DISCIPLINE

OF THE

WESLEYAN METHODIST

CONNECTION

(OR CHURCH)

OF AMERICA

Syracuse, N. Y.:
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1919
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DISCIPLINE
OF THE
WESLEYAN METHODIST CONNEC-
TION (OR CHURCH) OF
AMERICA

ORIGIN AND CHARACTER.

1. The Wesleyan Methodist Connection (or Church) of America grew out of a separation from the Methodist Episcopal Church, the result of the connection of that body with slavery, and the arbitrary character of its government.

2. O. Scott, J. Horton and L. R. Sunderland withdrew in November, 1842. At the same time the first number of a weekly paper was issued called the True Wesleyan, in which they announced their withdrawal, setting forth their reasons. In December following Luther Lee withdrew from the Methodist Episcopal Church, and also L. C. Mallack. These withdrawals are to be regarded as the commencement of the movement which led to the Wesleyan organization. There were previous separations, but the organization of the community, whose system of doctrine and polity is presented in the following pages, must date its commencement as above.

3. The most extensive prior separation took place in Michigan, which resulted in the organiza-
tion of a Conference, but they united in the general organization at Utica, hereafter mentioned, and formed the basis of what is now the Michigan Annual Conference. The first Wesleyan church which was organized as a part of the present Connection, was in Providence, R. I.

Soon after the withdrawal of Scott, Horton, Sunderland, Lee and Matlack, measures were taken to hold a convention, which transpired at Andover, Mass., February, 1843. This resulted in a call for a General Convention, which was held at Utica, N. Y., commencing May 31, 1843, at which a general organization was effected and a Discipline adopted. The first General Conference was held in October, 1844, at which the Discipline underwent some modifications.

In October, 1848, the second General Conference was held; and, in the light of the four years' additional experience, the Discipline underwent a thorough revision, principally to improve it in simplicity, and in the arrangement of its parts; since then it has been further revised, and, with confidence that it will be approved, it is presented to the Connection, whose system of doctrine and rules of practice it contains, and to the Christian public, whose inspection it invites.

It will be seen by the candid reader that the system of government is essentially republican, and is conformed to the Scriptures and primitive usages, in all fundamental matters—under such modifications in what is merely prudential, as are demanded by the circumstances of the times in
ORIGIN AND CHARACTER.

which we live. For amplitude of provision to meet all the exigences of an ecclesiastical organization—and for simplicity, rendering it easy to be comprehended, it is believed this little book stands unrivaled.

7. It is not presented as a substitute for the Holy Scriptures, but as an epitome of the doctrines, morals and ecclesiastical polity contained in the Sacred Volume. All who read this volume, and especially those who adopt it as the rule of their faith and practice, should never forget for one moment, that, to secure the end of religion, they must add to their creed, however truthful it may be, sincerity of heart and purity of life. "Not every one that saith unto me, Lord! Lord! shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." "Without holiness no man shall see the Lord."
PART I.
THE CHURCH.
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SECTION I.

ARTICLES OF RELIGION.

I. Faith in the Holy Trinity.

§ 8. There is but one living and true God, everlasting, 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 (the Word), and the Holy Ghost.

Gen. i. 1; xvii. 1; Ex. iii. 13-15; xxxiii. 20; Deut. vi. 4; Psalms xc. 2; civ. 24; Isa. ix. 6; Jer. x. 10; John i. 1, 2; iv. 24; v. 18; x. 30; xvi. 13; xvii. 3; Acts v. 3, 4; Rom. xvi. 27; I Cor. viii. 4, 6; II. Cor. xiii. 14; Eph. ii. 18; Phil. ii. 6; Col. i. 16; I. Tim. i. 17; I. John v. 7, 20; Rev. xix. 13.

II. The Son of God.

§ 9. The only begotten Son of God was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried—to be a sacrifice, not only for original guilt, but also for the actual sins of men, and to reconcile us to God.

Mark xv; Luke i. 27, 31, 35; John i. 14, 18; iii. 16, 17; Acts iv. 12; Rom. v. 10, 18; I. Cor. xv. 3; II.
Cor. v. 18, 19; Gal. i. 4; ii. 20; iv. 4, 5; Eph. v. 2; i. Tim. i. 15; Heb. ii. 17; vii. 27; ix. 28; x. 12; i. Peter ii. 24; i. John ii. 2; iv. 14.

III. The Resurrection of Christ.

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

Psalms xvi. 8-10; Matt. xxvii. 62-66; xxviii. 5-9; 16, 17; Mark xvi. 6, 7, 12; Luke xxiv. 4-8, 23; John xx. 26-29; xxi; Acts i. 2; ii. 24-31; x. 40; Rom. viii. 34; xiv. 9, 10; i. Cor. xv. 6, 14; Heb. xiii. 20.

IV. The Holy Ghost.

§ 11. 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.

Job xxxiii. 4; Matt. xxviii. 19; John iv. 24-26; Acts v. 3, 4; Rom. viii. 9; ii. Cor. iii. 17; Gal. iv. 6.

V. The Sufficiency of the Holy Scriptures for Salvation.

§ 12. 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 Scriptures, we do understand the canonical books
ARTICLES OF RELIGION.

of the Old and New Testaments, of whose authority there is no doubt in the Church.

The canonical books of the Old Testament are:


The canonical books of the New Testament are:


Psalms xix. 7; Luke xxiv. 27; John xvii. 17; Acts xvii. 2, 11; Rom. i. 2; xv. 4; xvi. 26; Gal. i. 8; I. Thess. ii. 13; II. Tim. iii. 15-17; Heb. iv. 19; James i. 21; I. Peter i. 23; II. Peter i. 19-21; Rev. xxii. 14, 19.

VI. The Old Testament.

§ 13. The Old Testament is not contrary to the New; for both in the Old and New Testaments everlasting life is offered to mankind through Christ, who is the only Mediator between God and man. Wherefore they are not to be heard, who
SECTION I.

feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth, yet notwithstanding no Christian whatsoever is free from the obedience of the commandments which are called moral.

Matt. v. 17-19; xxii. 37-40; xxiv. 27, 44; John i. 45; v. 40; Rom. xv. 8; II. Cor. i. 20; Eph. ii. 15, 16; I. Tim. ii. 5; Heb. x. 1; xi. 39; I. John ii. 3-7.

VII. Relative Duties.

§ 14. Those two great commandments which require us to love the Lord our God with all the heart, and our neighbors as ourselves, contain the sum of the Divine law as it is revealed in the Scriptures; and are the measure and perfect rule of human duty, as well for the ordering and directing of families and nations, and all other social bodies, as for individual acts, by which we are required to acknowledge God as our only Supreme Ruler, and all men as created by him, equal in all natural rights. Wherefore all men are bound so to order all their individual and social and political acts as to render to God entire and absolute obedience, and to secure to all men the enjoyment of every natural right, as well as to promote the greatest happiness of each in the possession and exercise of such rights.

Lev. xix. 18, 34; Deut. i. 15, 17; II. Sam. xxiii. 3; Job xxix. 16; xxxi. 13, 14; Jer. xxi. 12; xxii. 3;
ARTICLES OF RELIGION.

Matt. v. 44-47; vii. 12; Luke vi. 27-29, 35; John xiii. 34, 35; Acts x. 34, 35; xvii. 26; Rom. xii. 9; xiii. 1, 7, 8, 10; Gal. v. 14; vi. 10; Titus iii. 1; James ii. 8; 1. Peter ii. 17; I. John ii. 5; iv. 12, 13; II. John 6.

VIII. Original or Birth Sin.

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

Gen. viii. 21; Psalms li. 5; Jer. xvii. 9; Mark vii. 21-23; Rom. iii. 10-12; v.12. 18, 19; Eph. ii. 1-3.

IX. Free Will.

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

Prov. xvi. 1; xx. 24; Jer. x. 23; Matt. xvi. 17; John vi. 44, 65; xv. 5; Rom. v. 6, 7, 8; Eph. ii. 5-9; Phil. ii. 13; iv. 13.

X. Justification of Man.

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

Acts xiii. 38, 39; xv. 11; xvi. 31; Rom. iii. 28; iv. 2-5; v. 1, 2, 9; Eph. ii. 8, 9; Phil. iii. 9; Heb. xi.

XI. Good Works.

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

Matt. v. 16; vii. 16-20; John xv. 8; Rom. iii. 20; iv. 2, 4, 6; Gal. ii. 16; Phil. i. 11; Titus iii. 5; James ii. 18, 22; I. Peter ii. 9, 12.

XII. Sin After Justification.

§29. Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore repentance is not 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 to 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.

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ARTICLES OF RELIGION.

§ 20. Regeneration is that work of the Holy Spirit by which the pardoned sinner becomes a child of God; this work is received through faith in Jesus Christ, whereby the regenerate are delivered from the power of sin which reigns over all the unregenerate, so that they love God and through grace serve him with the will and affections of the heart,—receiving the Spirit of adoption whereby we cry, Abba Father.

John i. 12, 13; iii. 3, 5; Rom. viii. 15, 17; Gal. iii. 26; iv. 5, 7; Eph. i. 5; ii. 5, 19; iv. 24; Col. iii. 10; Titus iii. 5; James i. 18; I. Peter i. 3, 4; II. Peter i. 4; I. John iii. 1.

XIV. Entire Sanctification.

§ 21. Entire sanctification is that work of the Holy Spirit by which the child of God is cleansed from all inbred sin through faith in Jesus Christ. It is subsequent to regeneration, and is wrought when the believer presents himself a living sacrifice, holy and acceptable unto God, and is thus enabled through grace to love God with all the heart and to walk in his holy commandments blameless.

Gen. xvii. 1; Deut. xxx. 6; Psa. cxxx. 8; Ezek. xxxvi. 25-29; Matt. v. 48; Luke i. 74, 75; John xvii. 17
SECTION I.

2-23; Rom. viii. 3, 4; xi. 26; I. Cor. vi. 11; xiv. 20; Eph. iv. 13, 24; v. 25-27; Phil. ii. 5, 7; Col. iv. 12; I. Thess. iii. 10; v. 23; II. Thess. ii 13; II. Tim. iii. 17; Titus ii. 12; Heb. ix. 13, 14; x. 14, 18-22; James i. 27; iv. 8; I. Peter i. 10; II. Peter i. 4; I. John i. 7, 9; iii. 8, 9; iv. 17, 18; Jude 24.

XV. The Sacraments.

§ 22. Sacraments ordained of Christ are not only tokens of Christian profession, but they are certain signs of grace and God's good will toward us, by which he doth work invisibly in us, and doth not only quicken but also strengthen and confirm our faith in him.

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

Matt. xxvi. 26-28; xxviii. 19; Mark xiv. 22-24; Rom. ii. 28, 29; iv. 11; I. Cor. x. 16; xi. 23-26; Gal. iii. 27.

XVI. Baptism.

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

Num. viii. 7; Isa. lxi. 15; Ezek. xxxvi. 25; Matt iii. 13-17; Mark i. 10; xvi. 16; John iii. 22, 26; iv. 1, 2; Acts ii. 38, 41; viii. 12, 13-17; ix. 18; xvi. 33; xviii. 8; xix. 5; xxii. 16; I. Cor. xii. 13; Gal. iii. 27-29; Col. ii. 11, 12; Titus iii. 5.
ARTICLES OF RELIGION.

XVII. The Lord’s Supper.

§ 24. The Supper of the Lord is not only a sign of love that Christians ought to have among themselves one to another, but rather it is a Sacrament of our redemption by Christ’s death; insomuch that to such as rightly, worthily and with faith receive the same, it is made a medium through which God doth communicate grace to the heart.

Luke xxii. 19, 20; John vi. 53, 56; I. Cor. v. 7, 8; x. 3, 4, 16; xi. 28.

XVIII. The One Oblation of Christ Finished Upon the Cross.

§ 25. The offering of Christ, once made, is that perfect redemption and propitiation for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore, to expect salvation on the ground of our own works, or by suffering the pains our sins deserve, either in the present or future state, is derogatory to Christ’s offering for us, and a dangerous deceit.

Acts iv. 12; Rom. v. 8; viii. 34; Gal. ii. 16; iii. 2, 3, 11; I. Tim. ii. 5, 6; Heb. vii. 23-27; ix. 11-15, 24-28; x. 14.

XIX. The Rites and Ceremonies of Churches.

§ 26. It is not necessary that rites and ceremonies should in all places be the same or exactly alike, for they have always been different and may be changed according to the diversities of coun-
tries, times, and men's manners, so that nothing be ordained against God's Word.

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

Acts xv. 10, 28, 29; Rom. xiv. 2-6, 15, 17, 21; I Cor. i. 10; xii. 25; xiv. 26; II. Cor. xiii. 11; Gal. v. 1, 13; Col. ii. 16, 17; II. Thess. iii. 6, 14; I. Tim. i. 4, 6; I. Peter ii. 16.

XX. The Resurrection of the Dead.

§27. There will be a general resurrection of the dead, both of the just and the unjust, at which time the souls and bodies of men will be reunited to receive together a just retribution for the deeds done in the body in this life.

Job xix. 22-27; Dan. xii. 2; Matt. xxii. 30-32; Luke xiv. 14; John v. 28, 29; Acts xxiii. 6; xxiv. 21; Rom. viii. 11; I. Cor. vi. 14; xiv.; II. Cor. iv. 14; v. 1-11; I. Thess. iv. 14-17; Rev. xx. 6.

XXI. The General Judgment.

§28. There will be a general judgment at the end of the world, when God will judge all men by Jesus Christ, and receive the righteous into his heavenly kingdom, where they shall be forever secure and happy; and adjudge the wicked to everlasting punishment, suited to the demerit of their sins.

Eccl. iii. 17; xi. 9; xii. 14; Acts x. 45; xvii. 31; xxiv. 25; Rom. ii. 2, 16; I. Cor. iv. 5; Heb. vi. 2; ix. 27; Rev. xx. 11, 12.
APPENDIX A.

XXII. The Second Coming of Christ.

¶28-A. Whereas, the minds of a large number of devout and godly persons are being directed to the doctrine of the second coming of the Lord Jesus Christ, the only rightful sovereign of this world; and,

Whereas, this good hope is proving a powerful inspiration to holy living and godly effort for the evangelization of this world; therefore,

Resolved, that we, the delegates of the annual conferences of the Wesleyan Methodist Connection (or Church) of America, in General Conference assembled in Grand Rapids, Michigan, in the year of our Lord 1903, do hereby affirm and declare that we do not consider any of the articles of faith of the said Connection of churches, or any of the standards of doctrine to exclude or discourage a belief in the premillennial doctrine of the second coming of the Lord, but that every member of the church is free to interpret the Bible on this question as he may be inclined and to freely teach the same.

Resolved, that the committee to edit the Discipline be instructed to place this resolution with the preambles in the Discipline as Appendix A.
SECTION II.

ELEMENTARY PRINCIPLES.

§ 29. A Christian Church is a society of believers in Jesus Christ, assembling in any one place for religious worship, and is of Divine institution.

§ 30. Christ is the only head of the Church, and the Word of God the only rule of faith and conduct.

§ 31. No person who loves the Lord Jesus Christ, and obeys the Gospel of God our Savior, ought to be deprived of Church membership.

§ 32. 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 fellowmen.

§ 33. Church trials should be conducted on Gospel principles only; and no minister or member should be excommunicated except for immorality, the propagation of unchristian doctrines, or for neglect of duties enjoined by the Word of God.

§ 34. The pastoral 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.
§ 35. 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.

§ 36. 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 they may judge necessary and proper.

§ 37. It is the duty of all ministers and members of the Church to maintain godliness and to oppose all moral evil.

§ 38. It is obligatory upon ministers of the Gospel to be faithful in the discharge of their pastoral and ministerial duties; and it is also obligatory upon the members to esteem ministers highly for their work's sake, and to render them a righteous compensation for their labors.
SECTION III.
CONSTITUTIONAL AND STATUTORY LAW.

I. Constitutional.

§ 39. We define constitutional law to be that part of the policy of the Wesleyan Methodist Connection, or Church, of America as can only be changed by a vote of the General and Annual Conferences and membership vote of the churches, as provided for in Section 9, paragraph 172 of the Discipline.

1. All that is mentioned in said paragraph, that can only be changed as prescribed, is constitutional law.

2. We believe that the supervision of the Annual Conferences over the ministry and churches within their bounds, is a constitutional right, but is limited by paragraph 103, sub-sections number 1, 2, and 3, and that the rights of the churches and ministry, as is set forth under said paragraph 103, sub-sections numbers 1, 2, and 3, are constitutional.

3. (a) The right of the churches to receive and expel or discontinue members of the same, is constitutional. That is to say, no pastor or any officer of the church has a right to receive or discontinue a member of the church. It must be done by the action of the church, except where members join another Church, or other religious body exercising the functions of a Church, or a secret society. In all such cases their own act separates them from the church, provided that they have been labored with as required by the Discipline, paragraph 335, sub-paragraph 2: in that case no vote is necessary, and
the chairman of the church simply states the facts, and the secretary or leader will write opposite the name of said member the words, "Withdrawn by having joined another religious body."

(b) The right of the church to elect all its officers, and remove the same, is a constitutional right. No pastor or other official has any right to appoint an officer or declare an office vacant. This right belongs to the church alone.

4. The conditions of membership is a constitutional right. No Annual Conference or church, or the General Conference, can change said conditions, either by repeal of present conditions or adding new conditions, but said changes must be made by the concurrent action of all three,—the General Conference, Annual Conference and membership of the churches.

5. The Articles of Religion being constitutional as to change, it will follow that it is unconstitutional to place any book in the course of study that teaches anything that contravenes our articles of faith. The Board of Review shall be the authority to decide on any book called in question.

6. Any law that destroys the principle of equal representation of the ministry and laity, in any of the representative bodies of the Church, would be unconstitutional.

II. Statutory.

§ 40. 1. The General Conference has the right to say who shall constitute its membership, provided there is maintained equal representation as it
Section III.

pertain to the ministry and laity, and provided further that no Annual Conference shall be deprived of representation.

2. The General Conference has the right to say who shall compose the membership of an Annual Conference, provided it maintains the equality of representation as to the ministry and laity, and further provided that no church or charge shall be deprived of representation.

3. The General Conference has the right to legislate as to the best methods of conducting the business of the entire Connection, beginning with the churches, and including the Quarterly and Annual Conferences, and also the business of the General Conference itself. It also has the right to legislate as to the best methods of carrying on the work of the Publishing Association, Missionary Society, Educational Society, and all corporate societies, and all the judiciary departments, whether of churches, Quarterly or Annual Conferences.

4. All statutory laws take effect when the Discipline is published following the adjournment of the General Conference, unless otherwise specified.
SECTION IV.
THE NATURE, DESIGN AND GENERAL RULES OF OUR UNITED CHURCHES.

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

§42. This was the rise of the Wesleyan Societies in Europe, then of the Wesleyan Methodist Church of America. Such churches are no other than companies of persons having the form and seeking the power of godliness,—united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.
43. That it may the more easily be discerned whether they are indeed working out their own salvation, each church is divided into smaller companies called classes, according to their respective places of abode. In ordinary cases there should be about twelve or fifteen members in a class, one of whom is styled the leader, whose duty it is to hold with them a weekly meeting to inquire how their souls prosper, and to advise, reprove and exhort, as occasion may require.

44. There is only one condition previously required of those who desire admission, as probationers, with these churches—"a desire to flee from the wrath to come, and to be saved from their sins." But, wherever this is really fixed in the soul it will be shown by its fruits. It is furthermore expected of those who are admitted to our churches that they should continue to evidence their desire of salvation:

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

The taking of the name of God in vain:
The profaning the day of the Lord, either by doing ordinary work therein, or by buying or selling:

Drunkennes, or the manufacture, buying or selling or using intoxicating liquors, unless for mechanical, chemical, or medicinal purposes, or in any way intentionally and knowingly aiding others so to do:
The buying or selling of men, women, or children, with an intention to enslave them, or holding them as slaves, or claiming that it is right so to do:

Fighting, quarreling, brawling, brother going to law with brother, returning evil for evil, or railing for railing:

The using many words in buying or selling:

Uncharitable or unprofitable conversation:

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 and costly apparel:

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

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

Softness or 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:

It is expected of all who continue in these churches that they should continue to evidence their desire for salvation:

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

To their bodies, of the ability which God giveth,
SECTION IV.

by giving food to the hungry, by clothing the
naked, by visiting or helping them that are sick or
in prison:

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

By doing good, especially to those who are of
the household of faith, or groaning so to be; em-
ploying them preferably to others, buying of one
another, helping each other in business; and so
much the more because the world will love its
own, and them only:

By all possible diligence and frugality, that the
Gospel be not blamed. By running with patience
the race which is set before them, denying them-
selves, and taking up their cross daily; submitting
to bear the reproach of Christ, to be as the filth
and offscourings of the world; and looking that
men should say all manner of evil of them falsely
for the Lord's sake.

It is expected of all who desire to continue
in these churches that they should continue to
evidence their desire for salvation:

Thirdly, by attending upon all the ordinances of
God; such are:

The public worship of God:
The ministry of the Word either read or ex-
pounded:
The Supper of the Lord:
Family and private prayer:
Searching the Scriptures, and fasting or ab-
stinence.
§ 47. These are the General Rules of our churches; all of which we are taught of God to observe, even in his written Word, which is the only and sufficient rule both of our faith and practice. And all these we know his Spirit writes on truly awakened hearts. If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul, as they who must give an account. We will admonish him of the error of his ways; we will bear with him for a season; but if then he repent not he hath no more place among us; we have delivered our own souls.
SECTION V.
SPECIAL RULES
I. Dress and Furniture.

§48. The General Conference recommends that this section remain as it now stands in our Discipline, and requests all our pastors and people to carry out and enforce these rules.

§49. Question 1. Should we insist on the rules concerning dress?

Answer. By all means. This is no time to give encouragement to superfluity of apparel. Therefore let none be received into the church until they have left off the wearing of gold and superfluous ornaments. In order to this:

(1) In visiting the classes be very mild, but very strict.

(2) Allow of no exempt case; better one suffer than many.

§50. Question 2. Should we insist on plain dress?

Answer. Certainly. We should not on any account spend what the Lord has put into our hands, as stewards, to be used for his glory, in expensive wearing apparel, when thousands are suffering for food and raiment, and millions perishing for the Word of life. Let the dress of every member of the Wesleyan Methodist Connection be plain. Let the strictest economy be used in these respects.
§ 51. And we do not only enjoin on all who fear God plain dress, but we would recommend to our preachers and people, according to Mr. Wesley's views, expressed in his sermon on the "Inefficiency of Christianity," published but a few years before his death, and containing his matured judgment, distinguished plainness; plainness which will publicly commit them to the maintenance of their Christian profession wherever they may be.

§ 52. The garb of a Rescue Home Matron and other city mission and slum workers shall be a dark blue dress and bonnet of same color with white ties. This garb, however, shall not be worn until she has been duly appointed to her work by an Annual Conference. Matrons of Rescue Homes, persons in charge of Orphanages, and Mission workers, shall, when they have been appointed by an Annual Conference, and while they continue in active service, be licensed by the Annual Conference for the work in which they are engaged.

