravity of all men by nature, in consequence of Adam's fall; atonement made by Christ for the sins of the human race; justification by faith; direct witness of the Spirit; the possibility of falling from a state of justification and holiness and perishing everlastingly; the absolute necessity of holiness both in heart and life; and the proper eternity of future rewards and punishments? Will you endeavour fully and faithfully to preach them?

4. After the examination, the Candidate shall withdraw, and the meeting shall deliberate

on the propriety or impropriety of his admission on trial, and determine whether he shall be recommended to the ensuing Conference or not.

5. If it be not convenient for the Candidate to attend the District Meeting, the Chairman, with two other Preachers, shall examine him as above directed, and report the result to the District Meeting.

6. When any Preacher has been recommended to travel, but not called out into the work in the course of the year, the Chairman shall make enquiry of the Superintendent of the circuit where he resides, at the ensuing District Meeting, whether he be still deemed a proper person to be employed in our regular ministry, and the result shall be reported in the District Meeting.

7. Every Preacher who is received on trial shall be furnished by the Chairman of the District with the course of study recommended by the Conference, who shall, if necessary, let him have the books mentioned, on credit, allowing him to pay the Book Agent for them as soon as he is able.

8. The Chairman shall examine every Preacher on trial annually at the District Meeting as to his acquaintance with the books recommended to him, in addition to the usual examination of character, abilities and usefulness; and every Preacher on trial is required to deliver to the Chairman of the District a list

of all the books which he has read since the preceding District Meeting. This list shall be laid before the meeting, that the senior brethren may have an opportunity of giving such advices and directions respecting his studies as they may judge necessary.

9. If a Preacher, who has been received upon trial but not into full connexion, desist from travelling, he shall be dropped in silence, unless he desist for want of health.

10. A Preacher who marries while on trial shall be dropped in silence

11. Observe ! Taking on trial is entirely different from admitting a Preacher into full connexion. One on trial may be either admitted or rejected, without doing him any wrong, otherwise it would be no trial at all. Let every Chairman explain this to them on trial.

12. The time for a Preacher to travel on trial shall be four years ; at the end of which period, if recommended by his District Meeting, he may be received into full connexion, according to Discipline.

SECTION VII.

Of the Duty of Travelling Preachers.

Ques. 1. How is a Preacher to be received ?

Ans. 1. He must be recommended by the Quarterly Meeting of the circuit in which he

resides to the District Meeting, after a careful examination as to his faith, practice, abilities, and usefulness, by the Chairman of the District, or the Superintendent of the circuit who may preside at the time.

2. On such Candidate being proposed to the District Meeting, the Chairman shall carefully examine him in the presence of the Ministers and Preachers present, according to Discipline ; if his examination be satisfactory to the District Meeting, he is then eligible to be recommended by the meeting to the Conference to be received on trial.

3. It shall be the duty of a Committee appointed by the Conference at each annual meeting, to point out a course of reading and study to be pursued by Candidates for the Ministry ; and the Chairman of the District, whenever such are presented to him, shall direct him to those studies which have been recommended to him ;—And before any such Candidate is received into full connexion, he shall give satisfactory evidence to the District Meeting from year to year of his knowledge of those subjects and books which have been recommended to his consideration and perusal. This examination shall be annual at the District Meeting, until the termination of his probation, which is four years, from the time of his being received on trial at the Conference.

4. When a Preacher's name is not

in the Minutes, he must receive a written license from the President or Chairman of the District in which he resides.

Ques. 2. What is the duty of a Preacher?

Ans. 1. To preach.

2. To meet the Societies, Classes, and general bands.

3. To visit the sick.

4. To preach in the morning where he can get hearers. We recommend morning preaching at five o'clock in the summer, and six in the winter, wherever it is practicable.

Ques. 3. What are the directions given to a Preacher?

Ans. 1. Be diligent. Never be unemployed—never be triflingly employed. Never trifle away time; neither spend any more time at any place than is strictly necessary.

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

3. Converse sparingly; and conduct yourselves prudently with women. 1. *Tim.* v. 2.

4. Take no step towards marriage without first consulting with your brethren.

5. Believe evil of no one without good evidence;—unless you see it done take heed how you credit it. Put the best construction on every thing. You know the judge is always supposed to be on the prisoner's side.

6. Speak evil of no one: because

especially would eat as doth a canker. Keep your thoughts within your own breast, till you come to the person concerned.

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

8. Avoid all affectation. A Preacher of the Gospel is the servant of all.

9. Be ashamed of nothing but sin.

10. Be punctual. Do every thing exactly at the time. And do not mend our rules, but keep them ; not for wrath, but conscience sake.

11. You have nothing to do but to save souls ; Therefore spend and be spent in this work ;— and go always not only to those that want you, but to those that want you most.

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

12. Act in all things not according to your own will, but as a son in the Gospel. As such,

it is your duty to employ your time in the manner which we direct: in preaching and visiting from house to house—in reading, meditation, and prayer. Above all, if you labour with us in the Lord's vineyard, it is needful you should do that part of the work which we advise, at those times and places which we judge most for his glory.

Ques. 4. What method do we use in receiving a Preacher at the Conference?

Ans. After solemn fasting and prayer, every person proposed shall then be asked, before the Conference, the following questions, (with any others which may be thought necessary) viz:—Have you faith in Christ? Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you groaning after it? Are you resolved to devote yourself wholly to God and his work? Do you know the rules of the Society? Of the Bands? Do you keep them? Do you constantly attend the sacrament? Have you read the form of Discipline? Are you willing to conform to it? Do you take no snuff, tobacco, or drams? Have you considered the rules of a Preacher—especially the first, tenth, and twelfth? Will you keep them for conscience sake? Are you determined to employ all your time in the work of God? Will you endeavour not to speak too long or too loud? Will you diligently instruct the children in every place?

Will you visit from house to house? Will you recommend fasting or abstinence, both by precept and example? Are you in debt?

After four years probation, which is to commence from the time of his being received on trial at the Conference, and being approved by the Conference, and examined by the President of the Conference, he may be received into full connexion, by giving him the form of Discipline, inscribed thus:—“*As long as you freely consent to, and earnestly endeavour to walk, by these rules, we shall rejoice to acknowledge you as a fellow-labourer.*”

If any Preacher absent himself from his circuit without the leave of the Chairman, the Chairman shall, as far as possible, fill his place with another Preacher, who shall be paid for his labours out of the allowance of the absent Preacher, in proportion to the usual allowance.

SECTION VIII.

*Of the Election and Ordination of Ministers,
and of their Duty.*

Ques. 1. How is a Minister constituted?

Ans. By the election of a majority of the Conference, and by the laying on of the hands of the President, and some of the Ministers that are present.

Ques. 2. What is the duty of a travelling Minister?

Ans. 1. To administer Baptism and the Lord's Supper, and to perform the office of Matrimony, and all parts of Divine Worship.

2. To do all the duties of a travelling Preacher.

No Minister that ceases to travel, without the consent of the Conference, certified under the hand of the President of the Conference, except in case of sickness, debility, or other unavoidable circumstance, shall, on any account, exercise the peculiar functions of his office, or even be allowed to preach among us: nevertheless, the final determination in all such cases is with the Conference.

SECTION IX.

Of the Duties of Superintendents.

Ques. 1. Who is the Superintendent?

Ans. That Preacher on each circuit, who is appointed from time to time, to take charge of the Societies and the other Preachers therein.

Ques. 2. What are the duties of the Minister or Preacher who has the special charge of a circuit?

Ans. 1. To see that the other Preachers in his circuit behave well and want nothing.

2. To renew the tickets for the admission of Members into Love Feast quarterly, and regulate the Bands.

3. To meet the Stewards and Leaders as often as possible.

4. To appoint all the Leaders, and change them when he sees it necessary; but not contrary to the wish of the Class, or without consulting the Leaders' Meeting.

5. To receive, try, and expel Members, according to the form of Discipline.

6. To hold Watch Nights and Love Feasts.

7. To hold Quarterly Meetings in the absence of the Chairman.

8. To take care that every Society be duly supplied with books.

9. To take an exact account of the numbers in Society, in their respective circuits, and deliver in such account to the Conference, that they may be printed in the Minutes;—which account shall also include the Members who have been received by ticket, or on trial, as probationers,—those who have removed or died, or have been cut off or added to the circuit by altering its boundaries.

10. To give an account of his circuit every quarter to the Chairman.

11. To meet the men and women apart in

the large Societies, once a quarter, wherever it is practicable.

12. To overlook the accounts of all the Stewards.

13. To appoint a person to receive the quarterly collection in the *Classes*.

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

15. To raise a yearly subscription in those circuits that can bear it, for building churches, and paying the debts of those which have been already erected.

16. To choose a committee of lay Members to make a just application of the money, where it is most wanted.

17. To see that Mr. Wesley's original rule, in regard to weekly and quarterly contributions, be observed in all our Societies as far as possible. The rule was published by Mr. Wesley, in the Minutes of Conference, held in London, 1782. It is as follows :

“Q. Have the weekly and quarterly contributions been duly made in all our Societies ?

“A. In many it has been shamefully neglected. To remedy this,

“1. Let every Assistant * (Superintendent) remind every Society, that this was our original

* Mr. Wesley during his life regarded himself as the Superintendent of every Circuit in the kingdom. The Senior preacher was called an *Assistant* (to Mr. Wesley) and the Junior preachers *Helpers*. The person called by Mr. Wesley an *Assistant* is now the Superintendent of the circuit, and is so called.

rule : Every Member contributes one penny weekly, (unless he is in extreme poverty,) and one shilling quarterly. Explain the reasonableness of this :

“2. Let every Leader receive the weekly contribution from each person in his class.

“3. Let the Assistant (Superintendent) ask every person at changing his ticket ; Can you afford to observe our rule ? And receive what he is able to give.”

Ques. 3. What other direction shall we give him ?

Ans. Several.

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

2. To leave his successor a particular account of the circuit.

3. To see that every band-leader have the rules of the bands.

4. To enforce, vigorously, but calmly, all the rules of the society.

5. As soon as there are four men or women believers in any place, to put them into a band.

6. To suffer no lovefeast to last above an hour and a half.

7. To warn all, from time to time, that none are to remove from one circuit to another, without a note of recommendation from a preacher of the circuit, in these words : “ *A. B.*

the bearer, has been an acceptable member of our church in C." and to inform them, that, without such a certificate, they will not be received into the church in other places.

8. To recommend every where decency and cleanliness.

9. To read the rules of the society, with the aid of the other preachers, once a year in every congregation, and once a quarter in every society.

10. On any dispute between two or more of the members of our church, concerning the payment of debts or otherwise, which cannot be settled by the parties concerned, the preacher who has the charge of the circuit, shall inquire into the circumstances of the case: and shall recommend to the contending parties a reference, consisting of one arbiter chosen by the plaintiff, and another chosen by the defendant; which two arbiters so chosen, shall nominate the third; the three arbiters being members of our church.

But if one of the parties be dissatisfied with the judgment given, such party may apply to the ensuing Quarterly Meeting of the circuit, for allowance to have a *second* arbitration appointed; and if the Quarterly Meeting see sufficient reason, they shall grant a *second* arbitration, in which case each party shall choose two arbiters, and the four arbiters shall choose a fifth, the judgment of the majority of whom

shall be final ; and any person refusing to abide shall be excluded the church.

And if any Member of our church shall refuse, in case of debt or other disputes, to refer the matter to arbitration, when recommended by him who has the charge of the circuit, or shall enter into a law suit with another member before these measures are taken, he shall be expelled, unless the case be of such a nature as to require and justify a process at law.

The Preachers who have the oversight of circuits are required to execute all our rules fully and strenuously against all frauds, and particularly against dishonest insolvencies ; suffering none to remain in our church on any account, who are found guilty of any fraud.

