

THE
NATURE, DESIGN,
AND
GENERAL RULES
OF THE
Methodist Societies.
ESTABLISHED
By the Rev. JOHN WESLEY.

To which are added,
THE RULES
OF THE
BAND SOCIETIES.

LONDON.

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1800.

*PRICE ONE-PENNY.*¹

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LIORISH.

JOHN WESLEY, M. A.

LIVERPOOL:

PRINTED BY J. NUTTALL.

1800.

RULES of the SOCIETY.

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.

RULEYN.

Ayns jerrey'n Vlein un thousane shiaght cheead as nuy-jeig as feed, haink hoght ny jeih dy phersoonyn gys Mr. Wesley ayns Lunning va jeeaghyn dy ve fo ennaghtyn dowin jeh nyn stayd peccoil, as gosnaghey son livreys.

Ren ad geearee (myr ren ghaa ny three elley yn laa er-giyn) dy jinnagh eh baarail tammylt dy hraa mâroo ayns padjer, as coyrle y chur daue kys dy chea veih'n chorree ta ry-heet, va'd fakin dy kinjagh croghey harrish nyn ghing.

¹ There are many versions of what is commonly called 'The General Rules of the Society of the People Called Methodists'. This version from 1800 is not only closest chronologically, but seems to be the version the Manx translation is based upon, the only significant difference being the system for footnotes, which has been altered here from a system of punctuation marks to the same alphabetical system used in the Manx version.
<https://books.google.im/books?id=yIMV9Njpn8gC&dq=The%20nature%2C%20design%2C%20and%20general%20rules%20of%20the%20methodist%20societies%20established%20by%20the%20rev.%20john%20wesley&pg=PA1#v=onepage&q&f=false>

That they might have more time for this great work, he appointed a day when they might all come together, which from thenceforward they did every week, viz. 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 the meeting with prayer, suited to their several necessities.

2. This was the rise of the METHODIST SOCIETY, first in London, and then in other places. Such a Society is no other than “A company of persons, who, having the Form, are 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.”(a)

(a) “Bear ye one another’s burdens, and so fulfil the law of Christ.” Gal. vi. 2. Heb. x. 24. Acts. ii. 42.

There is only one condition previously required in those who request to be admitted into this Society, namely, *A desire to flee from the wrath to come, to be saved from their sins:* (b) But wherever this is really fixed in the soul, it will be shown by its fruits. (c)

(b) Matt. i. 21.

(c) Matt. iii. 8.

That it may the more easily be discerned, whether the members of the society are working out their Salvation, each society is divided into smaller companies, called Classes, according to their respective places of abode, or as it may suit their convenience. There are about twelve persons, or more, in each class; one of whom is stiled the Leader. No person is admitted on trial, till he has met three or four times in a Class, and is recommended by a leader, or by a proper person, and receives a note from a travelling-preacher, and the rules of the society.

Agh dy voddagh ny smoo dy hraa ’ve oc son yn obbyr vooar shoh, ren eh pointeil laa tra oddagh ad ooilley cheet cooidjagh; shen ren ad tannaghtyn dy yannoo lurg shen dy chooilley hiaghtin; ta shen er fastyr *Jerdein*.

Daue shoh as da whilleen elley as va aigney ock dy lhiantyn mâroo, (son va’n earroo ock bishaghey gagh-laa.) hug eh lheid ny coyrleyn veih tra dy tra as ve briwnys smoo va ymmyrchagh er nyn son ock: as ren ad kinjagh cur jerrey er y cheet-cooidjagh ock lesh padjer cordail rish ny caghlaaghyn stayd ock.

Shoh myr ren ny *Methodistyn* troggal seose hoshiaght ayns Lunning as eisht ayns ardjyn elley. Yn Cheshaght cheddin dy leih, cha vel ad agh, “Sheshaght dy phersoonyn ta oc yn Cummey as ta shirrey’n Phooar dy *CHRAUEEAGHT*: Ta ayns unnanys dy ghoail padjer cooidjagh, dy ghoail yn goo dy choyrle, as dy ve er nyn arrey yn derrey yeh harrish yn jeh elley ayns graih, dy vod ad cooney yn derrey yeh lesh yn jeh elley dy obbraghey magh nyn Saualtys.”(a)

(a) Ymmyrk-jee erraghyn yn derrey yeh yn jeh elley as myr shen jean jee leigh Chreest y lhieeney. Gal. vi. 2. Heb. x. 24. Jannoo ny Hostyllyn ii. 42.

Ynrican un red ta er ny hirrey jeh ooilley nyn lheid as ta gearree dy ve oltyn jeh’n Cheshaght shoh, roish my vod ad ve goit stiagh, ta shen, *yeearee dy hea veih’n chorree ta ry-heet, dy ve sauit veih nyn beccaghyn.* (b) Agh raad erbee dy vel shoh er ny [3] hickraghey ayns yn annym bee eh er ny hoilshaghey liorish e vessyn. (c)

(b) Mian i. 21.

(c) Mian iii. 8.

Dy vod tastey skeyrey ve currit da vel dy chooilley olt jeh’n Cheshaght cheddin gobbraghey magh nyn Saualtys, ta dagh Sheshaght er nyn rheinn ayns sheshaghtyn sloo enmyssit *Classyn*, cordail rish yn boayl raad ta lheid ny persoonyn vaghey, ny myr share ta gansoor daue hene. Ta mish² daa phersoon-jeig ny na smoo ayns dagh class, fer jeh ta enmyssit *Leeideilagh*.

