APPENDIX.

METHODIST EPISCOPAL CHURCH IN AMERICA.

[The Publishers feel gratified in being permitted to annex to this work the following article. It is from the pen of the Rev. Dr. Bangs, of New York; with the exception of such alterations as are necessary to render it an accurate narrative of the present state of the Methodist Church.]

The first Methodist Society in the United States of America, was formed in the city of New York, in the year 1768, by a few Methodist emigrants from Ireland. Among these was a local preacher, by the name of Philip Embury. He preached the first Methodist sermon in a private room, to those only who had accompanied him to this country. The name of Methodist and his manner of preaching, being a novelty in this country, soon attracted attention; and many came to hear the stranger for themselves; and the number of hearers so increased, that the house in which they assembled very soon became too small to contain all who wished to hear. They accordingly procured a larger place. About this time considerable attention was excited by the preaching of Capt. Webb, who came from Albany, where he was stationed, to the help of Mr. Embury. This gentleman had been converted to God under the preaching of Mr. Wesley, in Bristol, England, and being moved with compassion towards his fellow men, although a soldier, he now employed his talent in calling sinners to repentance. Through his influence and the assistance of Mr. Embury, the work of God prospered, and the society increased in number and stability. From the place they now occupied, which soon became too small to accommodate all who wished to attend their meetings, they removed to a rigging loft, in William-street, which they hired, and fitted up for a preaching room.

Such was their continual increase, that, after contending with a variety of difficulties for want of a convenient place of worship, they succeeded in erecting a meeting-house in John-street, in the year 1788.

About the same time that this society was established in New York, Mr. Gurnsey, a local preacher from Ireland, commenced preaching, and formed a small class in Frederick County, Maryland.

In October, 1769, two preachers, Messrs. Richard Boardman and Joseph Gilmore, being sent under the direction of Mr. Wesley, landed in America; and in 1771, Messrs. Francis Asbury and Richard Wright came over. The first regular conference was held in Philadelphia, in the year 1773, under the superintendency of Mr. Thomas Rankin, who had been sent by Mr. Wesley to take the general oversight of the societies in this country. These zealous missionaries, spreading themselves in different directions through the country, cities, and villages, were instrumental in extending the influence of evangelical principles and holiness among the people.

During the revolutionary war, all the preachers from Europe, except Mr. Asbury, returned to their native land. But prior to this event, the Head of the church had, under the energetic labours of Mr. Asbury and his colleagues, called forth some zealous young men into the ministry, whose labours were crowned with success in awakening and converting souls. These men of God, under the superintendence of Mr. Asbury, who had laboured hard and suffered much during the sanguinary conflict, continued in the field of Gospel labour; and, notwithstanding the evils inseparable from war, they witnessed the spread of pure religion in many places.

At the conclusion of the revolution, in the year 1781, Dr. Thomas Coke came to America with powers to constitute the Methodist societies in this country into an independent church. Hitherto the societies had been dependent on other churches for the ordinances of baptism and the Lord's supper, as the Methodist preachers were considered only lay-preachers, and according to the uniform advice of Mr. Wesley, had declined administering the ordinances. This had occasioned much uneasiness among both classes of people, in this country. They therefore earnestly requested Mr. Wesley to interpose his authority, and furnish them with the ordinances independently of other denominations. After maturely weighing the subject in his own mind, he finally resolved, as the United States had become independent of both the civil and ecclesiastical polity of Great Britain, to send them the help they so much needed. Accordingly, being assisted by other presbyters of the church of England, by prayer and imposition of hands, he set apart Thomas Coke, L.L.D., and a presbyter of said church, as a superintendent of the Methodist societies in America; and directed him to consecrate Mr. Francis Asbury for the same office. In conformity to these instructions, after his arrival in the United States, a conference of preachers was assembled in Baltimore, December 25, 1784, amounting in all to 61. Having communicated his instructions, and the contemplated plans for the future government of the societies, which were generally approved, Mr. Asbury, being first elected by the unanimous voice of the preachers, was ordained by Dr. Coke first to the office of deacon, then elder, and then superintendent or bishop. Twelve of the preachers were
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5. The general conference shall have full powers to make rules and regulations for our church, under the following limitations and restrictions, viz.:

1. The general conference shall not revoke, alter, or change our articles of religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

2. They shall not allow of more than one representative for every five members of the annual conference, nor allow of a less number than one for every seven.

3. They shall not change or alter any part or rule of our government, so as to do away episcopacy, or destroy the plan of our itinerant general superintendency.

4. They shall not revoke or change the general rules of the united societies.

5. 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.

6. They shall not appropriate the produce of the book concern, or of the charter fund, to any purpose, other than for the benefit of the travelling, superintendence, superannuated and worn-out preachers, their wives, widows and children.

Provided nevertheless, that upon the joint recommendation of all the annual conferences, then minorities of two thirds of the general conference, when convened, shall suffice to alter any of the above restrictions.

This conference was composed of about 120 members from the several annual conferences; of which there were then but seven.

[14] A view of the number of annual conferences now belonging to this Church, with the number of its travelling preachers, and of its members. White, coloured, and Indian, see the Tabular view to be found at the end of this article.

In 1819 the Missionary Society of the Methodist Episcopal Church was formed; and it received the sanction of the general conference in 1820, according to the following constitution:

1. This association shall be denominated The Missionary Society of the Methodist Episcopal Church; the object of which is, to enable the several annual conferences more effectually to extend their missionary labours throughout the United States, and elsewhere.

2. The business of this society shall be conducted by a president, thirteen vice-presidents, clerk, recording and corresponding secretary, treasurer, and thirty-two managers, all of whom shall be members of the Methodist Episcopal Church. The president, first two vice-presidents, clerk, secretaries, treasurer, and the thirty-two managers, shall be elected by the society annually, and each annual conference shall have the privilege of appointing one vice-president from its own body.

3. Thirteen members at all meetings of the board of managers, and twenty-five at all meetings of the society, shall be a quorum.

4. The board shall have authority to make by-laws for regulating its own proceedings, fill up vacancies that may occur during the year, and shall present a statement of its transactions and funds to the society at its annual meeting; and
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also lay before the general conference, a report of its transactions, for the four preceding years, and the state of its funds.

5. Ordained ministers of the Methodist Episcopal Church, whether travelling or local, being members of the society, shall be ex officio members of the board of managers, and be entitled to vote in all meetings of the board.

6. The board of managers shall have authority, whenever they deem it expedient and requisite, to procure Bibles and Testaments for distribution, on such terms as they may judge most expedient, provided they shall not at any time apply to this object more than one third of the amount of the funds received for the current year.

7. Each subscriber paying two dollars annually, shall be a member; and the payment of two dollars at one time, shall constitute a member for life.

8. Auxiliary societies, embracing the same objects with this, shall, if they request it, be supplied with Bibles and Testaments at cost: provided the same shall not amount, on one third of the money received from such auxiliary societies, and that after supplying their own districts with Bibles and Testaments, they shall agree to place their surplus funds at the disposal of this society.

9. The annual meeting of the society shall be held on the third Monday in April.

10. The president, vice-presidents, clerk, secretaries, and treasurer, for the time being, shall be ex officio members of the board of managers.

11. At all meetings of the society, and of the board, the president, or in his absence, the vice-president first on the list then present, and in the absence of all the vice-presidents, such member as shall be appointed by the meeting for that purpose, shall preside.

12. The minutes of each meeting shall be signed by the chairman.

13. The treasurer of this society, under the direction of the board of managers, shall give information to the superintendents annually, or oftener if the managers judge it expedient, of the state of the funds and of the amount for which drafts may be made thereon, for the missionary purposes contemplated by this constitution; agreeable to which information, the superintendents shall have authority to draw on the treasurer for the same, and to pay over the amount to the missionary or missionaries appointed by them, or wholly at once, or by installments, at the discretion of the superintendents; provided the drafts of all the superintendents together shall not amount to more than the sum thus authorized to be drawn, and that the appropriation for the support of any missionary or missionaries shall always be regulated by the rules which now are or hereafter may be established for the support of other itinerant ministers and preachers of the Methodist Episcopal Church; and provided also, that the appropriations and payments which may be made by the superintendents under this article, shall be communicated to those therefor to the board of managers for insertion in their annual report.