§ 53. Question 3. Should our furniture, as well as our dress, be plain?

Answer. - By all means. Let the strictest economy be observed in both. Let no expensive furniture or high-priced carriages be used by Wesleyan Methodists, while there is a single individual for whom Christ died, hungry or naked, or without the Word of life. And let the same principle of saving all we can, that we may have to give to those who need, govern us in renting or building houses to live in.
§ 54. We disapprove of Christians changing their apparel in mourning for the dead; and enter our protest against the extravagant waste of money, and needless expense, merely for display, on funeral occasions.

Isa. iii. 16-24; Ezek. xiii. 18; 1 Cor. x. 31; I. Tim. ii. 9, 10; I. Peter iii. 3, 4.

II. Secret Societies.

§ 55. Question. Have we any directions to give concerning Secret Societies?

Answer. We will on no account tolerate our ministers and members in joining or holding fellowship with Secret Societies, as, in the judgment of the Wesleyan Methodist Connection, it is inconsistent with our duties to God to hold such relations.

"Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing." John xviii. 20.

"Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chamber; believe it not." Matt. xxiv. 26.

"But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation." James v. 12.

Also see: Lev. v. 4, 5; Isa. xxix. 15; Matt. v. 34.
SPECIAL RULES.

§ 56

34-36; xv. 13; John iii. 19, 20; H. Cor. iv. 1, 2, and vi. 14-18; Eph. v. 11, 12; I. John iv. 2, 3.

(Note: This rule on secret societies does not prevent our members from affiliating with unions organized for the purpose of protecting their industrial interests where Christian principles are not violated, and where such principles are violated members shall be dealt with because of such violation, and not because of membership in the union.)

III. Temperance and Prohibition.

§ 56. We believe total abstinence from all intoxicating liquors as a beverage to be the duty of all Christians. We heartily favor moral suasion and the gospel remedy to save men from the drink habit.

We believe that law must be an adjunct of moral means in order to suppress the traffic side of this evil. We believe that the State and the citizen each have solemn responsibilities and duties to perform in regard to this evil. We believe that for the State to enact any law to license or tax the traffic, or derive revenue therefrom, is contrary to the policy of good government, and brings the State into guilty complicity with the traffic and all the evils growing out of it, and is also unscriptural and sinful in principle, and ought to be opposed by every Christian and patriot. We therefore believe that the only true and proper remedy for the gigantic evil of the liquor traffic is its entire suppression; and that all our people and true Christians everywhere should pray and vote against this evil, and not suffer themselves to be controlled by
SECTION V.

or support political parties which are managed in
the interest of the drink traffic.

Prov. iv. 14-17; Isa. v. 11-23; xxviii. 7, 8; Matt.
xxi. 12, 13; I. Cor. v. 11-13; Eph. iv. 27, 28;
James iv.

IV. Tobacco.

§ 57. Question. Have we any direction to
give concerning the use of tobacco?

Answer. In the judgment of the Wesleyan
Methodist Connection the use of tobacco is a great
evil, and unbecoming a Christian, and a waste of
the Lord's money, and a defilement of the body,
which should be the temple of the Holy Ghost.

We do, therefore, most earnestly request our mem­
bers to refrain from its cultivation, manufacture,
and sale, and to abstain from its use in all forms,
for Jesus' sake.

§ 58. We will not receive as licentiates or
ministers, nor will we ordain or license to preach,
or exhort, persons who use tobacco. Using to­
Bacco by a member of an Annual Conference after
being received is a violation of the law of the
Church, and the offending party should be dealt
with according to the Judiciary Rules.
SECTION VI.

THE CONSTITUTION, ORGANIZATION, RECEPTION AND POWERS OF CHURCHES.

§ 59. Any number of believers in Jesus Christ, united as a religious society on Gospel principles, for the maintenance of Christian fellowship and worship, constitute a Christian Church.

§ 60. Any such society conforming to our Book of Discipline and means of grace, on application to the President of the Annual Conference within the bounds of which said organization is located, shall be recognized as a Wesleyan Methodist church, when received by the President and his Advisory Board.

§ 61. Where a number of persons of particular nationality desire to be organized into separate churches, such organizations shall be permitted, and they shall be members of the Connection with all rights and privileges.

§ 62. When any minister desires to organize a Wesleyan Methodist church or when any number of persons desire to be organized into a Wesleyan Methodist church said minister or number of persons, shall state in writing to the President of the Annual Conference within whose territory said church will be situated, the desire to be so organized, giving the number who so desire, and the probability of the church being self-supporting. If
the President and his Advisory Board think the prospects are such as to warrant an organization he shall authorize the minister so reporting, or select some minister or competent person, to proceed to organize a church as is herein afterwards provided for, and present said church to the President or Annual Conference, within whose bounds said church is situated, to be received and declared a Wesleyan Methodist church. If in the judgment of the President and his Advisory Board, it is not practicable to organize a church as requested, he shall state that fact to the parties, giving the reasons therefor. No President or Annual Conference shall receive a body of believers, and declare them a Wesleyan Methodist church when there is no prospect of their being able to maintain an organization. When the President of an Annual Conference authorizes the organization of a church, then the elder in charge, or some other competent person or persons, shall personally examine the several individuals who are candidates for membership in the new organization, upon the doctrines and rules of the Wesleyan Methodist Book of Discipline.

Some time and place shall be designated for a public meeting, the purpose of which shall be stated as the organization of a church. The minister in charge shall preside at such meeting. He shall read a list of names of the persons who have been examined, and shall invite them to come forward and stand in the presence of the company; and the elder shall propound to them the following questions:—
Question 1. Do you cordially accept our articles of faith and our Church polity as the exponent of your faith and rule of conduct?

Question 2. Are you in Christian fellowship and sympathy with all these who present themselves for membership in this contemplated church organization?

To all those who answer these questions affirmatively, the elder shall say:-

Will you receive each other as brethren and sisters beloved, and enter into mutual communion and fellowship, and promise to walk with each other in Christian sympathy, to tenderly instruct, counsel, admonish and cherish each other with all longsuffering, gentleness and love?

Answer. I will.

The elder will say:

By these mutual pledges in the presence of God and angels, I proceed to give you each the right hand of fellowship, and declare by this act that you are a Christian Church organized on the basis of the Discipline of the Wesleyan Methodist Connection (or Church) of America.

After giving them the right hand of fellowship, the minister will engage in an appropriate prayer.

§ 63. The person organizing the same shall report that fact to the President of the conference within whose bounds said church is organized. If the President of the conference, his Advisory Board concurring, receives the same he shall declare it a Wesleyan Methodist church and report that recep-
tion to the person organizing the same, and said report shall be made a part of the records of said church. The President shall also report his act of reception to the next session of the Annual Conference, the same to be made a part of the records of said Annual Conference.

¶ 64. We recommend that churches when their number and circumstances require it, be divided into classes.

¶ 65. It is recommended that churches hold monthly meetings for the transaction of business; but meetings may be called for that purpose at any time, by the pastor or any three members, due notice being given thereof. The pastor shall be chairman of all church meetings, provided the church shall have power to elect some other member to serve in that capacity.

¶ 66. It shall be the duty of all our churches to hear and try complaints and to expel unworthy members, according to our Judiciary Rules. A majority vote shall be sufficient to expel.

¶ 67. When objections are urged against the reception of a member, it shall require a vote of three-fourths of those present to receive.

¶ 68. The churches shall have power to receive members on confession of faith who have been baptized, or on certificate or other satisfactory evidence that they have been baptized members in good standing in any other Christian Church; provided, that they are satisfied with the Christian experience of the candidate; but no church shall be
compelled to receive members on certificate from any source.

Each church shall at the time of election of church officers (¶ 124, sub-paragraph 4) elect a Church Advisory Committee of not less than three persons of which the pastor shall be chairman ex-officio, the duties of which shall be:

(1) To examine all candidates for church membership and to report to the church, and no church shall by vote receive a person to membership until said person has been examined by this committee and recommended as a suitable person to be received.

(2) The pastor and class leaders, or the church by vote, shall refer all cases of violation of the Discipline to this committee for amicable adjustment. Any cases which cannot be thus adjusted shall be dealt with according to the judiciary rules.

(3) This committee shall be a committee for consultation with the pastor regarding the work of the church and may be called upon by the pastor for counsel as he may desire, or may call upon the pastor for a conference over church work as may be necessary for the best interests of the church, and the pastor shall especially consult with this committee in regard to the employment of evangelistic help. All regular official action of this committee shall be reported either to regular or special meetings of the church for approval or disapproval.
§ 69. We recommend to the churches the following form of receiving persons into full connection:

Question 1. Have you the witness of the Spirit that you are a child of God?

Question 2. Have you the witness of the Spirit that you have been made perfect in love? If not, will you diligently seek this grace?

Question 3. Is it your purpose that your life shall be governed by perfect love in all its relations to God and your fellow-men?

Question 4. Do you cordially accept our articles of faith and our Church polity as the exponent of your faith and rule of conduct?

Question 5. Do you recognize your obligation to God and the Church to contribute as the Lord hath prospered you of your means for the support of the Gospel in its general and local interests?

Any member of the church may ask questions touching the Christian experience of the candidates when the vote on their reception shall be taken.

Being received they shall be addressed as follows:

Covenant.

You solemnly, severally avouch the Lord Jehovah, Father, Son and Holy Ghost, to be your God, the object of your supreme affections and your portion forever. You cordially accept the Lord Jesus to be your Redeemer, and the Holy Spirit your Sanctifier, Comforter and Guide.

You cheerfully devote yourselves to God in the
everlasting covenant of his grace, consecrating all your powers and faculties to his service and glory. And you promise that you will cleave to him as your chief good; that you will give diligent attention to his Word and ordinances; that you will seek the honor and advancement of his kingdom, and that henceforth, denying all ungodliness and worldly lusts, you will live soberly, righteously and godly in this present world.

You do also cordially join yourselves to this church, and engage to submit to all its rules of government; to seek earnestly its peace, purity and edification, and to walk with all its members in charity and faithfulness and sobriety. Do you thus freely and solemnly devote yourself to be the Lord's?

[Those uniting on certificate from other churches, if any, will here arise, and the church will vote on the reception of candidates.]

Covenant for Those Uniting on Certificate.

Beloved Friends:—In transferring your covenant relation to this branch of the Church of Christ, you again renew your vows of church fellowship. Relying upon the grace of God, you promise to walk in all his commandments and ordinances, and to seek his service as your highest joy. You promise to submit to the rules and Discipline of the church; to strive earnestly for its peace, purity and prosperity, and to walk with all its members in love and Christian fidelity. Do you thus renewedly, freely and solemnly devote yourselves to be the Lord's?

[Members of the church here arise.]
Response of the Church.

We, the members of this church, do cordially receive you as brethren and sisters beloved to our communion and fellowship, and promise to walk with you in love, and watch over you, to instruct, counsel, admonish and cherish you, with all long-suffering, gentleness and love.

Here the pastor, in the name of the church, will give the right hand of fellowship. In the absence of the pastor, an officer of the church should be designated to officiate, and give the right hand of fellowship.

§70. The churches may admit to associate relationship persons who give affirmative answers to the following questions:

Question 1. Does the Lord now forgive your sins?

Question 2. Will you earnestly endeavor to govern your life by our general rules?

Associate membership shall have all the rights and privileges of members in full connection excepting to vote and hold office in the church. Associate membership shall not be less than three months, but may be continued as long as the member and church mutually agree to have it so.

§71. Each church shall have a book of records, kept by a clerk appointed by the church, in which all the names of the members shall be recorded, the time when received, and whether by letter or on profession of faith; also all withdrawals, dismissions, expulsions and deaths occurring during each conference year; also a record of all baptisms.

§72. At a meeting of the membership of the
church as provided for in § 124, sub-paragraph (4), each church shall appoint a committee of three persons, of undoubted piety and judgment, who shall examine the roll of members and shall visit and labor with all who may be delinquent and seek to restore them by counsel, reproof, exhortation, or the use of any other reasonable helps necessary to restore them to harmony with the Word of God and the Discipline. Said Committee shall report its work at a meeting appointed for that purpose. Should it be necessary to recommend the dropping of any names from the roll, the reasons for so doing must be given, but no person’s name shall be dropped from the roll except for cause, and the reason for so doing must be entered upon the Church Record as provided in § 71 of this Section.

§ 73. When any member shall request a letter of standing it shall be the duty of the church through its committee on Church Membership to ascertain the reasons for his request and if no reasonable impediment is found the letter shall be granted.

But no certificate of membership, as provided for in the Discipline, paragraph 365, shall be granted if said member shall be living in acknowledged open violation of the requirements of the Discipline as agreed to in questions 1 to 5 of paragraph 69 and the covenant taken when received. Members living in acknowledged violation of the Discipline as described above, are not entitled to vote in any business connected with the church, quarterly conference or pastoral supply.
§ 74. SECTION VI.

But when a letter of dismissal is requested in writing it must be granted if charges have not already been brought against the member. But a church may grant a letter of dismissal to a member against whom charges have been presented if it so desires.

§ 74. When any member without a reason deemed justifiable by his local church shall absent himself from all the religious services of his church for three successive months he shall have no voice in the transaction of the business of the church; and at the end of six successive months of like absence his name shall be dropped from the church roll by vote of the church.

No person ever becomes a member of a Wesleyan Methodist church except by a vote of the church where he seeks admission and by taking the Church covenant. No church shall remove a member without his consent except by due process of Disciplinary law, unless a person has removed from the community and cannot be communicated with, and in such a case he may by vote of the church be declared withdrawn by removal. When any member joins another church, or other religious body exercising the functions of a church, or a secret society, no trial or vote is necessary to remove them as members, for the act of joining said religious body or secret society severs their membership. The chairman of the church meeting, after stating the facts, simply authorizes the name to be marked, “Withdrawn by reason of having joined another body.” In all cases of discontinuance the
reason for the same must be recorded opposite his or her name.

[Note.—For correct forms of church letters see blank forms in end of this book.]
PART II.
OFFICIAL BODIES.
SECTION VII. THE QUARTERLY CONFERENCE.
SECTION VIII. THE ANNUAL CONFERENCE.
SECTION IX. THE GENERAL CONFERENCE.
SECTION X. THE BOOK COMMITTEE.
SECTION XI. THE PUBLISHING ASSOCIATION.
SECTION XII. THE EDUCATIONAL SOCIETY.
SECTION XIII. MISSIONARY SOCIETIES.
SECTION XIV. SUNDAY-SCHOOLS.
SECTION VII.

THE QUARTERLY CONFERENCE.

¶ 75. When a pastoral charge consists of two or more churches, the business of the charge shall be transacted in a Quarterly Conference. The Quarterly Conference shall be composed of all elders and lay members in full and regular standing on the charge. When a charge consists of a single church, all of the business of the charge may be transacted in a monthly meeting. The Quarterly Conference shall elect a Secretary who shall keep a faithful record of its proceedings.

¶ 76. There shall be four regular sessions of the Quarterly Conference held each Annual Conference year, at such time and place as the Quarterly Conference shall determine; provided, that special sessions may be called by the pastor, or by any three members, by giving due notice of the same.

¶ 77. The pastor shall be President of the Quarterly Conference; provided, that the Quarterly Conference shall have power by vote to elect some other member of the Quarterly Conference, President of the Annual Conference, or Annual Conference Evangelist, to preside, whenever it shall judge best. This rule shall also apply to churches doing business in monthly meetings. When an Annual Conference authorizes the President or Evangelist to hold and preside at quarterly meetings, that requirement is a waiver of the pastor's right to pre-
side, and of the Quarterly Conference to elect a chairman, so that said President or Evangelist can attend to his duties as defined by the Annual Conference.

§ 78. The Quarterly Conference at its first session of each conference year shall elect a committee on Pulpit Supply, each member of which shall continue in office until his successor is elected. If the charge consists of more than one church an equal number of the committee shall be elected from each church. In case of the resignation or death of the pastor this committee with the aid and consent of the President of the conference and his Advisory Board shall secure a pastor for the remainder of the year. If the pastor does not desire to serve the charge as pastor longer than the present year he shall communicate the same to the committee on Pulpit Supply not less than 60 days before the next session of the Annual Conference. In case the pastor does not wish to serve the charge for another year, no vote shall be taken as to retaining said pastor. It shall be the duty of the committee on pulpit supply, not less than thirty days before the next session of the Annual Conference, to ascertain by vote the desire of the charge of retaining the present pastor, provided said pastor has not given notice as above. Notice of the meeting at which the vote is to be taken shall be given at least two weeks before the vote is taken, a majority vote of those present to constitute a call. The committee at its earliest opportunity shall communicate the result of the ballot to the pastor, who if called shall reply within one week.
(1) Where a church or charge judges it best to waive their rights in selecting a pastor, in such cases it shall be left to the Annual Conference to appoint a pastor for said church or charge, and when so appointed said pastor shall be received by the church or charge the same as if they had voted for said pastor.

(a) In case any church or charge leaves the selection of a pastor open by not entering into an engagement or taking any vote, the Annual Conference shall appoint a pastor for said church or charge as provided for in paragraph 102, sub-paragraph 5; and when such an appointment is made the church or charge is under as much obligation to receive said pastor as if they had voted for said pastor.

§ 79. The Quarterly Conference shall have power to grant licenses to preach and exhort; provided, that no person shall be licensed without first procuring a recommendation from the church of which he is a member, and passing the examination as provided in § 303.

Request for license to preach or exhort shall be referred to the Church Advisory Committee and pastor for consideration in accordance with § 68, sub-paragraph (3) of Discipline before being granted by Quarterly Conference or church.

Whenever candidates are presented for licenses to preach or exhort, let satisfactory answers be required to the following questions, viz.:

Do they know God as a pardoning God?
Have they the love of God abiding in them?
Do they desire nothing but God?
Are they holy in all manner of conversation?
Have they gifts as well as grace for the work?
Have they in some tolerable degree a clear, sound understanding, a right judgment in the things of God—a just conception of salvation by faith? And has God given them a good degree of utterance? Do they speak correctly, readily and clearly?

Have they fruit? Are any truly convinced of sin and converted to God by their labors?

Have they an abiding sense of a divine call to the work?

As long as these four marks concur in any person we believe he is called of God to preach. These we receive as sufficient proof that he is moved by the Holy Ghost.

§ 30. An exhorter is a person licensed by the Quarterly Conference to hold prayer meetings, and to exhort the people wherever he can get hearers. He shall labor under the direction of the Quarterly Conference, and in harmony with the regular appointments of the pastor.

§ 31. A licentiate is a preacher who is under license granted by a Quarterly Conference. It shall be his duty to preach at least once every Sabbath during the year, if practicable under the direction of the Quarterly Conference, and in harmony with the regular work of the pastor.

§ 32. Any licentiate who has been recommend as a suitable person to study preparatory to traveling under the direction of an Annual Con-
THE QUARTERLY CONFERENCE.

§ 83. Every licentiate shall be amenable to the Quarterly Conference of the church where he holds his church membership for his official character, unless he sustain a pastoral relation to another charge by Annual Conference appointment. In such case he shall be amenable to the Annual Conference that gives him employment.

(1) The Quarterly Conference shall have power to recommend suitable licentiates to the Annual Conferences to pursue the Course of Study, and to be employed under the direction of the Annual Conference, and the Annual Conference shall issue a license to all such persons whom it thus employs. Whenever a licentiate is not given work by the Annual Conference, he shall be returned to his and shall be recommended again to the Annual Conference when he purposes to take work at its hands. Every licentiate must have his license re-
newed once each year, but a recommendation to the Annual Conference need not be renewed so long as the licentiate is not returned to his Quarterly Conference, as above mentioned. The Annual Conference shall keep a list of all persons who have been recommended to study, whether they are or are not given work, and they may continue to take examinations without further recommendation from the Quarterly Conference. No licentiate who is delinquent in his efforts to prepare himself to pass the Course of Study, of which fact the Committee on Itinerancy and Orders shall be the judge, shall be considered worthy of employment at the hands of an Annual Conference. All persons so recommended must pass an examination satisfactory to the Quarterly Conference, on the preliminary Course of Study as found in Section XVIII. It shall also have power to recommend suitable persons for Elder’s Orders. The Quarterly Conference shall inquire into the character and usefulness of licentiates and exhorters, and may admonish them, and take away their licenses; or it may renew them each year, when it shall judge their gifts and usefulness justify a renewal. The taking away of a license shall not forfeit their membership in the church, without a charge and conviction of crime, according to our Judiciary Rules.

(2) Treasurers of the various departments of church work on a circuit or station shall report in full concerning receipts and disbursements of funds connected with their respective departments, at the last Quarterly Conference of each Annual Conference year.
§ 85. The Quarterly Conference shall be held on the first Sunday in the month of April, and shall consist of the following, viz.: The bearer of the Conference card; the pastor of the church; and such men as shall be appointed by the Quarterly Conference to attend. The Conference shall begin at nine o'clock in the morning, and continue until twelve o'clock, or until the business is transacted.

§ 86. The Quarterly Conference shall have the power to suspend any member thereof, and to expel him from the Quarterly Conference or church, for any cause, upon a vote of two-thirds of the members present, and in writing, signed by the presiding officer of the Quarterly Conference, or church, and the suspending member, and shall be entered in the minutes of the Quarterly Conference or church.

§ 87. The Quarterly Conference shall have the power to elect a president and a secretary, who shall hold their offices until the next Quarterly Conference, or church, as the case may be.

§ 88. The Quarterly Conference shall have the power to make rules and regulations for the government of the Quarterly Conference or church, and to enforce the same, upon the vote of two-thirds of the members present, and in writing, signed by the presiding officer of the Quarterly Conference or church.

§ 89. The Quarterly Conference shall have the power to adopt, amend, or repeal any rule or regulation of the Quarterly Conference or church, upon the vote of two-thirds of the members present, and in writing, signed by the presiding officer of the Quarterly Conference or church.

§ 90. The Quarterly Conference shall have the power to adopt, amend, or repeal any rule or regulation of the Quarterly Conference or church, upon the vote of two-thirds of the members present, and in writing, signed by the presiding officer of the Quarterly Conference or church.

§ 91. The Quarterly Conference shall have the power to adopt, amend, or repeal any rule or regulation of the Quarterly Conference or church, upon the vote of two-thirds of the members present, and in writing, signed by the presiding officer of the Quarterly Conference or church.
publicly read at least twice, thus giving notice not less than eight days before the meeting is held, unless the charter of the church or the law of the state provide for a different notice. It shall be the duty of the trustees, within one week after their election, to meet and elect one of their number a Chairman, also a Secretary and a Treasurer. They shall keep a record of their business in a book provided for that purpose. They shall meet at least once a year and make an entry in their book of records.