Cha vel persoon erbee goit stiagh er trial, derrey t’eh er veeteil three ny kiare dy cheayrtyn ayns class as imraa er ny yannoo jeh myr fer ta cooie dy ve goit stiagh, liorish Leeideilagh class, ny persoon fondagh ennagh elley, as geddin scrieu veih’n Phreachoor ta troailt soilshaghey dy vel ad goaill-rish er trial marish ny ruleyn ta bentyn da’n Cheshaght.

² *mish*—variant spelling of *mysh*—‘around’, ‘about’, ‘approximately’, etc.

Having met two months on trial, and being recommended by the leader, he then receives a Ticket, and is considered as a member of the society.

Persons are received into society in large towns, on the Sunday following the quarterly visitation of the classes. The officiating preacher then reads over their names in the society meeting.

A Leader ought to be a person of *clear experience, and sound judgment, truly devoted to God, zealous for the salvation of souls, of upright conversation, and one who has gifts proper for the work.*

He is nominated by the superintendent, at a leader's meeting, and if approved of by a majority of the leaders present, is confirmed in that office.

It is the business of a leader to see all the persons belonging to his class *once* a week at least, in order to enquire how their souls prosper. Not only how they keep the Rules of the Society, but how they grow in the knowledge and love of GOD. To advise, reprove, comfort, or exhort, as occasion may require. To receive what they are willing to give toward the support of the Gospel.

To meet the Preacher and Stewards of the Society once a week, in order to inform the Preacher of any that are sick; or of any that walk disorderly, and will not be reproved, To pay to the Stewards what they have received of their several classes, and to show their account of what each person has contributed.

A Steward of the Society, ought to be *an experienced christian, of upright conversation, and one who can write and keep fair accounts.* He is chosen to his office at a quarterly, or at a leader's meeting. He is then nominated by the superintendent, and if approved of by the majority of the persons present, is confirmed in his office for *one year.*

And at the end of a year he is either re-elected or another person chosen into his place.

Lurg da ve'r veeteil **daa**³ vee er trial, as er ny lowal jeh liorish yn Leeideilagh, te eisht geddin ticket, as ta jeeaghit er myr olt jeh'n Cheshaght.

Ta persoonyn er ny ghoail stia ghys y Cheshaght ayns baljyn mooarey er yn chield doonaght kione y raaiee lurg da ny ticketyn ve currit magh. Ta'n preachoor ta shirveish 'sy voayl shen lhaih ny henmyn ock ayns meeteil jeh'n Cheshaght hene.

Lhisagh Leeideilagh class ve persoon jeh toiggal vie ayns y raad dy hualtys, as jeh briwnys follan, dy firrinagh currit seose gys Jee, jeean son saualtys anmeenyn, jeh ymmyrkey bea ynrick, as fer ta gooityn echey cooie son yn obbyr.

Te er ny phointeil dy ve er ny hrial son yn oik cheddin, liorish yn preachoor ny'n shirveishagh ta jeeaghyn harrish cooishyn *Methodistyn* ayns y voayl shen ec meeteil jeh ny leeideilee; as my te lowit jeh liorish yn ayn smoo jeh ny leeideilee kion-fenish, te er ny hickraghey ayns oik shen.

Te currym leeideilagh class dy akin ooilley ny persoonyn bentyn gys e chlass keayrt 'sy chiaghtin ec **[4]** chooid sloo⁴, dy vod eh fys gheddin er stayd ny hanmeenyn ock. Cha nee ynrican kys ta'd freayll Ruleyn yn Cheshaght, agh kys t'ad gaase ayns tushtey as graih Yee. Dy choyrlaghey, dy chur oghsan, dy gherjaghey, dy ynsaghey myr ta oyr er y hon. Dy ghoail ny ta'd arryltagh⁵ dy choyrt son cummal seose yn Sushtal.

Dy veeteil yn Preachoor as Stiurtyn **y** Cheshaght⁶ keayrt 'sy chiaghtin, dy vod ad soilshaghey quoi ta ching nyn mast' ock ; ny my ta fer erbee jeu nagh vel goll cordail rish **o**ardagh, as nagh bee coyrlit. Dy eack da ny stiurtyn ny t'ad er gheddin veih ny classyn oc, as dy yeeaghin cre ta dagh persoon erlkeh er chur stia gh.

Lhisagh Stiurt jeh'n Cheshaght **t** shoh, ve creestee jeh toiggal vie ayns y raad dy hualtys, jeh ymmyrkey bea ynrick, as fer oddys Scieue as freayll coontaghyn kiart. Te reiht gys e oik ec meeteil kiarroo, ny meeteil jeh leeideilee ny classyn. Te eisht er ny enmys dy ve prowit son yn oik cheddin liorish yn Preachoor ta gordrail cooishyn yn Cheshaght 'sy voayl shen, as my te lowit liorish yn ayn smoo jeh ny persoonyn kionfenish, te er ny hickraghey ayns yn oik shen son un vlein.

As ec kione ny bleaney t'eh eddyr reiht ass-yn-noa ny persoon elley reight ayns yn **ynnyd**⁷ echey.

³ daa] text dy

⁴ ec chooid sloo—'at least'; ec y chooid sloo would be expected here; the word chooid appears as catch-word, and at the start of the next new page, so it may be surmised that the y was omitted at the end of p. 3 in error.