14. This constitution shall not be altered but by the general conference, on the recommendation of the board of managers.

A number of auxiliary and branch societies have been formed, and their number is constantly increasing. Several missionaries are also employed in destitute parts of the country under the patronage of the society.

DOCTRINES.

At the time of the organization of the church, the following articles of religion were adopted as the doctrines of the church:

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

2. 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 he was truly God and very man, who truly suffered, died, and was buried, and rose again the third day, according to the Scriptures, for our salvation, and ascended into heaven, and sits on the right hand of the Father; from thence he shall come to judge the quick and the dead.

3. For the Resurrection of Christ.—Christ did truly rise again from the dead, and ascended into heaven, and sits on the right hand of the Father, from thence he shall come to judge the quick and the dead.

4. 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.

5. 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 there 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, the Song of Solomon, the Twelve Prophets, the lesser; Twelve Prophets the less: all the books of the New Testament, as they are commonly received, we do receive and account canonical.

6. Of the Old Testament.—The Old Testament is not contrary to the New; for both in the Old and New Testaments, God spake by the Spirit; and all the men of God were inspired by the Holy Ghost, who spake by them; as well as the prophets, so also by the apostles; to whom the grace of God was given to reveal Christ, and to write it. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precept there.
of necessity be received in any commonwealth; yet notwithstanding, no Christian whatsoever is free from the obedience of the commandments, which are called moral.

7. Of Original or Birth Sin.—Original sin standeth not in the following of Adam, (as the Pelagians so 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.

8. 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 come to God, whereby 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.

9. 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.

10. Of Good Works.—Although good works are the fruits of faith, and follow after justification, cannot put away our sins and endure the severity of God's judgments; yet are they pleasant, 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 fruits.

11. Of Works of Supererogation.—Voluntary works, besides, over and above God's commandments, which are called works of supererogation, cannot be taught or commanded, and are not the same that Christ ordains, nor necessary, nor do they render unto God as much as they are bound to do, but that they do more for his sake than of Lest they are required: whereas Christ saith plainly, When I have done all that I am commanded by you, say, We are unprofitable servants.

12. Of Sin after Justification.—Not every sin willingly committed after the Holy Ghost, and unrepentable. 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.

13. 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 these things that of necessity are necessary to the same.

14. 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.

15. Of speaking in the congregation in such a tone 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.

16. Of the Sacraments.—Sacraments ordained of Christ, are not only badges or tokens of Christian men's profession; but rather are certain signs of grace, and God's good will towards us, by the which they 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, marriage, and extreme unction, are not to be counted for as sacraments of the Gospel, being such as have partly grown out of the corrupt following of the apostles: and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

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

17. 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 refused in the church.

18. Of the Lord's Supper.—The Supper of the Lord is not only a sign that Christians ought to have among themselves, another, but rather is a sacrament of our redemption by Christ's death: insomuch, that to such as rightly, worthy, 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 Lord's Supper, cannot be proved by holy writ, but is repugnant to the plain words of Scripture, overthrown 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, liked up, or worshipped.

19. 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.

20. Of the one Oblation of Christ, finished upon the cross.—The offering of Christ once only, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is no 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 guilty, is a blasphemous fable, and dangerous
delusion.

22. Of the Marriage of Ministers. — The
ministers of Christ are not commanded by God's
law either to vow the estate of a 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
succeed to godliness.

23. 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 coun-
tries, times, and men's manners, so that nothing
be 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 conscience of weak brethren.

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

24. Of the Rulers of the United States of
America. — The president, the congress, the gen-
eral assemblies, the governors, and the councils of
state, as the delegates of the people, are the rulers
of the United States of America, according to
the division of power made to them by the con-
stitution of the United States, and by the consti-
tutions of their respective states. And the said
states are a sovereign and independent nation,
and ought not to be subject to any foreign juris-
diction.

25. 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 possess-
eth, liberally to give alms to the poor, according
to his ability.

26. Of the Christian Man's Oath. — As we
conceiue 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 he must of necessity, in a cause of
right and charity, so it be done according to
the prophet's teaching, in justice, judgment, and
truth.

GOVERNMENT.

The general rules for the government of the
societies are the same as those in England,
together The nature, design, and general rules
of our United Societies! (See Methodist go-

government and discipline of the society.) As to the
government, the title sufficiently ascertains its
distinctive character, it being, in fact and name,
Episcopal. Three orders of ministers are recog-
nized, and the duties peculiar to each are clearly
defined.

But to give a correct view of the ministry of
the Methodist Episcopal Church, it is necessary
to show the manner in which it is formed. A
man thinking himself moved by the Holy Ghost
to preach the Gospel, first makes known his
views and exercises to the preacher having charge
of the circuit or station, who, if he judge the
applicant a fit person, grants him license to
exhort. After improving his talent as an exhorter, a su-
ficient length of time for his brethren to judge of
his competency to so important a work, he makes
application to the quarterly meeting conference, which
is composed of all the preachers, travelling
and local, stewards, leaders and exhorters of the
circuit, and if considered fit for the work, he is
recommended by this body to the local preachers'
conference, where he is examined on his belief
in the doctrines and discipline of the church; and
they, if they think proper, grant him license as a
local preacher; and if such licentiate desire
of entering the travelling ministry, he must be recom-

A Ques. 1. How is a bishop to be constituted?

Anw. By the election of the general confer-
ence, and the laying on of the hands of three
bishops, or at least of one bishop and two
elders.

A Ques. 2. If by death, expulsion, or other
wise, there be no bishop remaining in our church,
what shall we do?

Anw. The general conference shall elect a
bishop; and the elders, or any three of them,
who shall be appointed by the general conference
for that purpose, shall ordain him according to
our form of ordination.

A Ques. 3. What are the duties of a bishop?

Anw. 1. To preside in our conferences.

2. To fix the appointments of the preachers
for the several circuits, provided he shall not al-

As far as it respects civil affairs, we believe it
the duty of ministers, and especially all Christian
minis-

therefore it is expected that all our preachers and peo-
ple, who may be under the British or any other govern-
ment, will behave themselves as dutiful and orderly
subjects.

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of the Methodist Episcopal Church.

6. To ordain bishops, elders, and deacons.

8. In the absence of a bishop, to pass in the conference; but in case there are two or more presiding elders belonging to one conference, the bishop or the presiding elder shall appoint the presiding elder to take the chair; and he shall have a vote in all cases, and shall have a right to vote for or against any motion, resolution, or proposition.

7. To take care that every part of our discipline be enforced in his district.

8. To attend the bishops when present in his district; and to give them, when absent, all necessary information, by letter, of the state of his district.

For the particular duties of preachers to God, to themselves and to each other, as well as to the people of their charge, see Discipline, sections 9, 11, 12, 13, 14, 15, 16, 17.

Beside the travelling ministry, the Methodists have a large and useful body of ministers, whom they distinguish by the name of local preachers. These attend to secular business for a livelihood, and preach generally on Sabbath days, and occasionally, as time and opportunity will permit, on other days. The following section from the Discipline will clearly show their duties, powers, and privileges:

9. Of the Local Preachers.

10. Quest. 1. What duties shall be given concerning local preachers?

11. Ans. There shall be held annually in each presiding elder's district, a district conference, of which Such local preachers in the district, who shall have been本领ed two years, shall be members; and of which the presiding elder of the district for the time being shall be president; and in case of his absence, the conference shall have authority to elect a president pro tem. It shall be the duty of the presiding elder of each district to appoint the time and place of the conference, after which the presiding elder shall appoint the time and the place of its own sitting.