§ 86. Stewards. Each pastoral charge shall elect not less than one or more than six stewards. Where a number of churches constitute a pastoral charge the Quarterly Conference shall determine the number of stewards each church shall have, but each church shall elect its own steward or stewards. In cases where a pastoral charge shall consist of more than six churches, each church shall be entitled to at least one steward. The stewards shall be a standing committee of Ways and Means, and shall agree with the pastor on the necessary amount for his support, except in cases where this sum is stipulated when the pastor is engaged. They shall not hold nor sanction the holding of church fairs, festivals, play-parties or other unscriptural methods to raise funds for the support of the Gospel, or for the erection of church buildings. Any church, or member thereof, whether lay member, licentiate or elder, who shall attempt to, or succeed in raising means by the above or any other unscriptural
methods, shall be deemed guilty of misdemeanor.

§ 87. The pastor shall call a meeting of the stewards to be held on the day and the place of the first Quarterly Meeting of each Annual Conference year, one hour before the commencement of the regular Quarterly Meeting services. It shall be the duty of the pastor and each steward on the charge to be present at this meeting. The amount of the pastor's salary shall be fixed at this meeting, if it has not been agreed upon at the time of his engagement. The amount being agreed upon the stewards shall at this meeting apportion to each appointment, according to their best judgment, the proportion of the salary it shall raise. The stewards shall, through their Secretary, whom they shall elect to keep a record of all their doings, report the proceedings of this meeting to the Quarterly Conference for its sanction, or if the charge consists of a single church, a report shall be made to the church. It shall also be the duty of the stewards at each appointment to circulate among the people of their neighborhood, within two weeks from the time of the first Quarterly Meeting, a subscription paper drawn up in the following or some other form:

"We, the undersigned, hereby agree to pay the sum set opposite our names respectively for the support of the Wesleyan Methodist pastor of charge during the present Annual Conference year—said amount payable to the stewards or pastor."

It shall, however, be lawful for those pastors
and charges preferring monthly or weekly offerings, to adopt that method.

§ 88. The stewards shall also have charge of all the money raised for the poor, and shall disburse the same under the direction of the churches.

(1) There shall be a fund for the indigent and sick, to be under the charge of each church for its own needy, or for the needy of the other churches, when three-fourths of the church raising the fund shall vote to so apply it. And when there are no indigent or sick, the funds may, on such vote, be applied to other benevolent purposes.

(2) One of the stewards of each church shall be designated by said church as treasurer, to hold and pay out said funds as directed by the church.

§ 89. The stewards of each church shall fill out the following blank form of a report and present it to each session of the Quarterly Conference during the year:

Form of Steward's Report.

Amount of salary to be raised on charge, $——
Amount of salary apportioned to church, $——
Amount of salary paid by said church the present quarter, $——
Amount of delinquency present quarter, $——
Amount overpaid present quarter, $——
Number of families of whom aid has been solicited the present quarter, ———
Number of public collections the present quarter, ———
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Amount collected by the same, $—-
Amount raised for the poor the present quarter, $—-

§90. In addition to having charge of the finances of the churches, the stewards shall make all necessary provisions for the administration of the Lord's Supper.

§91. Class-leaders shall be elected by the classes, by a majority of votes, and may be changed as often as the class shall judge necessary. But it is recommended that there be an election of class-leaders as often as once a year.

§92. It shall be the duty of each class-leader to meet his class once a week, in order to instruct the members in the principles and duties of Christianity; to comfort them in affliction; to advise them in cases of difficulty, and to exhort them to diligence, and perseverance in doing and suffering the whole will of God.

Each leader shall have the names of all the members of his class entered in a book, kept by him for the purpose, in which he shall note weekly the presence or absence of each member.

It shall be the duty of each leader to attend the meetings of the leaders and stewards, and to represent the state of his class; and to inform the preacher of any that are sick or need a pastoral visit.

It shall be the duty of each leader to visit the sick, and those members who frequently absent themselves from this means of grace, and to pro-
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mote the spiritual, temporal and eternal interests of those committed to his care.

Class-leaders should occasionally meet each other's classes, and also vary the exercises in those meetings, for the purpose of making them interesting, lively and spiritual.

It is recommended, whenever practicable, that no class exceed thirty in number, and that no class-meeting continue longer than one hour.

It is expected that each member of the church will be punctual in attending the weekly class-meeting.

Order of Quarterly Conference Business.

§ 93. (1) Open with prayer.
(2) Reading of minutes of last session.
(3) Hear and act upon reports of committees.
(4) Hear the reports and examine the character of preachers and exhorters, and renew or take away licenses. Quarterly Conference preachers and exhorters shall be examined and required to report their work at each Quarterly Conference during the year.
(5) Grant licenses to preach and exhort.
(6) Recommend suitable licentiates to the Annual Conference, to study or to be employed under its direction, or for Elder's Orders.
(7) Hear the report of the leaders.
(8) Hear the report of the stewards and adjust the finances.
(9) Miscellaneous business.

(10) Determine the time and place of the next session, except when the Annual Conference authorizes the president or evangelist to arrange the time for holding the quarterly meeting.

Building Churches.

§ 94. In order to prevent trouble and provide against debt, it shall be the duty of each church or Quarterly Conference, when it is contemplated to build a house of worship or parsonage:

1. To elect not less than three nor more than seven trustees, and have them proceed to incorporate in accord with the State Laws.

2. To secure a lot settled according to provision set forth in our Discipline.

3. Appoint a judicious building committee, or authorize the trustees to secure plans for said building and an estimate of its cost.

4. To secure three-fourths of the amount estimated for said building before letting of any contract; and to build no house of worship or parsonage on any leased ground.

In all cases where debts are incurred in building houses of worship or parsonages contrary to or in disregard of these requirements, we will, as a Connection, discontinue any appeal made for funds to aid in the liquidation of said debt, except such appeals come by the sanction of the Annual Conference.
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THE ANNUAL CONFERENCE.

Membership—Organization—Duties.

§ 95. Annual Conferences shall be composed of all the elders on the stationed, superannuated, and supernumerary lists, of all licentiates elected to Elder's Orders, and of lay delegates to be elected as hereinafter provided for.

When an elder holds his Annual Conference membership in one conference and resides in another conference the Annual Conference where he holds his conference membership may designate where a delegate shall be elected on his account, but any delegate elected on his account shall be chosen by some church within the conference where he holds his conference membership, to be sent to said conference.

§ 96. Every charge or circuit shall be entitled to a lay delegate to the Annual Conference. If the charge or circuit has for its pastor either an elder or conference preacher of the Wesleyan Methodist Church, and one or more elders not on the unstationed list reside on the charge or circuit, not sustaining pastoral relations to any other charge or circuit, the charge or circuit shall be entitled to an additional delegate for each elder thus described. In every case lay delegates to the Annual Conferences must
be elected to the Annual Conference of which the church forms a part, and where delegates are elected to Annual Conference on account of elders who are not pastors said delegates must be chosen in the Annual Conference of which the elder on whose account they are chosen is a member. The stationed list shall be composed of all elders and conference preachers who have a work assigned them by the Annual Conference or its President, and teachers and missionaries, who may be employed by the conference or Connection. The supernumerary list shall be composed of elders who are ready to take work at the hands of the conference but who do not receive an appointment. The superannuated list shall be composed of all elders who by reason of age or infirmities are incapacitated to take work. The unstationed list shall be composed of all elders who have no pastoral, or official, work assigned them for two consecutive years and their names shall be passed to the unstationed list by the Secretary, by virtue of that fact, unless the Annual Conference by vote extends the time. They shall be honorary members of the conference, with the right to speak but not to vote.

§ 97. The lay delegates to the Annual Conference shall be elected by ballot, by a majority of all the members of the church or churches who shall attend and vote.

No elder or Annual Conference preacher shall be eligible to be elected as a lay delegate, nor any licentiate recommended for Elder's Orders.

The election shall be held within three months of
the next session of the Annual Conference, and when the charge consists of more than one church it shall be held at the time and place of the fourth Quarterly Conference.

§ 98. The conference shall elect by ballot a President and Vice-President who shall be elders, and shall also elect by ballot a Secretary, who shall record the proceedings and the statistics in a book to be kept for such purpose, and shall forward the same to the General Conference.

(1) The Annual Conference shall also appoint a committee of five persons, three ministers and two lay members, whose duty it shall be to appoint a President in case the office becomes vacant, by death, resignation, or otherwise, of the President and the Vice-President; also fill vacancies in any Annual Conference office or standing committee, excepting trustees.

(2) Election of delegates to General Conference, see § 135.

§ 99. Where a number of Wesleyan Methodist churches of any particular nationality desire to be organized into separate Annual Conferences such organizations shall be permitted; and when so organized such Annual Conferences shall be members of the Connection with all rights and privileges belonging to Annual Conferences.

(1) Where a number of persons desire to be organized into an Annual Conference they shall meet and all sign a petition for such organization, and forward the same to the Book Committee. If the Book Committee through its Executive Board judge that the prospects of an organization justify
the action it shall instruct the Missionary Secretary, or some other competent person, to visit said petitioners and examine said applicants; and if in his judgment an Annual Conference can be organized on a permanent basis he shall report all the facts to the Book Committee or the Executive Board. The persons desiring to be organized shall send a petition signed by the President and Secretary of said organization with his report to the Book Committee or Executive Board.

(2) If the Book Committee, or Executive Board, deem it wise to do so they shall declare the organization a Mission Annual Conference; and as such it shall become eligible for admission as an Annual Conference by the next session of the General Conference. Said Mission Annual Conference shall petition the General Conference to be admitted, and it shall set forth in said petition all the preceding facts. Said petition shall be signed by the President and Secretary of said Mission Annual Conference. If the General Conference does not grant said petition, then said organization shall remain a mission organization under the care of the Missionary Secretary, until such time as the General Conference sees fit to admit it as an Annual Conference.

(3) The proceedings of the Book Committee, or Executive Board, in the above matter shall be presented to the next session of the General Conference by the Missionary Secretary, and as such be subject to its approval or rejection. Provided, the General Conference shall have original jurisdiction in all such cases.
§ 100. The Annual Conference shall have power to elect to the office and work of an elder suitable persons from among those who have been traveling under its direction, provided they have been recommended by the Quarterly Conference where they hold their membership, after it shall have by examination been satisfied that the candidates possess such literary attainments, Christian experience and ministerial gifts, as qualify them for the office and work of an elder; provided that the candidates shall have been traveling under the direction of the Annual Conference for two years, and shall have passed a satisfactory examination upon the four years' Course of Study adopted by the General Conference. And it shall inquire into the ministerial character and usefulness of each member. Each Annual Conference shall certify in particular in the case of the transfer of a licentiate as to his standing in the Course of Study, and as to the time he has served as a pastor, if at all; and it shall be unlawful for an Annual Conference to ignore such a certificate in determining the eligibility of a licentiate to election to Elders' Orders.

§ 101. The Annual Conference shall have power to employ Quarterly Conference licentiates in the regular work; and when they are so employed their names shall be entered upon the stationed list; provided that no licentiates shall be so employed without being first recommended by the Quarterly Conference, or church, of which he is a member, when such church constitutes the personal charge. See also §§ 83, (1).
§ 102. The Annual Conference shall elect a committee on Itinerancy and Orders, the chairman of which at the first election shall be chosen for one year; the second member for two years, and the third member for three years, and the fourth member for four years, and thereafter their successors to be elected yearly for the full term of four years.

The President of the Annual Conference shall also appoint two lay members each year as members of said committee. This committee shall examine the candidates, who may appear before it from year to year, upon the studies prescribed in Section XVIII. of the Discipline and report such examinations to the Conference, making such recommendations as it may deem advisable.

§ 103. The Annual Conference shall take charge of all the ministers and churches within their bounds, except the Connexional Editor, Connexional Agent, and Missionary Secretary; shall return to the unstationed list all unemployed elders who shall have remained such for two years; may fix the boundaries of the circuits and stations, and exercise a general supervision over the pastoral relation subsisting between ministers and churches, in the following manner and to the following extent:

(1) All ministers and churches shall be at liberty to contract the pastoral relation at any time during the intervals of the sessions of the Annual Conference; provided, that no arrangement which received the sanction of an Annual Conference at its previous session shall be interrupted without the consent of the President. When a minister shall
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have made an engagement with any church during the interval of the sessions of an Annual Conference he shall immediately report such engagement to the President.

(2) All ministers and licentiates who are laboring under the direction of an Annual Conference shall be at liberty to enter into engagements to serve any church or churches for one year, from the next session of the Annual Conference; and it shall be the duty of all ministers, licentiates and churches, having entered into such engagements, to report the same to the Annual Conference at its next annual session.

(3) The Annual Conference shall not interfere with such engagements except for justifiable cause, growing out of the fault of one or both of the parties. The justifiable causes are defined as follows: (a) If the Conference judges that the agreement entered into is not for the best interest of the work of the Lord on said charge; (b) If in the selection of a pastor a division should develop on said charge which would in the judgment of the conference cripple the work.

(4) No Wesleyan Methodist Church shall be permitted to employ, as a pastor or stated supply, any elder who is not a member of some Wesleyan Methodist Annual Conference, nor any Quarterly Conference licentiate, or Annual Conference preacher unless said licentiate or Annual Conference preacher has been properly recommended as a suitable person to travel under the direction of an Annual Conference, and has been so received, and
has, at the time of such appointment, proper credentials. Provided, however, that the President of an Annual Conference may in cases of emergency consent to service by waiving the above restriction.

(5) When ministers and churches enter no such pastoral engagements it shall be the duty of the Annual Conference to appoint the ministers and licentiates not engaged, to the unoccupied churches, for the ensuing year, so far as in its judgment such appointments can be judiciously made.

(6) All elders serving as pastors other than Wesleyan Methodist churches or congregations, unless by the consent of the Annual Conference, shall be considered as having withdrawn, and shall be so reported. Any minister or licentiate whose name is on the Annual Conference roll, and shall neglect to report to the Annual Conference for two successive years, shall be notified by the Secretary, and he shall be requested to report at the next session of the Annual Conference; and on the neglect of such minister or licentiate notified to report at the next session of the Annual Conference he shall be declared withdrawn from the Annual Conference, and his name shall be so entered on the minutes of the same.

(7) Each Annual Conference shall at an early stage of its session appoint a committee of three ministers and three lay members, to be called a committee on Pastoral Relations, of which the President of the conference shall also be a member and its chairman. To this committee shall be referred all of the engagements entered into between minis-
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it shall examine into the engagements made and appoint the unemployed ministers to the vacant charges, and report the entire list, according to its best judgment, to the Annual Conference; and the Annual Conference shall have power to adopt it as reported, or to amend it; provided, the engagements previously entered into shall not be disturbed, except for justifiable cause as provided for above.

(8) In taking charge of the work committed to it the committee on Pastoral Relations shall proceed in the following manner: It shall give the name of each charge and specify the churches which constitute said charge by giving the name of each church, and this must be done each year. If any church ceases to exist during the year this committee shall report that fact in order to preserve the record of the disbanding of the church. The committee on Pastoral Relations may have its report read three times during the session of the conference and upon the last reading only shall the report be voted upon.

(9) The Annual Conference shall have power to adopt such rules as it shall judge necessary to promote its own interests and prosperity; provided, it shall not contravene any Disciplinary regulation established by the General Conference; and all rules and resolutions adopted by an Annual Conference shall continue in force until the Annual Conference shall amend or rescind such rules or resolutions. If three members of an Annual Conference shall
take exception to its action on the ground that it violates this restriction, the exceptions shall be entered upon the records of the Annual Conference and a true copy of the action complained of shall be sent to the next session of the General Conference for review.

§ 104. The Annual Conference shall obtain answers in writing to the questions given below, blanks for that purpose being furnished by the Publishing House and kept in hand by the Conference Secretaries. In the case of pastors these blanks shall be signed by both the pastor and the circuit delegate. In other cases the blanks shall be signed by the minister alone. These filled blanks duly signed shall be passed to a committee which shall be appointed by the conference early in its session, of which committee the President of the Conference shall be ex-officio the chairman, with whom there shall be associated one elder and one lay member. This committee shall examine all of these reports; and all of them which are found regularly filled out and properly signed and show that the work reported has been done according to the Discipline shall be marked passed and returned to the person having signed it. When the name of the member is called he shall read his statistical report and in connection with it shall state that he has passed in the examination of his character and at the same time make a brief statement of his religious experience. Any of the reports which show that the answers are irregular or the work assigned has not been performed according to the Discipline,
shall be marked accordingly and when the name is called and the statistical report is read the member shall report wherein he has failed and it shall require a vote of the conference to pass his character. All complaints against ministerial members of the Annual Conferences shall be made in writing and shall be placed in the hands of the Conference President not later than the first day of the conference session and shall be referred to this committee on examination of character, and when the differences cannot be adjusted between the accuser and the accused by this committee, the case shall be reported by the committee to the conference to be taken care of in the regular way. The President shall state when a name is called whether there is or is not anything against the character of the Brother, according to the facts in the case.

(1) In case of licentiates. Did your last Quarterly Conference pass your character and renew your license?

(2) Did you have a work assigned you at the last session of this Annual Conference?

(3) How soon after the last session of this Annual Conference did you enter upon the work assigned you?

(4) Have you continued upon that work during the Annual Conference year?

(5) Have you faithfully tithed your income during the Annual Conference year, and have you presented that subject to your congregations?

(6) What is the present condition of the work?
(7) Have you in your relation to the charge, carried out all that the Discipline requires of a pastor, and have you used all proper influence to secure obedience to the Discipline on the part of your churches and members?

(8) (a) Have you faithfully presented the subject of Missions and Education on your charge? (b) Did your charge elect a Missionary Board? (c) Did your charge meet its financial obligations to the Connection as defined in paragraph 315? (d) Is there any territory within the bounds of your work that you consider a good field for missionary work? (e) Of how much of this work can you take charge?

(9) Have you taken offerings on your charge for the support of superannuated ministers?

(10) Have you sought to promote the interests of Sunday-schools, and to urge upon them the use of our Sunday-school literature?

(11) Have you labored diligently to circulate our books and to place the Wesleyan Methodist in the homes of all the families of the church, and are you ready to hand over to your successor the names of all those who take the Wesleyan Methodist on your charge with the post-office addresses of the same?

(12) Have you a copy of the resolutions of this conference, and have you complied with the requirements of each of them? (The conference shall through its Secretary supply each stationed minister with a copy of its resolutions.)
(13) Are you prepared to report full statistics according to the requirement of our Discipline?

(14) Are you ready to take work at the hands of this Annual Conference? If not, why?

(To be answered by the delegate).

(15) Did the church (or charge) through its stewards make proper provision for the support of the pastor as directed by the Discipline?

(16) Has the church (or charge) fulfilled its financial obligations to him?

§ 105. All ministers not sustaining a pastoral relation shall answer the questions in sub-paragraphs 1, 2, 3, 4, 5, 10, 11, 12, 14.

§ 106. Any pastor who cannot give a satisfactory report of the discharge of his pastoral duties shall be publicly reproved for his neglect.

§ 107. In transacting the business of the Annual Conference the ministers and lay members shall deliberate as one body; but on the final passage of any bill, rule or regulation, at the call of one-fourth of the members, the house shall divide, and the ministers and lay members shall vote separately; and it shall require a majority vote of each branch to pass any question upon which the division has been called.

§ 108. There shall be in each Annual Conference a fund to be known as The Annual Conference Fund, which shall be for the use of the Annual Conference in carrying on its work, and the conferences shall have the right to adopt such methods for securing this fund as may be best adapted to each conference provided neither the Word of God
nor the Discipline of the Wesleyan Methodist Church be contravened. There shall also be an annual offering, or it may be made oftener if desired, in each church and all other scriptural means employed for securing missionary funds in accordance with the Section of the Discipline on Missions. There shall also be a separate offering taken each year for educational purposes; and whenever the Publishing Association through the Book Committee shall deem it to be for the good of the cause a special offering shall be asked for that work. In all of the foregoing the pastors of the churches shall be the responsible agents of the various corporations to preach upon and disseminate information and receive offerings as above indicated, except in such conferences as may appoint some special person to do such work. We most urgently press upon our people their privilege to pay for missions and educational work a sum amounting to not less than one dollar per member for every member of the denomination.

§ 109. There shall be a fund in each Annual Conference for the support of superannuated ministers, their widows and orphans, to be distributed equally, or according to necessity, by each Annual Conference at its annual sessions. Each Annual Conference shall appoint a responsible treasurer to take charge of said funds, and pay them out on its order signed by its President and Secretary.

It is expected that every member of our churches will contribute at least one penny a week to this fund.
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[Note: A committee of five persons was elected by the General Conference held in Fairmount, Ind., in 1919 which was instructed "to work out a complete and detailed plan covering all features which should enter into the successful operation of a Connectional Pension Fund, and report to the next annual session of the Book Committee for its approval and adoption, and that when so approved it be put into operation throughout the Connection as soon as circumstances will warrant."]

The President.

§ 110. The President of an Annual Conference is elected from among the elders, by ballot, by a majority of votes, and holds his office one year.

It is his duty to preside in the sessions of the Annual Conference as moderator, unless the Connectional representative has been invited by the conference to perform these duties, to decide all questions of law and order, subject to an appeal to the Annual Conference; to preside in the meetings of the committee on Pastoral Relations; to employ and change preachers with the consent of the churches and preachers; and also receive ministers from other denominations during the intervals of the sessions of the Annual Conference, subject to the action of the ensuing session of the Annual Conference.

§ 111. It is also his duty to grant letters of standing after sufficient time and diligence shall have been used to ascertain the worthiness of those asking them.

§ 112. The President shall be amenable to the Annual Conference for his official conduct. His decisions on points of law and order made between the sessions of the Annual Conference shall
be final, until the next session of the Annual Conference, to which appeal may be taken.

113. The Annual Conference when it judges best may require him to travel within its bounds, and when an Annual Conference so directs it shall define his duties.

114. The Annual Conference shall at the time of the election of its officers elect an Advisory Board, consisting of one minister and one lay member, with whom the President shall confer between the sessions of the Annual Conference, and secure the concurrence of at least one of them, in the removal of a pastor and the appointment of his successor; the reception of a church; relieving any person from appointment sanctioned by the previous session of the Annual Conference; and also as provided for in paragraph 125 of this section. In all other respects the President may act independently of the Advisory Board.

Elders.

115. An elder is a preacher of the Gospel, fully invested with all the functions of the Christian ministry.

116. An elder is constituted such by election of an Annual Conference, and by the laying on of the hands of some of the elders, and prayer; the President of the Annual Conference shall lead the service unless the Annual Conference order otherwise and appoint some other person in his stead.

117. It is the duty of an elder to preach the Gospel, to administer baptism and the Lord's
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Supper, to perform all parts of divine worship, and to solemnize the rite of matrimony.

§118. When an elder takes work in another Annual Conference than the one of which he is a member his conference membership shall be transferred to the conference where he has taken work.

§119. An elder may remove his ministerial membership from one Annual Conference to another, by a letter of standing or transfer from the President of his conference, certifying to his good standing at the time; but he must present it to the President of the conference to which he is transferred as soon as he takes work within the bounds of said conference, to which he removes at its first session after his removal to within its bounds. This shall apply to all letters of standing when the holder takes work within another Annual Conference. A letter of transfer thus given shall not be valid for more than one year, but may be renewed. When an elder takes a letter of transfer his membership shall continue with the Annual Conference granting said letter until said elder joins another Annual Conference, or some other ecclesiastical body.