⁵ arryltagh] text arr-ltagh

⁶ y Cheshaght] text e Cheshaght

⁷ ynnyd] text nynynd

But no leader or steward can be put out of his place, but by a majority of leaders, or a quarterly meeting,

Neither can any member of the society be excluded but by a majority at a leader's-meeting.

All the members of the society must continue to evidence their desire of Salvation, By doing no harm, by avoiding evil of every kind; especially that which is most generally practised:

Such as, the taking the Name of GOD in vain. The profaning the Day of the LORD, either by doing ordinary work thereon, or by buying or selling; by employing a barber; by making or going to any feast or wake; or by learning the military exercise as a volunteer, or by attending to see them exercise on the Lord's-day.

They must avoid drunkenness; buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity. Fighting, quarrelling, brawling; brother going to law with brother; returning evil for evil, or railing for railing.(d) The using many words in buying or selling: The buying or selling uncustomed goods. The giving or taking things on usury, that is, unlawful interest.(e) Uncharitable or unprofitable conversation; all foolish talking and jesting.(f) Evil speaking, particularly of magistrates or of ministers, seeing that in the oracles of GOD, we are commanded to be subject to the higher powers; and that *Honour the King*, is there connected with the *Fear of God*.(g)

(d) 1. Pet. iii. 9.

(e) Psal. xv. 5

(f) Eph. iv. 29

(g) 1 Pet ii. 17:

Agh cha vod leeideilagh-class ny stiurt ve currit ass e oik, agh liorish yn ayn smoo kionfenish, ec meeteil kiarroo, ny meeteil jeh nyn lheid as ta leeideil class.

Chamoo oddys olt erbee jeh'n Cheshaght ve giarit magh, agh liorish yn ayn smoo kion-fenish ec meeteil jeh ny leeideilee.

Shegin da dy-chooilley olt jeh'n Cheshaght tannaghtyn dy hoilshaghey magh nyn yeearee lurg Saualtys, Liorish gyn jannoo aggair erbee, liorish shaghney dy chooilley cheint dy olk, er-lheh lheid ny huilk as ta cadjin er ny chliaghtey.

Lheid⁸ as goaill ennym Yee ayns fardail. Brishey Laa'n Chiarn, liorish jannoo obbyr erbee er nagh vel egin er y hon, ny liorish creck ny kionnaght, ny [5] jannoo⁹ ymyd jeh barber **er'**, liorish jannoo ny goll gys cuirraghyn rouanagh, ny meeteilyn dy ronneeaght, liorish goll dy ynsaghey yn Cheird chaggee tra nagh vel eginit huggey, ny liorish goll dy akin ad gysaghey yn cheird-chaggee er Laa yn Chiarn.

Sheign daue Shaghney meshtylls; kionnaght ny creck sthoo erbee ta jeh bree dy chur lesh neu-heeltys, ny giu jeu mannagh bee er oyr dy egin vooar. Bwoalley yn derrey yeh 'er y jeh elley, tuittym magh ry-chieley, as beealyraght; braar goll gys y leigh rish braar, chyndaa olk son olk, ny oltoooan son oltoooan.¹⁰(d) Ny jannoo ymyd jeh ymodee goan ayns kionnaght as creck: Kionnaght ny creck cooidyn nagh vel custom eeckit assdoo. Coyrt ny goaill cooid er use neulowal.(e) Tagglou neu-ghiastylagh as neu-vondeishagh; dy chooilley phleadeil ommijagh as craid.(f) Loayrt¹¹ dy holk jeh feallagh elley, erlheh jeh fir-reill as shirveishee, fakin dy vel shin sarit ayns goo Yee dy ve biallagh da ny pooaraghyn syrje; as dy vel Onnor chur da'n Ree ayns shen sneimmit rish Aggle ghoaill roish Jee (g).

(d) 1. Ped. iii. 9.

(e) Psal.xv. 5.

(f) Eph. iv. 29.¹²

(g) 1 Ped ii. 17:

⁸ Lheid] text Lihed

⁹ jannoo] text janoo, catch-word janono

¹⁰ oltoooan son oltoooan] text oltoooan. Son altoooan

¹¹ Loayrt] text Loyart.

¹² The footnote indexes (f) referring to Eph. iv. 29 and (h) (Rom. xii. 2) are missing in the Manx version, with the consequence that the subsequent references are out of synchronisation with the texts they belong to. Corrected here, following the sense of the references, and the English text. By the end, the Manx references are out by 3, so what is printed as (w) should be (z).

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 following the vain and foolish customs or fashions of the world. (h) (h) "Be not conformed to this world, but be ye transformed by the renewing of your minds," Rom. xii. 2 and 1 Cor. x. 31.

The taking such diversions as cannot be used in the name of the Lord Jesus; such as *Dancing, Cards, Plays, Balls, or Horse-races*. None of which may be reconciled to the advice of the Apostle. (i)

(i) "Redeem the time, because the days are evil." Eph. v. 16.

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

(k) Eph. v. 19 and James. v. 13.

Softness, and needless self-indulgence: Laying up treasures upon earth; Borrowing without a probability of paying; or taking up goods without a probability of paying for them.(l)

(l) "The wicked borroweth and payeth not again." Psa. xxxvii. 21.

It is expected of all who continue in the society, that they should continue to evidence their desire of Salvation,

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.(m)

(m) "To do good and communicate, forget not, for with such sacrifices GOD is well pleased," Heb. xiii. 16. Matt. xxv. 35, &c.