12. The said district conference shall have authority to license proper persons to preach, and renew their license; to recommend suitable candidates to the annual conference for deacons or elders' orders, in the local connection, for admission on trial in the travelling connexion, and to suspend, expel, or recall any local preacher in the district against whom charges may be brought. Provided, that no person shall be licensed without being first recommended by the quarterly conference of the circuit or station to which he belongs; nor shall any one be licensed to preach, or recommended to the annual con-
The district conference shall take cognizance of all the local preachers in the district, and call in the district, and shall inquire into the gifts, labours, and usefulness of each preacher by name.

4. When charges are preferred against any local preacher, it shall be the duty of the preacher to call a committee consisting of three or more local preachers within the station, circuit, or district, before which it shall be the duty of the accused to appear, and by whom he shall be acquitted, or, if found guilty, he shall be suspended until his being notified that he shall meet in the next district conference. And the president of the said district conference shall, at the commencement of the trial, appoint a secretory, who shall take down regular minutes of the evidence, and proceedings of the trial; which minutes, when read and approved, shall be signed by the said president, and also by the members of the said district conference, or by a majority of them.

And in case of condemnation, the local preacher, deacon, or elder, condemned, shall be allowed an appeal to the next annual conference, provided that he signify to the said district conference his determination to appear; in which case the said president shall lay the minutes of the trial above-mentioned before the said annual conference, at which the local preacher, deacon, or elder, so appealing may appear; and the said annual conference shall judge and finally determine from the minutes of the said trial, so laid before them.

5. A licensed local preacher shall be eligible to the office of a deacon, after he has preached for four years from the time he received a regular license, and has obtained a testimonial from the district conference to which he belongs, after proper examination, signed by the president, and countersigned by the secretary, and his character was proved in the district conference before, and he has obtained the approbation of the annual conference.

6. A local deacon shall be eligible to the office of an elder, after he has preached four years from the time he was ordained a deacon, and has obtained a recommendation from the district conference of which he is a member, certifying his qualifications in doctrine, discipline, alms and usefulness, and the necessity of his official services as an elder in the circuit where he resides; signed by the president, and countersigned by the secretary. He shall, if he cannot attend, send to the annual conference such recommendation, and a note certifying his belief in the doctrine and discipline of our church; the whole to be examined by the annual conference, and if approved he may be ordained; provided, nevertheless, no slave-holder shall be eligible to the office of an elder or deacon, where the laws will admit of emancipation, and permit the liberated slave to enjoy freedom.

7. Every local elder, deacon, and preacher shall have his name recorded on the journal of the conference of which he is a member. And every local preacher shall have his name enrolled on a class paper, and meet in class, if the distance of his place of residence from any class be not too great; or, in neglect thereof, the district conference, if they judge it necessary, may deprive him of his ministerial office.

8. Whenever a local preacher shall remove from one circuit to another, he shall procure from the presiding elder of the district, or the preacher having the charge 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 in other places.

9. No preacher among us shall distil or retail spirituous liquors, without forfeiting his official standing.

The supreme legislative power of the church is concentrated in a general conference, which is composed of delegates from each annual conference, who meet together on the first day of May of every fourth year. For its powers see this article, ante. In addition to the powers there enumerated, the general conference possesses an appellate jurisdiction over all ministers who may have appealed from the decisions of an annual conference, and the final determination of all disputes that may arise on any question of rights, which relates either to the people or preachers; elects and fixes the salary of the book agents; elects the bishops, and may create any new, or divide any of the old annual conferences.

To the annual conferences is committed the oversight, in subordination to the episcopal authority, of all the preachers and people within their respective bounds, the standing of their own members, the hearing of appeals of local preachers, and the original jurisdiction of the members of their own bishop, and the adoption of such measures as they may think expedient, for raising money to carry on the work of God. The following questions will show the powers and privileges, as well as the particular business of an annual conference:

Of the Annual Conferences.

Ques. 3. Who shall attend the yearly conferences?

Ans. All the travelling preachers, who are in full connection, and those who are to be received into full connection.

Ques. 1. Who shall appoint the times of holding the yearly conferences?

Ans. The bishops; but they shall allow the annual conferences to sit a week at least.

Ques. 5. Who shall appoint the places of holding the annual conferences?

Ans. Each annual conference shall appoint the place of its own sitting.

Ques. 6. What is the method wherein we usually proceed in the yearly conference?

Ans. We inquire,

1. What preachers are admitted on trial?
2. Who remain on trial?
3. Who are admitted into full connection?
4. Who are the deacons?
5. Who have been elected and ordained elders this year?
6. Who have been elected, by the suffrages of the general conference, to exercise the episcopal office, and superintend the Methodist Episcopal Church in America?
7. Who have located this year?
8. Who are the supernumeraries?
9. Who are the supernumerated or worn-out preachers?
10. Who have been expelled from the connection this year?
11. Who have withdrawn from the connection this year?
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12. Are all the preachers blameless in life and conversation?
13. Who have died this year?
14. What numbers are in society?
15. What has been collected for the contingent expenses, for the making up the allowances of the preachers, &c.?
16. How has this been expended?
17. Where are the preachers stationed this year?
18. Where and when shall our next conference be held?

Quest 7. Is there any other business to be done in the yearly conference?

Anor. The electing and ordaining of deacons and elders.

Quest 8. Are there any other directions to be given concerning the yearly conferences?

Anor. There shall be twelve conferences in the year. A record of the proceedings of each annual conference shall be kept by a secretary, chosen for that purpose, and shall be signed by the president and secretary; and let a copy of the said record be sent to the general conference.

Support of the Ministry.—The ministry is supported by the voluntary contributions of the people. For this purpose, a collection is made in all the classes and large congregations in the country circuits once a quarter; in the cities, in addition to the quarterly collections, a monthly, and in some cases a weekly collection is made, which is divided into the hands of the stewards at each leaders' meeting, or at the quarterly meeting of the circuit: the stewards keep a record of all moneys collected, and the manner in which they are appropriated.

CHARACTER.

Each denomination of Christians have some peculiarity of character, by which it is distinguished from others. And the preceding outline of the Methodist Episcopal Church will, it is presumed, enable the reader to form a tolerably correct idea of its characteristic distinctions. And those who have witnessed the rise and progress of the church, in the midst of a variety of approaches and oppositions, will be ready to admit, that a remarkable zeal for the salvation of souls has distinguished the Methodist ministry from the beginning; and that this zeal, tempered with prayer, patience, and perseverance, has been manifested in the awakening and converting of souls, scarcely to be paralleled in ecclesiastical history, since the apostolic age.

That particular doctrine which has characterized all their preaching is, salvation by grace through faith in the atoning merits of Christ, and no less strenuously have they enforced the necessity of holiness of heart and life, or the entire sanctification of the soul and body to God. And thus, by the plain, open, and harmonious teaching of the Bible, by the patience, and love, and meekness, and holiness of the manner in which they have been clothed with the spiritual and moral duties of life, we have, some, the ignorance and irregularity of others, perhaps it is not too much to say, that no sect of Christians have maintained a more unexceptionable character for strict adherence to the precepts of Christ.

To undertake to estimate the comparative merits of the several sects of Christians might seem insufficient; and it would be equally so, to arrive at a general conclusion, either for or against any body of people from the conduct of a few individuals. All, however, bright they may have shone, have had their spots; and it is granted without any disparagement to the character of the main body, that there have been individuals among the Methodists who have disgraced themselves and their brethren; while the great majority of both preachers and people, have evinced deep devotion to God, and an ardent attachment to truth and holiness, and have done much to advance the kingdom of Christ among men.

TABULAR VIEW

Of the Annual Conferences of the Methodist Episcopal Church in America, containing a statement of the number of Members, White, Colored, and Indian, and also of the Travelling Preachers, superannuated and in active service, belonging to each Conference; from the latest official reports.