To prevent scandal, when any of our members fail in business, or contract debts in which they are not able to pay, let two or three judicious members of the church inspect the accounts of the supposed delinquent ; and if he have behaved dishonestly, or borrowed money without a probability of paying, let him be expelled.

Whenever a complaint is made against any Member of our Church, for non-payment of debt—when the accounts are adjusted and the amount ascertained—the Preacher having the charge shall call the debtor before a committee of at least three, to show cause why he does not make payment. The committee shall deter-

mine what further time shall be granted him for payment, and what security, if any, shall be given for payment; and in case the debtor refuses to comply he shall be expelled; but in such case he may appeal to the Quarterly Meeting, and their decision shall be final. And in case the creditor complains that justice is not done him, he may lay his grievance before the Quarterly Meeting, and their decision shall be final; and if the creditor refuse to comply, he shall be expelled.

11. The Preacher who has the charge of a circuit shall appoint Prayer Meetings wherever he can in his circuit.

12. He shall take care that a fast be held in every society in his circuit, on the Friday preceding every Quarterly Meeting; and that a memorandum of it be written on all the class papers.

13. To license such persons as he may think proper to officiate as Exhorters, provided no person shall be so licensed without consulting the Stewards and Leaders, or Quarterly Meeting of the circuit, in which the person proposed to be licensed resides; and all Exhorters so licensed shall have their names enrolled in some class paper, and shall be subject to the same examinations of character with the Class Leaders, and have their license renewed, if the Quarterly, or Stewards and Leaders' Meeting approve at the time of such examinations.

14. To make out a regular Plan of appointments for the Local Preachers on the circuit, with the counsel of the Local Preachers' Meeting, or of the Quarterly Meeting, where there is no Local Preachers' Meeting.

15. To make strict enquiry in the Leaders' Meeting, at least once a quarter, into the moral character of all the Leaders, their punctuality in beginning and ending their Class Meetings, in proper time, and every thing that relates to their office.

16. To invite and earnestly to urge the attendance and assistance of the Circuit Stewards at the District Meetings, according to our rule, during the time when the financial affairs of the District to which they belong are under consideration.—And in order to facilitate this object, let it be understood and announced, that the financial business of the District shall always commence precisely at 10 o'clock in the forenoon of the second day of every District Meeting.

17. To see that the circumstances of all remarkable deaths of our church members be drawn up at large, and sent to our Editor, who may publish them as far as he judges proper.

18. To read, with the assistance of his colleague or colleagues, the Pastoral Address of the Conference to all the societies in his circuit.

SECTION X.

Of the trial of those who think they are moved by the Holy Ghost to Preach.

Ques. How shall we try those who profess to be moved by the Holy Ghost to Preach ?

Ans. 1. Let the following questions be asked, viz :—Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire nothing but God? And are they holy in all manner of conversation?

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

3. Have they fruit ;—Are any truly convinced of sin and converted to God by their preaching?

As long as these three remarks concur in any one, we believe he is called of God to preach. These we receive as sufficient proof that he is moved by the Holy Ghost.

SECTION XI.

Of the matter and manner of Preaching, and of other public exercises.

Ques. 1. What is the best general method of Preaching?

Ans. 1. To convince :—2. To offer Christ ;
3. To invite : 4. To build up ; And to do this
in some measure in every sermon.

Ques. 2. What is the most effectual way of
preaching Christ ?

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

Ques. 3. Are there any smaller advices
which might be of use to us.

Ans. Perhaps these :—1. Be sure never to
disappoint a congregation. 2. Begin at the
time appointed. 3. Let your whole deport-
ment be serious, weighty, and solemn. 4.
Always suit your subject to your audience. 5.
Choose the plainest text you can. 6. Take
care not to ramble, but keep to your text, and
make out what you take in hand. 7. Take
care of any thing awkward or affected, either
in your gesture, phrase, or pronounciation. 8.
Do not usually pray *extempore* above eight or
ten minutes (at most) without intermission. 9.
Frequently read and enlarge upon a portion of
Scripture ; and let young preachers often exhort
without taking a text. 10. Always avail your-
self of the great festivals by preaching on the
occasion.

SECTION XII.

Of the Duty of Preachers to God, themselves, and one another.

Ques. 1. How shall the Preacher be qualified for his charge ?

Ans. By walking closely with God, and having his work greatly at heart ; and by understanding, and loving discipline, ours in particular.

Quest. 2. Do we sufficiently watch over each other ?

Ans. We do not. Should we not frequently ask each other, Do you walk closely with God ? Have you now fellowship with the Father and the Son ? At what hour do you rise ? Do you punctually observe the morning and evening hour of retirement ? Do you spend the day in the manner which the Conference advises ? Do you converse seriously, usefully, and closely ? To be more particular, Do you use all the means of grace yourself, and enforce the use of them on all other persons ? They are either instituted or prudential.

First,—The instituted are,

1. Prayer :—private, family, and public ; consisting of deprecation, petition, intercession, and thanksgiving. Do you use each of these ? Do you forecast daily wherever you are, to secure time for private devotion ? Do you practice it every where ? Do you ask every

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

2. Searching the Scriptures, by

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

(2.) Meditating: At set times? By rule?

(3.) Hearing: Every opportunity? With prayer before, at, after? Have you a bible always about you?

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

4. Fasting: do you use as much abstinence and fasting every week, as your health, strength, and labour will permit?

5. Christian conference: are you convinced how important and how difficult it is to order your conversation aright? Is it always in grace? Seasoned with salt? Meet to minister grace to the hearers? Do you not converse too long at a time? Is not an hour commonly enough? Would it not be always to have a determinate end in view? And to pray before and after it?

Second, Prudential means we may use either as Christians, as Methodists, or as Preachers.

1. As Christians : What particular rules have you in order to grow in grace? What arts of holy living?

2. As Methodists : do you never miss your class or band?

3. As Preachers : have you throughly considered your duty? And do you make a conscience of executing every part of it? Do you meet every society? Also, the leaders and bands?

These means may be used without fruit. But there are some means which cannot,—namely, watching, denying ourselves, taking up our cross, exercise of the presence of God.

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

2. Do you deny yourself every useless pleasure of sense? Imagination? Honour? Are you temperate in all things? Instance in food : (1.) Do you use only that kind and that degree which is best both for body and soul? Do you see the necessity of this? (2.) Do you eat no more at each meal than is necessary? Are you not heavy and drowsy after dinner? (3.) Do you use only that kind, and that degree of drink which is best both for your body and soul? (4.) Do you choose and use water for your common drink? And only take wine medicinally or sacramentally?

3. Wherein do you take up your cross daily?

Do you cheerfully bear your cross, however grievous to profit thereby?

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

SECTION XIII.

Rules by which we should continue or desist from preaching at any place.

Ques. 1. Is it advisable for us to preach in as many places as we can, without forming any societies?

Ans. By no means: We have made the trial in various places; and that for a considerable time. But all the seed has fallen by the way side. There is scarce any fruit remaining.

Ques. 2. Where should we endeavour to preach most.

Ans. 1. Where there is the greatest number of quiet and willing hearers.

2. Where there is most fruit.

Ques. 3. Ought we not diligently to observe in what places God is pleased at any time to pour out his Spirit more abundantly?

Ans. We ought: And at that time, to send more labourers than usual into that part of the harvest.

SECTION XIV.

Of visiting from house to house, guarding against those things that are so common to Professors, and enforcing practical Religion.

Ques. 1. How can we further assist those under our care ?

Ans. 1. By instructing them at their own houses. What unspeakable need is there of this! The world says "*The Methodists are no better than other people.*" This is not true in general; but 1. Personal religion, either toward God or man, is too superficial among us. We can but just touch on a few particulars. How little faith is there among us! How little communion with God, how little living in heaven, walking in eternity, deadness to every creature! How much love of the world! Desire of pleasure, of ease, of getting money! How little brotherly love! What continual judging one another!—What gossipping, evil speaking, tale bearing! What want of moral honesty! To instance only one particular; who does as he would be done by, in buying and selling?

2. Family religion is wanting in many branches. And what avails public preaching alone, though we could preach like angels? we must, yea, every travelling preacher must instruct the people from house to house. 'Till

this be done, and that in good earnest, the Methodists will be no better.

Our religion is not sufficiently deep, universal, uniform : but superficial, partial, uneven. It will be so till we spend half as much time in this visiting, as we now do in talking uselessly. Can we find a better method of doing this than Mr. Baxter's ? If not, let us adopt it without delay. His whole tract, entitled *Gildas Salvianus*, it is well worth a careful perusal. Speaking of this visiting from house to house, he says, (p. 351.) " We shall find many hindrances, both in ourselves and the people."

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

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

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

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

5. Lastly, we are unskilful in the work. How few know how to deal with men, so as to get within them, and suit all our discourse to their several conditions and tempers : To choose the fittest subjects, and follow them with

a holy mixture of seriousness, terror, love and meekness ?

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

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

And this is absolutely necessary to the welfare of our people, some of whom neither repent nor believe to this day. Look round and see how many of them are still in apparent danger of damnation. And how can you walk and talk, and be merry with such people, when you know their case ? When you look them in the face you should break forth into tears, as the prophet did when he looked upon Hazael, and then set on them with the most vehement exhortations. O, for God's sake, and the sake of poor souls, bestir yourselves, and spare no pains that may conduce to their salvation !

What cause have we to bleed before the Lord that we have so long neglected this good work? If we had but engaged in it sooner, how many more might have been brought to Christ? And how much holier and happier might our societies have been before now? And why might we not have done it sooner? There were many hindrances: and so there always will be. But the greatest hindrance is in ourselves, in our littleness of faith and love.

But it is objected, I. "This will take up so much time we shall not have leisure to follow our studies." We answer, 1. Gaining knowledge is a good thing, but saving souls is a better. 2. By this very thing you will gain the most excellent knowledge, that of God and eternity. 3. You will have time for gaining other knowledge too. Only sleep not more than you need; "and never be idle, or triflingly employed." But, 4. If you can do but one, let your studies alone. We ought to throw by all the libraries in the world, rather than be guilty of the loss of one soul.

It is objected, II. "The people will not submit to it." If some will not others will. And the success with them, will repay all your labour. O let us herein follow the example of St. Paul. 1. For our general business, *Serving the Lord with all humility of mind*: 2. Our special work, *Take heed to yourselves, and all the flock*: 3. Our doctrine, *Repentance towards*

God, and faith towards our Lord Jesus Christ :
 4. The place, *I have taught you publicly, and from house to house :* 5. The object and manner of teaching, *I ceased not to warn every one, night and day, with tears :* 6. His innocence and self denial, *herein I have coveted no man's silver or gold :* 7. His patience, *Neither count I my life dear unto myself.* And among all other motives, let these be ever before our eyes: 1. *The church of God, which he hath purchased with his own blood.* 2. *Grievous wolves shall enter in ; yea, of yourselves shall men arise speaking perverse things.*

Write this upon your hearts, and it will do you more good than twenty years study. Then you will have no time to spare : You will have work enough. Then likewise no preacher will stay with us who is as salt that has lost its savour. For to such, this employment would be mere drudgery. And in order to it, you will have need of all the knowledge you can procure, and grace you attain.

The sum is, go into every house in course, and teach every one therein, young and old, to be christians inwardly and outwardly ; make every particular plain to their understandings ; fix it in their minds ; write it on their hearts. In order to this, there must be line upon line, precept upon precept. What patience, what love, what knowledge is requisite for this ! We must needs do this, were it only to avoid idle-

ness. Do we not loiter away many hours in every week? Each try himself; No idleness is consistent with a growth in grace. Nay, without exactness in redeeming time, you cannot retain the grace you receive in justification.

Ques. 2. Why are we not more holy? Why do we not live in eternity? Walk with God all the day long? Why are we not all devoted to God? Breathing the whole spirit of missionaries?