To their souls, by instructing, reproofing, or exhorting, all we have any intercourse with.(n)

(n) "Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him," Levit. xix. 17.

Jannoo rish feallagh elley shen nagh baillin feallagh elley dy yannoo rooin. Jannoo shen ta fys ain nagh vel gys gloyr Yee; as cur orrin airh ny coamrey costal; geiyrty er cliaghtaghyn fardalagh as ommijagh, ny cummaghyn yn seihll shoh. (h)

(h) Nagh bee er ny chummey gys cliaghtaghyn yn seihll shoh, agh bee shiu er ny chaghlaa ayns spyrryd nyn aigney, Rom. xii. 2.----1 Cor. x. 31.

Goaill lheid ny gammanyn as nagh vod ymmyd ve jeant jeu ayns ennym y Chiarn Yeesey; lheid as Daunsin, Caayrty, Cuirraghyn spoyrtoilagh, ny Raceyn Cabbyl. Myr nagh vod veg jeu ve coardit rish goan yn Ostyl (i).

(i) Eph. v. 16.

[6] Goaill ny arraneyn shen, ny lhaih ny lioaryn shen nagh vel leeideil gys tushtey as graih Yee.(k)

(k) Eph. v. 19 as Jam. v. 13.

Soailchys ny lhiggey lesh yn eill ayns nheeghyn gyn feme; Stoyral seose berchys er y thalloo; Geasaght argid fegooish fakin dy bee eh ayns nyn booar dy eeck eh reesht; ny goaill cooid fegooish fakin dy bee ayns nyn booar dy eeck er nyn son. (l)

(l) Ta'n vee-chrauee geeasaght as cha vel eh geeck reesht er y hon. Psal. xxxvii. 21.

Te jerkit rish vouesyn ooilley ta tannaghtyn ayns y Cheshaght cheddin, dy jean ad tannaghtyn dy hoilshaghey magh nyn yeearee lurg Saualtys,

Liorish jannoo mie; liorish ve ayns dy chooilley nhee¹³ myghinagh lurg nyn booar, as myr ta caa ock; jannoo mie jeh dy chooilley horch oddys ad, as choud as oddys ad da dy chooilley ghooiney.

Da ny callinyn ock cordail rish y fort ta Jee coyrt, liorish coyrt beaghey da'n accryssagh, liorish coamrey'n rooishteenagh, liorish jeeaghin lurg, ny cooney lesh nyn lheid as ta ching ny ayns pryssoon.(m)

(m) Dy yannoo mie as dy rheinn er ny boghtyn nagh jarrood jee, son lesh lheid ny ourallyn ta Jee er ny yannoo booiagh. Heb. xiii. 16. Mian xxv. 35.

Da ny hanmeenyn oc, liorish gynsaghey, cur oghsan, ny coyrlaghey adsyn ooilley ta commeeys erbee ain roo. (n)

(n) Cha der oo dwoaie da dty vraar ayns dty chree; agh nee oo er aght erbee oghsan chur da dty naboo, as cha jean oo lhiggey da peccah dty lhie er. Lev. xix. 17.

¹³ nhee] text neeh

By doing good especially to them that are of the household of Faith, or earnestly desiring so to be; employing them preferably to others.(o) Buying one of another, helping each other in business; and so much the more, because the world will love its own, and them only.(p)

(o) [Especially barbers who do not follow their business on the Lord's-day.]

(p) Rom. x. 12. Heb. xiii. 1.

By all possible diligence, frugality and cleanliness, that the Gospel be not blamed.(q)

(q) 2 Cor. vi. 3. 1 Cor. x. 23.

By running with patience the race that is set before them: Denying themselves, and taking up their cross daily: submitting to bear the reproach of Christ; to be as the filth and off-scouring of the world; and looking that men will say all manner of evil of them falsely for the Lord's-sake.”(r)

(r) “Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake,”. Matt. v. 11. Heb. ii. 2.

It is expected of all who desire to continue in the Society, that they should continue to evidence their desire of Salvation, By attending all the ordinances of GOD.(s)

(s) Psalm xxiv. 4.

Particularly the ministry of the word, where it is preached or expounded in its primitive purity, at all opportunities; carefully, with earnest prayer to GOD for a blessing upon what they hear.(t)

(t) “Blessed are they that hear the word of the Lord and kept it,” Luke xi. 28.

The Supper of the LORD whenever it is administered, with solemn prayer, and deliberate self-devotion.(u)

(u) Luke xxii. 19. 1 Cor. xi. 26.

Family prayer, morning and evening at the least.(v)

(v) “Pour out thy fury upon the heathen that have not known thee, and upon the families that call not on thy name.” Jer. x. 25. and Psal. lxxix. 9.

Liorish jannoo mie, erlkeh dauesyn ta jeh lugh-thie yn chredjiu ny ta dy jean shirrey dy ve myr shen: cur obbyr daue myr-reigh roish feallagh elley.(o) Kionnaght yn derrey yeh jeh'n jeh elley, cooney yn derrey yeh lesh yn jeh elley ayns nyn aght beaghee; as wheesh shen smoo, er yn oyr dy der y seihll graih da' vooijer hene, as daue shen ny lomarcen (p).

(o) [Erlkeh barberyn nagh vel geiyrt da nyn aght beaghee er y doonaght.]