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<th>Conference</th>
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**Totals** 437034 71599 4504 515114 1876 124
APPENDIX, No. II.

PRESTYERIAN CHURCH IN THE UNITED STATES.

The British colonies in America were principally peopled by members of various sects, who resorted to this new country, that they might practice their peculiar creeds and modes of worship unimpeded by civil penalties or disabilities, such as their dissent from the established church exposed them to in their native land. With this sacred object, the Puritans chose New England, the Quakers Pennsylvania, and the Roman Catholics Maryland. Among the original settlers were some Presbyterians, but they were too much scattered to form a single distinct congregation, and most of those in the New England colonies were connected with the congregational churches there. It was not until policy gained an absolute ascendancy in the fatherland, in the reign of Charles II., that the members of this denomination were compelled to seek a refuge from the intolerance of the dominant party. When two thousand ministers were at once ejected from their churches and livings, by the act of uniformity of 1662, a multitude of the Presbyterians at once turned their eyes to the asylum of these distant and peaceful colonies. A large number settled in what are now called the middle States, where full toleration was allowed by the sects who pre-occupied the ground. One church was also organized in the city of New York, and one in Charleston. Neither the precise period of the establishment of these churches, nor their number, can be ascertained. It is probable, that the first Presbyterian Church in Philadelphia was the oldest in the United States, and that the church of Snowhill, in Maryland, is nearly contemporary; it is certain that the former had a pastor in 1701. The first Presbytery was that of Philadelphia, which was constituted in 1701, or 1705, comprehending not more than seven eldersmen, with their churches, in Pennsylvania and the adjacent colonies. By the year 1716, the number of ministers attached to this Presbytery was increased by ordination and immigration, to treble the original number, and twenty-six congregations were represented in that body. They maintained a friendly correspondence with the Congregational and Independent churches of New England, from whom they differed only in their views of ecclesiastical government, and endeavored to excite the sympathy of their British brethren in behalf of these parts of the country which were destitute of religious instruction.

In September, 1716, it was determined to subdivide this existing Presbytery into Independent Presbyteries, which were to constitute a Synod, to meet annually. A presbytery of six ministers was accordingly directed to meet in Philadelphia; another in Newcastle, Delaware; and a third of three in Snowhill, Maryland. Two others of the original number, who were stationed at Long Island, in New York, were also recommended to use their exertions to erect a fourth in that district. The first meeting of this primitive Synod took place on the third Tuesday of September, 1717.

The Synod continued to be the chief judiciary of the church until 1741. Its members were very diverse in their spiritual idiosyncrasies, and their conduct very was sacrificed to their feelings; one portion remarkable for fervent zeal, being charged by their brethren with enthusiasm, whilst the other was marked by coldness and formalism. The orthodoxy or 'old side,' as the latter were termed, wished to require the proof of thorough scholarship from candidates for the ministry, whilst the others believed that the state of the country demanded an immediate supply of pious, faithful men, of good capacity, whatever were their deficiencies in theological or classical learning. Whilst this contrariety of opinion was opening the Synod for total dissension, the celebrated Mr. Whitefield arrived in America. The 'new side' wished to introduce this orator into their pulpits, and to encourage his method of producing revivals of religion. The other party, viewing him as heterodox in his principles, irregular in his ministry, and likely to cause injury by his misguided ardor, refused to countenance his preaching. A division of the Synod into two co-ordinate bodies was the result; and the Synod of New York, comprising the supporters of Mr. Whitefield on both sides of the Delaware, was opened in 1711.

This rupture quickened the religious enterprise of both parties, and to that event is owing the establishment of the College of New Jersey, which was chartered through the exertions of the New Synod in 1746, and opened at once in Newark, and removed to the present buildings in Princeton in 1757.

That was, however, the last year of the separation, and the edifice may in charity be compared to the altar of Elisha on the borders of Jordan,—to be regarded, not as a monument of division, but a pledge of union in a common faith—that your children may not say to our children in time to come, Ye have no part in the Lord.

In May, 1754, the rival powers met at Philadelphia, and united under the title of the Synod of New York and Philadelphia. At that time there were seventy-eight ministers, and seven presbyteries; the latter being those of Philadelphia, New York, New Brunswick, Suffolk, first and second Newcastle, and Delaware, to which were soon added those of Lewistown and Hanover, and in the next year the two presbyteries of Westmore were amalgamated.

In 1758, the Synod comprised sixteen presby-
In the United States

The Presbyterian Church

The doctrines set forth in the constitution are those retained in the dictionary under the title Calvinists, which are, however, embraced with various shades of distinction and explanation by the ministers and other members of the Presbyterian churches. The controversies that have arisen on some points have resulted, it is believed, mainly from a misunderstanding of the phrases employed by polemics on both sides, and do not imply any essential departure from the great principles of the system, which happens to be called by the name of an illustrious theologian. This confusion of authority in itself, and is considered only as a complete digest of evangelical doctrine, as delivered in the Holy Scriptures, which it purports to be the only rule of faith and obedience, asserting, that the infallible rule of interpretation of Scripture is the Scripture itself, and that no church judicatory ought to pretend to make laws binding the conscience in virtue of their own authority! The fundamental principle of the government is, that all the congregations of members of the church constitute, collectively, one church; that a majority should always govern, and that, to attain this as nearly as possible, there should be the successive representation of the people in the sessions, presbyteries, synods, and assembly. The officers of the church consist first of the clergy, who are on an entire parity of rank, and are named indiscriminately Bishops, Presbyters, Ministers, Elders, and Deacons, which titles are supposed to be synonymous with the Minister in each part of his spiritual duties, other than preaching, so they may be qualified to perform; and to be connected with him in the spiritual government of the churches in so much as ministering, trying, and disciplining members as such in the church, and to be officers of the church, and are entrusted with the care of the members who stand in need of temporal assistance, or are entirely dependent, on account of age and infirmity, on the church for maintenance; these are chosen in the same manner as ruling elders, and, in such churches, are the same individuals. It would seem, however, that this practice is a departure from the strict definition of the duties of Elders and Deacons, which are in the standards treated as distinct offices, the former being designated as rulers in spiritual affairs, whilst the latter are chiefly employed in the care of the poor, with a suggestion that they should manage the temporal concerns of the church. The peculiar business of churches is now generally, in the hands of Trustees, who are not required to be communicating members of the church. The number of elders is decided by the consent of each church; their office is perpetual, but the exercise of its functions may cease when the officer becomes disabled from acting, and he is liable to deposing for inactivity or heresy. Officially they are equal in rank to ministers, all being alike presbyters; the only distinction being, that some are considered more fitted for the duties of preaching and administering the ordinances.
PRESBYTERIAN CHURCH IN THE UNITED STATES.

A Presbyte is a body composed of several presbyteries, viz. of all the ministers, and one ruling elder from each church in a certain limit, over which it keeps a general oversight. Its jurisdiction is that of an appellate judiciary to the sessions, and has original authority over them, as they have over the churches. It has also the exclusive power of examining and licensing candidates for the ministry, ordaining ministers, authorizing their transition from one church to another, and resolving questions of doctrine or discipline submitted to them. They are responsible to the Synod, a convention of ministers and elders, delegated from the presbyteries of a certain district; it receives appeals from their decisions, reviews their records, erects new presbyteries when necessary, and suggests to the General Assembly such measures as are supposed to require legislation.

In the General Assembly, all the churches are represented by delegates, both ministers and elders, called commissioners, appointed annually by the presbyteries. It is the final court of appeal and reference, reviews the proceedings of the Synods, and has a general superintendence of the concerns of the church, of which it is the organ. The body meets annually in Philadelphia; its sessions continue usually for about two weeks. In 1830 there were one hundred and seventy-five commissioners, forty of whom were elders, besides ten delegates from corresponding bodies who are entitled to deliberate but not to vote. At that time there were in nine synods, 69 presbyteries, 1711 ministers, 2158 congregations, 3568 candidates for the ministry, and about 271,000 communicants, 6355 whites, and 12,302 Indians were baptized in the year. The property of the Assembly is in the hands of eighteen trustees, who were incorporated by the legislature of Pennsylvania, in 1799.