Ans. Chiefly because we are enthusiasts; looking for the end without using the means. To touch only upon two or three instances? Who of us rises at four or even at five, when we do not preach? Do we know the obligation and benefit of fasting or abstinence? How often do we practice it? The neglect of this alone is sufficient to account for our feebleness and faintness of spirit. We are continually grieving the Holy Spirit of God by the habitual neglect of a plain duty. Let us amend from this hour.

Ques. 3. How shall we guard against sabbath-breaking, evil-speaking, unprofitable conversation, lightness, expensiveness or gait of apparel, and contracting debts without due care to discharge them?

Ans. 1. Let us preach expressly on each of these heads. 2. Read in every society the sermon on evil-speaking. 3. Let the leaders closely examine and exhort every person to put

away the accursed thing. 4. Let the preachers warn every society, that none who is guilty herein can remain with us. 5. Extirpate buying or selling goods which have not paid the duty laid upon them by government, out of our church. Let none remain with us who will not totally abstain from this evil in every kind and degree. Extirpate bribery, receiving any thing directly or indirectly, for voting at any election. Shew no respect to persons herein, but expel all that touch the accursed thing. And strongly advise our people to discountenance all treats given by candidates before or at elections, and not to be partakers, in any respect, of such iniquitous practices.

SECTION XV.

Of the Instruction of Children.

Ques. What shall we do for the rising generation?

Ans. 1. Let him who is zealous for God and the souls of men, begin now.

2. Where there are ten children, whose parents will allow it, meet them an hour once a week: but where this is impracticable, meet them once in two weeks.

3. Procure our instructions or catachisms for them, and let all who can, read and commit them to memory.

4. Explain and impress them upon their hearts.

5. Talk with them every time you see any at home.

6. Pray earnestly for them : and diligently instruct and exhort all parents at their own houses.

7. As far as practicable, it shall be the duty of every preacher of a circuit or station, to obtain the names of the children belonging to his congregations, to form them into classes, for the purpose of giving them religious instruction, to instruct them regularly himself, as much as his other duties will allow,—to appoint a suitable leader for each class who shall instruct them in his absence, and to leave his successor a correct account of each class thus formed, with the name of its Leader.

8. Preach expressly on education : “ But I have no gift for this.” Pray earnestly for the gift, and use every other means to attain it.

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SECTION XVI.

Of employing our time profitably, when we are not travelling, or engaged in public Exercises.

Ques. 1. What general method of employing our time shall we advise ?

Ans. 1. We advise you, 1. As often as possible to rise at four. 2. From four to five in the morning, and from five to six in the evening, to meditate, pray, and read the scriptures with

notes, and the closely practical parts of what Mr. Wesley has published. 2. From six in the morning till twelve, (allowing an hour for breakfast,) read, with much prayer, some of our best religious tracts.

Ques. Why is it that the people under our care are not better ?

Ans. Other reasons may concur, but the chief is, because we are not more knowing and more holy.

Ques. 3. But why are we not more knowing ?

Ans. Because we are idle. We forget our first rule, "Be diligent.—Never be unemployed. Never be triflingly employed. Neither spend any more time at any place than is strictly necessary." We fear there is altogether a fault in this matter, and that few of us are clear. Which of us spend as many hours a day in God's work, as we did formerly in man's work ? We talk, talk—or read what comes next to hand. We must, absolutely must cure this evil, or betray the cause of God. But how ? 1. Read the most useful books, and that regularly and constantly. 2. Steadily spend all the morning in this employment, or at least five hours in four and twenty. "But I have no taste for reading." Contract a taste for it by use, or return to your former employment.—"But I have no books." Be diligent to spread the books, and you will have the use of them

SECTION XVII.

Of the necessity of Union among ourselves.

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

Ques. What can be done in order to a closer union with each other?

Ans. 1. Let us be deeply convinced of the absolute necessity of it.

2. Pray earnestly for, and speak freely to each other.

3. When we meet, let us never part without prayer.

4. Take great care not to despise each other's gifts.

5. Never speak lightly of each other.

6. Let us defend each other's character in every thing, so far as is consistent with truth.

7. Labour, in honour, each to prefer the other before himself.

8. We recommend a serious perusal of *The Causes, Evils, and Cures of the heart and church divisions.*

SECTION XVIII.

*Of the method by which immoral Travelling Ministers or Preachers shall be brought to trial, found guilty, and reprov'd or suspended in the intervals of the Conference. **

Ques. 1. What shall be done when a Minister or Preacher is under report of being guilty of *some crime*, expressly forbidden in the word of God, as an unchristian practice, sufficient to exclude a person from the kingdom of grace and glory?

Ans. 1. Let the Chairman, in the absence of the President, call as many Travelling Ministers as he shall think fit, at least three; and if possible bring the accused and the accuser face to face.

2. If the person be clearly convicted, he shall be admonished, reprov'd, suspended, or disposed of as the Committee may judge expedient until the next ensuing District Meeting.

3. If the accused be a Chairman of a District, the Superintendent of the circuit in which the alleged crime is said to have been committed, shall call in the Chairman of an adjoining District, who is required to select a Committee to investigate the case and preside at the trial.

4. If the accuser and the accused cannot be brought face to face, but the alleged delinquent flies from trial, it shall be received as presump-

* For the trial of the President, see Section 3.

tive proof of guilt, and out of the mouth of two or three witnesses he shall be condemned. Nevertheless, in that case, as well as in all others, the District Meeting shall examine into it; shall dispose of the case as it judges expedient; and shall report to the Conference, where the whole matter shall be finally determined.

4. If a Preacher be charged with immorality between the time of holding the District Meeting and the Conference, a committee chosen as above directed shall investigate the matter, and shall have authority to admonish, reprove, or suspend the offender until the Conference, when the case shall be finally determined.

5. If there be any difference between the Preachers on a District, the respective parties shall choose two Preachers; and the Chairman of the District, with the four Preachers so chosen, shall be the final arbitrators to determine the matter in dispute.

6. In all cases the Chairman shall have a casting vote in case of an equality.

Ques. 2. What shall be done in cases of improper tempers, words, or actions?

Ans. The person so offending shall be reprimanded by his senior in office. Should a second transgression take place, one, two, or three Ministers or Preachers are to be taken as witnesses. If he be not then cured, he shall

be tried at the next Conference, and, if found guilty or impenitent, shall be expelled from the Connexion, and his name so returned in the Minutes of the Conference.

Ques. 3. What shall be done with those Ministers or Preachers who hold and disseminate, publicly or privately, doctrines which are contrary to our Articles of Religion ?

Ans. Let the same process be observed as in cases of gross immorality ; but if the Minister or Preacher so offending do solemnly engage not to disseminate such erroneous doctrines in public or in private, he shall be borne with till his case be laid before the next Conference, which shall determine the matter.

Ques. 4. What shall be done in case any Travelling Preacher follow a trade, or be engaged in any business ?

Ans. If any Travelling Preacher or Missionary be employed in, or carrying on any trade, he shall, on proof thereof, be excluded from the Itinerant Plan ; as we judge such a pursuit of private emolument is incompatible with our Ministerial duties. No Preacher who will not relinquish his trade of *buying and selling*, though it were only pills, drops, or balsams, shall be considered a Travelling Preacher any longer. Selling *our own* books is an exception.

SECTION XIX.

How to provide for the Circuits in time of Conference, and to preserve and increase the Work of God.

Ques. What can be done to supply the circuits during the sittings of the Conferences?

Ans. 1. Let all the appointments stand according to the plan of the circuit.

2. Engage as many Local Preachers and Exhorters as will supply them; and let them be paid for their time in proportion to the allowance of the Travelling Preachers.

3. If Preachers and Exhorters cannot attend, let some person of ability be appointed in every Society, to sing, pray, and read one of Mr. Wesley's sermons.

4. But if that cannot be done, let there be prayer-meetings.



SECTION XX.

Of the Local Preachers and their Meetings.

Quest. 1. What directions shall be given concerning Local Preachers and their Meetings?

Ans. 1. The Superintendent shall regularly meet the Local Preachers on his circuit once a quarter; and no person shall be put upon the

plan as a Local Preacher, or be suffered to preach among us as such, without the approbation of that meeting. Or, if in any circuit a regular Local Preachers' Meeting cannot be held, they shall be proposed and approved at the last General Quarterly Meeting of the circuit.

2. The Superintendent at each regular Local Preachers' Meeting, or the Chairman at the last General Quarterly Meeting of the circuit, shall inquire into the religious and moral character, doctrines, abilities to preach, and punctuality in attending appointments, of each Preacher by name.

3. The Chairman of the District shall have authority to license proper persons to preach who have been recommended by the Superintendent and the Local Preachers' Meeting, (if there be any such meeting on the circuit,) and the General Quarterly Meeting of the circuit; and to renew the licenses annually of those whose character, gifts, and usefulness, will, in the judgment of the said Quarterly Meeting, warrant such renewal.

4. When charges are preferred against any Local Preacher, the accused and his accuser shall respectively choose two Local Preachers, or official members in the circuit or station, and the Superintendent shall, with the members of the Committee so chosen, try the accused Preacher; and they shall have authority, if he be found guilty, to admonish, reprove, or sus-

pend him, till the ensuing Quarterly Meeting, when the whole matter shall be determined.

5. The Superintendent shall, on receiving any complaint against a Local Preacher, send an exact account of the complaint in writing to the person accused, with the name of the accuser or accusers, before he calls a Committee to examine into the charge; and shall have a casting voice in case of an equality.

6. All Local Preachers shall meet in class. No exception shall be made in respect to any who may have been Travelling Preachers in former years.

7. No Local Preacher shall keep Love-Feasts without the consent of the Superintendent, nor in any wise interfere with his business.

8. Whenever a Local Preacher or Exhorter removes from one circuit to another, he shall procure from the Chairman of the District, or the Superintendent of the circuit, a certificate of his official standing in the Church at the time of his removal, without which he shall not be received as a Local Preacher or Exhorter in other places.

9. No Local Preacher coming to reside amongst us from another part of the world, although duly recommended, shall be allowed to preach, or hold meetings in our chapels, unless he become a member of our Church and submit to its discipline.

10. No Preacher among us shall distil or

retail spirituous liquors without forfeiting his official standing.

11. No Preacher who has been suspended or expelled from the Travelling Connexion, shall, on any account, be employed as a Local Preacher, without the consent of the Conference.

12. The name of every Local Preacher shall be recorded on the journals of the Quarterly Meeting of the circuit or station in which he resides.

13. The questions proposed in the examination of the characters of Local Preachers shall be the same as those proposed in regard to Travelling Preachers; viz: 1. Is there any objection to his *moral* and *religious* character? 2. Does he believe and preach all our *Doctrines*? 3. Has he duly observed our *Discipline*? 4. Has he competent *abilities* for a preacher? 5. Is he *punctual* in attending all his appointments?

14. In every case any Local Preacher under censure or suspension by the Quarterly Meeting, shall have the right of appeal to the ensuing District Meeting, by giving notice of his intention to do so at the time of such suspension.

Ques. 2. What allowance shall be made for Local Preachers in certain cases?

Ans. 1. When ever a local preacher fills the place of a travelling preacher by the

approbation of the Chairman, he shall be paid for his time, a sum proportional to the allowance of a travelling preacher ; which sum shall be paid by the circuit at the next Quarterly Meeting, if the travelling preacher, whose place he filled up, were either sick or necessarily absent ; or in other cases, out of the allowance of the travelling preacher.

2. If a local preacher be distressed in his temporal circumstances, on account of his service in the circuit, he may apply to the Quarterly Meeting, who may give him what relief they judge proper, after the allowance of the travelling preachers and of their wives, and all other regular allowances are discharged.



SECTION XXI.

Of Baptism.

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

2. We will on no account whatever demand any remuneration for administering Baptism, or for burying the dead.

SECTION XXII.

Of the Lord's Supper.

Ques. 1. Are there any directions to be given concerning the administration of the Lord's Supper?