(1) No letter of standing, dismissal, or transfer shall be granted to any elder, or licentiate, by an Annual Conference, or the President thereof, except the applicant shall present a written statement from the Agent that no unpaid obligations are owing the Publishing Association or which are unprovided for.
(2) No letters of transfer or standing shall be granted until satisfactory evidence is given by the minister making the request that no other outstanding debts are unprovided for, and that he has honorably withdrawn from his contract for service with the charge or conference.

(3) Members of one Wesleyan Methodist Annual Conference who desire to join some other Wesleyan Methodist Annual Conference shall not be received without proper credentials.

§120. Every Wesleyan Methodist elder must be a member of some Wesleyan Methodist church and Annual Conference. If said elder takes a letter of dismissal from the church, or declares that he has withdrawn from the church, or leaves for parts unknown, without letting the church know where he is, then the Annual Conference at its next session, when said facts are known, shall declare said elder withdrawn from the conference, and may publish that fact in the Church paper. When an elder surrenders his parchments, it will be lawful to publish the fact in the papers that he or she is not an elder in the Wesleyan Methodist Connection. An elder receiving a letter of dismissal with recommendations as is provided for in paragraph 365 of the present Discipline does not affect his standing in an Annual Conference, unless he fails to use it in joining some other Wesleyan Methodist church. If he joins some other church he should at the same time take a letter of standing from the conference of which he is a member, and failing to do so, shall be marked
withdrawn, as is provided for in paragraph 103, sub-paragraph 6.

§121. An elder holding a letter of standing must be able to show by the written statement of the President of his Annual Conference that his character was passed by the Annual Conference at its last annual session in order to make his letter of standing valid to date. When a member of an Annual Conference asks for a letter of standing and declares in writing that he intends to withdraw from the Annual Conference, it shall require a vote of the Annual Conference from which he withdrew to reinstate him.

Pastors.

§122. A pastor is an elder, or a licentiate, who has charge of a particular church, or a number of churches connected as one pastoral charge.

§123. Ministers are forbidden to go on the charge of another preacher to preach, except on funeral occasions, without the consent of the pastor and church. This shall not apply to or interfere with the authorized work of the conference and its evangelists and officers. This in no sense makes it a misdemeanor for one of our preachers to accept invitations to preach in churches of other denominations.

§124. Pastors should be elders; but licentiates may, in case of necessity, sustain the relation and perform the work of a pastor. When they do sustain said relation by an Annual Conference appointment, the conference shall issue them a li-
cense showing their appointment to said work, and their authority to preach. It is desired that licentiates shall be employed as assistants under the charge of an elder. When two or more elders sustain the pastoral relation to the same charge, as co-laborers, one shall be designated as the principal, who shall be responsible for the performance of the following duties, which are made the special duties of all pastors:

(1) To meet the stewards and leaders as often as necessary.
(2) To hold love-feasts.
(3) To hold quarterly meetings.
(4) To call a meeting of each church on his pastoral charge within thirty days of the next session of the Annual Conference, for the purpose of revising the roll of membership of the same, and the election of church officers, standing committees, stewards, class leaders, and church clerk. The term of these officers shall expire at the date of the Annual Conference.
(5) To take an exact account of the members of the church and the number of licentiates of his station or circuit; and to report the same to the Annual Conference that their number may be printed in the minutes of the same.
(6) To see that public offerings are made quarterly, if need be.
(7) To encourage the support of missions by forming societies and taking offerings for the
same, in the manner indicated in the Discipline, and as the Annual Conference shall direct.

(8) To encourage Sunday-Schools by addresses and other ways, as the cause may demand.

(9) To report to the Annual Conference the amount raised on his charge for the support of the Gospel, for missions, and for other benevolent purposes.

(10) To take a regular catalogue of the members in towns and cities, and of the street on which they live.

(11) To leave his successor a particular account of the station, including a list of the subscribers for our periodicals.

(12) To enforce vigorously but calmly all the rules of the Connection.

(13) To inform all members from time to time, that none are to remove from one church to another without a letter of standing granted by the church, and signed by the pastor or clerk; and to inform them that without such certificate they will not be received into the church in other places; provided that where it is impracticable to convene the church a letter from the pastor or clerk will be considered valid.

(14) To recommend that a fast be held in every church on his station or circuit on the Friday preceding Quarterly Meeting.

Evangelists.

§ 125. An evangelist is an elder, or licentiate,
devoted to traveling and preaching the Gospel, without any specific pastoral charge. The Annual Conference may appoint evangelists to travel within its bounds, or such portions thereof as it shall designate. Any annual conference so desiring may require the Conference President or evangelists engaged in quarterly meeting work to preside at Quarterly Conferences.

When a member of an Annual Conference wishes to do evangelistic work outside of his Annual Conference, he must first obtain the appointment to such work by his Annual Conference, and when an Annual Conference appoints one of its number to evangelistic work, which is understood to be outside of the bounds of the Annual Conference making such an appointment, the President of said conference shall give the evangelist a certificate to that effect. All pastors and churches wishing to employ evangelists who are not members of any Wesleyan Methodist Annual Conference shall consult the President of the Annual Conference, who shall have the authority, if his Advisory Board shall agree thereto, to refuse to permit such employment. If the President of an Annual Conference and his Advisory Board shall deem it harmful to the work of the conference that any evangelist shall labor in connection with any of our pastors or churches he may serve notice of his judgment of the case upon all the pastors of his conference, and the action of said conference officers shall be the law until the next annual session.
of the conference. The Book Committee as the Board of Managers of the Missionary Society may grant certificates of appointment to evangelists who receive the endorsement of the Annual Conference to which said evangelists belong, if in the judgment of said Committee the work will be served thereby.

Annual Conference Preachers.

126. An Annual Conference preacher is a licentiate who has been accepted by the Annual Conference as a suitable person to travel under its direction and who has been appointed to definite, active work, provided that no person shall be so appointed until he has held a Quarterly Conference license at least one year, and shall have successfully passed examinations in the Discipline and Binney's Compend as given in the first year's Course of Study; and when so employed the President of the Conference shall authorize him to administer the sacraments. He shall also have the right to vote in the Annual Conference in the election of all Annual Conference officers and delegates to the General Conference, and other business, excepting in the election to Elder's Orders, and the passing of the character of Elders where a vote is required, and in the election of committees affected by the same. Where the law of the State permits, any person employed and authorized as above described shall be permitted to solemnize matrimony while so employed and authorized. This authorization of an Annual Conference Preacher, as described above, shall cease at any time when the
holder thereof shall fail to pass two books of the course of study each year, and in no case shall such authority be continued to any individual for more than seven years.

The Reception of Ministers From Other Denominations.

§ 127. Ministers of other evangelical churches who may desire to unite with us may be received according to our usages, by giving satisfaction to an Annual Conference of their agreement with us in doctrine, discipline, government and usages, provided, that the conference is also satisfied with their gifts, grace and usefulness. Provided, that none be received until they have given satisfactory proof of having passed a course of study equivalent to our disciplinary course in a satisfactory manner, and shall have joined some Wesleyan Methodist church, but for the first year said ministers when appointed to work shall be known only as supplies, and shall labor under the direction of the President of an Annual Conference and his Advisory Board; and the President and his Advisory Board shall have the power to terminate any and all such relations to which said ministers may have been appointed as supplies, when in the judgment of the President and his Advisory Board said ministers are not suitable persons to be continued in such relationship, and this dismissal shall terminate all ministerial relations to the Wesleyan Methodist Church. In case said ministers shall prove themselves worthy in
the judgment of the President and his Advisory Board to be received into the Wesleyan Methodist Church the President shall recommend them to the Annual Conference.

§ 128. Whenever any minister is received he shall be furnished with a certificate, signed by the President, in the following words, namely:

"This is to certify that ___ has been admitted by ___ Conference as a minister of the Wesleyan Methodist Connection (or Church) of America, he having been ordained according to the usages of the Church of which he has been a member and a minister.

"Given under my hand and seal at ____, this ____ day of ____, in the year of our Lord ____ ."

§ 129. Preachers coming from other denominations, in deacon's orders, shall have a right to exercise the functions of that office as understood by the church from which they are received, until a convenient opportunity shall occur to be elected and ordained elders, provided it shall not extend beyond the third Annual Conference.

§ 130. Preachers of other denominations who are not in orders may be received as licentiates, provided, that they give satisfaction, to a Quarterly or Annual Conference, that they are suitable persons to exercise the office, and of their agreement with the doctrines, discipline, government and usages of our Church.

The above shall apply to elders and to those who come to us in deacon's orders and as licentiates.
Special Session.

§ 131. The president of an Annual Conference shall call a special session when a petition to call the same is presented to him signed by two-thirds of all the pastors of said Annual Conference. It shall meet at the place selected for the next annual meeting, or at any place selected by the president and his advisory board, if it is better to do so. Said call must define the business to be transacted, and no business not stated in the call shall be transacted at the special session. When a special session is called the churches or charges must elect delegates in the same manner as is provided for regular sessions.

Statistics.

§ 132. It is also required that each Annual Conference shall require the pastors in charge to report complete and accurate statistics according to the blank form provided in the Discipline, and no Annual Conference shall have authority to pass the character of any pastor who neglects to perform this service, except by a two-thirds vote, and said vote shall be made a part of the permanent records of the conference.

§ 133. It shall be the duty of each Annual Conference, through its Secretary, to answer the following questions, and forward the same immediately upon adjournment to the Connectional Editor for publication in the Wesleyan Methodist:
1. How many elders are on the conference roll?
2. Who of the elders are on the stationed list? (Give names and postoffice addresses.)
3. Who of the Annual Conference Preachers are on the stationed list? (Give names and postoffice addresses.)
4. Who of the elders are on the supernumerary list? (Give names and postoffice addresses.)
5. Who of the elders are on the unstationed list?
6. Who of the elders are on the superannuated list? (Give names and postoffice addresses.)
7. Who of the elders have been disposed this year?
8. Who of the elders have withdrawn this year: (1) By transfer? (2) By letter of standing?
9. Who have joined the conference this year: (1) By ordination? (2) By transfer? (3) By letter of standing or credentials from some other religious body?
10. Who of the elders have died this year?
11. Who of the Annual Conference Preachers have died this year?
12. What is the summary of the statistics reported from the churches?
Pastor's Labors. Item I.

<table>
<thead>
<tr>
<th>Description</th>
<th>Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Time employed (months)</td>
<td></td>
</tr>
<tr>
<td>Appointments</td>
<td></td>
</tr>
<tr>
<td>No. of Church Societies</td>
<td></td>
</tr>
</tbody>
</table>

Periodicals. Item II.

<table>
<thead>
<tr>
<th>Description</th>
<th>Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wesleyan Methodists taken</td>
<td></td>
</tr>
<tr>
<td>Wesleyan Lesson Helps taken:</td>
<td></td>
</tr>
<tr>
<td>Sunday School Banner</td>
<td></td>
</tr>
<tr>
<td>Teacher's Quarterly</td>
<td></td>
</tr>
<tr>
<td>Scholar's Quarterly</td>
<td></td>
</tr>
<tr>
<td>Junior Quarterly</td>
<td></td>
</tr>
<tr>
<td>Primary Class Paper</td>
<td></td>
</tr>
<tr>
<td>Our Little Folks Cards</td>
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</tr>
</tbody>
</table>

Membership. Item III.

<table>
<thead>
<tr>
<th>Description</th>
<th>Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Received</td>
<td></td>
</tr>
<tr>
<td>Expelled</td>
<td></td>
</tr>
<tr>
<td>Discontinued</td>
<td></td>
</tr>
<tr>
<td>Died</td>
<td></td>
</tr>
<tr>
<td>Granted Letters</td>
<td></td>
</tr>
</tbody>
</table>
### SECTION VIII.

<table>
<thead>
<tr>
<th>Description</th>
<th>Number Reported last year</th>
<th>Number at beginning of year</th>
<th>Present number</th>
<th>Loss or Gain</th>
</tr>
</thead>
<tbody>
<tr>
<td>Associate Members</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Baptized</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Unstationed Elders</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Licentiates</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Membership Tithing</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Sabbath Schools. Item IV.**

1. No. of Sabbath Schools
2. Whole No. of Officers
3. No. of Officers who are not Teachers or Scholars
4. No. of Teachers
5. No. of Scholars in Home Department
6. No. of Scholars in Cradle Roll
7. No. of Scholars in Main School
8. Total No. in Sabbath School
9. Average Attendance
10. No. of Scholars Converted
11. No. of Scholars Joining Church
12. No. of Departmental Superintendents
13. No. in Teacher Training Course
14. No. of Books in Library

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### Church Property. Item V.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of Church Buildings</td>
<td></td>
</tr>
<tr>
<td>Value of Buildings</td>
<td>$</td>
</tr>
<tr>
<td>Amount of Indebtedness</td>
<td>$</td>
</tr>
<tr>
<td>No. of Parsonages</td>
<td></td>
</tr>
<tr>
<td>Value of Parsonages</td>
<td>$</td>
</tr>
<tr>
<td>Amount of Indebtedness</td>
<td>$</td>
</tr>
<tr>
<td>Cash or other values on hand</td>
<td>$</td>
</tr>
</tbody>
</table>

### Amount Contributed. Item VI.

For Pastors:
- **Salary**: $...
- **Parsonage Rent**: $...
- **Marriage and Funeral Fees**: $...
- **Gifts**: $...
- **Total Pastors' Receipts**: $...

### Amount Contributed. Item VII.

For Churches:
- **Conference President's Salary**: $...
- **Conference Evangelists' Salary**: $...
- **Other Evangelistic Help**: $...
- **Sabbath School Expense**: $...
- **Building and Repairs**: $...
- **Incidental Expenses**: $...
- **Total for Churches**: $...
SECTION VIII.

Amount Contributed. Item VIII.

For Benevolences:
- Undivided Budget: 
- Missions: 
- Education: 
- Conference Work: 
- Superannuated Ministers’ Fund: 
- Other Benevolent Objects: 

Total for Benevolences: 

Totals. Item IX.
- Total for Pastors: 
- Total for Churches: 
- Total for Benevolences: 
- Total for All Purposes: 

Budget. Item X.

<table>
<thead>
<tr>
<th>Assigned</th>
<th>Raised</th>
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<tbody>
<tr>
<td>Undivided Budget</td>
<td>$...</td>
</tr>
<tr>
<td>Missions</td>
<td>$...</td>
</tr>
<tr>
<td>Education</td>
<td>$...</td>
</tr>
<tr>
<td>Conference</td>
<td>$...</td>
</tr>
</tbody>
</table>

Total: $... $...

This Budget agrees with my books,

Conference Treasurer.

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### Table of Information, Showing Sources and Distribution of Benevolences

**Item XI.**

<table>
<thead>
<tr>
<th>Item</th>
<th>Sabbath School</th>
<th>Y M W B</th>
<th>W. H. &amp; F. M. S</th>
<th>Other Sources</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Undivided Budget</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Missions Undivided</td>
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<tr>
<td>Home Missions</td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Foreign Missions</td>
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<tr>
<td>Specially for Africa</td>
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<tr>
<td>Specially for India</td>
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<tr>
<td>Specially for Japan</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Education</td>
<td></td>
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<td></td>
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<tr>
<td>Conference Fund Undivided</td>
<td></td>
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<tr>
<td>Conference Missions</td>
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<tr>
<td>Conference Incidental Fund</td>
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<td></td>
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<tr>
<td>Church Extension</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Superannuated Ministers' Fund</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Other Benevolent Objects</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
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</tbody>
</table>

(See the following "Notes" for explanation of the foregoing Items.)
NOTES.

Each Pastor shall fill out neatly and accurately two copies of this report before coming to Conference. One he shall keep for his own use. The other he shall present to the Committee without fail before the close of the second day of the Conference. It is advised that a temporary copy be made out at first with lead pencil, so that erasures may easily be made. When the work is correct, make the two permanent copies in ink.

Item I. "Appointments" means the number of regular preaching places on the circuit, while "Number of Church Societies" means the number of distinctly organized Wesleyan Methodist Churches on the circuit.

Item II. Be sure to ascertain accurately the number of Wesleyan Methodists taken on the circuit, as well as the number of Wesleyan Lesson Helps used.

Item III. Some Pastors have difficulty in making their reports of membership balance, and this trouble is usually caused by the fact that there was a mistake in the number reported for the previous year. To avoid this difficulty a new line has been inserted giving the number at beginning of year. If possible, this number should correspond with the number reported last year; but if this cannot be done, give the facts. The Loss or Gain is the difference between the Present Number and the Number at Beginning of Year, and this Loss or Gain should balance with the numbers Received, Expelled, Discontinued, Died, and Granted Letters. If there has been a gain, cross out the word "Loss;" if there has been a loss, cross out the word "Gain."

Item IV. "Number of officers who are not Teachers or Scholars" includes just those officers who are neither Teachers nor Scholars. If some person is both officer and teacher, count him as a teacher but not as an officer. If some person is both officer and scholar, count him as a scholar but not as an officer. If one person, not a teacher or a scholar, fills two or more offices, count him as only one officer. "Number of Scholars in the Main School" should include every person enrolled in any class except the Home Department and the
Cradle Roll. Unless these rules are carried out, the "Total Number in Sabbath School" will not be correct. To find the "Total number in Sabbath School" add together lines 3, 4, 5, 6 and 7. "Number of Scholars Converted" does not mean the number who are Christians, having been converted some time, but the number converted during the past year. "Number of Scholars Joining Church" means the number who have joined during the past year. "Number of Departmental Superintendents" includes the Superintendents of special departments such as Home Department, Cradle Roll, Mission Department, Temperance Department, Primary Department, etc., but excludes the Main Superintendent. These officers are included in lines 3, 4, 5, 6, or 7; but line 12 is for special information.

Item V. In giving the value of buildings and parsonage, would it not be wise to have the trustee appraise the property at its present value and not repeat the old figures year after year?

Item VI. "Salary" should not include anything for Parsonage Rent. If the Circuit furnishes a Parsonage, the rent should be estimated according to the local conditions.

Item VII. All pastors of conferences that do not pay the Conference Presidents or the Conference Evangelists a salary may leave the first two lines blank. "Other Evangelistic Help" should include all that the circuit pays for Evangelistic Help, or outside Pulpit Supply of any kind except any part that has been paid for President's or Conference Evangelist's salary. "Sabbath School Expenses" includes all the Sabbath School pays for their own expenses, but does not include anything the schools pay for outside objects, such as Missions, Education, Sabbath School Extension, etc. Anything of this kind should be included under "Benevolences."

Item VIII. "Benevolences" should include all that is contributed for any other purpose than Pastor or Local Church. In each line should be placed all that is contributed for that object from all sources combined. Therefore this Item includes all that is contributed to these various objects by the Sabbath School; by the Y. M. W. B.; by the W. H. & F. M. S.; and by all other sources. This Item also includes all
that is contributed to these objects whether it will count on the Budget or not, therefore it includes principal on notes paid during the current year as well as interest, also clothing, produce, books, or anything else that is given as a benevolence. However a very conservative estimate should be made on all that is not cash.

Under "Undivided Budget" include all cash that is contributed from any source and sent to the Conference Treasurer as Undivided Budget. Under "Missions" include all that is contributed from any source for Home and Foreign Missions. This of course includes all that is given for Missions in general, and all that is given specially for Africa or India, or Japan. It does not include anything included under "Undivided Budget," or "Conference Work." Under "Education" include all that is contributed from any source for Education, not included in "Undivided Budget." Under "Conference Work" include all that is contributed from any source for any branch of Conference work except "Superannuated Ministers' Fund," not included in "Undivided Budget." Conference Missions should be included with "Conference Work," not under "Missions." Under "Superannuated Ministers' Fund" include all for that special object. Under "Other Benevolent Objects" include all that is contributed from any source for any benevolent object other than the objects already mentioned.

Item IX. Bring together the totals of Items VI, VII, and VIII.

Item X. The Budget Item must not be filled out till the Pastor reaches conference and consults the Conference Treasurer. It will then include the parts from Item VIII which can be counted towards the budget, and which the Pastor has paid to the Conference Treasurer in cash or for which he can show or has sent the Conference Treasurer a receipt. All money paid for current expenses of the Educational work or for the current expenses of the Missionary work, either home or foreign, and pledges and interest (but not principal) paid for these purposes, and all money paid by the Sabbath School, the Y. M. W. B., or the W. H. & F. M. S. for these purposes may count toward the budget. Before the report is finally handed in, it must receive the signature of the Conference Treasurer indicating that the Budget Item is correct according to his books.
Item XI. The table of information includes exactly the amounts of Item VIII properly distributed, with the sources indicated. The dotted lines indicate the distribution and the columns indicate the source. "Other Sources" include everything not contributed by the Sabbath School, by the Y. M. W. B., or by the W. H. & F. M. S. "Undivided Budget" and "Education" are explained in Item VIII. Under "Missions Undivided" include all that is contributed for Missions, without specifying whether it is for Home or Foreign Missions. Under "Home Missions" include all that is given specially for that object. Under "Foreign Missions" include all that is contributed for Foreign Missions, without specifying whether it is for Africa or India. Under "Specially for Africa" and "Specially for India" include all that is given expressly for these objects. Under "Conference Fund Undivided" include all that is contributed for Conference Work, without specifying to what branch of Conference Work it is given. Under "Conference Missions," "Church Extension," and "Superannuated Ministers' Fund" include all that is expressly given for these objects. Under "Other Benevolent Objects" include all benevolences that are contributed for any other purpose than those mentioned.

To test the correctness of the report, find the sum of the horizontal totals in Item XI and also the sum of the vertical totals. These sums should be equal, and each should be equal to the total of Item VIII.

12. How is the work supplied?

13. When and where shall the next Conference be held?

14. Who are the Conference Officers?

President ..................................
Vice-President ................................
Secretary ....................................
Sunday School Secretary ......................
Treasurer ....................................
Signed ......................................

Secretary.
§134. Alabama Conference shall include the State of Alabama.

§135. Allegheny Conference shall comprise all of the State of Pennsylvania lying west of a line running due south from the western border of Tioga county, except the counties of Potter, Cameron, Elk, and McKean; and that portion of Eastern Ohio included within the following boundary: Beginning at Steubenville, on the Ohio River, and running west, following the stage road to Massillon, by the way of Canton; thence up the canal to the city of Cleveland.

§136. The Canada Conference shall comprise the provinces of Ontario and Quebec, Canada.

§137. The Rochester Conference shall be bounded as follows: Beginning at the northwest corner of Jefferson county, following along the northern boundary of said county to the east line of Herkimer county, thence south along its eastern boundary to the southwest corner of Hamilton county, thence along a direct line to the eastern boundary of Madison county, thence following along the western boundary of Otsego and Delaware counties to Susquehanna county, Pa., including said county, and
also Sullivan, Bradford and Tioga Counties in the State of Pennsylvania, and that part of the state of Pennsylvania not included in other conferences; and also that part of the state of New York west of the east boundary line before mentioned and not included in the Lockport Conference.