The Assembly have always provided in some measure for the supply of missionaries in our own country, and early in this century established a school for the instruction of the children of Cherokee Indians in Tennessee. The annual expense for the support of missionaries was then about four thousand dollars, and the business was under the control of a standing committee of missionaries. In 1816 the whole country was visited by a Board of Missions, who have now upwards of two hundred ministers supported by their funds, settled for six months in a year in the most needy parts of the United States. About forty-five thousand dollars were contributed by the churches in 1828 by missionary purposes, including about thirteen thousand dollars for the Board of Missions, and the subscriptions to the American Board of Commissioners for Foreign Missions, in which the branch of the missionary operations of the Assembly is now merged.

The pecuniary funds for the education of Indian candidates for the ministry has received considerable attention; and in 1819 this business was committed to a Board of Education which has now at least sixty benefactors in various stages of papillage. Six thousand dollars were collected for this board, and one hundred and twenty thousand dollars for kindred purposes in 1828-30.

In 1810 the Assembly resolved to establish a Theological Seminary. At that time there were four hundred congregations without a minister. The location was subsequently fixed at Princeton in New Jersey, and the institution was opened there in August, 1812. The average number of students is about one hundred and thirty. Twenty scholarships have been endowed, in the principal sum of $25,000 each, for the support of the ministers, who are unable to pay for their education; and funds for three professorships, of $25,000 each, are accumulating. Another seminary was founded by the Assembly in 1825, at Allegheny-town, near Pittsburgh, in Pennsylvania. There are several others which are supported and governed independently, by various Synods. It should be mentioned that all the institutions connected with the Assembly, are supported by voluntary contributions, and that, consequently, their efficiency and permanence are dependent wholly upon the annual continuance of individual support.
APPENDIX, No. III.

THE METHODIST PROTESTANT CHURCH; COMPRISING THE ASSOCIATED METHODIST CHURCHES.

By a distinguished Member of the Church.

The polity of the original Wesleyan Methodist Societies rested upon the principle, that their illustrious Founder had the right to ordain every thing and to control every preacher and member of his societies, in all matters of a prudent character.

As he himself states, he had the exclusive power to appoint when, and where, and how, his societies should meet, and to remove those whose lives showed that they had no desire to flee from the wrath to come. And this power remained the same, whether the people meeting together, were twelve hundred or twelve thousand.

He exercised a similar power over the preachers.

"To appoint each of these, when, where, and how, to labour, and to tell any if I saw cause, 'I do not desire your help any longer.'"

Most of the members of these Societies were members of the Church of England, some were members of the dissenting churches. Mr. Wesley was a minister of the Church of England, and as such he died. With very few exceptions, his preachers were laymen. He was their tutor and governor. He was the patron of all the Methodist pulpits in England and Ireland for life, the said patronship remaining vested in his executors by the deeds of settlement. He was the patron of the Methodist societies in America; and is acknowledged by the Methodist Episcopal Church as its founder. That he is the author of the Episcopacy of that church, is questioned by some, for the following reasons, as well as many others:

1. It was not until some years after the institution of Episcopacy (1781) that Mr. Wesley's authority was acknowledged as its basis; but, without any mention of Mr. Wesley, the itinerant preachers declared in their first "Minutes"—"We will form ourselves into an Episcopal Church &c." 2. Mr. Wesley alleged no other authority in himself to ordain ministers, but his right as a presbyter. 3. He solemnly forbade Mr. Asbury to assume the title of bishop.

The Conference by whom the Methodist Episcopal Church was founded, was composed of itinerant preachers only, who assumed to themselves the same powers which Mr. Wesley had exercised over the societies; making their will the only rule of the church.

Some of the first symptoms indicative of dissatisfaction with the new economy, were evinced by these preachers themselves, who were soon made to know the powers of the episcopacy. On no question have they been so equally divided. No changes, however, have been effected. The episcopacy still maintains its prerogatives in their original integrity.

In 1821, memorials and petitions, from many sections of the church, were presented to the General Conference, complaining of the government as being constituted and administered, as to exclude the local preachers, and the lay-members from every sort of participation in the affairs of their church. Some of these petitioners were satisfied with the plea of expediency; but the most of them took the ground of right. All of them craved a representative form of government. The conference replied, that they "knew no such rights," nor did they "comprehend any such privileges."

From that time the controversy assumed a new character. It was viewed as an itinerant power against church rights. Therefore, as soon as the General Conference had risen, a meeting of Protestant reformers was held, some of the members of which had been distinguished members of the recent Conference. The continuance of the periodical was resolved upon, "for the purpose of giving the Methodist Episcopal Church a suitable opportunity to enter upon a calm and dispassionate examination of the subjects in dispute.

In order to ascertain and increase the number of reformers, union societies were formed. These measures were the causes of considerable persecution, and in some places of excommunications. Secessions immediately followed. The expelled and the accursed united temporarily, under the "General Rules" of John and Charles Wesley.

In November, 1827, a General Convention of ministers and lay-delegates was held in the city of Baltimore; a memorial to the General Conference to be held in 1828 was prepared, and a committee appointed to present it. This memorial asserted the right of the church to representation. But, instead of any concession, the conference denied the right altogether; and, on the high pretension of divine right, claimed for the itinerancy the same exclusive and unanimous powers of making and administering moral discipline, which they had from the beginning exercised. This was a death-blow to all hope on the part of the reformers; and, therefore, at a convention held in Baltimore, November, 1828, a provisional government, under the form of Articles of Association, was adopted, to continue for two years.
THE METHODIST PROTESTANT CHURCH.

The third convention was also held in Baltimore, and continued its sessions from the 2d to the 6th of November, 1830. One hundred and twelve persons were elected as members, eighty-one of whom attended. A Constitution and Form of Discipline were adopted:

"PREAMBLE.

"We, the Representatives of the Associated Methodist Churches, in general convention assembled, acknowledging the Lord Jesus Christ as the only Head of the Church, and the word of God as the sufficient rule of faith and practice in all things pertaining to godliness; and being fully persuaded, that the representative form of church government is the most scriptural, best suited to our condition, and most congenial with our views and teaching, as fellow-writers with the saints and of the household of God, Ave, Wherefore, with a written constitution, establishing the form of government, and securing to the ministers and members of the church their rights and privileges, is the best safeguard of Christian liberty. We, therefore, trusting in the protection of Almighty God, and acting in the name and by the authority of our constituents, do ordain and establish, and assure to be observed by the following elementary principles and constitution:

"I. A Christian Church is a society of believers in Jesus Christ, and is a divine institution; Jesus Christ is the only Head of the Church, and the word of God the only rule of faith and conduct.

"II. No person who has the Lord Jesus Christ, and obeys the gospel of God our Saviour, ought to be deprived of church membership.

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

"IV. Church trials should be conducted on gospel principles only, and no member or member should be excommunicated, except for immorality, the propagation of unchristian doctrines, or for the neglect of duties enjoined by the word of God.

"V. The pastors or ministerial office and duties are of divine appointment, and all elders in the church of God are equal; but ministers are forbidden to be lords over God's heritage, or to have dominion over the faith of the saints.

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

"VII. Whatever power may be necessary to the formation of rules and regulations is inherent in the ministers and members of the church; but so much of that power may be delegated, from time to time, upon a plan of representation, as their judgment and sense shall judge necessary to the true and proper conduct of all their affairs.

"IX. It is the duty of all members and ministers of the church to maintain godliness, and to oppose all moral evil.

"X. It is obligatory on ministers of the gospel to be faithful in the discharge of their pastoral and ministerial duties: and it is also obligatory on the members of the church to support the teachers highly for their labours, and to render them a righteous compensation of their labours.