Ans. 1. Let those who have scruples concerning the receiving of it kneeling, be permitted to receive it either standing or sitting.

2. Let no person that is not a member of our Church, be admitted to the communion, without examination, and some token given by the minister.

3. No person shall be admitted to the Lord's Supper among us, who is guilty of any practice for which we would exclude a member of our Church.

SECTION XXIII.

Of Public Worship.

Ques. What directions shall be given for the establishment of uniformity in public worship amongst us, on the Lord's day?

Ans. 1. Let the morning service consist of singing, prayer, the reading of a chapter out of the Old Testament, and another out of the New, and preaching.

2. Let the afternoon service consist of singing, prayer, the reading of one or two chapters out of the Bible, and preaching.

3. Let the evening service consist of singing, prayer, and preaching.

4. But on the days of administering the Lord's Supper, the two chapters in the morning service may be omitted.

5. In administering the ordinances, and in the burial of the dead, let the form of discipline invariably be used. Let the Lord's Prayer also be used on all occasions of public worship in concluding the first prayer, and the apostolic benediction in dismissing the congregation.

6. Let the Society be met, wherever it is practicable, on the Sabbath day.

SECTION XXIV.

Of the Spirit and Truth of Singing.

Ques. How shall we guard against formality in singing?

Ans. 1. By choosing such hymns as are proper for the congregation.

2. By not singing too much at once; seldom more than five or six verses.

3. By suiting the tune to the words.

4. By often stopping short, and asking the people, "Now! do you know what you said last? Did you speak no more than you felt?"

5. Do not suffer the people to sing too slow. This naturally tends to formality, and is brought in by those who have either very strong or very weak voices.

6. In every large Society let them learn to

sing ; and let them always learn our tunes first.

7. Let the women constantly sing their parts alone. Let no man sing with them unless he understands the notes, and sings the bass as it is composed in the tune book.

8. Introduce no new tune till they are perfect in the old.

9. Recommend our tune book. And if you cannot sing yourself, choose a person or two at each place to pitch the tune for you.

10. Exhort every person in the congregation to sing ; not one in ten only.

11. Sing no hymns of your own composing.

12. If a preacher be present, let him alone give out the words.

13. When the singers would teach a tune to the congregation, they must sing only the tenor.

14. Let it be recommended to our people, not to attend the singing schools which are not under our direction.

15. The preachers are desired not to encourage the singing of fuge tunes in our congregations.

16. We do not think that fuge tunes are sinful, or improper to be used in private companies : but we do not approve of their being used in our public congregations, because public singing is a part of divine worship, in which all the congregation ought to join.

CHAPTER II.

SECTION I.

The Nature, Design, and General Rules of our United Societies.

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

(2) This was the rise of the UNITED SOCIETY, first in *Europe* and then in *America*. Such a society is no other than "a company of men

having the form and seeking the power of *Godliness*,—*united in order to pray together,—to receive the word of exhortation; and to watch over one another in love, that they may help each other to work out their salvation.*”

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

First, To see each person in his class once a week at least, in order,

1. To inquire how their souls prosper.

2. To advise, reprove, comfort, or exhort, as occasion may require.

3. To receive what they are willing to give, towards the relief of the Preachers, church, and poor.

Second, To meet the Ministers and Stewards of the society once a week, in order,

1. To inform the Minister of any that are sick, or of any that walk disorderly, and will not be reproved.

2. To pay the Stewards what they have received of their several classes in the week preceding.

(4) There is only one condition previously

required of those who desire admission into these societies—a *desire to flee from the wrath to come, and to be saved from their sins.* But wherever this is really fixed in the soul, it will be shown by its fruits. It is therefore expected of all who continue therein, that they should continue to evidence their desire of salvation,

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

The taking of the name of God in vain.

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

Drunkenness, or drinking spirituous liquors, unless in cases of necessity.

The buying and selling of men, women, and children, with an intention to enslave them.

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

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

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

Uncharitable or unprofitable conversation; particularly speaking evil of Magistrates or of Ministers.

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

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

The putting on of gold or costly apparel.

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

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

Softness, and needless self-indulgence.

Laying up treasure upon earth.

Borrowing without a probability of paying ; or taking up goods without a probability of paying for them.

(5) It is expected of all who continue in these societies that they should continue to evidence their desire of salvation.

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

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

To their souls, by instructing, reproofing, or exhorting all we have any intercourse with ; trampling under foot that enthusiastic doctrine, that " we are not to do good, unless *our hearts be free to it.*"

By doing good, especially to them that are of the household of faith, or groaning so to

be; employing them preferably to others; buying one of another; helping each other in business; and so much the more, because the world will love its own and them *only*.

By all possible *diligence* and *frugality*, that the gospel be not blamed.

By running with patience the race which is set before them, *denying themselves, and taking up their cross daily*; submitting to bear the reproach of Christ, to be as of the filth and offscouring of the world; and looking that men should say *all manner of evil of them falsely for the Lord's sake*.

(6) It is expected of all who desire to continue in these societies that they should continue to evidence their desire of salvation.

Thirdly, By attending to all the ordinances of God. Such are,

The public worship of God.

The ministry of the word, either read or expounded.

The Supper of the Lord.

Family and private prayer.

Searching the Scriptures, and

Fasting or abstinence.

(7) These are the general rules of our societies; all which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule, both of our faith and practice. And all these we know his spirit writes on truly awakened hearts. If

there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul, as they who must give an account. We will admonish him of the error of his ways. We will bear with him for a season. But, if then he repent not, he hath no more place among us. We have delivered our own souls.



SECTION II.

Of Class Meetings.

Ques. 1. How may the Leaders of Classes be rendered more useful?

Ans. 1. Let each of them be diligently examined concerning his method of meeting a Class. Let this be done with all possible exactness, at least once a quarter. In order to this, take sufficient time.

2. Let each Leader carefully enquire how every soul in his Class prospers; not only how each person observes the outward rules, but how he grows in the knowledge and love of God.

3. Let the Leaders converse with those who have the charge of their circuits, frequently and freely.

Ques. 2. Can any thing more be done in order to make the Class Meetings lively and profitable ?

Ans. 1. Change improper Leaders.

2. Let the Leaders frequently meet each other's Classes.

3. Let us observe which Leaders are the most useful; and let these meet the other Classes as often as possible.

4. See that all the Leaders be not only men of sound judgment, but men truly devoted to God.

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

Ans. 1. *Give tickets to none until they are recommended by a Leader, with whom they have met at least six months on trial.*

2. Give notes to none but those who are recommended by one you know, or until they have met three or four times in a class.

3. Read the rules to them the first time they meet.

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

Ans. The official Minister or Preacher shall, at every Quarterly Meeting, read the names of those that are received or excluded.

Ques. 5. What shall we do with those members of our church who wilfully and repeatedly neglect to meet their Class ?

Ans. 1. Let the Chairman, or one of the Preachers, visit them whenever it is practicable, and explain to them the consequence if they continue to-neglect, viz :—exclusion.

2. If they do not amend, let him who has the charge of the circuit exclude them, (in the church) showing that they are laid aside for a breach of our rules of Discipline, and not for immoral conduct.

SECTION III.

Of the Band Societies.

Two, three, or four, true believers, who have confidence in each other, form a Band :—only it is to be observed, that in one of these Bands, all must be men, or all women; and all married, or all unmarried.

RULES OF THE BAND SOCIETIES, DRAWN UP DEC. 25, 1738.

The design of our meeting is to obey that command of God, *Confess your faults one to another, and pray one for another, that ye may be healed.*—Jam. v. 16.

To this end we agree,—

1. To meet once a week, at least.
2. To come punctually at the hour appointed ; without some extraordinary reason prevents.
3. To begin exactly at the hour with singing or prayer.
4. To speak, each of us in order, freely and plainly, the true state of our souls, with the

faults we have committed in tempers, words, or actions, and the temptations we have felt since our last meeting.

5. To end every meeting with prayer, suited to the state of each person present.

6. To desire some person among us to speak his own state first, and then to ask the rest in order, as many and as searching questions as may be, concerning their state, sins, and temptations.

Some of the questions proposed to one before he is admitted among us may be to this effect :

1. Have you the forgiveness of your sins ?
2. Have you peace with God, through Our LORD JESUS CHRIST ?
3. Have you the witness of God's spirit with your spirit, that you are a child of God ?
4. Is the love of God shed abroad in your heart ?
5. Has no sin, inward or outward, dominion over you ?
6. Do you desire to be told of your faults ?
7. Do you desire to be told of *all* your faults, and that plain and home ?
8. Do you desire that every one of us should tell you, from time to time, whatsoever is in our heart concerning you ?
9. Consider ! Do you desire we should tell you whatsoever we think, whatsoever we fear, whatsoever we hear concerning you ?

10. Do you desire, that in doing this, we should come as close as possible, that we should cut to the quick, and search your heart to the bottom ?

11. Is it your desire and design to be on this, and all other occasions, entirely open, so as to speak without disguise, and without reserve ?

Any of the preceding questions may be asked as often as occasion requires : The four following at every meeting :

1. What known sins have you committed since our last meeting ?

2. What particular temptations have you met with ?

3. How were you delivered ?

4. What have you thought, said, or done, of which you doubt whether it be sin or not ?

Directions given to the Band Society, December 25, 1744.

You are supposed to have the *Faith that overcometh the world.*—To you therefore it is not grievous.

I.—Carefully to abstain from doing evil ; in particular,

1. Neither *buy* nor *sell* any thing at all on the Lord's Day.

2. To taste no spirituous liquor, no dram of any kind, unless prescribed by a physician.

3. To be *at a word* in buying or selling.

4. Not to mention the *faults* of any *behind his back*, and to stop those short that do.

5. To wear no *needless ornaments*, such as rings, ear-rings, necklaces, lace, or ruffles.

6. *To use no needless self-indulgence.*

II.—Zealously to maintain good works ; in particular,

1. To *give alms* of such things as you possess, and that according to your own ability.

2. To reprove those who sin in your sight, and that in love and meekness of wisdom.

3. To be patterns of *diligence* and *frugality*, of *self-denial*, and taking up the cross daily.

III.—Constantly to attend on all the ordinances of God ; in particular,

1. To be at church, and at the Lord's table, and at every public meeting of the Bands, at every opportunity.

2. To use private prayer every day ; and family prayer, if you are the head of a family.

3. Frequently to read the Scriptures, and meditate thereon. And,

4. To observe, as days of fasting or abstinence, all *Fridays* in the year.

SECTION IV.

Of the Privileges granted to serious Persons who are not of our Church.

Ques. 1. How often shall we permit those who are not of our church to meet in class?

Ans. At every other meeting of the Class in every place, let no stranger be admitted. At other times they may; but the same person not above twice or thrice.

Ques. 2. How often shall we permit strangers to be present at our love-feasts?

Ans. Let them be admitted with the utmost caution; and the same person on no account above twice or thrice, unless he become a member.

SECTION V.

Of Marriage.

Ques. 1. Do we observe any evil which has prevailed in our church with respect to marriage?

Ans. Many of our members have married with *unawakened* persons. This has produced bad effects: they have been either hindered for life, or have turned back to perdition.

Ques. 2. What can be done to discourage this?

Ans. 1. Let every Preacher publicly enforce the Apostle's caution, "Be ye not unequally yoked together with unbelievers."—2d Cor. vi. 14.

2. Let him declare, whoever does this, will be put back on trial for six months.

3. When any such is put back on trial, let a suitable exhortation be subjoined.

4. Let all be exhorted to take no step in so weighty a matter, without advising with the most serious of their brethren.

Ques. 3. Ought any woman to marry without the consent of her parents ?

Ans. In general she ought not. Yet there may be exceptions. For if, 1st. A woman believe it to be her duty to marry : If, 2d. Her parents absolutely refuse to let her marry any christian ; then she may, nay, ought to marry without their consent. Yet even then, a Methodist Preacher ought not to be married to her.