§ 139. Dakota Conference shall include North and South Dakota.

§ 140. The Georgia Conference shall comprise the State of Georgia south of a line beginning at West Point, Ga., and running east to the state line and Florida.

§ 141. Illinois Conference shall comprise the State of Illinois and the southern tier of counties in the State of Wisconsin.

§ 142. India Mission Conference shall include all of our work in India.

§ 143. Indiana Conference shall comprise the State of Indiana.

§ 144. Iowa Conference shall comprise the State of Iowa, and the State of Minnesota, and the State of Nebraska except Chester, Dawson and Clay County Missions.

§ 145. Kansas Conference shall include the States of Kansas and Missouri, and Chester, Dawson and Clay counties in Nebraska.
§ 146. Lockport Conference shall be bounded as follows, viz.: Beginning at the mouth of the Genesee River, following said river in the direction to include Mount Morris; thence southeast along the canal to the village of Dansville; thence along the dividing line between Steuben and Allegany counties to the Pennsylvania line; thence west along said line to the southwest corner of Chautauqua county; thence north along the West line of said county to Lake Erie, thence along said lake, Niagara River and Lake Ontario to the place of beginning. Said Conference shall also include Potter, Cameron, Elk and McKean counties in Pennsylvania.

§ 147. Michigan Conference shall comprise all of that part of the State of Michigan not included in the North Michigan Conference, and Williams, Fulton and Lucas counties in the State of Ohio.


§ 149. North Georgia Conference shall comprise all that part of the State of Georgia north of a line beginning at West Point, Ga., and running east to the state line.

§ 150. North Michigan Conference shall comprise all that part of the State of Michigan included within the following boundary: Starting from the northwest corner of Ottawa county; thence running due east to the west line of Genesee county; thence due north to Saginaw City; thence along the Saginaw River to Saginaw Bay.
§ 151. Ohio Conference includes the Central Ohio mission in West Virginia, and all the State of Ohio not included in the Allegheny and South Ohio and Michigan Conferences. All other Wesleyan Methodist churches in West Virginia, shall elect to which conference they shall belong.

§ 152. Oklahoma Conference shall include the State of Oklahoma.

§ 153. South Carolina Conference shall include the State of South Carolina.

§ 154. South Ohio Conference shall comprise that part of Ohio lying southerly from a line commencing at Richmond, Indiana, and running along the Pan Handle Railroad to Xenia, Ohio; thence east to the west line of the Central Ohio Conference; thence south along this line to the northern border of the southern tier of the counties of Ohio; thence east along said northern border to the county of Washington; thence south to the Ohio River; also the States of West Virginia, except the Central Ohio Conference mission, and Kentucky.

§ 155. Tennessee Conference shall comprise the States of Tennessee and Alabama.

§ 156. West Africa Mission Conference shall include all of our work in Africa.

§ 157. West Tennessee Conference includes Tennessee, and Mississippi.

§ 158. Willamette Conference shall include the States of Oregon, California, and Washington.
§ 159. Wisconsin Conference shall include the State of Wisconsin except the southern tier of counties.

§ 160. Stations and circuits located on conference lines are authorized to elect to which conference they shall belong consulting their convenience of travel and associations.

§ 161. In the judgment of the General Conference a boundary line between conferences is all length and no breadth, such for instance as lines between counties and states.
THE GENERAL CONFERENCE.

SECTION IX.

THE GENERAL CONFERENCE.

§ 162. The General Conference shall be composed of an equal number of elders and lay members, who shall be elected by the several Annual Conferences; and it shall require a majority of all the delegates who shall attend and be enrolled to constitute a quorum.

§ 163. Each Annual Conference shall be entitled to send one elder and one lay member for every five hundred church members, or major fraction thereof within its limits; the basis of computation for such representation shall be the statistical reports from the various charges of the members in full connection on said charges at the last session of the Annual Conference preceding the sessions of the General Conference; provided, that no conference shall be deprived of one ministerial and one lay delegate.

§ 164. The delegates to the General Conference shall be elected by ballot during the session of each Annual Conference next preceding the sessions of the General Conference, by all who shall compose the Annual Conference. Each lay delegate to the General Conference shall be a member of the church at the time of his election, and each delegate so elected shall receive a certificate of his election as found in blank form. All elders sta-
tioned or unstationed shall be eligible to election to the General Conference as ministerial delegates.

§165. The General Conference shall meet quadrennially on the fourth Wednesday in June at such place as it shall from time to time select.

§166. Any Annual Conference may propose a special session of the General Conference at any time, to be held at the place selected for the next quadrennial session of the General Conference; and as soon as the President of the Annual Conference first making the proposition shall be officially informed that it has been approved by two-thirds of the Annual Conferences, he shall issue a call for the same, and it shall be held accordingly.

§167. The General Conference shall elect for the quadrennial term by ballot a President, and two Vice-Presidents, one of whom shall be a lay member; it shall also elect a Secretary.

§168. Decisions on points of law made by the President in the interim of the sessions shall be the interpretation thereof unless disapproved by the Board of Review and General Conference.

§169. The ministers and lay members shall deliberate in the sessions of the General Conference as one body, but upon the final vote on any question, on a call of one-fourth of the members, the house shall divide and the ministers and lay members shall vote separately; and it shall require a majority vote (See exceptions in §172-A) of each
branch to pass any question upon which the division has been called.

§ 170. The General Conference shall determine the number and boundaries of the Annual Conferences.

§ 171. The General Conference shall elect by ballot the Connectional Editor, Connectional Agent, Connectional Missionary Secretary, and Connectional Sunday School Secretary.

(1) The term of office of these Connectional officers, and of the members of the Book Committee, shall begin with the rise of the General Conference at which they are elected.

(2) It is recommended that the Connectional Officers have their homes in the town where our general headquarters are located, or in some of the nearby suburban towns.

§ 172. The General Conference shall have power to make rules for the whole Connection, provided that it shall not contravene the maintenance of an Itinerant Ministry, Lay Delegation, any of the Elementary Principles, the Articles of Religion, or the General Rules; nor shall it make any distinction in the rights and privileges of our ministers and members on account of ancestry or color,* nor shall it constitute any courts for the trial of members or ministers; such trials are to be conducted by the particular churches or conferences to which the said members or ministers belong. But the

*This rule has never been and can never be lawfully interpreted as giving the remotest encouragement to such an intermingling of the races as will lead to or encourage intermarriage.
General Conference shall have jurisdiction in dealing with Annual Conferences charged with violating or tolerate violations of the Elementary Principles or General Rules, or any rule or section of our Discipline.

§ 172-A. Nevertheless, upon the concurrent recommendation of two-thirds of the members of the several Annual Conferences who shall vote on a proposed change, and the concurrent vote of two-thirds of all the members of the local churches who shall vote on the same, then the next session of the General Conference may, by a concurrent vote of two-thirds, ratify the same, and it shall become law; and also when the General Conference shall originate and recommend any alterations or constitutional amendments, as soon as two-thirds of the members of the several Annual Conferences shall have concurred as aforesaid, and also two-thirds of the laity shall have concurred as before provided, then the same shall become law. It is herein also provided, that all persons who are members of the Wesleyan Methodist Connection who have not voted on the question in an Annual Conference shall be eligible to vote when the vote is taken in the churches.

§ 172-B. The adoption of a constitutional amendment requires the approval of the three following bodies of the Connection in the following sense:

(1) Approval of the General Conference by a two-third vote.

(2) Approval by two-thirds of the Annual Con-
ference membership of the Connection voting on the proposed amendment.

(3) Approval by two-thirds of the Church membership of the Connection voting on the proposed amendment.

Apportioning and Raising Delegates Expenses to the General Conference.

§ 172-C. Adopted by the General Conference of 1919.

1. Each Annual Conference shall be assessed ten cents per year per member for this purpose.

2. Upon notification by the Connectional Agent to the Treasurer of each Annual Conference the above funds shall be forwarded to him yearly at Syracuse.

3. The Agent shall settle at such General Conference session with each delegate for his travelling expenses, both to and from the Conference; and that all necessary bills for entertainment be also settled by him from this fund.

4. No delegate shall be excused or his expenses paid before the close of the General Conference unless by vote of that body.
SECTION X.

THE BOOK COMMITTEE AND THE BOOK CONCERN.

§ 173. The General Conference at its quadrennial sessions shall elect a Book Committee consisting of fifteen persons, namely: The Connectional Editor, the Connectional Agent, the Connectional Missionary Secretary, and twelve other persons, six of whom shall be elders and six lay members.

§ 174. This Committee shall be the Board of Managers of all the Connectional Societies, now incorporated under the laws of the State of New York, with offices located at Syracuse, N. Y., said societies now consisting of the Wesleyan Methodist Publishing Association of America, the Missionary Society of the Wesleyan Methodist Connection of America, the Wesleyan Educational Society, the Superannuated Ministers' Aid Society of the Wesleyan Methodist Connection of America. The Wesleyan Methodist Connection (or Church) of America is managed by five trustees, who must reside in the State of New York, and must be members of the Book Committee, and shall be subject to the supervision of the Book Committee as is herein afterwards specified.

The duties of said Book Committee are hereby defined as follows:
§ 175. At its first meeting after being elected, it shall elect a President, Secretary, and Executive Board, consisting of five members. It shall meet annually at Syracuse, N.Y., and as much oftener as the President or any three members of the Book Committee shall deem necessary. Notice of all meetings shall be published in the Wesleyan Methodist, and also be given in writing to the various members of the committee where they cannot be notified in person by the President or members of the committee calling said meeting. It shall have power to fill all vacancies and shall, if reasonably practicable, elect some one to represent the district from which the vacancy comes.

§ 176. It shall determine the salary of the Connectional Editor, Connectional Agent, the Missionary Secretary, and the salaries of all other persons whom it may employ.

§ 177. The Book Committee shall have power to remove the Connectional Editor, the Connectional Agent, the Missionary Secretary, and all other persons whom it may have employed, when it judges that the interests of the Connection require such removal, and shall have power to fill all vacancies that occur among the officials and those employed by it, whether said vacancies occur by death or otherwise, and the persons so employed shall fill out the unexpired term of those whose places they are appointed to fill.

§ 178. In the transaction of all business, eight members shall constitute a quorum, except in the removal of the Connectional Editor, the Consec.
tional Agent, the Missionary Secretary, when it shall require a two-thirds vote of all the members of the Committee in favor of removal.

§ 179. The Book Committee shall have supervision over all the Connectional Societies, and shall review all the business of said societies, to see that each corporate society is transacting its business according to the laws of the State of New York, and Book of Discipline of the Wesleyan Methodist Connection of America. In order to this, it shall have power to require each Connectional Society to both invoice its assets and liabilities, and also to have said business audited. This invoice and auditing must set out in itemization, the nature of the assets, and if in notes the name of the giver, and also all liabilities, giving the name of the person to whom the money is owing, and shall also state by what authority said liability was incurred. When said business is reviewed by the Committee it may require the Invoice Committee to read from its books such items, giving names and so forth and it shall require a statement from the Auditing Committee, that the money has not only been properly accounted for, but also that the items read by the Invoice Committee are correct, as to name and amount, and manner of incurring said liability.

§ 180. If said Book Committee shall judge that any expenditure of any of the corporate societies has not been judiciously made, or that the laws of the State of New York have been violated, or that the wishes of the donor will be defeated by
the acts of the corporate society having the funds in charge, it shall demand correction and on the failure of the person having such funds in charge to correct said violations, it shall be a sufficient cause for removal. If the General Conference does not elect an Invoice Committee and also an Auditing Committee, then the Book Committee shall elect said Invoice and Auditing Committees, but nothing in this clause shall prevent the Book Committee or its Executive Board, from electing Special Invoice and Auditing and Investigating Committees, when in the judgment of either the Committee or its Executive Board, it is in the interests of the Connection to do so. If the Presidents of any three conferences think that the Book Committee is not properly supervising the business of the Connection as carried on through the Connectional Societies, they shall notify the President of the Book Committee of their fears, and he shall at once inquire into the matter and report to said Presidents. If in his judgment the business is properly carried on, he shall say so and if after this the Presidents so requesting shall insist on an examination of the business management, the President of the Book Committee shall order said Presidents to select a committee of not less than three persons, and shall at the same time call the Executive Board together, or obtain their consent in writing, and said Executive Board shall appoint a similar committee, and the two committees jointly shall examine the business thoroughly, and report to the Executive Board. If it shall appear that said business has been conducted safe-
ly, and according to the laws of the State of New York and of the Book of Discipline, then the Presidents demanding said examination, shall pay all the expenses connected therewith: but should it appear from the examination, that said business has not been properly conducted, then all the expenses of conducting said investigation shall be borne by the various Connectional Societies, and the evils found corrected, and if the violations have been wilful, the violators removed from office.

§ 181. The Book Committee shall have power to direct and review all the business transacted by the trustees of the Wesleyan Methodist Connection (or Church) of America, incorporate, and should it appear that said business is not being conducted properly, or that the laws of the State of New York are being violated or that the wishes of the donor are not being carried out, it shall have power to correct said mismanagement.

§ 182. This Committee shall make or cause to be made an annual exhibit of the state of all the Connectional Societies, including the Wesleyan Methodist Connection (or Church) of America, incorporate, to all the Annual Conferences, but in this report it shall be required to give only the summaries of said business. It shall also cause said summary to be published in the Wesleyan Methodist. The Book Committee shall make or cause to be made to each Annual Conference an annual report of the conditions of the state of the Connectional Societies. The Committee shall
also make a full report to the General Conference covering the four years' interim.

§ 183. The Book Committee shall see that the order of the General Conference requiring the publication of one religious newspaper to be known as the Wesleyan Methodist, and one Sabbath-School paper, to be known as the Sunday-School Banner, and also the Sunday-School Lesson Helps, known as the Wesleyan Lesson Helps, shall be carried out by said Publishing Association. It shall also determine what books shall be printed for the Connection, and fix the prices of the same, and shall also determine what books shall bear the imprint of the Publishing Association, when published for other parties. It shall also see that as much job work is done as is possible, when said job work does not interfere with the publications of the Connection ordered by the General Conference or Book Committee.

§ 184. The Executive Board of the Book Committee, consisting of five persons, shall transact all the business referred to it by the full Board, during the interim of the meetings of the full Board, and shall transact any and all other business the full Board may transact, except that of removing the Connectional Editor, the Connectional Agent, and the Missionary Secretary.

It shall see that the pastors and evangelists and missionaries perform their duty in extending the circulation of our books and periodicals, in securing subscriptions for the Wesleyan Methodist, and seeing that the same are renewed when a sub-
SECTION X.

scription expires. The Book Committee shall cause the Connectional Agent to furnish every pastor with a blank, which can be filled with the name of every post-office where the members of the church or circuit over which he is pastor receive mail. The pastor shall fill this blank, and return it to the Connectional Agent, and upon the receipt of same he shall forward to said pastor the names of all the subscribers receiving the Wesleyan Methodist at the post-offices. It shall then be the duty of each pastor to see said subscriber, and receive money for renewals, and forward the same to the Connectional Agent. Every pastor or other person who sends in ten new subscriptions, with the cash at the advertised price of the paper, during the year, shall have his subscription extended for one year. Every pastor who secures the renewal of all the Wesleyans taken by his members, shall receive his Wesleyan free for one year, provided said renewals do not fall below ten subscriptions. If more than ten subscriptions are secured, or renewals are sent in, the person so sending shall have the right to send the Wesleyan Methodist free to any person whom he may select, for one year, for each ten subscriptions so secured, either in new subscriptions or renewals.

§ 185. After conferring with the Conference Presidents the Book Committee shall determine the time for the various Annual Conferences to meet and shall notify each Conference President at least three months before the time set for the conference. The Book Committee shall also select some one to attend each Annual Conference and
publish the same in the Wesleyan Methodist. The Connectional representative shall present the Connectional interests at the conference and report on all the work of the various corporations of the Connection. He may also preside over the conference if invited to do so by the conference.

The Book Committee shall determine for each Annual Conference what person shall represent the Connectional interests at that conference and the person so agreed upon shall be the only representative at that conference on Connectional expense. Nothing in this provision shall be construed to prevent any conference inviting other Connectional representatives to be present at the expense of the conference, or to prevent the Educational Society sending an educational representative, or to prevent the Missionary Society from sending a representative at the expense of that society.

§186. The Book Committee shall elect a Finance Committee of three business men for the Publishing Association whose term of office shall continue to the close of the quadrennium. The duties of the committee shall be to act in an advisory relation on questions involving the financial interests of the Publishing Association and the Wesleyan Methodist Connection. It shall also make nominations whenever the Book Committee wishes to elect a Business Manager for the Publishing Association.

§187. The Book Committee may elect a Business Manager for the Publishing Association who
shall be held amenable to the Book Committee. The Book Committee shall determine the salary of the Manager, define his duties, and differentiate if necessary his duties from those of the Agent.

¶188. All property held by all the corporate societies of the Connection, including the Wesleyan Methodist Connection (or Church) of America, incorporate, shall be held in trust by said Connectional Societies, for the Wesleyan Methodist Connection (or Church) of America.
SECTION XI.

THE WESLEYAN METHODIST PUBLISHING ASSOCIATION OF AMERICA.

§ 189. The Book Committee shall be the Board of Managers of the Wesleyan Methodist Publishing Association of America.

1. At the first meeting of the Board of Managers of said Association after being elected by the General Conference, it shall elect a President, Secretary, Treasurer, and an Executive Board, consisting of five members.

§ 190. It shall meet annually at Syracuse, N. Y., and as much oftener as the President or any three members may decide to be necessary.

§ 191. The Connectional Agent shall be considered the head of the business department of this Association, and shall conduct said business as directed by the Board of Managers.

§ 192. The Publishing Association, through its Agent and Board of Managers, shall print all papers and books, authorized by the General Conference and Book Committee, and should the facilities be inadequate to do so, the Agent shall report that fact to the Board of Managers, or their Executive Board, together with estimates of what it will cost to provide for carrying out the orders of the Book Committee and General Conference, and wait their instructions.
§ 193. The Connectional Editor shall be the head of the Editorial Department. All improvements that may be needed in editing the paper and the other publications which come under his supervision shall be referred to him, and he shall present the same to the Board of Managers or to the Executive Board; provided however, the Book Committee shall have power to place the editing of the Sunday School literature in the hands of the Sunday School Secretary. (1) Immediately after the last conference report of the conferences holding sessions in the spring, and the same of the conferences holding sessions in the fall, is received for publication, the Connectional Editor shall cause to be formulated, for publication in the Wesleyan Methodist, a summary of the reports, including the postoffice addresses of the members of the Annual Conferences, which shall be furnished for that purpose by the several secretaries of the Annual Conferences at the time of making the reports above provided for.

§ 194. The Board of Managers shall cause the business of the Association to be invoiced and audited, said invoice shall set forth accurately all the assets and liabilities of the Association. If the assets consist in notes, the notes, with the name of the giver, must be made a matter of record. If liabilities are reported, the names of the parties shall be given, and the authority given by the Agent for incurring said liability. No money shall be borrowed except upon the authority of the Board of Managers or its Executive Board, except
in cases of emergency, when the Agent may borrow not more than $1,000, but he must report the same within ten days, and no second loan shall be obtained, without authority, unless the first one is paid.

§ 195. The Invoice Committee shall make an itemized statement of the business on the books, but the Agent, in preparing his report for publication may only give summaries of the business.
SECTION XII.

THE WESLEYAN EDUCATIONAL SOCIETY.

§ 196. The Book Committee shall be the Board of Managers of the Wesleyan Educational Society.

§ 197. At the first annual meeting of the Board of Managers after the General Conference a President, Secretary, and Treasurer shall be elected, and an Executive Board to consist of five persons, all for a term of four years.

§ 198. The Board of Managers shall meet annually in the month of June, at Syracuse, N. Y., and as much oftener as the President of the Board or any three members thereof may deem necessary.

§ 199. The Treasurer shall pay out money as authorized by the Board of Managers or Executive Board, and shall not contract debts or borrow money except as authorized by the Board of Managers, or its Executive Board.

§ 200. The Educational Society through its Board of Managers shall have charge of all the educational interests of the Church, authorized by the General Conference or the Educational Society.

§ 201. The Board of Managers may elect an Educational Secretary and define his duties; until this is done the Educational Society shall provide for the field work of each school under its control separately. This field work shall include obtaining
endowment notes, pledges, and all funds for school purposes under the budget plan, securing students and interesting all our people in our schools.

§ 204. The Board of Managers may provide for the local management of schools, but nothing in this provision shall be understood to authorize the Board to relinquish Connectional oversight of all schools under the care of and supported by the Connection.

§ 203. The Treasurer shall keep a ledger account with each school under the management of this Board and said Board may elect sub-treasurers and define their duties.

§ 204. Each pastor shall hold at least one educational service at each appointment during the year and shall carry out such other instructions as the Annual Conference may give. The General Conference recommends that each Annual Conference at its annual session designate some Sabbath during the year as Educational Day. And that this day be properly observed by giving information concerning our schools and presenting the financial interests of the educational work.

§ 205. We recommend that it shall be the duty of every pastor to cause every Sunday-School under his charge to observe the first Sunday in June, or such other Sunday as may be convenient, as Children’s Day, and upon said day, as part of the service he shall take a collection to be devoted to the Children’s Fund. The pastor shall forward the collection aforesaid directly to the Treasurer of the Educational Society.
§ 206. The Educational Society shall administer the Children's Fund to assist worthy young people, members of the Wesleyan Methodist Church, in obtaining a more advanced education. The aid shall be granted only in the form of loans, but the Educational Society shall have the authority to cancel said loans, in part or in whole, for protracted ill health, or for five years actual missionary service.

Finance Committee.

§ 207. The Book Committee shall elect a Finance Committee for each school under its control whose term of office shall be the same as that of the Book Committee. In addition to these the President of the school and field worker employed for each school, when this worker is not the President, shall be members of this committee.

§ 208. The duties of the Finance Committee for each school controlled by the Educational Society shall be to act in an advisory relation upon questions concerning plans for meeting current expense, building, raising endowment, investment of funds, advancement or retrenchment that makes a change of expense and any other questions which the Educational Society may refer to it.
SECTION XIII.

MISSIONARY SOCIETIES.

I. Parent Board.

§ 109. The Book Committee shall be the Board of Managers of the Missionary Society of the Wesleyan Methodist Connection of America, and shall have its place of business in the Wesleyan Methodist Publishing House in Syracuse, N. Y. It shall hold an annual meeting each year, and special meetings may be called by the President, or by any three members of the Board of Managers. Any person elected by the Woman's Home and Foreign Missionary Society for that purpose shall be elected an honorary member of the Board of Managers with all of the privileges of any member except the right to vote.