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

On these principles, the Constitution and Form of Discipline are founded.

Article I. Declares the title—"The Methodist Protestant Church, comprising the Associated Methodist Churches." This title is deemed suitable, because the church repudiates ministerial supremacy, and is, the Protestants of the sixteenth century.

Article II. Fixes probationary privileges and terms of membership, which do not differ from those in the Methodist Episcopal Church, except as regarding "the children of our members, and those under their guardianship [who] shall be recognized as enjoying probationary privileges, and held as candidates for membership, and may be put into classes, as such, with the consent of their parents and guardians."

Article III. Provides for divisions of districts, circuits, and stations by the representatives of the churches in general and annual conferences assembled.

"On receiving churches, &c."

Any number of members residing sufficiently near each other to be considered by popular consent for public worship, and to transact its temporal business, and provides for the division of churches into smaller companies or classes, for the purpose of religious instruction and edification. No church can be continued in connection with the general body, but by conforming to the constitution and book of discipline.

Article V. "Leaders' Meetings."

Article VI. Constitutes quarterly conferences to be composed of all the ministers, preachers, exhorters, stewards, leaders, and trustees, provided the latter have also the qualification of full church membership. This article also provides the licensing of any one to preach until he shall have been first examined, and recommended by a committee of five, composed of ministers and laymen, chosen by the quarterly conference.

Article VII. Constitutes annual conferences, and declares their powers and duties. They are composed of equal numbers of ministers and delegates. The powers and duties of these bodies are of the utmost importance to the churches and the general connection. They are vested with power to elect a president annually; to examine into the official conduct of all their members; to receive ministers and preachers, to elect to orders; to hear and decide on appeals; to define and regulate boundaries of circuits and stations; to station ministers, &c. To make such special rules and regulations as the peculiarities of their conference districts may require, not inconsistent with the constitution.

Article VIII. Provides for a general conference, to consist of an equal number of ministers and laymen, to be chosen by the churches. No minister is permitted to have a seat in this body but by election of the ministers and laymen. So that the members of this body will be, indeed, the representatives of those for whom they legislate. No one will have a seat in virtue of his own right, nor of ordination, nor ministerial order, nor office.
THE METHODIST PROTESTANT CHURCH.

Art. IX. Declares the powers of the general conference to be, "To make rules and regulations, as it shall determine, for the assistance and government of the church, and for the regulation of its relations with other Christian Denominations." It is to be the supreme legislative body of the church.

Art. X. Consists of "Restrictions on the legislative assemblies," including the general and annual conferences.

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

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

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

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

5. No rule shall be passed appropriating the funds of the church to any purpose except the support of the ministry, their wives, widows, and children, and the promotion of education, and providing for the education of sons of ministers, and for the encouragement of useful knowledge, the necessary expenses connected with assembling the conferences and the relief of the poor.

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

7. No rule shall be passed to abolish an efficient immovable ministerial hierarchy, or to authorize the annual conference to declare any one minister of the church out of the annual conference for longer than three years successively in the same circuit, and two years successively in the same station.

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

Art. XI. Declares how presidents of annual conferences shall be elected their time of service and duties. The term is one year; the same person may be chosen for three successive years.

The duties of ministers, as pastors, &c., and of other officers of the church, are defined.

Art. XII. Declares the right of suffrage, and eligibility to office.

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

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

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

4. No minister shall hold the office of president of an annual conference, until he shall have faithfully exercised the office of elder two years.

Art. XIII. "Judiciary Principles."—1. All offenses committed by the word of God, as being sufficient to exclude a person from the kingdom of grace and glory, shall subject ministers, preachers, and members, to an impartial trial by committee, and of an appeal, as provided by this constitution.

2. The neglect of duties required by the word of God, or the indulgence in sinful words and temper, shall subject the offender to admonition; and if persisted in, after repeated admonitions, to expulsion.

3. For preaching or disseminating unscriptural doctrines, affecting the essential interests of the christian system, ministers, preachers, and members shall be liable to admonition; and, if incorrigible, to expulsion. Provided always, that no minister, preacher, or member shall be expelled for disseminating matters of opinion, except they be such as are condemned by the word of God.

4. All officers of the church shall be liable to removal from office, for mal administration.

Art. XIV. "Privileges of Second Ministers and Members."—1. In all cases of accusation against a minister, preacher, or member, the accused shall be furnished with the proper authorities, with a copy of the charges and specifications, at least twenty days before the trial, unless the party concerned prefers going into trial on shorter notice. The accused shall have the right of examining the witnesses at the time of trial, and of making his defense in person or by representative, provided such representative be a member of the church.

2. No minister or preacher shall be expelled, or deprived of his privileges or ministerial functions without an impartial trial before a committee of three ministers or preachers, and the trial of appeal, the preachers, to the ensuing quarterly conference, the ministers to the next quadrennial conference.

3. No member shall be expelled or deprived of all privileges without an impartial trial before a committee of three ministers or preachers, or before the society of which he is a member, as the case may require, and the trial of appeal to the ensuing quarterly conference, but no committee man shall have voted on the first trial, shall sit on the appeal; and all appeals shall be held.

Art. XV. "Discipline and Jurisdiction."—1. Whenever a majority of the annual conferences shall think it expedient for a judicature to be held for the purpose of acting on any rule or act of the general conference, it shall be the duty of each annual conference, on the meeting thereof, to appoint a delegate, having the same qualifications of eligibility as are required for a representative of the general conference. The delegates thus chosen shall assemble at the place where the general conference held its last session, on the second Tuesday in May following their appointment.

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

3. Every decision of the judicature shall be in writing, and shall be published in the periodical belonging to this church. All judges of the judicature shall have performed the duties assigned them by this constitution, their powers shall cease; and no other judicature shall be created until after the session of the succeeding general conference.

Resolved, That the judicature tribunal provided for by the 13th article of the constitution of this church, shall publish as well the reasons of their opinion upon the part or provisions of the constitution supposed to have been contravened.
THE METHODIST PROTESTANT CHURCH.

The Articles of Religion, means of grace, public and social, are the same in this church, as in the Methodist Episcopal Church. The Formularies of Baptism and of ordination, are altered in some particulars, so as to suit the new economy, the former of which is adapted to a paternalistic relation of children; and, the latter recognizing no imposition of hands but in the ordinance of deacons and elders.

As this church has no new religious or moral doctrines, professed to be found in the scriptures, to offer to the public, but rests its pretensions to favor on the ground common to all orthodox denominations; its superiority as a Methodist community can be argued only in view of its government. And in this view it is stated, "that in a country distinguished by representation and confluence; it is of the highest importance that all the societies and associations, religious, literary, or of whatever character, which have risen under the fostering care, and receive the continual protection, of its civil institutions should, as far as circumstances will admit, be organized upon principles of equality and mutual confidence, and in respectful reference to the undoubted excellence and value of those institutions." If this reasoning be incontrovertible, of how inconceivably more importance is it for churches to conform to the precepts, principles, and examples of the New Testament, which forbid all masterdom on one hand and all servitude on the other in the relations of ministers and members of Christian churches.

The Methodist Protestant Church is, at present, composed of churches and societies in sixteen of these United States, and in Lower Canada. There are thirteen annual conference districts: Vermont, Boston, New York and Lower Canada; New Hampshire, New York, Pennsylvania, Maryland, East Virginia, North Carolina, Tennessee, Georgia, Alabama, and Ohio, districts; including some thousands of members—the numbers not being yet ascertained—and about 100 itinerant preachers, and some three hundred, perhaps, not itinerant, in the strict sense of that term.
APPENDIX, No. IV.

BAPTISTS OF THE UNITED STATES.