We do not prevent our people from marrying persons who are not of our church, provided such persons have the form, and are seeking the power of godliness ; but we are determined to discourage their marrying persons who do not come up to this description. And even in a doubtful case, the Member shall be put back on trial.

SECTION VI.

Of Dress.

Ques. Should we insist on the rules concerning dress ?

Ans. By all means. This is no time to give any encouragement to superfluity of apparel ; therefore, give no tickets to any, till they have left off superfluous ornaments. In order to this, 1. Let every one who has the charge of a circuit, read the thoughts upon dress, at least, once a year in every large society. 2. In visiting the classes, be very mild, but very strict. 3. Allow of no exempt case :— Better one suffer than many. 4. Give no tickets to any that wear high heads, enormous bonnets, ruffles, or rings.



SECTION VII.

Of bringing to Trial, finding guilty, and reprov- ing, suspending, or excluding disorderly Persons from Society and Church privileges.

Ques. How shall an accused Member be brought to trial ?

Ans. 1. Before the Society of which he is a Member, or a select number of them, in the presence of the President, Chairman, or

Preacher, in the following manner:—Let the accused and accuser be brought face to face; but if this cannot be done, let the next best evidence be procured. If the accused person be found guilty by the decision of a majority of the Members before whom he is brought to trial, and the crime be such as is expressly forbidden by the word of God, sufficient to exclude a person from the kingdom of grace and glory, let the Minister or Preacher who has the charge of the circuit expel him. If the accused person evade a trial, by absenting himself, after sufficient notice given him, and the circumstances of the accusation be strong and presumptive, let him be esteemed as guilty, and be accordingly excluded. Witnesses from without shall not be rejected.

2. But in cases of neglect of duties of any kind, imprudent conduct, indulging sinful tempers or words, or disobedience to the order and discipline of the church;—First, let private reproof be given by a Preacher or Leader; and if there be an acknowledgment of the fault, and proper humiliation, the person may remain on trial. On a second offence, the Preacher or Leader may take one or two faithful friends. On a third offence, let the case be brought before the society, or a select number, and if there be no sign of real humiliation, the offender must be cut off.

3. If a Member of our church shall be clearly convicted of endeavouring to sow dissensions in any of our societies, by inveighing against either our Doctrines or Discipline, such person so offending, shall be first reprov'd by the senior Minister or Preacher of his circuit, and, if he persist in such pernicious practices, he shall be expelled from the church.

5. Nevertheless, if in any of the above-mentioned cases, the Minister or Preacher differ in judgment from the majority of the Society, or the select number, concerning the innocence or guilt of the accused person, the trial, in such case, may be referred by the Minister or Preacher to the ensuing Quarterly Meeting.

5. If there be a murmur or complaint from any excluded person, in any of the above-mentioned instances, that justice has not been done, he shall be allowed an appeal to the next Quarterly Meeting: except such as absent themselves from trial, after sufficient notice is given them;—and the majority of the Travelling and Local Preachers, Exhorters, Stewards, and Leaders, present, shall finally determine the case.

After such forms of trial and expulsion, such persons shall have no privileges of society or of sacraments in our church, without contrition, confession, and proper trial.

SECTION VIII.

Of the Sale and Use of Spirituous Liquors.

Ques. What directions shall be given concerning the sale and use of spirituous liquors?

Ans. If any Member of our church retail or give spirituous liquors, and any thing disorderly be transacted under his roof on this account, the Preacher who has the oversight of the circuit shall proceed against him as in the case of other immoralities; and the person accused shall be cleared, censured, suspended or excluded, according to his conduct, as on other charges of immorality.

CHAPTER III.

SACRAMENTAL SERVICES, &c.

SECTION I.

The Order for Administration of the Lord's Supper.

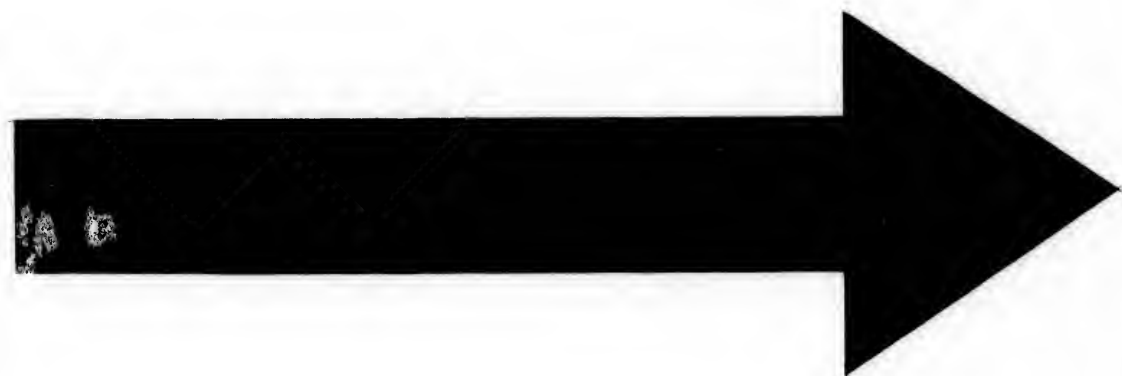
The Minister shall say one or more of these sentences.

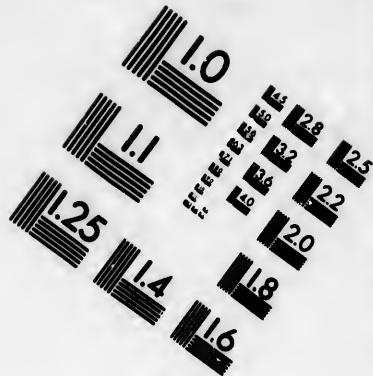
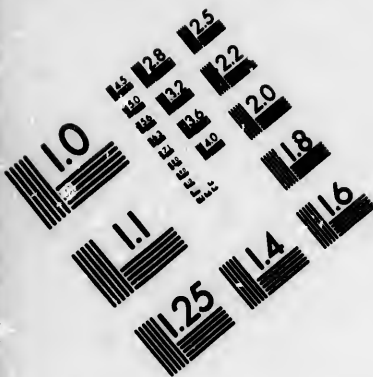
Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven,—Matt. v. 16.

Lay not up for yourselves treasure upon earth, where moth and rust doth corrupt, and where thieves break through and steal ; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Matt. vi. 19, 20.

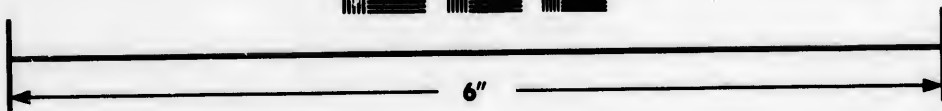
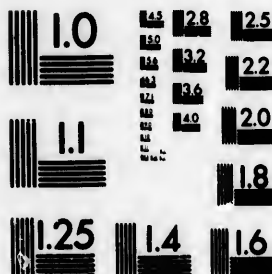
Whatsoever ye would that men should do unto you, even so do unto them : for this is the law and the prophets. Matt. vii. 12.

Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is heaven. Matt. vi. 21.





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

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

While we have time, let us do good unto all men, and especially unto them that are of the household of faith. Gal. vi. 10.

Godliness with contentment is great gain ; for we brought nothing into this world, and it is certain we can carry nothing out. 1 Tim. vi. 6, 7.

Charge them who are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 Tim. vi. 17, 18, 19.

God is not unrighteous, that he will forget your works and labour that proceedeth of love ; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister. Heb. vi. 10.

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

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

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

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

[While these sentences are in reading, some fit person appointed for that purpose, shall receive the alms for the poor, and other devotions of the people, in a decent basin, to be provided for that purpose: and then bring it to the Minister, who shall place it upon the table.]

After which the Minister 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 this general confession be made by the Minister in the name of all those that are intuded to receive the Holy Communion, both he and all the people kneeling humbly upon their knees, and saying,

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: We acknowledge and bewail our manifold

sins, and wickedness, which we from time to time most grievously have committed, by thought, word and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son, our Lord Jesus Christ's sake, forgive us all that is past; And grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name, through Jesus Christ our Lord. *Amen.*

Then shall the Minister say,

O Almighty God, our heavenly Father, who of thy great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto thee; have mercy upon us: pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life, through Jesus Christ our Lord. *Amen.*

The Collect.

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. *Amen.*

Then shall the Minister say,

It is very meet, right and our bounden duty, that we should at all times and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

Therefore, with Angels and Arch-Angels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of Hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. *Amen.*

Then shall the Minister say,

We do not presume to come to this thy Table, O merciful Lord, 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 Minister 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 obla-

tion 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 most blessed Body and Blood; who, in the same night that he was betrayed, took bread;

(1) and when he had given thanks, he broke it (2) and gave it to his disciples, saying, take eat; this (3) is my Body which is given for you; Do this, in remembrance of me. Likewise after supper he took (4) the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this (5) is my blood of the New Testament, which is shed for you, and for many, for the

(1) *Here the Minister is to take the plate of bread into his hand.*

(2) *And here to break the bread.*

(3) *And here to lay his hands upon all the Bread.*

(4) *Here he is to take the cup in his hand.*

(5) *And here to lay his hand upon all the vessels which contain the wine.*

remission of sins ; This do ye, as oft as ye drink it, 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.

[If the consecrated Bread or Wine be all spent before all have communicated, the Minister may consecrate more, by repeating the prayer of consecration.]

[When all have communicated, the Minister shall return to the Lord's Table, and place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.]

Then shall the Minister 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.*

After which shall be said as followeth :

O Lord and heavenly Father, we thy humble servants desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving ; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and thy whole church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee ; humbly beseeching thee that all we who are partakers of this holy Communion, may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service ; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord : by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

Then shall be said,

Glory be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jesus Christ ;
 O Lord God, Lamb of God Son of the Father,
 that takest away the sins of the world, have
 mercy upon us. Thou that takest away the
 sins of the world, have mercy upon us. Thou
 that takest away the sins of the world, receive
 our prayer. Thou that sittest at the right hand
 of God the Father, have mercy upon us.

For thou only art holy ; thou only art the
 Lord ; thou only, O Christ, with the Holy
 Ghost, art most high in the glory of God the
 Father. *Amen.*

Then the Minister, 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 Minister be straitened for time, he may omit any
 part of the service, except the prayer of Consecration.

SECTION II.

The Ministration of Baptism to infants.

The Minister coming to the font which is to be filled with pure
 water, 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 Jordan, 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, ever living 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 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 Hands, 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.

*The Ministration of 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 say,

Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead ; We call upon thee for *these persons* ; that *they* coming to thy holy baptism, may receive remission of *their sins* by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well beloved Son,

saying, Ask and ye shall receive, seek and ye shall find : knock, and it shall be opened unto you : So give now unto us that ask ; let us that seek, find ; open the gate unto us that knock ; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

After which he shall say,

Almighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee ; increase this knowledge and confirm this faith in us evermore. Give thy Holy Spirit to *these persons*, that *they* may be born again and be made *heirs* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and forever. *Amen.*

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

Hear the words of the Gospel written by St. John, in the third chapter, beginning at the first verse.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews ; the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God ; for no man can do these miracles that thou doest, except God be with him, Jesus answered and said unto him, Verily, verily, I

say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus, saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Then the Minister shall speak to the Person to be Baptised on this wise :

Well beloved, who *are* come hither, desiring to receive holy baptism, *ye* have heard how the congregation have prayed, that our Lord Jesus Christ would vouchsafe to receive you, and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. And our Lord Jesus Christ hath promised in his holy word, to grant all those things that we have prayed for: which promise he for his part will most surely keep and perform.

Wherefore, after this promise made by Christ, *you* must also faithfully, for *your* part,

promise in the presence of this whole congregation, that you will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his Commandments.

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

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

Ans. I renounce them all.