§ 110. At the first annual meeting of the Board of Managers following the quadrennial sessions of the General Conference a President, Secretary, and Treasurer shall be elected for a term of four years. The duties of these officers shall be such as usually belong to such officials, provided, however, that the Treasurer shall be the custodian of all of the funds and property of the Society, he shall be held responsible for all moneys which shall come into his hands. He shall not cancel or surrender any
§ 211. The Missionary Society shall have general charge of all the general missionary work of the Connection, may help such Annual Conferences as are not self-supporting, may enter into contracts with the Woman's Home and Foreign Missionary Society for the care of work and the management of the same and the employment of workers. Contracts shall be binding only when signed by three members of the Executive Board, and when entered into with the Woman's Society must be signed by the President and Secretary of that Society in order to be valid. Written contracts shall be entered into with all missionaries in the employ of this Board.

§ 212. Before new territory shall be entered upon and occupied by this Board a thorough investigation shall be made and estimates furnished and full reports given to the Board or the Executive Board and the Missionary Secretary shall be instructed regarding the work to be done.

§ 213. All appropriations shall be classified and where a conference is receiving help the appropriation shall be made to the conference and not to individuals, provided, however, that the Board may direct how the appropriations shall be used. Annual Conferences receiving help from this Board shall pay at least one-half of the money raised
within its territory for missions into the treasury of this Board, and where desired the conferences may pay all of their missionary money into the treasury to be disbursed under the regular rules.

§ 214. The Missionary Secretary shall have superintendence of both the Home and Foreign missionary interests of our church under the direction of the Missionary Board.

§ 215. The Missionary Society is hereby instructed to elect a Field Secretary of Foreign Missions for a term of four years, who shall work under the supervision of the Missionary Secretary and the Missionary Board, whose salary shall be determined by the Missionary Board.

§ 216. The Missionary Secretary shall employ as much of his time as possible in developing the Home Missionary Work; also that he shall employ such additional help in the development of this work as may be required, such workers to be known as Field Secretaries of Home Missionary Work, the time of service and remuneration for the same to be determined by the Missionary Board.

§ 217. It shall be his duty or that of the Field Secretary of Foreign Missions, to visit each of our missionary fields in foreign territory, and also the fields in which it is proposed to begin foreign missionary work, as often and for as great a length of time as the needs of the work may require, and report concerning the same to the Missionary Board.
§ 218. The duties of the Field Secretaries for both Home and Foreign Missionary Work shall be defined by the Missionary Board.

§ 219. The Missionary Secretary shall solicit and secure funds from all available sources; and he may recommend to the Board the organization of bands and the appointment of organizers and collectors, provided, however, that no collectors shall be appointed or continued for bands which are not self-supporting. He may also recommend the employment of returned missionaries to work in the churches and conferences and contracts with such workers shall be valid only when signed by three members of the Executive Board. The Missionary Secretary shall issue orders on the Treasurer for the payment of all appropriations to meet the expenses of the Board under all contracts; he shall report his receipts and disbursements each month to the Treasurer, and turn over the money remaining in his hands, provided, however, that when he is absent attending to his duties at conferences and in other regular work he may omit this monthly report by securing the consent of three members of the Executive Board.

§ 220. There shall be an Executive Board consisting of five persons to be elected by the full Board at its first regular meeting after the quadrennial sessions of the General Conference, for a term of four years, and this Board shall perform such duties as shall be prescribed by the full Board.
MISSIONARY SOCIETIES.

II. Connectional Evangelism.

§ 221. The Missionary Society shall conduct its evangelistic activities through the Missionary Secretary, provided in case of necessity some other arrangement may be made for the care of the work.

§ 222. The Missionary Society shall recommend such persons as may be endorsed for general evangelistic work in the conference in which they hold their membership, and may publish a list of such evangelists in the Wesleyan Methodist.

§ 223. The Missionary Society shall have under its management and direction the general evangelistic work of the Connection. It shall recommend from time to time such books and reading matter as may promote a more general interest in this important subject, and in other ways as it may determine to seek to extend evangelistic activities more generally throughout the Church.

§ 224. It shall examine into the fitness and availability of persons for general evangelistic work, engage such as may meet its approval and the needs of the work may require, designate the nature and field of their activities and direct the same, and require reports to be made. It shall enter into such agreement for the employment and remuneration of these persons as may meet the necessity of the case and the available resources for this purpose may warrant. When such persons shall have been engaged they shall be designated as Connectional Evangelists.
III. Church Extension.

§ 225. There shall be a Board of Church Extension of the Wesleyan Methodist Connection (or Church) of America, under the direction and control of the Missionary Society of the Wesleyan Methodist Connection of America.

§ 226. The Missionary Society shall have authority to make by-laws for its government; to provide for and administer a Church Aid Fund; to hold in trust any real estate or personal property, and to dispose of the same for the use and benefit of the Church Extension Society.

§ 227. All loans to churches shall be secured by real estate; and the aggregate amount of loans or aid to any conference in any year shall not exceed the amount accruing from funds raised within the bounds of said conference during that year, unless by a special action of the Parent Board.

§ 228. Each Annual Conference Missionary Society shall be constituted a Conference Board of Church Extension, and shall, under the direction of the Parent Board, have charge of all interests and work of church extension within its conference borders; and shall make due effort to raise the amount assessed by the Parent Board, as well as secure bequests, donations and loans to the Aid Fund.

§ 229. All applications for aid or loans to any church shall be made first to the Conference Board of Church Extension, and after due examination, all applications found to be worthy shall be recom...
MISSIONARY SOCIETIES.

mended by the Conference Board to the Parent Board for their consideration and final action.

‡230. In order to create and maintain a Church Aid Fund, every preacher in charge of a work shall urge his people to pay, each year, a sum not less than fifteen cents per member to this fund, which shall by him be reported to conference, and the money paid to Conference Treasurer at his earliest convenience.

‡231. All applications for aid shall be made on blanks furnished by the Parent Board to the Conference Board, and shall cover the following ground, to wit:

(1) Number of church members, Sunday-School children, and size of congregation to be accommodated.

(2) Legal incorporation of the Board of Trustees.

(3) Location of lot, size, value, and if it will be deeded according to blank furnished by Parent Board of Church Extension.

(4) Description of building. 1. Size; 2. Cost; 3. Available subscription; 4. Other resources to raise debt; 5. Prospect of the church being self-supporting; 6. Will the trustees bind themselves to keep the building insured?

‡232. In purely mission fields the Parent Board may appropriate directly, upon compliance with the paragraph above concerning blanks, except applications shall be made direct to Parent Board, and by the same furnished with blanks. In such cases the title to such property shall rest in the Parent Board of Church Extension.
SECTION XIII.

IV. Annual Conference Missionary Societies.

¶ 233. Each Annual Conference shall also be a Missionary Society, and shall devote not less than one meeting of its session in considering the work of missions, within its own territory, and also Home and Foreign mission. Let the Conference have the Missionary Secretary or some other person deliver an address on the subject of missions.

¶ 234. Each Annual Conference shall elect a Missionary Board of not less than three persons, of which the President of the Conference shall be one, and he shall also be President of the Missionary Board. They shall serve one year, unless a longer term of service has been provided for in articles of incorporation. If a vacancy shall occur during the year, then the remaining members of the Board shall fill the vacancy, provided, it does not occur in the Presidency, and provided further, that where Annual Conferences are incorporated, said vacancies shall be filled as provided for in the articles of incorporation. In case of a vacancy in the Presidency, then the committee appointed by the Annual Conference to fill vacancies shall appoint. If the Annual Conference does not elect a Treasurer, or one is not provided for where an Annual Conference is incorporated, then the Missionary Board shall elect a Treasurer, who shall receive all the funds paid in for the use of said Annual Conference, and shall make full report of the same to the Annual Conference. He shall keep the accounts in a substantial book, in proper form, indicating who paid the money and for what pur-
pose it was paid, and shall turn over the books to his successor in office. This shall not prevent Annual Conferences or Boards of Trustees or Mission Boards from electing sub-treasurers for special funds, but all moneys must first be paid to the Treasurer and by him paid to the sub-treasurers where there are such. All money received by the Treasurer, or sub-treasurer shall only be paid out as the conference shall order it paid. The Annual Conference, however, may authorize the Board of Trustees or its Missionary Board or any other Board of Managers to pay out money between the sessions of the Annual Conference, by giving such authority as is necessary at the time of its annual session.

§ 235. The Missionary Board of each Annual Conference shall be the Board of Managers for said Annual Conference, and shall carry on the work of missions between the sessions of the said Annual Conference, as said Annual Conference may instruct, or direct. It may employ missionary evangelists between the sessions of the Annual Conference and when so employed said missionary evangelists shall report to the Annual Conference the same as if they had been appointed thereto by the Annual Conference.

§ 236. Each Annual Conference shall adopt such rules as it may judge necessary to carry on the work of missions provided, that no rule shall contravene any article or principle of the Wesleyan Methodist Church.
§ 237. Each pastor shall hold at least one general missionary service at each appointment during the year, and shall carry out such other instructions as the Annual Conference may give. He shall make a thorough canvass for missionary funds. This shall be done in person, or by some one appointed by the pastor, and he shall pay to the Annual Conference Treasurer in cash or by receipt, all money raised on the charge. It is recommended that all pastors hold missionary rallies on their works during the year, calling to their aid other pastors or other persons interested in missions. It is recommended that the circuits elect local boards for missionary purposes, whose duties shall be to canvass the work of missions within the immediate vicinity of their churches, and in connection with their pastor see that such territory is occupied, if not occupied by the conference missionary evangelist. The Annual Conference may divide all moneys not specifically directed as to use, in such a way as they judge will best carry on the work of missions. If the Annual Conference does not divide the money then the Parent Board may divide it as will best serve the needs of the general work. No Annual Conference should pass the character of a pastor who fails to do his duty as above specified.
V. Constitution of Woman's Home and Foreign Missionary Society of the Wesleyan Methodist Connection of America.

§ 238. Article 1. Name: This organization shall be known as the Woman's Home and Foreign Missionary Society of the Wesleyan Methodist Connection of America.

§ 239. Article 2. Purpose: The purpose of this Society is to extend the kingdom of God in the home and foreign field, by increasing the knowledge of missions, stimulating interest therein, and encouraging a spirit of prayer and giving for the work.

§ 240. Article 3. Officers:

1. The officers of this Society shall be President, Vice-President, Recording Secretary, Corresponding Secretary, Treasurer, three Organizers, and a Superintendent of the Young Missionary Workers' Band who may also be the Organizer.

2. These officers shall be elected quadrennially by ballot.

3. These officers shall constitute the Executive Board.

4. These officers shall be members of the Wesleyan Methodist Church.

§ 241. Article 4. Duties of officers:

1. The President shall preside at the meetings of the Society and of the Executive Board, and shall have general oversight of the work. It shall also be the duty of the President to represent our
organization as an advisory member of the Missionary Society of the Wesleyan Methodist Connection of America.

(2) In the absence of the President the Vice-President shall perform the duties of the office. She shall also assist the President in the management and work of the Society.

(3) The Corresponding Secretary shall conduct the correspondence of the Society.

(4) The Recording Secretary shall keep an accurate record of the proceedings of the quadrennial session, and of the meetings of the Executive Board, and prepare a full report of the work of the Society quadrennially, which summary shall be spread upon the Society’s records.

(5) The Treasurer shall keep an accurate account of all moneys of the Society reported to her and shall hold in trust the funds of the Society; but when the Society votes to pay out money for any purpose, let that vote be sufficient authority for the Treasurer to pay it out when it should be paid, without any further order from the President.

(6) District Organizers and duties: There shall be three districts constituted as follows: I. Eastern, comprising of Champlain, Rochester, Lockport, Allegheny, Canada, Michigan, North Michigan, Ohio, South Ohio; II. Central, comprised of Indiana, Iowa, Kansas, Wisconsin, Illinois, South Dakota, Oklahoma, Willamette; III. Southern, comprised of North Carolina, South Carolina, Georgia, North Georgia, Alabama, and Tennessee.
(7) An organizer shall be appointed over each district, whose duty it shall be to visit all the conferences of her district and as far as practicable the local societies, organizing societies and bands, raising funds for missionary purposes, holding missionary institutes, and strengthening the work in general, reporting to and working in harmony with the General Conference President and Executive Board.

(8) It will be the duty of the Superintendent of the Young Missionary Workers' Band to exercise general supervision of the work, in the way of organization, arranging studies, and giving instructions as to ways of working, to receive all moneys from conference superintendents and forward the same to the Connectional Treasurer or Missionary Secretary.

(9) When an official fails to perform the duties devolving upon her, the Executive Board may declare the office vacant.

§ 242. Article 5. Management:

(1) The management and general administration of the affairs of the quadrennial session shall be vested in the Executive Board and delegates from the annual Societies.

(2) The Executive Board shall have full power to transact business in the interim of the quadrennial sessions; three of these officers constituting a quorum.

(3) This Society shall work in harmony with the Missionary Society of the Wesleyan Method-
ist Connection of America. Points of difference shall be adjusted by the Executive Boards of both Societies.

§ 243. Article 6. By-laws: This Society may have the power to enact by-laws which shall not be in conflict with the sense of this Constitution or the Discipline of the Wesleyan Methodist Church.


§ 244. Article 1. Name: This Society shall be called the Woman's Home and Foreign Missionary Society of Conference.

§ 245. Article 2. Purpose: It shall be the object of this Society to secure systematic cooperation throughout the conference in the interest of Home and Foreign Missions.

§ 246. Article 3. Membership: The Annual meeting shall be composed of the Conference Missionary Society officers, the presidents of the locals, and one delegate for each local society. Provided, the items of this article may be considered suggestive rather than compulsory.

§ 247. Article 4. Meetings: The meetings of this Society shall be held annually and may be held at the time and place of the Annual Conference.

§ 248. Article 5. Officers:

1. The officers of this Society shall be President, Vice-President, Secretary, Treasurer, Organizer and Superintendant of the Young Mis-
MISSIONARY SOCIETIES.

sionary Workers' Band who shall be members of the Wesleyan Methodist Church, and who shall together constitute an Executive Committee to transact business in the interim of the annual sessions. The Executive Committee shall have the power to fill vacancies in the offices of this Society.

(2) The term of office shall be one year or until successors are elected.

§ 249. Article 6. Duties of Officers:

(1) It shall be the duty of the President to preside at the meetings and supervise the interests and work of the Society.

(2) In the absence of the President the Vice-President shall perform the duties of the office. She shall also assist the President in the management and work of the Society.

(3) The Secretary shall keep a full record of all proceedings of the annual and executive sessions, and shall prepare a full report of the work of the Society for the quadrennial session of the Woman's Home and Foreign Missionary Society.

(4) The Treasurer shall give receipts for all moneys received and shall disburse funds by vote of the Conference Society, or according to the desire of those contributing. She shall keep an accurate account of all receipts and disbursements and shall render an annual statement of the same.

(5) The Organizer shall earnestly endeavor to extend the woman's missionary work to every
church within the bounds of the conference by personal visit or correspondence.

§ 250. Article 7. Funds: To defray the official expenses of the quadrennial session, each Annual Conference Society is requested to send quadrennially to the Treasurer of the General Conference Society a sum equal to ten cents for each member of its auxiliary Societies.

§ 251. Article 8. Delegates: At the last annual session preceding the General Conference Society, the Conference Society shall elect a delegate, who together with the President shall be delegates to the quadrennial session of the Woman's Home and Foreign Missionary Society of the Wesleyan Methodist Church.

§ 252. Article 9. By-Laws: This Society shall have the right to enact by-laws not conflicting with this Constitution and the Discipline of the Wesleyan Methodist Church.

VII. Constitution of Local Societies.

§ 253. Article 1. Name: This Society shall be called the Woman's Home and Foreign Missionary Society of the Wesleyan Methodist church of
MISSIONARY SOCIETIES.

§ 254. Article 2. Purpose: The purpose of this Society shall be to arouse and give direction to a missionary spirit among the people, to devise lawful means to interest them in missionary work, to put forth systematic effort to raise money for the support of the Gospel at home and in needy places and to do such other work as may be for the good of the souls and bodies of perishing humanity.

§ 255. Article 3. Membership:
(1) Active membership in this Society is open to any woman signing these articles of organization and paying into the treasury the sum of one dollar annually.
(2) Any man may become an honorary member by a payment of the same.
(3) The item in this article regarding finance may be considered suggestive rather than compulsory.

§ 256. Article 4. Meetings:
(1) This Society shall, if possible, hold regular monthly meetings.
(2) The annual meeting for the election of officers shall be held the month preceding the conference session; and the official year shall begin at the close of said session.

§ 257. Article 5. Funds: This Society shall send to the Treasurer of the Conference Society such a portion of funds raised as it shall deem proper, and shall have a right to specify as to the division of said amount between Home and Foreign Missions.
§ 258. Article 6. Officers:
(1) The officers of this Society shall be members of the local society electing, and shall consist of a President, who shall be a member of the Wesleyan Methodist Church; Vice-President, Secretary, Treasurer, Work Director, and Superintendent of the Young Missionary Workers' Band.
(2) These officers shall be elected annually by ballot.

§ 259. Article 7. Duties of Officers:
(1) The President shall preside at the meetings of the Society and shall have general oversight of the work.
(2) In the absence of the President the Vice-President shall perform the duties of the office.
(3) The Secretary shall keep a record of members, keep the minutes of all meetings, and make an annual report according to printed report blanks, to the Conference Society.
(4) The Treasurer shall receive all money raised by the Society and remit the same as directed by the Society.
(5) The Work Director shall have charge of the manual work performed by the Society.
(6) The Superintendent of the Young Missionary Workers' Band shall be responsible for the organization of Bands, shall have general oversight of the Band work, and report the same to the Missionary Society. In case no Society exists, the Organizer or Conference Superintendent of Young Missionary Worker's Band shall appoint.
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§ 260. Article 8. Delegates: At the last regular meeting preceding the session of the Annual Conference Society, this Society shall elect one person who together with the President, shall be the delegates to the annual session of the Conference Woman’s Home and Foreign Missionary Society.

§ 261. Article 9. Committees: There shall be a Program Committee, and such other committees as shall be deemed necessary.

VIII. Constitution of the Young Missionary Workers' Band.

§ 262. Article 1. Name: The name of this Band shall be the Young Missionary Workers’ Band of

§ 263. Article 2. Object: The object of this Band shall be to raise funds for the support of missionaries in the foreign fields and to create a greater missionary spirit among our young people and children.

§ 264. Article 3. Membership: Any person may become a member by paying not less than one cent a week.

§ 265. Article 4. Meetings: It is recommended that the meetings of this Band shall be held on the ——— of each month.

§ 266. Article 5. Officers: The officers shall be a Superintendent, President, Vice-President, Secretary, and Treasurer, who shall be elected at the annual meeting of the Band, save the Superintend-
SECTION XIII.

tendent who shall be elected by the Woman's Home and Foreign Missionary Society of

Where no such Society exists the Superintendent shall be appointed by the Organizer or Conference Superintendent.

¶ 267. Article 6. Duties of officers:

(1) It shall be the duty of the Superintendent to exercise general oversight, assist the other officers in arranging studies, programs, or whatever work the Band may desire to engage in for the furtherance of the Gospel in the Dark Lands.

(2) It shall be the duty of the President to preside at the meetings and to perform the duties usually devolving upon a President.

(3) It shall be the duty of the Vice-President to act in the absence of the President.

(4) The Secretary shall keep a record of members, keep the minutes of the meetings, give notice of meetings, and make an annual report of membership and moneys to the Secretary of the Woman's Home and Foreign Missionary Society of

(5) It shall be the duty of the Treasurer to receive all dues, collections, etc., raised by the Band, to report the state of the treasury at each meeting, make annual report to the Secretary of the Band, and directly or through the Superintendent, send all moneys in the treasury with an accurate list of names and addresses and amount contributed by each member to the Conference Superintendent of Band work.
¶ 268. Article 7. Election: The election of officers shall be held at the first meeting after January first.

¶ 269. Foot-note to the entire set of Constitutions:—Methods for raising funds in all these organizations, shall be in harmony with the principles of Wesleyan Methodism.
SECTION XIV.

SUNDAY-SCHOOLS.

§ 270. For the moral and religious instruction of our people, and for the promotion of Bible Holiness, and the propagation of other doctrines essential to the development of Christian character, we consider the Sunday-School a necessary and indispensable institution of the Church.

§ 271. The Book Committee shall constitute the Connectional Sunday-School Board. The work of the Sunday-School Board shall be to educate the Church in all phases of Sunday-School work, and to provide the means necessary in literature and otherwise, to elevate ideals and improve methods and direct in general the study of the Bible in the Church.

§ 272. The Connectional Sunday School Secretary shall have general Superintendency of the Sunday Schools of the Connection, promoting the general interests of the Sunday School work under the direction of the Connectional Sunday School Board. The Connectional Sunday School Board shall have power to define his duties.

§ 273. Each Annual Conference shall elect an Annual Conference Sunday-School Board, constituted of three competent and interested individuals, who shall have the direction of the Annual Conference Sunday-School work, under the direction of the Connectional Sunday-School Board.
§ 274. Each Annual Conference shall elect an Annual Conference Sunday-School Secretary, who shall be a member of the Annual Conference Sunday-School Board. He shall by correspondence, and otherwise, co-operate with the pastors and the Sunday-School Superintendents of the conference, and assist them in carrying out the plans of the Connectional Sunday-School Board. He shall, as far as possible, hold Annual Circuit Sunday-School Conventions, at which time he shall address said Conventions and representatives of the schools of the charge, and create on the work an interest for this great department of the Church work.

§ 275. Every Sunday-School of the Wesleyan Methodist Church shall be under the supervision of the Local Sunday-School Board, which shall be auxiliary to the Annual Conference Sunday-School Board. The Local Sunday-School Board shall be constituted of the pastor who shall be ex-officio, chairman, and at least four other members, half of whom shall be elected by the church, the remaining members may be chosen by the Sunday-School, provided that where there is no pastor the church shall elect an additional member who shall be chairman.

§ 276. The officers of the Sunday-School shall be Superintendent, Assistant Superintendent, Secretary, Assistant Secretary, Treasurer, Librarian and any others that may be necessary in the work of the school. The officers and teachers shall be nominated by the Local Sunday-School Board and shall be elected at a business meeting of the
church, held for that purpose. The local Sunday-School Board shall have the power to declare any office in the school vacant, on account of improper conduct, or habitual negligence of duty, and to recommend suitable persons to fill the vacancy; said persons to be elected by the church. Such action shall require a two-thirds vote of the members of the Board. Each Sunday-School should hold a Teacher's meeting each week in which the perplexing questions of the school and work may be discussed, its methods considered and the lessons reviewed; thus giving the school uniformity of instruction and methods, that are so necessary to its success.