This is a numerous and respectable body of Christians, extended over every state, and embracing under the various branches of one general denomination, about three hundred thousand communicants. Their ecclesiastical communities are divided into churches, associations, and state conventions. Churches only are considered competent to the exercise of religious jurisdiction; all other bodies being nothing more than advisory councils brought together to assist the operations and views of the churches. The number of churches in the States is somewhat more than 4000, of associations 200, and of state conventions 15. The great body of this denomination is Calvinistic, and in doctrinal sentiment corresponds with the Presbyterians. Their mode of church government is similar to that of the Congregationalists of New England, and to the Independents of Great Britain. They differ from all other denominations of Christians, in believing and maintaining that no persons are suitable candidates for the ordinance of baptism, except believers in the Lord Jesus Christ, and that no mode of administering it is right, except immersion in the name of the Father, Son, and Holy Ghost. They do not admit that a knowledge of the ancient languages, of mathematics, and philosophy, is indispensably requisite to the exercise of the ministerial function. They allow, however, the great utility of learning as a qualification for usefulness in preaching; and encourage learned men with a liberality equal to that of any other denomination. The officers which usually belong to a church consist of a pastor, and from two to seven or nine deacons, according to the magnitude of the church, and its exigencies. Their ministers and pastors are ordained with the imposition of hands, by a probability consisting of any number more than two. Every candidate for ordination, however, must be presented, previously approved, by the church of which he is a member. All candidates for baptism are required to make a public declaration of their faith and religious experience, either before the church and congregation together, or else in the presence of such members of the church as may have been especially appointed for such a purpose. In the transaction of business, both secular and spiritual, it is customary for all the members, male and female, to assemble, appoint a chairman, have a clerk to keep a regular record of the proceedings, and to allow a free discussion and vote to every member, present on even subjects.

The Baptists of the United States had their commencement with the earliest settlement of the country. Respectable portions of the colonial emigration from England and Wales were of this persuasion. They obtained a location in Massachusetts, New York, New Jersey, Pennsylvania, Virginia, and the Carolinas, whilst the colonies were yet in their infancy state. Some of the first churches planted by them, are now not far from two hundred years old. In Boston, New York, Philadelphia, and Charleston, S. C., Baptist churches were established and flourishing long before the American revolution. The same was the case in New Jersey, Virginia, and the other states. Their doctrines and discipline were consonant with the views and usages of their English and Welsh predecessors; and in most cases they still retain the same peculiarities. The Philadelphia association was one of the very first instances of union among the churches by means of a regular delegation; and this body adopted, as the basis of its union, the Confession of Faith and Plan of Church Discipline set forth by a convention of Baptist ministers in and about London, in the year 1621. Although this formulary has not been officially recognized by the great body of the denomination, yet its doctrinal tenets are generally regarded as forming the prevailing creed of the whole. At first the number of churches was small; but they were rapidly increased by the various branches which grew out of the parent stock. In many cases entire associations have been mostly formed from one church, which, as the mother institution, has sent forth, considerable auxiliaries, and their surrounding daughters.

In the struggle for American independence the Baptists were distinguished for their firm, consistent, and persevering patriotism. Many of their ministers took an active part in maintaining the revolutionary cause, both by actual services in the camp and by the influence of their animated and patriotic exhortations. Liberty had no friends more genuine and decided. It is said that the late Mr. Jefferson averred, that he took his first impressions of a pure republic from the simple organization and government of a small Baptist church which was in the habit of meeting for the transaction of business in the neighborhood of his early residence in the state of Virginia. It is certain that no people were ever more impatient of domination, whether civil or ecclesiastical. They disclaim the rights and pretensions of all judicatories and judicial courts; and submit no other authority in determining matters of controversy, whether in doctrine or discipline, than the simple Bible, without note or comment. The great mass of them are agreed in the views which they form of the word of God. Their preachers are generally accustomed to deliver their sentiments extemporaneously,
BAPTISTS OF THE UNITED STATES.

and very often with little or no premeditation. The consequence is, that their public addresses are crude and desultory, and too often devoid of an instructive union. In cases, however, where study and education have been added, Baptist preachers are equal to those of any other denomination.

The Baptists of the United States began to turn their attention to the work of foreign missions about the year 1814. Anterior to this, little had been attempted by them in missionary work. Several societies at the north and south had sent teachers and missionaries among the native Indian tribes; but with very limited success. The new states, also, had been made acquainted with Baptist principles by means of those devoted and self-denying men, who left their homes, and went forth to proclaim a crucified Saviour among the inhabitants of the frontier regions. But nothing like a concentrated effort took place till May, 1814, when delegates from various states met at Philadelphia to concert measures for the propagation of the gospel in the Mexican Empire, and among the Indian tribes in the United States. This convention embraced most of the talented and intelligent men of the denomination, and it was expected would exert a powerful influence in bringing the whole body to act together in the great enterprise of love. But this did not prove to be the case; and at the present time it is not probable that one-half the denomination are cordially engaged in promoting the spread of the gospel in distant lands. The convention, too, which meets triennially, is supported by no more than the thinking, the pious, and the intelligent.

A literary institution, called the Columbian College, was commenced at the City of Washington, under the patronage of this convention; which, however, in the year 1829, resolved to discontinue all connexion with the college, and to become a missionary body only. Since that period, various efforts have been made to establish the college on a firm basis, and to relieve it from its pecuniary embarrassments. About one hundred thousand dollars have been expended in the buildings, the purchase of library, apparatus, and other things connected with the college. At present there is a debt of thirty thousand dollars upon it. Should it ever be released from its debts, and brought into successful operation, it may prove an essential benefit to the denomination, by supplying a place for the education of their youth, and by raising the tone of literary feeling among them. The situation is not surpassed by any other in the Union. Besides this, Brown University in the state of Rhode Island is a Baptist college. This is one of the oldest and best seats of learning in the country.
APPENDIX, No. V

EVANGELICAL LUTHERAN CHURCH IN THE UNITED STATES.

The Evangelical Lutheran Church in the United States of America, commenced its existence before the middle of the eighteenth century.

It is confined almost exclusively to the German population of our country. Its congregations are diffused over more than half the States. They are found in the largest numbers in Pennsylvania, New York, Ohio, Maryland, and North Carolina. The number of congregations has been estimated by those who have the most accurate information, at about one thousand; and of pastors and candidates (or young men licensed to preach) considerably upwards of two hundred. There is connected with this church a Theological Seminary at Gettysburg, Adams county, Pennsylvania.

This institution has two professors; about fifty young men in different stages of preparation for the ministry of the gospel; and a library of six thousand volumes of most valuable theological works.

A Seminary edifice is in progress. It is handsomely located on an eminence near the town of Gettysburg. Its dimensions are one hundred feet by forty.

Connected with the Theological Seminary at Gettysburg, is a classical school or Gymnasium. It has at present two professors; a professor of languages, and one of mathematics, natural philosophy, chemistry, &c.

Many of the young men that design to study Divinity, receive their preparatory education in this Gymnasium.

There are Seminaries at Hartford, in New York; at Canton, Ohio; and there is one likewise under the patronage of the Synod of South Carolina and Georgia.

At no period since the devoted Dr. Henry Melchior Muhlenberg raised the Lutheran standard in America, which took place in the year 1743, has the Lutheran church in the United States been in a more flourishing condition than it is at present.

The doctrines of the Reformation are generally held and promulgated by the clergy.

A spirit of zeal and activity has been awakened within a few years, and it is extending itself in every direction in the church, with the happiest results.

The doctrines of the Evangelical Lutheran Church are, substantially, those of the confession of Augsburg.

The doctrine of the Trinity as held by those who differ from Arius and Socinians, a vicarious atonement made by the passion and death of Jesus Christ; the depravity of human nature; the necessity of conversion produced by the Holy Spirit; the resurrection of the body; and a future state of rewards and punishments, eternal in their duration, may be specified as the cardinal articles of its creed.