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

And dost thou believe in the Holy Ghost ; the Holy Catholic Church ; the Communion of Saints ; the Remission of sins ; the Resur-

rection of the Body, and everlasting life after death?

Ans. All this I steadfastly believe.

Ques. Wilt thou be baptised in this faith?

Ans. That is my desire.

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

Ans. I will 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, ever living 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 baptise 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 Baptised 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.*

[Then let the Minister conclude with extemporary prayer.]

SECTION III.

The Form of Solemnization of 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 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 enterprized, 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 hereto I give thee my faith.

Then shall the Minister say,

Let us Pray.

O Eternal God, Creator and Preserver of all Mankind, Giver of all Spiritual grace, the Author of Everlasting Life; send thy blessing

upon these thy servants, this Man and this Woman, whom we bless in thy name ; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. *Amen.*

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 together, In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

And the Minister shall add his 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 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 say,

O God of Abraham, God of Isaac, God of Jacob, bless this man and this woman, and sow the seed of eternal life in their hearts, that whatsoever in thy holy word they shall profitably learn, they may indeed fulfil the same. Look, O Lord, mercifully on them from Heaven, and bless them. And as thou didst send thy blessings upon Abraham and Sarah, to their great comfort; so vouchsafe to send thy blessings upon this man and this woman; that they, obeying thy will, and always being in safety under thy protection, may abide in thy love unto their lives end, through Jesus Christ our Lord. *Amen.*

O God, who by thy mighty power hast made all things of nothing, who also (after other things set in order) didst appoint that out of man (created after thine own image and similitude) woman should take her beginning; and knitting them together, didst teach that it should never be lawful to put asunder those whom thou by matrimony hast made one; O God, who

has consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church : Look mercifully upon this man and this woman ; that this man may love his wife, according to thy Word (as Christ did love his Spouse the Church, who gave himself for it ; loving and cherishing it, even as his own flesh) and also that this woman may be loving and amiable, faithful and obedient to her husband ; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. *Amen.*

Then shall the Minister say,

Almighty God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage, pour upon you the riches of his grace, sanctify and bless you, that ye may please him both in body and soul, and live together in holy love, unto your lives end. *Amen.*

SECTION IV.

The Order of the 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. I. 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, 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 Collect.

O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live,

though he die : and whosoever liveth and believeth in him, shall not die eternally. We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness ; that when we shall depart this life we may rest in him ; and at the general resurrection on the last day, may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. *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.*

CHAPTER IV.

The Form and Manner of Ordaining Ministers.

[When the day appointed by the President is come there shall be a sermon, or exhortation declaring the Duty and Office of such as come to be admitted Ministers: 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 Ministers shall present unto the President all them that are to be ordained, and say,

I present unto you these persons present to be ordained Ministers.

Then their names being read aloud, the President shall say unto the People.

Brethren, these are they whom we purpose, God willing, this day to ordain Ministers. For after due examination, we find, not to the contrary, but that they are lawfully called to this function and ministry, and that they are persons meet for the same. But if there be any of you, who knoweth any impediment or crime in any of them, for the which he ought not to be received in 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 President shall surcease from ordaining that person until such time as the Party accused shall be found clear of the crime.]

Then shall be said the Collect, Epistle, and Gospel, as followeth.

The Collect.

Almighty God, giver of all good things, who by the Holy Spirit hast appointed divers orders of ministers in thy church; Mercifully behold these thy servants now called to the office of Ministers, and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office, to the glory of thy name, and the edification of thy church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with the and the Holy Ghost, world without end. *Amen.*

The Epistle. Eph. iv. 7—13.

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

the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

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

St. John x. 1—16.

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the Sheep. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. And a stranger will they not follow, but flee from him, for they know not the voice of strangers. This parable spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers, but the sheep did not hear them. I am the door, by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.—The thief cometh not but to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd

giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.

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

You have heard, brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy lessons taken out of the gospel, and the writings of the apostles, of what dignity, and of 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 weighty an office ye are called: That is to say, to be messengers, watchmen and stewards of the Lord, to teach, and to premonish, to feed and provide for the Lord's family, to seek for Christ's sheep that are dispersed abroad, and for his children who are in the

midst of this evil world, that they may be saved through Christ for ever.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge.—For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The church and congregation whom you must serve, is his Spouse, and his body. And if it shall happen the same church or any member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of the ministry towards the children of God, towards the Spouse and body of Christ; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch then as your office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may shew yourselves dutiful and thankful unto that Lord, who hath placed you in so high a dignity; as

also to beware that neither you yourselves offend, nor be occasion that others offend.— Howbeit ye cannot have a mind and will thereto of yourselves ; for that will and ability is given of God alone ; therefore ye ought, and have need to pray earnestly for his Holy Spirit.— And seeing that ye cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable to the same ; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures ; and for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have all weighed and pondered these things with yourselves long before this time : and that you have clearly determined, by God's grace, to give yourselves wholly to this office, whereunto it hath pleased God to call you ; so, that as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way, and that you will continue to pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost ; that by daily reading

and weighing of the Scriptures, ye may wax riper and stronger in your ministry ; and that ye may so endeavour yourselves from time to time to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

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

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

Ans. I think so.

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

Ans. I am so persuaded, and have so determined, by God's grace.

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

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

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

Ans. I will, the Lord being my helper.

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

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

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

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

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

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

The President. Will you reverently obey your chief ministers, unto whom is committed the charge and government over you ; following with a glad mind and will their godly admonitions, submitting yourselves to their godly judgments ?

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

Then shall the President, 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.

[After this the congregation shall be desired, secretly in their prayers, to make their humble supplications to God for all these things: for the which prayers there shall be silence kept for a space.]

After which shall be said by the President, (the persons to be ordained Ministers all kneeling) *Veni, Creator, Spiritus*, the President beginning, and the Ministers and others that are present, answering by verse, as followeth :

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy Sev'n-fold gifts impart.

Thy blessed Unction from above,
Is comfort, life, and fire of love.
 Enable with perpetual light
The dullness of our blinded sight ;
 Anoint and cheer our soiled face
With the abundance of thy grace ;
 Keep far our foes, give peace at home,
Where thou art guide, no ill can come.
 Teach us to know the Father, Son,
And Thee, of both to be but one :
 That through the ages all along,
This may be our endless song ;
 Praise to thy eternal merit,
Father, Son, and Holy Spirit.

That done, the President shall pray in this wise, and say,

Let us pray.

Almighty God and heavenly Father, who of
 thine infinite love and goodness towards us,
 hast given to us thy only and most dearly
 beloved Son Jesus Christ to be our Redeemer,
 and the author of everlasting life ; who after
 he had made perfect our redemption by his
 death, and was ascended into heaven, sent
 abroad into the world his Apostles, Prophets,
 Evangelists, Doctors, and Pastors ; by whose
 labour and ministry he gathered together a
 great flock in all parts of the world, to set forth
 the eternal praise of thy holy name : for these
 so great benefits of thy eternal goodness, and
 for that thou hast vouchsafed to call these thy
 servants here present to the same Office and

ministry appointed for the salvation of mankind, we render unto thee most hearty thanks : we praise and worship thee ; and we humbly beseech thee by the same thy blessed Son, to grant unto all, who either here or elsewhere call upon thy name, that we may continue to shew ourselves thankful unto thee for these and all other thy benefits, and that we may daily increase and go forward in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers, thy holy name may be for ever glorified, and thy blessed kingdom enlarged, through the same thy Son Jesus Christ our Lord ; who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

When this prayer is done, the President, with two or more of the Ministers present, shall lay their hands severally upon the head of every one that receiveth the order of Ministers : the Receivers humbly kneeling upon their knees, and the President saying,

The Lord pour upon thee the Holy Ghost for the Office and Work of a Minister in the Church of God, 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. *Amen.*

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

Take thou authority to preach the Word of

God, and to administer the holy sacraments in the congregation.

Then the President shall say,

Most merciful Father, we beseech thee to send upon these thy servants the heavenly blessings, that they may be clothed with righteousness, and that thy Word spoken by their mouths, may have such success, that it may never be spoken in vain. Grant also that we may have grace to hear and receive what they shall deliver out of thy most holy Word, or agreeably to the same, as the means of our salvation; and that in all our words and deeds we may seek thy glory, and the increase of thy kingdom, through Jesus Christ our Lord.—
Amen.

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

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 among you, and remain with you always. *Amen.*

1870

Received of the Treasurer of the
County of ... the sum of ...

for the purchase of ...

the sum of ...

in full for ...

Witness my hand and seal this ...

day of ... 1870

Attest my hand and seal this ...

day of ... 1870

THE
TEMPORAL ECONOMY
OF THE
WESLEYAN-METHODIST CHURCH
IN
BRITISH NORTH AMERICA.

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TEMPORAL ECONOMY.

SECTION I.

Of the Boundaries of the Conference, &c.

There shall be one Conference in Upper Canada, which shall meet once a year.

Ques. 2. How are the Districts to be formed?

Ans. According to the judgment of the President and Stationing Committee.

SECTION II.

Of the Building of Churches, and the Order to be observed therein.

Ques. 1. Is any thing advisable in regard to building?

Ans. 1. Let all our churches be built plain and decent, and with free seats; but not more expensive than is absolutely unavoidable;—otherwise the necessity of raising money will make rich men necessary to us. But if so, we must be dependent on them, yea, and governed by them. And then farewell to Methodist discipline, if not doctrine too.

2. In order more effectually to prevent our people from contracting debts which they are not able to discharge, it shall be the duty of the Quarterly Meeting of every circuit and station, where it is contemplated to build a house or houses of worship, to secure the ground or lot on which such house or houses are to be built, according to our deed of settlement, which deed must be legally executed; and also, said Quarterly Meeting shall appoint a judicious committee of, at least, three members of our Church, who shall form an estimate of the amount necessary to build; and three-fourths of the money, according to such estimate, shall be secured or subscribed, before any such building shall be commenced.

3. In future we will admit no charter, deed, or conveyance, for any house of worship to be used by us, unless it be provided in such charter, deed, or conveyance, that the trustees of the said house shall, at all times, permit such Ministers and Preachers belonging to the Wesleyan Methodist Church, as shall, from time to time, be duly authorised by the Conference of the Ministers of our Church, to preach and expound God's holy Word, and to execute the discipline of the Church, and to administer the sacraments therein, according to the true meaning and purport of our deed of settlement.

4. As it is contrary to our economy to build houses with pews to sell or rent, it shall be the

duty of the Conference, to use its influence to prevent houses from being so built in future : and, as far as possible, to make those houses free which have been already built with pews.

5. No person shall be eligible as a trustee to any of our houses, churches, or schools, who is not a regular Member of our Church.

6. No person who is a trustee shall be ejected while he is in joint security for money, unless such relief be given him as is demanded, or the creditor will accept.

Ques. 2. Is there any exception to the rule, "Let the men and women sit apart?"

Ans. There is no exception. Let them sit apart in all our churches.

Ques. 3. Is there not a great indecency sometimes practised among us: *viz.*, talking in the congregation before and after service? How shall this be cured?

Ans. Let all the Ministers and Preachers join as one man, and enlarge on the impropriety of talking before or after service; and strongly exhort those that are concerned, to do it no more. In three months, if we are in earnest, this vile practice will be banished out of every Methodist congregation. Let none stop till he has carried his point.

Ques. 4. What shall be done for the security of our Preaching-houses, and the premises belonging thereto?