§ 277. The pastor shall have general superintendency of the local Sunday-School, and in this relation shall attend the services of the Sunday-School as regularly as possible and assist in conducting the same in every way possible. It shall also be his duty with the co-operation of the Annual Conference Sunday-School Board, to organize Sunday-Schools wherever, in his judgment, it will be for the good of the work, and to care for the needs of said organizations under the direction of the Annual Conference Sunday-School Secretary, until other satisfactory arrangements can be made. He shall impress upon his members the necessity of co-operation in the Sunday-School work, and to urge upon them especially their duty of attending its services. He shall also preach upon the subject of Sunday-Schools and impress upon the parents and teachers of the children the
need of instruction in the doctrines of the Church, to promote the use of our Catechism in the home and in the school, and to see that every child and person that it is possible to win, shall be won to Christ and the Church. He shall give his careful and prayerful attention to this department of the church work in a personal as well as a co-operative way.

\[278\] Every Sunday-School in the Wesleyan Methodist Church shall be organized upon a graded basis, believing this to be in accord with the creation of our beings, and the inherent demands of our nature. The classes should be arranged with reference to the demands of the school, and the scholars shall be graded according to their ages and qualifications. There should be an Adult Department in the school, a Senior Department, an Intermediate Department, a Junior Department, a Primary Department, and a Little Beginners Department, and in the organization of the school these departments should receive special attention.

\[279\] There should be a Cradle Roll Department in the school which should be under the care of the Cradle Roll Superintendent. She shall be required to report the work quarterly to the Sunday-School, which in turn may set apart special days during the year to be known as Cradle Roll Day, at which time the mothers shall be requested to bring the members of the Cradle Roll Department to the Sunday-School, and receive instruction from the Cradle Roll Superin-
tendent, pastor, or some other competent person, along lines that will be helpful in fashioning the course of the child.

§ 280. There shall be a Home Department under the care of the superintendent who shall report quarterly to the Sunday-School. At least one day each year shall be set apart as Home Department day, which shall be under the care of the Home Department superintendent and the pastor.

§ 281. There should be a Temperance Department in every Sunday-School under the direction of a competent superintendent. The quarterly Sunday-School temperance lessons, literature, programs, addresses and other proper means should be employed to educate the young concerning the direful results of the use of intoxicating beverages and tobacco, and encourage them to sign the pledge against their use.

§ 282. We recommend a Missionary Department under the direction of a superintendent who is interested in missionary work. Special services may be held for the instruction of our scholars in missionary needs and provide support for the same.

§ 283. We recommend and urge the organization of Teacher Training Classes in the schools for the instruction of teachers and others who desire to pursue such a course. It shall be the duty of the Annual Conference Sunday-School Secretary to organize such classes wherever the demand is made, and to promote the interests of the same in the conference. The text used in this course shall be designated by the Connectional Sunday-
School Board. The Annual Conference Sunday-School Board shall furnish examination questions upon the Teacher Training Course and send same to the teachers of the classes, and arrange for the issuing of diplomas to the graduates of these courses. We recommend that the Connectional Sunday-School Board shall select such text books for these courses as they may deem appropriate, from text books approved by the International Sunday-School Association in order that graduates from these courses may receive the seal of the Association upon their diplomas.

§ 284. Every Wesleyan Methodist Sunday-School shall use Wesleyan Methodist Literature.

§ 285. The Secretary of each Local Sunday-school shall report full statistics of the work, according to blanks arranged by the Connectional Sunday-School Board, to the Quarterly Conference. These reports shall be spread upon the minutes of the Quarterly Conference. They shall then be passed to the pastor of the charge who shall report full statistics of the Sunday-School work of the charge to the Sunday-School Secretary of the Annual Conference, who shall make out a statistical report of the Sunday-School work for the Annual Conference and for the Connectional Sunday-School Secretary.

§ 286. We urge upon our people the importance of adopting approved Sunday-School methods in harmony with deep spirituality and our doctrine as a Church. The Sunday-School is the church organized for Bible Study. The Bible is able to make all
SECTION XIV.

ages of human kind wise unto salvation, hence we should inject into our Sunday-School work the spirit of evangelism and expect our scholars to be converted and wholly sanctified through the truth taught and practiced by Spirit-filled teachers. Our aim should be the salvation of the young as well as the old and to lead them into the deeper spiritual relationship with Christ and into useful Christian lives.
PART III.
THE MINISTRY.
SECTION XV. MATTER AND MANNER OF PREACHING.
SECTION XVI. DUTY OF PREACHERS.
SECTION XVII. PASTORAL VISITING.
SECTION XVIII. COURSE OF STUDY.
SECTION XV.

THE MATTER AND MANNER OF PREACHING AND OF OTHER PUBLIC EXERCISES.

§ 287. Question 1. What is the best general method of preaching?
Answer. 1st, to convince; 2nd, to offer Christ; 3rd, to invite; 4th, to build up; and to do this in some measure in every sermon.
Isaiah i. 18; Acts iv. 12; xxiv, 25; I Cor. ii. 1, 2; xiv. 12; Rev. xxii. 17.

§ 288. Question 2. What is the most effectual way of preaching Christ?
Answer. The most effectual way of preaching Christ is to preach him in all his offices, and to declare his law, as well as his Gospel, both to believers and unbelievers. Let us strongly and closely insist upon outward and inward holiness in all its branches.

§ 289. To this end:
(1) Let the ministers and lay members of the Annual Conferences meet at least quarterly in Holiness Conventions.
(2) Where it is necessary for the convenience of the churches let the territory be districted by the conference.
(3) Let each conference or district elect a chairman and make it his duty to arrange with
the members in his territory, for such conventions, and to have the superintendence of them.

(4) The election of a chairman, secretary and a treasurer for the convention shall be held annually, or oftener as found necessary, and they shall constitute the Executive Board.

Matt. v. 8; Acts xx. 27.

§ 290. Question 3. Are there any other advices which might be of use to us?

Answer. Yes. 1st. Be sure never to disappoint a congregation. 2nd. Begin at the time appointed. 3rd. Let your whole deportment be serious, weighty and solemn. 4th. Always suit your subject to your audience. 5th. Choose the plainest text you can. 6th. Take care not to ramble, but keep to your text, and make out what you take in hand. 7th. Avoid everything awkward or affected, either in your gesture, phrase or pronunciation. 8th. Do not usually pray above five or six minutes without intermission. Frequently read and enlarge upon a portion of Scripture: and let young preachers often exhort without taking a text.

§ 291. Church service. To establish uniformity among churches, in public worship on the Lord's Day, it is recommended that the following order be observed:

Let the morning and afternoon service consist of:

(1) Singing; (2) Prayer; (3) Reading the Scriptures; (4) Singing; (5) Preaching; (6) Singing; (7) Prayer; (8) Benediction.
Let the evening service be the same, only omitting the reading of the Scriptures; or let there be a prayer-meeting. Parts of this order may be changed, as particular times and circumstances may require.

Psalm xx. 22; Heb. x. 25.
SECTION XVI.

THE DUTY OF PREACHERS TO GOD, THEMSELVES, AND ONE ANOTHER

§ 292. The following are the directions given to all elders and preachers, who are engaged in the regular work, under the direction of the Annual Conferences:

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

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

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

4. Speak evil of no man; because your word, especially, would eat as doth a canker. Keep your thoughts within your own breast till you come to the person concerned.

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

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DUTY OF PREACHERS.

(6) Avoid all affectation. A preacher of the Gospel is the servant of all.

(7) Be ashamed of nothing but sin.

(8) Be punctual. Do everything exactly at the time. And do not mend our rules, but keep them; not for wrath, but for conscience’s sake.

(9) You have nothing to do but to save souls; therefore spend and be spent in this work; and go always not only to those that desire you, but to those who need you most.

(10) The truth that Jesus is both able and willing to heal the bodies as well as the souls of his people, whenever such healing is for his glory, is clearly set forth in God’s Word and attested by the experience of hundreds of his people at the present day; we therefore recommend that our preachers instruct the people in regard to this blessed truth as taught in God’s Word.

[293. Observe, that it is not your business to preach only so many times, and to take care of this or that church, but to save as many as you can; to bring as many sinners as you can to repentance, and with all your power to build them up in that holiness, without which they cannot see the Lord. And remember a Wesleyan preacher is to mind every point, great and small, in the Discipline; therefore you will need to exercise all the grace and sense you have.}
Question 1. How shall a preacher be qualified for his charge?

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

Question 2. Do we sufficiently watch over each other?

Answer. We do not. Should we not frequently ask each other, Do you walk closely with God? Have you now fellowship with the Father and the Son? Do you punctually observe the morning and evening hours of retirement? Do you converse seriously, usefully and closely? To be more particular: Do you use all the means of grace yourself, and enforce the use of them on all other persons? They are either instituted or prudential.

The instituted are:

1. Prayer, private, family and public. Do you ask everywhere, Have you family prayer? Do you ask individuals, Do you use private prayer every morning and evening in particular?

2. Search the Scriptures by:
   (a) Reading: constantly, some part of every day; regularly, all the Bible in order; carefully, with notes; seriously, with prayer before and after; fruitfully, immediately practicing what you learn there.
   (b) Meditating at set times, by rule.
   (c) Hearing: every opportunity with prayer before, at, after. Have you a Bible always about you?
(d) The Lord's Supper: Do you use this at every opportunity? With solemn prayer before? With earnest and deliberate self-devotion?

(e) Fasting: Do you use as much abstinence and fasting as your health, strength and labor will permit?

(f) Christian conference: Are you convinced how important and how difficult it is to order conversation aright? Is it always in grace—seasoned with salt—meet to administer grace to the hearers? Do you not converse too long at a time? Is not an hour commonly enough? Would it not be well always to have a determined end in view? And to pray before and after it?

§ 297. Prudential means:

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

2. Do you deny yourself every useless pleasure of sense? imagination? honor? Are you temperate in all things? instance in food: (a) Do you use only that kind and that degree which is best both for body and soul? Do you see the necessity of this? (b) Do you eat no more at each meal than is necessary? Are you not heavy or drowsy after dinner? (c) Do you use tobacco in any form? Do you discourage the use of it in others? (d) Do you use only that kind and that degree of drink which is the best both for your body and soul? Do you choose and use water for your common drink? Do you use tea or coffee?
3. Wherein do you take up your cross daily? Do you cheerfully bear your cross, however grievous its nature, as a gift of God, and labor to profit thereby?

4. Do you endeavor to set God always before you? To see his eye constantly fixed upon you?

Never can you use these means but a blessing will ensue. And the more you use them, the more you will grow in grace.
VISITING FROM HOUSE TO HOUSE,
GUARDING AGAINST THOSE THINGS
THAT ARE SO COMMON TO PROFESSIONS, AND ENFORCING PRACTICAL
RELIGION.

§ 298. Question 1. How can we further assist those under our care?

Answer (1) By instructing them at their own houses. What unspeakable need is there of this? Personal religion either toward God or man is too superficial among us. We can but just touch on a few particulars. How little faith there is among us! How little communion with God, how little living in heaven, walking in eternity, deadness to every creature! How much love of the world, desire of pleasure, of ease, of getting money, how little brotherly love!

(2) Family religion is wanted in many branches. And what avails public preaching alone, though we could preach like angels! We must, yes, every preacher must instruct the people from house to house.

§ 299. Our religion is not sufficiently deep, universal, uniform; but superficial, partial, uneven. It will be so till we spend half as much time in this visiting as we now do in talking uselessly. Car
we find a better method of doing this than Mr. Baxter's? If not, let us adopt it without delay. Speaking of this visiting from house to house, he says: "We shall find many hindrances, both in ourselves and the people."

(1) In ourselves there is much dullness and laziness, so there will be much ado to get us to be faithful in the work.

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

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

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

(5) Lastly, we are unskilful in the work. How few know how to deal with men so as to get within them, and suit all our discourses to their several conditions and tempers; to choose the fittest subjects and follow them with a holy mixture of seriousness, terror, love and meekness.

But undoubtedly this private application is implied in those solemn words of the Apostle: "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing; Preach the Word; be instant in season and out of season; reprove, rebuke, exhort with all long-suffering."
O, brethren, if we could but see this work on foot in all our churches, and prosecute it zealously, what glory would redound to God! If the common lukewarmness were banished, and every shop and every house busied in speaking of the Word and works of God, surely God would dwell in our habitation, and make us his delight.

And this is absolutely necessary to the welfare of souls. Look round and see how many of them are still in apparent danger of damnation. And how can you walk, talk and be merry, with such people, when you know their case? When you look them in the face, you should break forth in tears, as the prophet did when he looked upon Hazael. O, for God's sake, and the sake of poor souls, bestir yourselves and spare no pains that may conduce to their salvation.

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

§ 300. But it is objected, I. "This will take up so much time, we shall not have leisure to follow our studies." We answer: 1. Gaining knowledge is a good thing, but saving souls is better. 2. By this very thing you will gain the most excellent knowledge; that of God and eternity. 3. You
will have time for gaining other knowledge, too. Only sleep no more than you need; "and never be idle or triflingly employed." 4. But if you can do but one, let your studies alone. We ought to throw by all the libraries in the world rather than be guilty of the loss of one soul.

§ 301. It is objected, II. "The people will not submit to it." If some will not, others will; and the success with them will repay all your labor. O, let us herein follow the example of St. Paul! 1. For our general business: Serving the Lord with all humility of mind. 2. Our special work: Take heed to yourselves and to all the flock! 3. Our doctrine: Repentance toward God, and faith toward our Lord Jesus Christ! 4. The place: I have taught you publicly, and from house to house! 5. The object and manner of teaching. I ceased not to warn every one, night and day, with tears. 6. His innocence and self-denial herein: I have coveted no man’s silver or gold. 7. His patience: neither count I my life dear unto myself. And among all other motives let these be ever before your eyes: (1) The Church of God, which he hath purchased with his own blood! (2) Grievous wolves shall enter in; yea of yourselves shall men arise speaking perverse things.

Write this upon your hearts, and it will do you more good than twenty years’ study. Then you will have no time to spare: you will have work enough. Then, likewise, no preacher will stay with us who is as salt that has lost its savor. For to such this employment would be mere drudgery.
And in order to do it you will have need of all the knowledge you can procure, and grace you can retain. The sum is, go into every house in course, urging upon every impenitent sinner the duty of immediate repentance, and teaching every one therein, young and old, to be Christians inwardly and outwardly; make every particular plain to their understanding; fix it in their minds; write it on their hearts. In order to do this there must be line upon line, precept upon precept. What patience, what love, what knowledge is requisite for this! We must needs do this, were it only to avoid idleness. Do we not loiter away many hours in every week? Each try himself. No idleness is consistent with a growth in grace. Nay, without exactness in redeeming time you cannot retain the grace you receive in justification.
SECTION XVIII.

COURSE OF STUDY.

§ 302. We feel deeply the importance of a higher standard for our ministry than we have heretofore been able to maintain. In our denominational youth there have been difficulties in our way, which we trust are disappearing as our approach to a more mature age. At our organization in 1843 our ministry was composed principally of such as had received orders in other denominations, and for several years our largest accessions were from the same sources; and though among them were some very able ministers, others fell below the proper standard of qualification for the sacred office.

The great want of ministers to supply our needy yet spreading fields of labor, led to the reception of too large a portion of such as offered themselves, and also to the ordination of men among ourselves of like deficiencies, and there is now no doubt that our necessities, in some instances at least, betrayed us into an unwise course. But we are satisfied that the time has fully come when we must elevate our ministerial standard to a point which will better correspond to the wants of our denomination, and the demands of the age in which God in his Providence has called us into existence as a distinct religious power. As we all
believe in an overruling and guiding Providence, we must suppose that God has an end to secure, by calling us into existence as a denomination through such trials, conflicts and sacrifices as marked every step in the process; and we shall act a wise part by preparing ourselves, in every available method, for the achievement of useful ends; and we are confident that no one measure will do more in this direction than to raise up a well-educated and efficient ministry.

§303. We therefore require that no Annual Conference receive any licentiate to travel under its direction until his recommendation be accompanied by the examination papers of the Quarterly Conference, including the questions and answers of such examination which shall have been conducted in writing, as provided for in §79; provided when the Annual Conference shall deem it for the promotion of the interests of the churches and conference it may order the preliminary examination conducted by the Committee on Itinerancy and Orders. The preliminary course shall include English Grammar, Arithmetic, Geography, and English Composition. (Any text book of the grammar school may be used.)

§304. We also require that the Annual Conferences ordain no person to the office and work of an elder in the Church of God until they have passed examination in the Disciplinary Course of Study under the following conditions:

§305. The candidate must be given a written examination upon all the text books.
§ 306. There must be an average standing of at least seventy-five per centum in the preliminary course and in each year of the regular course, and no paper shall be accepted which shows a standing less than sixty per centum.

§ 307. Each candidate must also be examined orally regarding personal Christian experience and his personal belief in the doctrines held by Wesleyan Methodists.

§ 308. The General Conference shall elect, at each quadrennial session, a committee of four elders, who shall constitute a central examining board. They shall be chosen for their culture and their experience as educators. Their duties shall be:

First, to prepare lists of questions on the Course of Study for candidates for the ministry.

Second, they shall send copies of such lists to the secretaries of the several Annual Conferences, to be by them placed in the hands of the chairman of the Committee on Itinerancy and Orders of their respective conferences.

Third, this board shall be required to consult with and advise the Committee of Revision at the General Conference concerning the Disciplinary Course of Study.

Fourth, the committee shall formulate rules for the government of the Annual Conference Committees on Itinerancy and Orders in the use of these questions.
309. The Committee on Revision of the Disciplinary Course of Study shall be a standing committee elected by the General Conference, whose duty shall be to pursue their work from the adjournment of the General Conference, and shall at the end of the third year publish the result of their work in four consecutive issues of the Wesleyan Methodist.

310. All objections, with reasons for the same, to any book or books in said proposed course, or the removal of any book from the course, shall likewise be published in four consecutive issues of the Wesleyan Methodist. The committee shall have privilege to remove said books, against which objections are raised, from proposed course, in which case they shall not be considered as a part of their report to the General Conference. No book shall be given a place in the Course of Study that contradicts the Articles of Faith as set forth in our Book of Discipline.

311. Course of Study.

I. First Year.

1. Bible.
2. Theological Compend—Binney.
3. Wesleyan Methodist Discipline.
5. English—Lockwood and Emerson.
SECTION XVIII.

Reading Course.
1. Life of Christ—Stalker.
2. Wesley's Sermons (Vol. I.)—I-XXXIII.
5. Plain Account of Christian Perfection—Wesley.

II. Second Year.
1. Bible.
2. Theology—Miley.
3. Philosophy of the Plan of Salvation—Walker.
4. English—Lockwood and Emerson.
5. Homiletics—Kearn.
6. Teacher Training Course—Hurlbut.

Reading Course.
1. Wesley's Sermons. (Vol. I.) XXXIV-LVIII.
2. Jesus is Coming—Blackstone.
4. How to Conduct a Sunday School—Lawrence.
5. English History—Montgomery.

III. Third Year.
1. Bible.
2. Theology—Miley.
3. Church History (First Half)—Fisher.
6. All About the Bible—Collett.

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COURSE OF STUDY.

Reading Course.
2. Life of Wesley—Telford.
3. Love Enthroned—Steele.
4. Reformation (One Vol.)—Seebohm.

IV. Fourth Year.
1. Bible.
2. Theology—Miley.
3. Church History (Last Half)—Fisher.
4. Psychology—Halleck.
5. Bible Geography—Hurlbut.

Reading Course.
2. Revival and Pastor—Peck.
3. Theology of Holiness—Clark.
4. Life of Judson.
5. Spurgeon’s Addresses to Students.
6. The Pastorate—Kidder.

[Note: Those who have already purchased the books of the old course shall be permitted to take examination in such books; but all who purchase new books shall be required to take the course as provided above. The Annual Conference shall accept the standings of Broughton, Miltonvale, Central, Fairmount, and Marion College in all of the studies prescribed in the foregoing section, reserving the right to examine all such persons orally or in writing as to doctrinal beliefs and belief in the government of the Wesleyan Methodist Church.]
PART IV.
SPECIAL DIRECTIONS.
SECTION XIX. CHURCH FINANCE.
SECTION XX. PRACTICAL BENEVOLENCE.
SECTION XXI. TITLES TO CHURCH PROPERTY.
SECTION XXII. NATIONAL REFORM.
SECTION XXIII. PEACE.
SECTION XXIV. NECESSITY OF UNION.
SECTION XXV. YOUNG PEOPLE'S MEETINGS.
SECTION XIX.

CHURCH FINANCE.

§ 312. It is the judgment of the Wesleyan Methodist Connection that the law of tithing is scriptural and that God requires all his people to pay him the tenth of all their increase. We do therefore recommend:—

1. That all our people tithe, and that they subscribe themselves into a denominational Tithing Union.

2. That each church and Annual Conference elect a Tithing Secretary whose duty it shall be to keep a tithing roll in which shall be subscribed the names of all members who tithe, and he shall gather statistics in evidence of the verification of God's promises to all who observe this law.

§ 313. The Educational Society and the Missionary Society shall submit to the Executive Board of the Book Committee, at its February meeting each year, a budget showing the amount needed in their respective departments for the ensuing year. It shall be the duty of the Book Committee to aggregate the amounts needed in the various departments of church work into one budget of expense, and apportion to the several conferences the amount of this budget. In making this apportionment the Book Committee shall take into account the number
of members in each conference and their ability to pay the share assigned to them. As soon as possible after the Executive Board has made the assignments, the Editor shall publish in the Wesleyan Methodist a statement showing for each conference its membership according to the latest statistics, and the apportionment for each benevolence. Two weeks before the session of each Annual Conference the Agent shall send to each Conference President and to each Conference Secretary a statement of the apportionment for that conference. At the close of each series of conferences the Editor shall publish in the Wesleyan Methodist a statement showing for each conference its membership, its apportionment for each benevolence, and the amount raised on the budget for each benevolence. Every person authorized to receive Connectional funds who receives money that can count on the budget and that has not passed through the hands of a Conference Treasurer, must give the person from whom he received it a duplicate receipt, or else send a duplicate receipt to the proper Conference Treasurer.

§ 314. It shall be the duty of each conference at its annual session to apportion the budget of Connectional benevolences assigned to it to the various charges of the conference. In making the apportionment, the conference shall take into account the number of members of each charge and their ability to pay the share assigned to them. The conference shall state the exact amount assigned to each charge for each benevolence, and the Conference Secretary shall report the same to each pastor within two weeks after the close of the conference session. A
church has met its financial obligations to the Connection when it pays its apportionment in full for each benevolence.

§ 315. It shall be the duty of the pastor and stewards to see to the faithful collection of the share assigned their charges. All money paid for current expenses of the Educational work, or for the current expenses of the Missionary work, either home or foreign, and pledges and interest (but not principal) paid for these purposes, and all money paid by the W. H. & F. M. S., the Y. M. W. B., or the Sunday-Schools for these purposes may count toward the budget. If any person or society pays money to any person authorized to receive Connec­tional funds for any of these purposes, a duplicate receipt shall be given, and the pastor and stewards shall accept these receipts as payments on the budget. All money and duplicate receipts collected by the pastor and stewards for the budget shall be sent to the Conference Treasurer, provided however that money collected definitely for education or definitely for missionary work, and not as undivided budget, may be sent to any person authorized to receive Connectional funds. In this case a duplicate receipt shall be given which shall be sent to the Conference Treasurer. A charge has met its obligations to the Connection when it has paid the Conference Treasurer its apportionment in full for each benevolence, or when it pays an undivided amount sufficient to balance in full its apportionment for each benevolence. The pastor's statistical report to the conference shall contain a budget item showing the amount assigned to his charge for each benevo-
ence, the amount raised definitely for education, the amount raised definitely for missions, and the amount raised as undivided budget. This item must be audited by the Conference Treasurer before it is accepted by the conference.