(p) Rom. x. 12. Heb. xiii. 1.

Liorish [7] dy chooilley harrooid, jeidjys, as glennid nagh bee cômys er ny choiyrt gys y Sushtal (q).

(q) 2 Cor. vi. 3. 1 Cor. x. 23.

Liorish roie lesh meenid yn race soit kiongoiyrt roo, gobbal ad hene, as goaill seose nyn grosh gaghlaa, ginjillaghey ad hene dy ymmyrkey oltoooan Chreest, dy ve myr broid as truster y theiyl: as jerkal dy jean deiney gra dy chooilley vonney dy olk er nyn son ock dy foalsey er coontey'n Chiarn.(r)

(r) Bannit ta shiuish tra nee deiney goltoooaney shiu, as tranlaasey shiu, as gra dy chooilley vonney dy olk nyn oi eu, dy foalsey er y choontey ayns. Mian. v. 11. Heb. xi. 2.

Te jerkit rish vouesyn ooilley nee tannaghtyn ayns y Cheshaght shoh, dy jean ad tannaghtyn dy chur prowal jeh nyn yeearee lurg saualtys, Liorish tendeil er ooilley oardaghyn Yee. (s)

(s) Psal. xxiv. 4.

Ta shen shirveish e ghoo raad te er ny phreacheil, ny bun er ny chur er ayns e ghleennid echey, ec dy chooilley chaa; dy kiaralagh, lesh padjer yeean gys Jee son bannaght er ny ta shin dy chlashtyn.(t)

(t) Bannit t'adsyn ta clashtyn goo yee, as freayll eh. Luke xi. 28.

Shibber y Chiarn tra erbee dy vel eh er ny hirveish, lesh padjer arrymagh, as resooney dowin ayns y spyrryd rish Jee.(u)

(u) Jean shoh ayns cooinaghtyn jeem's, Luke xxii. 19. 1 Cor. xi. 26.

Padjer lught-thie moghrey as fastyr ec y chooid sloo.(v)

(v) Deayrt magh dty eulys er ny ashoonyn-quaagh¹⁴ nagh vel enney er ve oc orts, as er ny lughtyn-thie nagh vel geamagh er dty ennym. Jer. x. 25. as Psal. lxxix. 9.

¹⁴ quaagh] text guaagh

Private prayer also, morning and evening, and oftener if opportunity serve. (w)

(w) “Enter into thy closet, and when thou hast shut the door, pray to thy Father who is in secret, and thy Father who seeth in secret, will reward thee openly.” Matt. vi. 6.

Searching the Scriptures; by reading some part of them every day, carefully, seriously, and with earnest prayer for a blessing from GOD; and doing this fruitfully, immediately practising what they learn.(x)

(x) “Search the Scriptures, for in them ye think that ye have eternal life, and they are they which testify of me.” John v. 39. Col. iii. 16.

Fasting or abstinence, especially, on the four quarterly fasts, (viz.) The first Friday after the New-year’s-day year, after Lady-day¹⁹, after Midsummer-day²⁰, and after Michaelmas-day.(y)

(y) Matt vi. 16.

No member of the Society shall marry with an unbeliever, or a person who does not fear GOD and walk in his ways. Neither should they take any step towards marriage but in the fear of GOD, with earnest prayer for direction, and with the advice and approbation of their christian friends. (z)

(z) Be not unequally yoked with unbelievers.” 2 Cor. vi. 14.

(§) In all they ways acknowledge him, and he will direct thy paths.” Prov. iii. 6. Heb. xiii. 4.

To prevent impostors from defrauding our brethren; and likewise to introduce the real members into all the privileges and fellowship to which they have a just claim, when obliged to remove into other parts, they are enjoined, to receive a Note of Recommendation from a Travelling-preacher, before their removal.

Padjer erlkeh myrgeeddin moghrey as fastyr, as ny s’mennickey¹⁵ my ta caa shirveish. (w)

(w) Gow stiagh ayns dty hiamyr, as tra tow er yeigh yn dorrys guee gys dty Ayr ta fakin ny tow jannoo dy follit, leagh y chur dhyt dy foshlit. Mian. vi. 6.

Ronsaghey ny Scriptyryn; liorish lhaih ayn ennagh jeu dy chooilley laa, dy kiaralagh lesh arrym, as lesh padjer vreeoil gys Jee son e vannaght; as jannoo shoh gys baare vie¹⁶ chelleeragh cooilleeney¹⁷ shen ny t’ad er nynsaghey.(x)

(x) Ronsee-jee ny Scriptyryn, son ayndoosyn¹⁸, ta shin smooiinaghtyn dy vel y vea veayn eu, as t’ad gymmyrkey feanish jeems. Ean v. 39. Col. iii. 16.

Trostey ny freayll yn corp fo smaght, erlkeh kiare keayrtyn ’sy vlein, [ta, shen dy ghra] yn chied jea-heiney [8] jeh’n vlein, Jea-heiney lurg yn wheiggoo laa as feed jeh’n Vayrt. Jea-heiney lurg yn chiarroo laa as feed jeh mee-veanagh-e-touree, as Jea-heiney lurg laa ’eailley Mayll.(y)

(y) Mian vi. 16.