Ans. Let the following plan of a DEED OF SETTLEMENT be brought into effect in all possible cases :

WHEREAS, in and by Statute of the Province of 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," it is enacted, that whenever any Religious Congregation or Society of Presbyterians, Lutherans, Calvinists, Methodists, Congregationalists, Independents, 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 a 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 or actions in law or equity for the protection thereof and of their right thereto ;—

AND WHEREAS, a Religious Congregation or Society of Methodists have occasion to take such a deed of a tract or parcel of land, situate in the Township of, in the County of, in the District, in the said Province, for the site of a Church, Meeting-House or Chapel, and Burying-ground, and have appointed Trustees, by the name of **THE TRUSTEES OF THE WESLEYAN METHODIST CHURCH IN BRITISH NORTH AMERICA**, Meeting-House or Chapel; or Burying-ground, in the Township of

Now, this **INDENTURE**, made the day of, in the year of our Lord one thousand eight hundred and, between of, of the one part, and

..... the Trustees aforesaid of the other part, **WITNESSETH**, that the said, for and in consideration of the sum of, to him in hand paid by the said Trustees, before the sealing and delivery hereof, the receipt whereof is hereby acknowledged; hath given, granted, bargained, sold, assigned, released, conveyed, and confirmed, and by these presents doth give, grant, bargain, sell,

assign, release, convey, and confirm unto them, the said, by the name aforesaid, of the Trustees of the Wesleyan Methodist Church in British North America, Meeting-House or Chapel, and Burying-ground, in the Township of, and their successors, to be appointed in the manner hereinafter specified, all that certain tract or parcel of land, situate in the Township of, containing, by admeasurement,, be the same more or less, which said tract or parcel of land is butted and bounded, or may be otherwise known as follows, that is to say,

To HAVE AND TO HOLD the said tract or parcel of land, with the building or buildings erected, or to be erected thereon, and all the appurtenances and privileges thereof, to them, the said Trustees, and their successors in the said trust, forever, for the site of a Church, Meeting-House, and Burying-ground, for the use of the Members of the Wesleyan Methodist Church in British North America, according to the Rules and Discipline which now are, or hereafter may be, adopted by the Conference of the said Church, in trust and confidence that the said Trustees for the time being shall, at all times hereafter, permit any Wesleyan Methodist Minister or Preacher, or Ministers or Preachers, he or they being a Member or Members of the said Wesleyan Methodist Church, and duly authorised as such by the said Conference, to preach and perform religious service in the said House, and burial service in the said Burying-ground, according to the Rules and Discipline of the said Church ; and in further trust and confidence that the said Trustees for the time being may, at their discretion, by and with the consent and advice of the Preacher in charge, permit the regular Minister or Preacher of any other Protestant denomination of Christians to preach and perform public religious service in the said House, when it shall not be required for the use of the Ministers or Preachers of the said Wesleyan Methodist Church ; And it is hereby declared to be the true intent of this Deed, that the full number of the Trustees of the said trust shall continue to be, and that when any one or more of the said above named Trustees, or of their successors in the said trust, shall die, or cease to be a Member or Members of the said Wesleyan Methodist Church, according to the Rules and Discipline of the said Church, the vacant place or places of the Trustee or Trustees so dying or ceasing to be a Member or Members of the said Church,

shall be filled with a successor or successors, being a Member or Members of the said Church, of the age of twenty-one years, to be nominated and appointed as follows; that is to say, to be nominated by the stationed Minister or Preacher in charge of the said Church for the time being, within whose station or circuit the said tract or parcel of land shall be, and thereupon appointed by the surviving Trustee or Trustees of the said trust, if they think proper to appoint the person or persons so nominated; and in case of an equal division of the votes of the Trustees present, the said stationed Minister or Preacher shall have a casting vote in such appointment; and if it shall happen at any time that there shall be no surviving Trustee of the said trust, in that case it shall and may be lawful for the stationed Minister or Preacher who shall have the charge of that station or circuit for the time being, to nominate, and the Quarterly Meeting of that circuit or station, if they approve the persons so nominated, to appoint the requisite number of Trustees of the said trust, by a major vote of the members of the said Meeting then present, and in case of an equal division of their votes, the Chairman of the said Meeting shall have a casting vote in such appointment; and the person or persons so nominated and appointed Trustee or Trustees, in either of the said modes of nomination and appointment, shall be the legal successor or successors of the said above named Trustees, and shall have in perpetual succession the same capacities, powers, rights, and duties, as are given to the said above named Trustees in and by this Deed and the statute aforesaid.

And to the end, that evidence of the due nomination and appointment of succeeding Trustees in the said trust may be preserved, it shall be the duty of the Trustees for the time being to keep a Book of Record, in which the name or names of any person or persons nominated and appointed successors in the said trust as aforesaid, and also the names of the persons so nominating and appointing them shall be entered, and such entry subscribed by the said nominators and appointers.

IN TESTIMONY WHEREOF, the said hereto sets his hand and seal, the day and year above written.

Signed, Sealed, and Delivered, in the presence of

SECTION III.

Of the Qualification, Appointment, and Duty of the Stewards of Circuits.

Ques. 1. What are the qualifications necessary for Stewards?

Ans. Let them be men of solid piety, who both know and love the Methodist doctrine and discipline, and of good natural and acquired abilities to transact the temporal business.

Ques. 2. How are the Stewards to be appointed?

Ans. The Preacher having the charge of the circuit, shall have the right of nomination; but the Quarterly Meeting shall confirm or reject such nomination.

Ques. 3. What are the duties of Stewards?

Ans. To take an exact account of all the money, or other provision collected for the support of Preachers in the circuit; to make an accurate return of every expenditure of money, whether to the Preachers, the sick, or the poor; to seek the needy and distressed, in order to relieve and comfort them; to inform the Preachers of any sick or disorderly persons: to tell the Preachers what they think wrong in them; to attend the Quarterly Meetings of their circuit; to give advice, if asked, in planning the circuit; to attend committees for the application of money to churches;

to give counsel in matters of arbitration ; provide elements for the Lord's Supper ; to write circular letters to the Societies in the circuit to be more liberal if need be ; as also to let them know, when occasion requires, the state of the temporal concerns at the last Quarterly Meeting ; to register the marriages and baptisms, and to be subject to the President, the Chairman of their District, and the Minister and Travelling Preachers of their circuit.

Ques. 4. To whom are the Stewards accountable for the faithful performance of their duties ?

Ans. To the Quarterly Meeting of the circuit or station.

Ques. 5. What number of Stewards are necessary in each circuit ?

Ans. Not less than three, or more than seven, one of whom shall be the Recording Steward.

SECTION IV.

Of the Allowance to the Ministers and Preachers, and to their Wives, Widows, and Children.

1. The annual allowance of the Travelling Preachers shall be one hundred dollars, and their travelling expenses.

2. The annual allowance of the wives of Travelling Preachers shall be one hundred

dollars ; but this provision shall not apply to the wives of those Preachers who were single when they were received on trial, and marry under four years, until the expiration of said four years.

3. Each child of a Travelling Preacher shall be allowed sixteen dollars annually, to the age of seven years, and twenty-four dollars annually from the age of seven to fourteen years ; and those Preachers whose wives are dead, shall be allowed for each child annually a sum sufficient to pay the board of such child or children during the above term of years:— *Nevertheless*, this rule shall not apply to the children of Preachers whose families are provided for by other means, in their circuits respectively.

4. The allowance of superannuated, worn out, and supernumerary Preachers shall be one hundred dollars annually.

5. The annual allowance of the wives of superannuated, worn out, and supernumerary Preachers shall be one hundred dollars.

6. The annual allowance of the widows of travelling, superannuated, worn out, and supernumerary Preachers, shall be one hundred dollars.

7. The orphans of travelling, superannuated, worn out, and supernumerary Preachers, shall be allowed by the Conference, if possible,

by such means as they can devise, sixteen dollars annually.

8. Local Preachers have an allowance in certain cases, as mentioned section 20, page 69.

SECTION V.

Of raising annual supplies for the Propagation of the Gospel, making up the allowance of the Preachers, &c.

1. Every Preacher who has the charge of a circuit, shall earnestly recommend to every Class or Society in his circuit, to raise a quarterly or annual collection by voluntary contribution, or in such other way or manner as they may judge most expedient from time to time; and the moneys so collected shall be lodged with the Steward or Stewards of the circuit, to be brought or sent to the Conference, with a regular account of the sums raised for this purpose, in the classes or Societies respectively.

2. Wherever there remains in the hands of the Stewards a surplus of the moneys raised for the use of the circuit Preachers, after paying the allowance of the Preachers in the circuit, let such surplus be brought or sent to the Conference.

3. Every Preacher who has the charge of a circuit, shall make a yearly collection, and if

expedient, a quarterly one, in every congregation, where there is a probability that the people will be willing to contribute : and the money so collected shall be lodged in the hands of the Steward or Stewards, and brought or sent to the ensuing Conference. To this end, he may read and enlarge upon the following hints :

“How shall we send labourers into those parts where they are most of all wanted? Many are willing to hear, but not to bear the expense. Nor can it as yet be expected of them. Stay till the word of God has touched their hearts, and then they will gladly provide for them that preach it. Does it not lie upon us, in the mean time, to supply their lack of service? To raise money out of which, from time to time, that expense may be defrayed? By this means those who willingly offer themselves, may travel through every part, whether there be Societies or not, and stay wherever there is a call, without being burthensome to any. Thus may the gospel, in the life and power thereof, be spread from sea to sea. Which of you will not rejoice to throw in your mite to promote this glorious work?

“Besides this, in carrying on so large a work through the land, there are calls for money in various ways, and we must frequently be at a considerable expense, or the work must be at a full stop. Many too are the *occasional* distresses of our Preachers, or their families,

which require an immediate supply, otherwise their hands would hang down, if they were not constrained to depart from the work.

“The money contributed will be brought to the ensuing Conference.

“Men and brethren, help! Was there ever a call like this since you first heard the gospel sound? Help to relieve your companions in the kingdom of Jesus, who are pressed above measure. Bear ye one another’s burdens, and so fulfil the law of Christ. Help to send forth able and willing labourers into your Lord’s harvest: So shall ye be assistants in saving souls from death, and hiding a multitude of sins. Help to propagate the gospel of your salvation to the remotest corners of the earth, till the knowledge of our Lord shall cover the land as the waters cover the sea. So shall it appear to ourselves and all men, that we are indeed one body, united by one spirit; so shall the unbaptized heathens be yet again constrained to say, “See how these christians love one another!”

4. A public collection shall be made at every Conference for the above purposes.

5. Out of the monies collected, and also the annual dividend arising from the profits of the Book concern, brought to the Conference, let the various allowances agreed upon in the fourth section, be made up: but in no case shall an allowance be made to any Travelling

Preacher who has travelled in any Circuit where he might, in the judgment of the Conference, have obtained his full quarterage, if he had applied for it : and if at any Conference there remain a surplus, after making up all such allowances, the Conference shall apply such surplus as it judges expedient for the extension of the work.

6. The Conference has full liberty to adopt and recommend such plans and rules as to them may appear necessary, the more effectually to raise supplies for the respective allowances ; and to raise a fund, if they judge it proper, subject to its own controul, and under such regulations as they may direct, for the relief of the distressed travelling, superannuated, and supernumerary Preachers, their wives, widows, and children, as also for missionary purposes.

7. If the respective allowances are not raised as provided for, the Church shall not be accountable for the deficiency, as in a case of debt.

Ques. What advice or direction shall be given concerning the building or renting of dwelling houses, for the use of the married travelling Preachers ?

Ans. It is recommended by the Conference to the Travelling Preachers, to advise our friends in general, to purchase a lot of ground in each circuit, and to build a Preacher's house thereon, and to furnish it with, at least, heavy

furniture, and to settle the same on Trustees, appointed by the Quarterly Meeting, according to the deed of settlement published in our form of Discipline.

2. The Conference recommend to all the circuits, in cases where they are not able to comply with the above request, to rent a house for the married Preacher and his family (when such are stationed upon their circuits respectively), and that the Conference do assist to make up the rents of such houses as far as they can, when the circuit cannot do it.

3. It shall be the duty of the Chairmen and Preachers, to use their influence to carry the above rules, respecting building and renting houses for the accommodation of Preachers and their families into effect. In order to this, each Quarterly Meeting shall appoint a committee, (unless other measures have been adopted,) who, with the advice and aid of the Preachers and Chairmen, shall devise such means as may seem fit to raise monies for that purpose. And the Conference shall make a special enquiry of their members respecting this part of their duty.