It differs from the disciples of Calvin, who teach that the atonement is limited to a part of the human family; and from those who, whilst they maintain the universality of the atonement, represent the Deity as applying it only to a certain elect number; and profess most firmly to believe that Christ's propitiation is for all men, and that there is no arbitrary sovereignty displayed in the application of it.

Unconditional decrees of God in regard to the salvation of men are rejected, and the salvation of man is regarded as depending on his voluntary and unforced reception of the gospel—his damnation on its free and unconstrained rejection.

The perseverance of the saints, as it is ordinarily called, is not received as a doctrine of this church.

Pedobaptism is practised, and it is the prevailing usage when the children thus baptized are capable of being instructed, to teach them the principles of the Christian religion, and when they arrive at a mature age, they are more fully and systematically taught the doctrines and duties of the gospel, and are admitted to the Lord's supper if they are deemed advisable by their pastor.

Conversion is not considered indispensable to the participation of this ordinance.

A sense of sin and desire to devote life to the important work of preparing for judgment, are all that is ordinarily required. If any pastor should think proper to pursue a stricter course, although it would be an anomaly, it could be done.

The government of the Evangelical Lutheran Church in the United States, in its essential features is Congregational or Independent.

Each congregation has a church council, consisting of elders and wardens, (or deacons) They are elected by the people. Their term of service varies in different churches. They superintend the affairs of the church, assist in the service and manage the pecuniary concerns. They are the agents of the people.

Every pastor is the bishop of his church. The episcopacy is acknowledged but parochial. The parity of the clergy is strictly maintained.

There are district synods, which are composed of the ministers of a particular district, and a lay representative from each pastoral charge. These Synods meet annually. They attend to what
EVERY BUSINESS CONCERNING THE CHURCHES IN THEIR BLENDS IS BROUGHT BEFORE THEM. THEY ASSUME AND ASSERT NO POWER BUT THAT WHICH IS ADVISORY.

THE LICENSURE OF CANDIDATES, THEIR ORDINATION, THE SUSPENSION OR EXCOMMUNICATION OF MINISTERS, AND MATTERS THAT ARE TRANSMITTED BY THE CLERGY ALONE; WHO MEET IN A MINISTERIUM AFTER THE SYNODICAL BUSINESS IS FINISHED.

THE CONNECTION BETWEEN A PASTOR AND HIS FLOCK IS ENTIRELY VOLUNTARY; WITH WHICH THE SYNODS AND MINISTERIUMS HAVE NOTHING TO DO. THEY CAN NEITHER CREATE NOR DISSOLVE IT. IN THIS, AS IN OTHER CASES, IF CONSULTED, THEY CAN GIVE THEIR COUNSEL.

THEY ARE IN THE UNITED STATES, EIGHT SYNODS AND ONE CONFERENCE. TWO OF THESE ARE IN PENNSYLVANIA, AND CONTAIN NEARLY HALF THE MINISTERS AND CONGREGATIONS; SO THAT PENNSYLVANIA IS THE PRINCIPAL SEAT OF LUTHERANISM IN AMERICA.

IN ADDITION TO THE DISTRICT SYNODS, THERE IS A GENERAL SYNOD. THIS BODY WAS CREATED FOR THE PURPOSE OF BRINGING TOGETHER IN FRATERNAL BONDS ALL THE DISTRICT SYNODS OF THE UNITED STATES. IN ADDITION TO THIS, IT WAS INTENDED TO PRODUCE UNIFORMITY IN ALL ESSENTIAL MATTERS AND TO CONCENTRATE THE ENERGIES OF THE WHOLE CHURCH IN SUCH THINGS AS ALL WERE ALIKE INTERESTED IN.

THE SYNODS OF PENNSYLVANIA, NEW YORK, AND NORTH CAROLINA, WERE THE MOST ACTIVE IN THE PRODUCTION OF THE GENERAL SYNOD.

THE SYNOD OF PENNSYLVANIA AND NEW YORK, SUBSEQUENTLY WITHDRAW FROM IT, OR REFUSED TO GIVE IT THEIR SANCTION.

IT HAS BEEN SINCE SUSTAINED BY A FEW OF THE SMALLER SYNODS, WITH THE HOPE THAT THE OTHERS WOULD ULTIMATELY UNITE WITH IT.

IT IS A COLLECTED BODY, CONSISTING OF CLERICAL AND LAITY MEMBERS, APPOINTED BY THE SYNODS THAT RECOGNIZE IT, IN A FIXED RATIO.

THE SYNODS OF MARYLAND AND VIRGINIA, WEST PENNSYLVANIA AND NORTH CAROLINA, ARE ALONE REPRESENTED IN THIS BODY.

ITS MEETINGS ARE BIENNIAL. IT HAS ALREADY ADOPTED SOME MEASURES WHICH WILL HAVE AN IMPORTANT INFLUENCE ON THE WELFARE OF THE CHURCH.

AMONGST THESE, ARE THE ESTABLISHMENT OF THE THEOLOGICAL SEMINARY AT GETTYSBURG, AND THE PUBLICATION OF A COLLECTION OF HYMNS, IN THE ENGLISH LANGUAGE, OF GREAT EXCELLENCE.

THE LUTHERAN CHURCH IN THE UNITED STATES HAS NO CONNECTION WITH THE LUTHERAN CHURCH IN GERMANY; BUT THE GENERAL SYNOD, AND SOME OF THE DISTRICT SYNODS, MAINTAIN A FRATERNAL CORRESPONDENCE WITH DISTINGUISHED BRETHREN IN GERMANY.

A DEEP INTEREST WAS AWAKENED A FEW YEARS AGO FOR THE CHURCH IN AMERICA BY THE MISSION OF THE REV. BENJAMIN KURTZ. THIS GENTLEMAN WAS EMPLOYED TO VISIT GERMANY FOR THE PURPOSE OF SOLICITING SUBSCRIPTIONS FOR THE SEMINARY AT GETTYSBURG. EVERY WHERE HE WAS RECEIVED WITH THE UTMOST FRIENDSHIP, AND EVERY WHERE HE FOUND THE GREATEST WILLINGNESS TO CONTRIBUTE. A LARGE AMOUNT OF MONEY AND A VERY VALUABLE COLLECTION OF BOOKS WERE THE PRODUCTS OF THIS AGENCY. THE INTEREST EXCITED BY IT HAS NOT DISAPPEARED. THERE ARE STILL MANY PROOFS FURNISHED BY THE DONATIONS OF THE BRETHREN IN GERMANY, THAT ARE TRANSMITTED FROM TIME TO TIME, THAT THEY HAVE NOT FORGOTTEN THE SEMINARY AT GETTYSBURG.

THERE ARE AT THIS TIME TWO RELIGIOUS PAPERS, DEVOTED TO THE LUTHERAN CHURCH IN AMERICA. THEY ARE PUBLISHED AT GETTYSBURG AND BALTIMORE. ONE IS IN THE ENGLISH LANGUAGE, AND THE OTHER IS GERMAN. DR. HAZELIUS IS THE EDITOR OF THE GERMAN MAGAZINE, WHICH IS PUBLISHED MONTHLY, AND THE REV. JOHN G. MORRIS, OF THE CHRISTIAN OBSERVER, WHICH IS PUBLISHED SEMI-MONTHLY. THEY ARE BOTH DEEPLY EVANGELICAL, AND THEY MAY BE CONSIDERED AS FURNISHING THE MOST ACCURATE INFORMATION IN REGARD TO THE CHURCH.

IN SOME OF THE EVANGELICAL LUTHERAN CHURCHES IN THE UNITED STATES THE RELIGIOUS SERVICES ARE PERFORMED IN THE GERMAN LANGUAGE EXCLUSIVELY. IN OTHERS THE SERVICES ARE BOTH GERMAN AND ENGLISH. IN A FEW THE ENGLISH LANGUAGE IS ALONE USED. MANY OF THE MINISTERS OFFICIATE IN BOTH THESE LANGUAGES.

THE END.