Cha vel olt erbee jeh’n Cheshaght dy phoosey rish meechredjuagh ny persoon nagh vel goaill aggle roish Jee ny shooyl ayns e raaidjyn. Chamoo lhisagh ad kesmad erbee y ghoail gys poosey, agh ayns aggle Yee lesh padjer yeean son e leeideileys echey, as lesh coyrle as aigney nyn gaarjyn creestee.(z)

(z) Nagh bee shiu dy neu-chorrym sniemmit rish ny meechredjuee 2 Cor. vi. 14.

(§) Ayns ooilley dty raaidyn gow rishyn as nee eh leeideil dty chesmadyn. Raaghyn Creeney iii. 6. Heb. xiii. 4.²¹

Dy lhiittal Molteyrn veih goaill vondeish er nyn mraaraghyn; as myrgeeddyn dy vod soylley ve ec ny oltyn firrinagh jeh ooilley ny vondeishyn as y chommeys huc ta ock cairys lowal, tra t’ad son scughey gys ardjyn elley, t’ad shirt dy gheddin screeuyn moylley veih’n shirveishagh ta ny mastey ock roish my jean ad scughey.

¹⁵ s’mennickey] text simennickey

¹⁶ baare vie] Cregeen: ‘Chur eh dys baare vie eh (he put it to a good end).’

¹⁷ cooilleeney] text colleeney

¹⁸ ayndoosyn] text ayndooson

¹⁹ The Manx gives ‘the 25th day of March’.

²⁰ The Manx gives ‘the 24th day of June’.

²¹ In the Manx, this footnote has no index, nor is there a call in the text. In the English, the footnote has the sign § but § in the text corresponds to || in the notes ‘Be not unequally yoked with unbelievers’. So in neither version is it evident what the footnote refers to.

The superintendent or some travelling-preacher, shall, if possible, meet the Local-preachers once a quarter; and no one can be admitted as a local-preacher, unless he is proposed and approved of by a majority of that meeting.

If this cannot be done in any particular circuit, then they must be proposed and approved of at a quarterly-meeting.

Every local preacher must meet in class, and conform to all our discipline; and none can be excused in this respect.

In order to preserve the life and power of Godliness among us, the members of the society are desired, carefully, to guard against formality in public worship. In singing the praises of God, all the congregation are requested to join, [the women are desired to sing their part,] to take care not to sing too slow, to use no vain repetitions, and to sing no anthems.

The hearers are intreated, seriously and solemnly to join with the preacher in prayer, and to hear the word with the deepest attention; taking care not to talk in the chapel when the service is over; but to go quietly and silently away, so that they may profit by what they have heard.

In order to preserve our Rules, all the members of the society should constantly shew their Tickets to the steward, or to those persons as may be appointed for that purpose, at a meeting of the society.

No person can continue a member of the society who becomes a bankrupt, unless it appears, upon examination, that he has acted upright, kept good accounts, and has not been concerned in the base practice of raising money by coining notes, commonly called the *Bill Trade*.

No person who is a trustee, shall be excluded from the society, until his crime or breach of the Rules be proved, in the presence of the rest of the trustees and leaders.

No person among us shall call another Heretic, Bigot, or any other disrespectful name, on any account, or for a difference in sentiment.

Nee eshyn ta jeeaghyn harrish cooishyn y Cheshaght sheshey troailtagh da, meeteil my te possible ny Preachooryn ta bentyn gys y voayl shen, keayrt 'sy chiarroo; as cha vod fer erbee ve goit stiagh myr Preachoor er yn aght shoh, mannagh vel eh lowit jeh liorish yn aynr smoo kionfenish ec y veeteil shen.

As mannagh vod shoh ve jeant ayns coorse erbee raad t'ad troailt, eisht shegin da ve loayrit jeh as er ny lowal ec meeteil kearroo.

Shegin da dy chooilley Phreachoor meeteil ayns class, as goll cordail rish ooilley ny oardaghyn ain, as cha vod leshtal fer erbee ve goit sy chooish shoh. Dy vod y vioys as e phooar dy chraueaght v'er ny choadey ny' mastey ain, ta oltyn e cheshaght er ny yeeearree, dy kiaraalagh, dy ve er nyn dwoaie noi ynrickan cummey ayns ooashley foshlit. Ayns singal moylley Yee ta ooilley'n [9] Cheshaght shir't dy yoinal [ta ny mraane er ny yeeearree dy singal yn aynr ock hene,] dy singal bioyr, gyn dy yannoo ymmyd jeh ymmoddee goan fardalagh, as gyn dy singal anthemyn.

Ta ny fir-chlashtee er ny yeeearree, dy arrymagh as dy crauee dy yoinal marish y Preachoor ayns padjer, as dy chlashtyn yn goo lesh yn gheill 'sdiuney; goaill kiaraill gyn dy haggloo ayns y chabbal tra ta'n meeteil harrish: agh dy gholl roue ayns aght feagh as sheeoil veih'n veeteil, myr shen dy vod ad vondeish y gheddin liorish ny ta'd er chlashtyn.

Dy vod ny Ruleyn ain ve'r ny reayll, ta ooilley oltyn e Cheshaght dy yeeaghyn ny Ticketyn ock da'n Stiurt, ny da lheid ny persoanyn as vees pointit son y chooid-cheddin ec meeteil e Cheshaght erlleh.

Cha vod persoan erbee tannaghtyn dy ve olt jeh'n Cheshaght ta cheet dy ve brisht ayns e ghellal, er nonney te r'akin liorish shirrey magh, dy vel eh er ve jeeragh ayns e ghellal, er reayll coontaghyn mie, as nagh vel veg er ve echey rish yn cliaghtey eajee shen, jeh troggal argid liorish cooinery noteyn enmyssit ayns Baarle yn Bill Trade.