4. Those Preachers who refuse to occupy the house which may be provided for them, on the stations and circuits, where they are from time to time appointed, shall be allowed nothing for house rent, nor receive any thing more than

quarterage for themselves, their wives and children, and their travelling expenses. Nevertheless, this rule shall not apply to those Preachers whose families are either established within the bounds of their circuits, or are so situated that in the judgment of the Stewards, or the above-mentioned committee, it is not necessary, for the benefit of the circuit, to remove them.

5. It shall be the duty of the said committee, or one appointed for that purpose, who shall be members of our Church, to make an estimate of the amount necessary to furnish fuel and table expenses for the family or families of Preachers stationed with them, and the Stewards shall provide, by such means as they may devise, to meet such expenses, in money or otherwise: Provided the Stewards shall not appropriate the monies collected for the regular quarterly allowance of the Preachers, to the payment of family expenses.

6. There shall be a meeting in every district, of one steward from each station and circuit, to be selected from among the stewards by the Quarterly Meeting, whose duty it shall be, by and with the advice of the Chairman, (who shall preside in such meeting) to take into consideration the general state of the district in regard to temporalities, and to furnish a house, fuel, and table expenses for the Chairman.

7. It shall be the duty of the Conference, where missionaries are to be employed, to appoint a committee whose duty it shall be, in conjunction with the President of the Conference, to determine on the amount which may be necessary for the support of each missionary (agreeably to the regulations of the discipline) from year to year, for which amount the President of the Conference for the time, or the Superintendent of Missions, shall have authority to draw on the treasurer of the society in quarterly instalments in behalf of the missions.

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ARTICLES OF UNION

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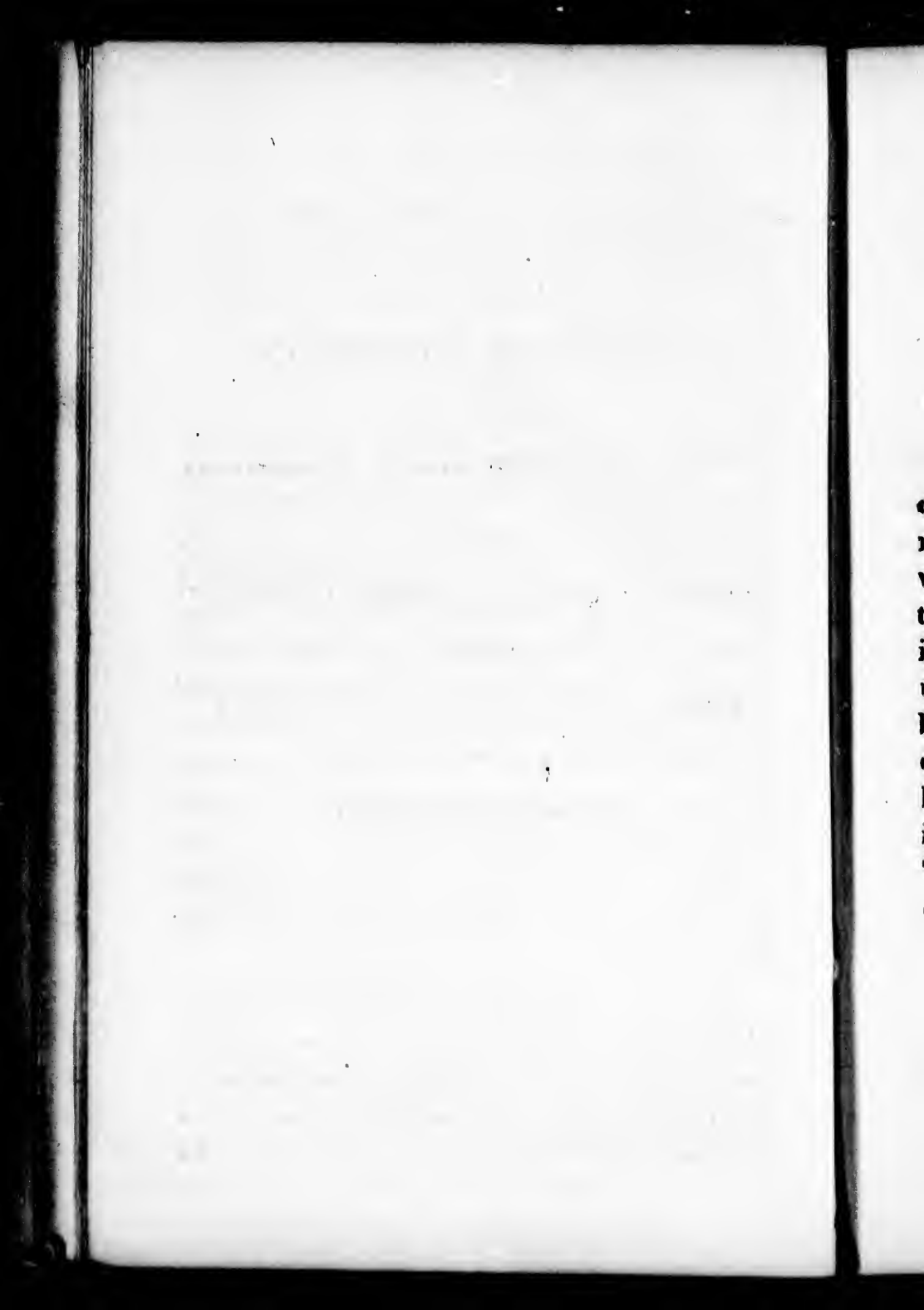
THE BRITISH WESLEYAN-METHODIST CONFERENCE

AND THE

CONFERENCE OF THE WESLEYAN-METHODIST CHURCH

IN

BRITISH NORTH AMERICA.



ARTICLES OF UNION.

THE ENGLISH WESLEYAN CONFERENCE, concurring in the communication of the **CANADIAN CONFERENCE,** and deprecating the evils which might arise from collision, and believing that the cause of religion generally, and the interests of Methodism in particular, would, under the blessing of God, be greatly promoted by the united exertions of the two Connexions ; considering also, that the two Bodies concur in holding the doctrines of Methodism as contained in the Notes of Mr. Wesley on the New Testament, and in his four volumes of Sermons, do agree in the adoption of the following Resolutions :—

I.—That such a union between the English Wesleyan and Canadian Connexions, as shall preserve inviolate the rights and privileges of the Canadian Preachers and Societies on the one hand, and on the other, shall secure the

Funds of the English Conference against any claims on the part of the Canadian Preachers is highly important and desirable.

II.—That (as proposed in the second and third Resolutions of the Canadian Conference) in order to effect this object, the Discipline, Economy, and Form of Church Government in general of the Wesleyan Methodists in England, be introduced into the Societies in Upper Canada, and that in particular an Annual Presidency be adopted. *

III.—That the usages of the English Conference, in reference to the probation, examination, and admission of Candidates into the Itinerant Ministry, be adopted.

IV.—That Preachers who have travelled the usual term of probation, and are accepted by the Canadian Conference, shall be ordained by the imposition of the hands of the President, and of three or more of the senior Preachers,

* This is understood both by the Canadian Conference, and the Representatives from the British Conference, to refer to no other modifications in the economy of Methodism in Upper Canada, than those which have taken place at this Conference, and that the Canadian Book of Discipline has heretofore provided for.

according to the form contained in Mr. Wesley's "Sunday Morning Service of the Methodists," by which the Wesleyan Missionaries in England are ordained, and which is the same as the form of ordaining Elders in the Discipline of the Canadian Conference.

V.—That the English Conference shall have authority to send, from year to year, one of its own body to preside over the Canadian Conference; but the same person shall not be appointed oftener than once in four years, unless at the request of the Canadian Conference.—When the English Conference does not send a President from England, the Canadian Conference shall, on its assembling, choose one of its own Members.

The proposal of the Canadian Conference is understood to include, as a matter of course, that the President of the Conference shall exercise the same functions generally as the present General Superintendent now actually exercises; he shall not, however, have authority to appoint any Preacher to any Circuit or Station, contrary to the counsel and advice of a majority of the Chairmen of Districts or

Presiding Elders, associated with him as a Stationing Committee.

VI.—That the Missions among the Indian tribes and destitute Settlers which are now, or may be hereafter, established in Upper Canada, shall be regarded as Missions of the English Wesleyan Missionary Society, under the following regulations :

First. The Parent Committee in London shall determine the amount to be applied annually to the support and extension of the Missions ; and this sum shall be distributed by a Committee, consisting of the President, General Superintendent of the Missions, the Chairmen of Districts, and seven other persons appointed by the Canadian Conference. A Standing Board or Committee, consisting of an equal number of Preachers and Laymen, shall moreover be appointed, as heretofore, at every Conference, which, during the year, shall have authority, in concurrence with the General Superintendent of Missions, to apply any monies granted by the Parent Committee, and not distributed by the Conference, in establishing

new Missions among the heathen, and otherwise promoting the Missionary work.

Second. The Methodist Missionary Society in Upper Canada shall be auxiliary to the English Wesleyan Missionary Society, and the monies raised by it shall be paid into the funds of the Parent Society.

Third. The Missionaries shall be stationed at the Canada Conference in the same way as the other Preachers; with this proviso, however, that the General Superintendent of Missions shall be associated with the President and Chairmen of Districts in their appointment.

Fourth. All the Preachers who may be sent from this country into the work in Upper Canada, shall be Members of the Canadian Conference, and shall be placed under the same Discipline, and be entitled to the same rights and privileges as the native Preachers. *

* The understanding of this article is, that the *Canadian Conference* shall employ such young men in Upper Canada, as they may judge are called of God, into the itinerant work; but should not a sufficient number be found in Upper Canada, properly qualified, the *British Conference* will send out as many *young men* from England as may be requested by the *Canadian Conference*.

Fifth. Instead of having the Annual Stations of the Missionaries sent home to the English Missionary Committee and Conference for their "sanction," as is the case with our Missions generally, and as the Canadian Conference have proposed, the English Conference shall appoint, and the Parent Committee shall meet the expense of supporting a General Superintendent of Missions, who, as the Agent of the Committee, shall have the same superintendence of the Mission Stations, as the Chairmen of Districts, or Presiding Elders, exercise over the circuits in their respective Districts, and shall pay the Missionaries their allowance as determined by the Conference Missionary Committee, on the same scale as the Canadian Book of Discipline lays down for the Preachers on the regular Circuits;—but who, being at the same time recognized as a Member of the Canadian Conference, shall be accountable to it, in regard of his religious and moral conduct. This General Superintendent of Missions representing the Parent Committee in the Canadian Conference, and in the Stationing and Missionary Committees, the appointments of the Missionaries at the Conference shall be final.

VII.—That the Canadian Conference, in Legislating for its own Members, or the Connexion at large, shall not at any time make any rule or introduce any regulation which shall infringe these Articles of Agreement between the two Conferences.

Signed by order and on behalf of the Conference.

RICHARD TREFFRY,
President.

EDMUND GRINDROD,
Secretary.

Manchester, August 7th, 1833.

Resolved,—That the Canadian Conference cordially concurs in the Resolutions of the British Conference, dated "*Manchester, Aug. 7th, 1833,*" as the basis of Union between the two Conferences.

EGERTON RYERSON,
Secretary.

York, U. C., October 2d, 1833.

1870

The first part of the year was spent in the
 study of the history of the country and the
 progress of the war. The second part was
 spent in the study of the constitution and
 the principles of government. The third part
 was spent in the study of the principles of
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 part was spent in the study of the principles
 of natural philosophy and the principles of
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 in the study of the principles of medicine
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 of materia medica. The eighteenth part
 was spent in the study of the principles of
 dietetics and the principles of hygiene. The
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 the principles of forensic medicine and the
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