Cha bee treishteilagh erbee fo'n Cheshaght shoh, er ny ghiarey magh voue, derrey ta'n foill currit ny lleh er ny yannoo mie, ayns kionfenish yn chooid elley jeh ny treishteilee²² as ny leedeilee.

Cha jean fer erbee ny mastey ain genmys fer elley Shaghrynagh veih'n chredjue, Creoi-wannalagh doal, ny ennym neu-aghtal erbee elley, er coontey erbee, ny son lhiettrymys ayns briwnys.

²² treishteilee] text treeshteilee

No school-master or mistress, shall teach dancing, or receive a dancing-master into their school; nor should the members of our society suffer their children to be taught to dance.

These are the General Rules of our Societies, all which we are taught of GOD to observe, even in his written Word, the only Rule and the sufficient Rule both of our Faith and Practice. And all these we know his Spirit writes on every truly awakened heart.

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

RULES

Of the BAND SOCIETIES

Drawn up December 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.

The following questions ought to be proposed to every person that desires to be admitted into the Bands.

1. Do you enjoy the knowledge of Salvation by the remission of sins? (Luke i. 77.) And have you the peace with GOD in your conscience? (Rom. v. 1.)
2. Have you the love of God shed abroad in your heart? (Rom. v. 5.)
3. Have you the Spirit of GOD bearing witness with your spirit, that you are a child of God? (Rom. viii. 16.)
4. Has no sin, inward or outward, dominion over you? (Rom. vi. 14.)
5. Do you desire to be told of all your faults, and that plainly?
6. Do you desire that each of us should tell you whatever we think, or fear, or hear concerning you?
7. Do you desire, that in doing this, we should come as close as possible; that we should search your heart to the bottom?

Cha jean mainshtyr-schoillar ny ben ta currym schoill urree, gynsaghey daunsin, ny goaill stiagh gys y **schoill** mainshtyr dy ynsaghey daunsin, chamoo nee veg jeh' oltyn **e** cheshaght surranse da'n chloan ock dy ve ynsit dy ghaunsin.

Ad shoh ayns **y clane** Ruleyn **e** cheshaght ain; ooilleyn chooid-cheddin ta shin ynsit liorish Jee dy chur tastey daue, eer ayns **e ghoo** scruit echey yn ynricken Rule as yn Rule shickyr, jeh nyn Gredjue as nyn **[10]** Gliaghtey. As ta fys ain dy vel yn Spyrryd echey **scrieu** ad shoh er dy chooilleey chree ta dy firrinagh er ny ghooistey.

As my ta veg nyn mastey ain nagh vel cur tastey dy reayll ad, agh ta jannoo cliaghtey jeh brishey veg jeu, lhig da ve inshit dauesyn t'er nyn arrey harrish yn annym shen, myr adsyn shegin coontey choyr. Nee mayd raue chur da mychione shaghrynys e raaidyn. Nee mayd gymmyrkey lesh son earish. Agh eisht mannagh gow eh arrys, cha vel ayn sodjey echey nyn mastey ain. Ta shin er livrey ny hanmeenyn ain hene.

RULEYN NY SHESHAGHTYN BAND.

Tayrnit Seose, Dec. 25. 1738.

Ta oyr **e** cheet-cooidjagh ain dy chur biallys da'n sarey shen currit dooin liorish Jee, "*Gow-jee rish nyn voiljyn yn derrey yeh da'n jeh elley as gow-jee padjer yn derrey yeh son y jeh elley dy vod shiu v'er ny lheidys.*" Jam. v. 16.

Lhisagh dagh persoon ta gearree dy ve goit stiagh ayns Band, ve **feyshtit**²³ myr ta cheet ny lurg shoh.

1. Vel oo goaill soylley jeh tushtey dy haualtys **lesh**²⁴ leih dy pheccaghyn? (Luke i. 77.) As vel shee **Yee** ayd ayns dty **chonsheanse**? (Rom. v. 1.)
2. Vel ayd graih **Yee** skeaylt dy lhean ayns dty chree? (Rom. v. 5.)
3. Vel Spyrryd Yee gymmyrkey feanish lesh dty spyrryd, dy vel oo lhiannoo da Jee? (Rom. viii. 16.)
4. Vel peccah erbee er cheu-stie ny cheu-mooie as reiltys echey harryd? (Rom. vi. 14)
5. Vel oo gearree, dy ve inshit dhyt jeh ooilleey **dty** oiljyn as shen dy plain?
6. Vel oo gearree, dy jinnagh dagh unnane ain ginsh dhyt cre-erbee ta shin smooineaghtyn, goaill aggle jeh, ny clashtyn mychione ayd?
7. Vel oo gearree, ayns jannoo shoh dy jinnagh shin cheet cha faggys as oddys mayd, as dy jinnagh shin shirrey magh gys diunid dty chree?

²³ feyshtit] *text* feeshtit

²⁴ lesh] *absent from text*

8. Do you desire, that each of us should tell you from time to time, whatsoever is in his mind concerning you?

9. Is it your desire and design, to be on this and all other occasions, entirely open, so as to speak every thing that is in your heart, without exception, without disguise, and without reserve?

Our design is,

1. To meet once a week, at the least.

2. To come punctually at the hour appointed, without some extraordinary reason.

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 thought, word, or deed, and the temptations we have been exercised with 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 experience first; and then to ask the rest in order, as many and as searching questions as may be, concerning their state, sins, and temptations. Such as

1. Have you been guilty of any known sin since our last meeting?

2. What temptations have you met with?

3. How was you delivered?

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

DIRECTIONS Given to the BAND-SOCIETIES.

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 to buy or sell any thing on the Lord’s day.

2. To taste no spirituous-liquors, unless prescribed by a physician.

3. To be at a word both in buying and selling.

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

[11] 8. Vel oo gearree, dy jinnagh dagh unnane ain veih traa dy traa, ginsh dhyt cre-erbee t’er nyn aigney my-dty-chione?

9. Vel eh’n yeearee as y chairail ayd, dy ve er shoh as dy chooilley oyr elley, cha foshlit shen ayns dty aigney, dy jean oo loayrt cre-erbee t’ayns dty chree fegooish lhiettal, fegooish coodaghey, as fegooish keeltyn?

Te’n chiarail ain,

1. Dy veeteil keayrt ’sy chiaghtin, ec y chooid sloo.

2. Dy heet dy kiaralagh ec yn oor pointit, mannagh vel oyr fondagh freayll shin.

3. Dy ghoaill toshiaght kiart er yn oor, lesh arrane moylley ny padjer.

4. Dy loayrt dagh unnane ain ayns coorse, dy arryltagh, as dy foshlit stayd firrinnigh nyn anmeenyn, marish ny foiljyn ta shin er ve kyndagh jeh ayns smooineaghtyn, raa, ny jannoo, as ny miolaghyn ta shin er ve gleck roo neayr ren shin meeteil roiee.

5. Dy chur jerrey er dagh meeteil, lesh padjer, cordail rish stayd dagh persoon kionfenish.

6. Dy yeearee persoon ennagh nyn mastey ain dy insh y stayd echey hene hoshiaght; as eisht dy vriaght jeh’n chooid elley ayns coorse, whilleen as lheid ny questionyn as ta ymmyrchagh mychione nyn stayd, nyn beccah, as nyn miolaghyn. Lheid as,

1. Vel oo er ve kyndagh jeh peccah erbee er fys dhyt er dyn veeteil ’sjerree?

2. Cre ny miolaghyn t’ou er veeteil rish?

3. Kys v’ow er dty livrey?

4. Cre t’ow er smooineaghtyn, er ghra, ny er yannoo, jeh t’ow dooyteilaghe vel eh peccah mannagh vel.²⁵

Coyrleyn da nyn lheid as t’ayns Band.

Te smooine dy vel ayds yn “Credjue ta geddyn y varriaght er y seihll” diuish er y fa shen cha vel eh deinsys.

I. Er-lheh: dy kairalagh dy reayll veih jannoo olk,

1. Gyn dy chionnaght ny dy chreck nhee erbee er laa yn Chiarn.

2. Gyn dy vlashtyn er licker erbee, mannagh vel liorish coyrle fer lhee.

3. Dy ve er fockle ayns creck as kionnaght.

4. Gyn dy enmys foiljyn fer erbee cheu-chooylloo, as dy lhiettal leah fer erbee ta jannoo shen.

²⁵ English editions of ‘Rules of the Band.-Societies’ up until 1879 have a 5th question here: ‘Have you nothing you desire to keep top secret?’ [Not 1800, though]

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

6. To use no needless self-indulgence, such as taking snuff, or tobacco, unless prescribed by a physician.

II. Zealously to maintain good works: in particular,

1. To give alms of such things as you possess, according to your power.

2. To reprove all that 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 public worship, and at the Lord's-table every week, if possible; and at every public meeting of the Bands.

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

3. To read the scriptures, and meditate therein, at every vacant hour. And,

4. To use fasting or abstinence, as often as your health will permit.

5. Gyn dy cheau reddyng son soiaghey magh stoamid ny persoonyn ain, nagh vel feme roo, lheid as fainaghyn, fainaghyn cleash, laitchyn mwannal ny rufflyn.

6. Gyn dy chur raad da cliaghtey miandagh erbee nagh vel feme rish, lheid as snuff ny tobacco, mannagh vel eh sarit liorish fer-lhee.

II. Dy jean dy chummal seose obbraghyn mie; erlkeh.

1. Dy ve giastylagh ayns lheid ny reddyng as t'ayd ayns dty chummal, cordail rish dty phooar.

2. Dy chur oghsan da ooilley nyn lheid as ta cur rish peccah ayns dty hilley, as shen ayns graih, as meenid dy chrenght.

3. Dy ve sampleyryn jeh tarrooid, as jeidjys, jeh gobbal shiu hene, as goaill seose nyn grosh gagh-laa.

III. Dy hendeil dy kinjagh er ooilley oardaghyn Yee: erlkeh.

1. Dy ve ec shirveish foshlit as ec Shibber y Chiarn my oddys eh ve; as ec dy chooilley veeteil foshlit jeh ny bandyn.

2. Dy yanoo ymmyd jeh padjer erlkeh dy chooilley laa as padjer lught-thie my t'ow kione lught-thie.

3. Dy lhaih ny scriptyryn, as dy resooney ayndoo ec dy chooilley oor ta caa ain,

4. Dy hrostey, ny dy reayll yn corp fo smaght cha mennick as nee eh gansoor yn claynt ain.

YN JERREY.

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