§ 316. The General Conference recommends:

1. That the charges be urged to raise the budget, as far as possible, on the undivided plan.

2. That the Conference Treasurer be instructed to remit to the Connectional Treasurer at least quarterly all money received definitely for education, or definitely for missionary work, but that undivided budget may be retained until it is evident where it will be needed to maintain a balance between the benevolences, and should then be distributed so as to maintain this balance.

3. That the pastors be urged to investigate the twin envelope system, and to introduce the same wherever practicable.

[Note: Our Publishing House, through its Agent, will furnish full information and samples upon application.—Editors.]
SECTION XX.

PRACTICAL BENEVOLENCE.

§ 317. Question. Have we any directions to give concerning practical benevolences among us?

Since the gold and silver, as well as the cattle upon a thousand hills, belong to God; and since every good and perfect gift cometh down from the Father of lights, so that we may say, “It is the Lord that giveth my friends, my wealth, my ease;” and since we are commanded to “honor the Lord with our substance, and the first fruits of all our increase;” and since we have abundant Scriptural examples in giving directions as to what shall be done after our “decease;” and since the law of the State frequently gives our life-earnings to “heirs we know not whom,” and the fruit of all our toil is turned against the cause of God, and the distinctive reforms we so much love, therefore we earnestly recommend our people everywhere, in case the laws of the State will not dispose of their property to the highest glory of God, were they to die to-day, to immediately execute, in a careful and legal manner, their last will and testament.

§ 318. Furthermore, it is recommended that so far as practicable, our people shall dispose of their property while still living, and we commend to their favorable consideration (and bequests) the Wesleyan Methodist Connection (or Church) of
America, incorporate; the Wesleyan Methodist Publishing Association of America; the Missionary Society of the Wesleyan Methodist Connection of America; the Superannuated Ministers' Aid Society of the Wesleyan Methodist Connection of America; and the Wesleyan Educational Society. Bequests intended for any of our educational institutions, may be made through the Wesleyan Educational Society.

1. Any person making a bequest should be careful to give the incorporate name of the society for which the gift is intended, as given above.

Luke vi. 38; I Cor. xvi. 1, 2; II Cor. ix. 6-8.

2. The Wesleyan Methodist Connection, through its different corporate societies, as the donor may elect, will receive gifts on the following conditions as a basis:

**Annuity Rates.**

<table>
<thead>
<tr>
<th>Age</th>
<th>Single Bond</th>
<th>Survivorship</th>
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<tbody>
<tr>
<td>Twenty to thirty</td>
<td>3% rate</td>
<td>3% rate</td>
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<tr>
<td>Thirty to forty</td>
<td>4% rate</td>
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<td>Forty to fifty</td>
<td>5% rate</td>
<td>4½ rate</td>
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<tr>
<td>Fifty to sixty</td>
<td>5½% rate</td>
<td>5% rate</td>
</tr>
<tr>
<td>Sixty to seventy</td>
<td>6% rate</td>
<td>5½% rate</td>
</tr>
<tr>
<td>Over seventy</td>
<td>7% rate</td>
<td>6½% rate</td>
</tr>
</tbody>
</table>

These rates of interest are based on cash gifts, and if real estate is offered it must be immediately converted into cash or else the donor accept the
inventory that is made by the corporations benefiting by the gift.

Furthermore, all gifts must be kept intact so long as the donor lives, and a sinking fund must be provided whereby the interest on any donation may be paid if the interest on its investment is not sufficient to meet the annuity due.

In cases of Survivorship Bonds, the rate is based on the age of the younger.

Payments on annuities may be made either annually or semi-annually as the donor and the corporate society benefiting may agree.
SECTION XXI.

SECURING TITLES TO CHURCH PROPERTY.

§ 321. The laws of the several states are so various that no specific rule can be given which will meet the requirements of the diversified statutes under which churches have to organize. The following general rules, if attended to, will secure the end aimed at:

§ 322. Before taking a deed, examine the laws of the state and see that the church or society is organized, and trustees appointed according to the requirements of the statute.

§ 323. Let the property be deeded to the trustees, in trust for that particular society, giving its corporate name in the deed; provided if said church shall ever cease to exist, said property shall revert to the Annual Conference, which shall be an incorporated body wherever practicable and shall have power to order the sale of said property, and to appropriate the funds so received to the building of new houses of worship, or parsonages for the Wesleyan Methodist Connection (or Church) of America, within the bounds of said conference. Said church shall be deemed to have ceased to exist when said property is not statedly for one and one-half years for the benefit of the Wesleyan Methodist Connection (or Church) of America.
\textbf{TITLES TO CHURCH PROPERTY.} \footnote{325}

\textbf{\textit{\S} 324.} In all conveyances of ground for the erection of houses of worship, or upon which they may have been erected, let the following clause be inserted at the proper place: In trust, that said premises shall be used, kept, maintained and disposed of, as a place of divine worship, for the use of the ministry and membership of the Wesleyan Methodist Connection (or Church) of America; subject to the Discipline, usage, and ministerial appointments of said Church, as from time to time authorized and declared by the General Conference of said Church, and the Annual Conference in whose bounds the said premises are situated.

\textbf{\textit{\S} 325.} In all conveyances of ground for the erection of dwelling-houses for the use of the preachers, or upon which they may have been erected, let the following clause be inserted at the proper place: In trust, that said premises shall be held, kept, and maintained as a place of residence for the use and occupancy of the preachers of the Wesleyan Methodist Connection (or Church) of America, who may from time to time be stationed in said place, subject to the usage and Discipline of said Church, as from time to time authorized and declared by the General Conference of said Church, and by the Annual Conference within whose bounds said premises are situated.
SECTION XXII.

NATIONAL REFORM.

§ 326. It shall be the duty of the ministers and members of the Wesleyan Methodist Connection to use their influence in every feasible manner in favor of a more complete recognition of the authority of Almighty God, in the secular and civil relations, both of society and of government, and the authority of our Lord Jesus Christ as King of nations as well as King of saints. We therefore require:

§ 327. That all our ministers and members shall favor the use of the Bible in our public schools.
Deut. vi. 7, 8; John v. 39.

§ 328. That chaplaincies in the army and navy, and in State and National Congress be not abolished.
I. Kings viii. 22-53; I. Chron. iv. 10; II. Chron. xiv. 11, 12; I. Tim. ii. 1, 2.

§ 329. That the Sabbath day be observed by cessation from all labor, and the permission of no excursions on the Lord's day.
Ex. xx. 8; Isa. lvi. 1-7; lviii. 13, 14; Neh. xiii. 15-18; Mark i. 27, 28.

§ 330. That the name of Almighty God, as the basis of authority in civil government, shall be considered as one of the fundamental principles of
the Wesleyan Methodist Connection of America, and that it is the bounden duty of all our ministers and members to use all feasible means to secure such amendments in National and State Constitutions, so that the name of Jesus Christ, the Son of God, shall be inserted in these instruments which lie at the foundation of civil government; as it is Christ by whom kings reign, and princes decree justice.

Psalms xxii. 28; xxxiii. 6-12; Isa. ix. 6; Dan. vii. 13, 14; Rev. xvii. 14.
SECTION XXIII.

PEACE.

§ 331. We believe the Gospel of Christ to be intended to extirpate the practice of war, and hence we cannot but depurate those customs which needlessly foster and perpetuate the war-spirit. We will not cease to pray and labor that the period may soon arrive when "Nations shall learn war no more."

Isa. ii. 2-4; Psa. lxii. 7; Micah iv. 3, 4; Zech. ix. 10; Luke ii. 14.
SECTION XXIV.

NECESSITY OF UNION AMONG OURSELVES.

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

In order to a closer union with each other, let us be deeply convinced of the absolute necessity of it.

Pray earnestly for, and speak freely to each other.

When we meet, let us never part without prayer.

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

Never speak lightly of each other.

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

Labor in honor, each to prefer the other before himself.

Rom. xii. 9, 10; xv. 5-7; Phil. ii. 1, 2; I. Peter i. 22; iii. 8; iv. 8.
SECTION XXV.

YOUNG PEOPLE'S MEETINGS.

133. We desire to utilize the piety and gifts of our young people in those ways which will glorify God and be beneficial to themselves and the Church. We encourage as of great importance the holding of young people's meetings under the direction of our churches and pastors, for the promotion of the salvation of the young and their growth and establishment in grace.
PART V.
JUDICIAL ADMINISTRATION.
SECTION XXVI. JUDICIARY RULES.
SECTION XXVI.

JUDICIARY RULES.

§ 334. A Church, when it shall judge it expedient, may appoint a judicial committee of not less than six persons, who shall remain in office one year, unless displaced by the church. This committee shall be a standing court to hear all complaints, and to try all charges against any lay member of the church; provided that all cases shall be first stated to the church, and by it referred to the judicial committee; provided also that the church shall have power to refer any case to a special committee, of males or females, as it shall deem best to secure the ends of truth and justice; provided also that the fact of a church having a judicial or other committee shall not be construed into a necessity of the reference of a case to any committee, unless the church at any regular or called meeting shall vote to so refer.

The pastor shall be the chairman of the judicial committee; but when the pastor is the plaintiff, or when the church has no pastor, it may appoint some other person to preside; and in the case of its neglecting so to do the committee shall appoint its own chairman.

§ 335. (1) For personal offenses, sinful tempers or words, or neglect of duties, our Lord's directions in Matt. xviii:15-17 shall be followed; and in case the person aggrieved shall report the alleged of-
sense, before these previous steps shall have been taken, he shall be deemed guilty of evil speaking, and without amendment he shall be brought to trial on charge for this offense. But for public offenses, such as holding and propagating heretical doctrines, flagrant disobedience to the order and Discipline of the Church and for open immoralities, the parties so offending may be proceeded against without previous labor, provided that the directions given in paragraph 68, sub-paragraph 2, have been complied with. If any member of the Church Advisory Committee should be connected with the case as to render them incapable of serving, the church, if it judges best, may elect a special committee in the case.

(2) When any member of our Church shall join any secret society, and after being labored with refuses to withdraw from said secret society, the person so offending shall without trial be declared withdrawn from the Church.

§ 386. In all cases of trial a bill shall be made out setting forth the charge or charges, with the specifications, in writing, and a copy of the same shall be served upon the accused by the chairman of the court, or the complainant, allowing the accused a reasonable time to prepare for trial, which shall not be less than six days. The removal of the accused person beyond the jurisdiction of the judicature during the pending trial shall be deemed presumptive proof of guilt, unless satisfactory evidence be presented of inability to be present. If the accused party confess guilt, no
trial is necessary and the church can proceed at once to determine the penalty as is provided for. If the party accused asks for a letter of dismissal before charges are preferred, the church must grant the same. See Paragraph 73. The church may grant a letter of dismissal, even after charges are preferred. When charges are preferred and the party says they are ready for trial, then no time need be given for them to prepare.

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\[\text{337. A complaint against any lay member of the church shall be presented to the pastor; but if there be no pastor, or if he neglect to attend to the complaint, the charges shall be presented to the judicial committee; and if there be no judicial committee, the charges shall be presented to the church at one of its meetings, and the church may proceed to try the complaint, or refer it to a special committee which it may appoint for that purpose, and in all cases of conviction before a committee an appeal to the church shall be allowed, whose decision shall be final.}\]

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\[\text{338. A complaint against an elder shall be presented to the chairman of a standing committee of four elders, which shall have been elected by the previous Annual Conference, and shall consist of the most discreet and experienced men in said conference, who shall have power to select three lay members of similar character residing near the accused elder, who shall together with said elders constitute a judiciary committee for the trial of all such cases; and in case of the incapacity of any}\]
ministerial member of said committee to serve as above, by reason of sickness, removal, death, or other cause, then the President of the conference shall have power to fill such vacancy. Said committee shall constitute a court for the trial of the complaint, with power to acquit, censure, or suspend until the next session of the Annual Conference, whose decision shall be final.

§339. When the President of an Annual Conference and at least one of the members of the Advisory Board shall determine that an elder or licentiate is violating any of the orders or resolutions of the conference, and after being labored with refuses to correct his behavior, they shall bring him to trial before the judiciary committee; provided, that whenever the President, or the ministerial member of the Advisory Board is the accused person, the other members of the board shall be authorized to act in the case.

§340. The Annual Conference shall also have original jurisdiction, and may proceed to try any complaint against an elder, provided, that in its judgment sufficient notice shall have been given to the accused, and sufficient time allowed him to prepare for trial; or it may refer the complaint to a committee which it may appoint as above; or to a special committee composed of four elders and three lay members which the Annual Conference shall appoint, to be tried during its session, or after adjournment, as it shall direct; or it may refer the complaint, to be presented and tried, as first provided for in this rule.
§ 341. When an elder or a minister shall have been convicted of the crime of fornication or adultery he shall be expelled from the Annual Conference of which he is a member, and shall never be restored to membership in any Wesleyan Methodist Annual Conference; and no Annual Conference shall elect to Elders’ Orders or receive from any other conference or Church any one who has been convicted of these crimes after entering the ministry. But this shall not prohibit membership in a Wesleyan Methodist church when the guilty person repents.

§ 342. A complaint against a licentiate holding an Annual Conference license shall be received and heard in all respects the same as a complaint against an elder, before the committee appointed for the trial of an elder.

§ 343. A complaint against a licentiate who is acting under the authority of a Quarterly Conference shall be presented to the pastor and by him brought before the Quarterly Conference, or if the pastor refuse or neglect to attend to it, it shall be presented to the Quarterly Conference at one of its meetings, and the Quarterly Conference may proceed to try the person on the complaint, or refer the person for trial to a committee which it may appoint for that purpose. In all cases an appeal from the findings of the committee may be taken to the Quarterly Conference, whose decision shall be final. In cases where one church constitutes a pastoral charge, the church shall
conduct the trial under the rules governing a Quarterly Conference as stated above.

§ 344. A complaint against an offending church shall be presented to the chairman of the standing committee previously elected by the Annual Conference for the trial of an elder, which committee, having selected three lay members as in the case of the trial of an elder, shall meet at the place where the accused church usually worships, or in its vicinity, and shall constitute a court for the trial of the complaint, before whom the church by its representatives shall appear. If the committee judge the church to be guilty of having violated any of the Elementary Principles, or General Rules, or any rule or section enacted by the concurrent action of the General and Annual Conferences and churches it shall so declare; and if the church shall not give satisfaction by correcting the evil, the case shall be presented at the next session of the Annual Conference, whose decision shall be final. If the Annual Conference judge the church guilty it shall withdraw fellowship from the same, and no minister or licentiate of our Connection shall become its pastor until it shall have repented and reformed. Provided, the Annual Conference at any of its sessions may receive a complaint against any church within its jurisdiction and order a trial or investigation by a committee which it shall appoint; said committee to hold such trial or make such investigation within two months of the closing of that session of conference, and said com-
mittee may suspend said church until the next session of the Annual Conference.

¶ 345. If the Annual Conference approves of the verdict of the judiciary committee in any case of suspension or expulsion of an accused church, a committee shall be appointed by the Annual Conference whose duty it shall be to call together the loyal members of said church, and declare them to be the Wesleyan Methodist church in that place. Said committee shall report its action to the President of the Annual Conference, who shall report the same to the Annual Conference at its next session.

¶ 346. If the President or Secretary of any Annual Conference shall receive a complaint against a church within two months preceding the time already appointed for an Annual Conference session he shall cite such church to appear at the approaching session of the Annual Conference by representation for the investigation or trial.

¶ 347. In any case of dispute about the non-payment of debts, or the settlement of accounts, the proceedings shall be the same as in all other cases; with the exception that the verdict shall be a simple declaration of what is judged to be right between the parties. If either party shall enter into a suit at law against any member of the church, unless the case justify such a measure, before these steps shall have been taken, or shall refuse to comply with such decision such party shall be cut off from fellowship, on conviction of the fact before the proper court.
SECTION XXVI.

§ 348. All trials shall be public when the accused party shall demand it; the accused shall also have the right of objecting to any member of the court, and the remaining members shall allow or overrule the objections; the accused shall likewise be allowed the assistance of any minister or member of the Wesleyan Connection as counsel, and the court may allow or exclude other counsel at its discretion; of introducing witnesses, and of cross-examining those introduced by the plaintiff; and of making his defense without interruption.

§ 349. No deposition or certificate from an absent person shall be received as testimony in any trial, unless the party against whom it is sought to be introduced has had a proper opportunity to cross-examine the person signing it, upon the contents thereof.

§ 350. The proceedings in all trials shall be taken down by a secretary appointed by the court, who shall furnish a copy of the decision when demanded by either party; and on an appeal the minutes of the court below shall be read in evidence, and any new proof touching the same facts shall be heard, but no new charges or allegations shall be introduced.

§ 351. The General Conference shall designate five members of the Book Committee, three elders and two lay members, who shall be thereby constituted a Judiciary Committee to be known as the Board of Review, and this Board of Review shall have authority to hear appeals and to decide questions of law, subject to the Discipline of the Wes-
JUDICIARY RULES. 11351

leyan Methodist Connection (or Church) of America and of the General Conference of said Church, in the following cases and particulars: (1) In all cases of the trial of an elder or an Annual Conference preacher where three elders who have served under conference appointment during the year last preceding the trial and appeal shall join the defendant in an appeal from the action of an Annual Conference under the Judiciary Rules for the trial of an elder or an Annual Conference preacher. (2) In all cases involving the validity of the reception of members to an Annual Conference, either when such members are elected to Elder's Orders or are received from some other Wesleyan Methodist Annual Conference; or from some other religious body, whenever three elders qualified as in the last preceding provision shall appeal from the action of the Annual Conference. (3) In all cases of different between any two or more Annual Conferences where there is a disagreement, and the aggrieved conference is unable to secure satisfaction by ordinary methods. (4) In all cases where three Annual Conferences shall unite in an appeal from any action of the Book Committee when acting with reference to the Annual Conferences. The decision of the Board of Review in such cases shall be reported to the Book Committee at its next session, whether it be a regular or special session, and it shall require a two-thirds vote of all the members of the Book Committee to reverse the decision of the Board of Review in these particular cases. In all cases brought before the Board of
SECTION XXVI.

Review the entire case including the charges or question or questions at issue, and all of the evidence shall be submitted in writing, and one or more persons may argue the case on each side under such regulations as the Board of Review shall establish, but in no case shall the Board of Review constitute a trial court, and it shall not hear or receive any new evidence, provided, however, that the fact that new evidence and what is intended to prove thereby may be submitted, and this may influence the Board of Review in determining the case when the question at issue is whether a new trial shall be ordered. The Board of Review shall have authority to affirm, reverse, or remand a case for a new trial. It shall select one of its number to act as chairman, and it may select a Secretary from its own number or employ some one else. When the Board of Review meets in connection with the meetings of the Book Committee it shall hear and act upon all cases submitted to it without charge to any one, but in cases of special meetings the parties bringing the action shall provide for the expenses of the meeting. In all cases the decisions of the Board of Review shall be made in writing and the principal parties to the case shall be furnished with a copy of the decision within ten days after the decision is rendered. A book of record shall be furnished at the expense of the Publishing House in which shall be recorded all cases acted upon and the decisions rendered, and all documents pertaining to cases brought before the Board of Review shall
be kept on file. Four members shall constitute a quorum, and it shall require four votes to reverse any judgment rendered by a lower court. The records of this Board of Review shall be submitted to the General Conference at each regular session and when approved by the General Conference all decisions of this Board of Review shall become the law of the Church until repealed by the General Conference, and in the edition of the Discipline following each General Conference these decisions which have been approved by the General Conference shall be made a part of the Discipline. In any case where any member of this Board of Review is an interested party to the case the remaining members shall consider objections to his sitting as a member of the Board and where justice demands may select some other member of the Book Committee to fill his place in connection with that particular case, but this shall not be deemed to cause a vacancy in the membership of the Board. All permanent vacancies shall be filled by the Book Committee.
PART VI.
THE RITUAL.
SECTION XXVII. FORM OF ORDINATION.
SECTION XXVIII. BAPTISM.
SECTION XXIX. THE LORD'S SUPPER.
SECTION XXX. MARRIAGE.
SECTION XXXI. BURIAL OF THE DEAD.
SECTION XXXII. THE DEDICATION OF CHURCHES.
SECTION XXVII.

THE FORM AND MANNER OF ORDAINING ELDERS.

[When the day appointed is come, there shall be a sermon or exhortation, declaring the duty and office of such as come to be admitted elders.]

¶ 352. Then their names being read aloud, the President shall say unto the people:

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

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

The Collect.

Almighty God, giver of all good things, who by the Holy Spirit has appointed elders in the church, mercifully behold these thy servants, now called to this office, and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they
SECTION XXVII.

may faithfully serve thee in this office to the glory of thy name, and the edification of thy Church, through the merits of our Savior, Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. Amen.

The Epistle.
Ephesians iv. 7-13.

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

The Gospel.
St. John xxi. 2-16.

Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth.
eth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep he goeth before them, and the sheep follow him, for they know his voice. And a stranger will they not follow, but will flee from him, for they know not the voice of strangers. This parable spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again: Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in he shall be saved, and shall go in and out and find pasture. The thief cometh not but for to steal, and to kill and to destroy; I am come that they might have life, and that they might have it more abundantly. I am the good shepherd; the good shepherd giveth his life for the sheep; but he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth; and the wolf catcheth them and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep, and other sheep I have which are not of this fold; them also must I bring, and they shall hear my voice, and there shall be one fold and one shepherd.
[And that done, the President shall say unto them as hereafter followeth:]

You have heard, brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy lessons taken out of the Gospel and the writings of the apostles, of what dignity and what great importance this office is, whereunto ye are called.

And now again we exhort you, in the name of our Lord Jesus Christ, that you have in remembrance into how high a dignity, and to how weighty an office ye are called; that is to say, to be messengers, watchmen, and stewards of the Lord; to teach and premonish; to feed and provide for the Lord’s family; to seek for Christ’s sheep that are dispersed abroad, and for his children who are in the midst of this evil world that they may be saved through Christ forever.

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

Forasmuch, then, as your office is both of so great excellency and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may show yourselves dutiful and thankful unto that Lord who has placed you in so high a dignity, as also to beware that neither you yourselves offend. Howbeit ye cannot have a mind and will thereto of yourselves; for that will and ability is giver of God alone; therefore ye ought and have need to pray earnestly for his Holy Spirit. And seeing that ye cannot by any other means compass the doing of so weighty a work pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same, consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves and them that especially pertain unto you, according to the rule of the same Scriptures; and for the self-same cause how ye ought to forsake and set aside, as much as ye may, all worldly cares and studies.

We have good hope that you have all weighed and pondered these things with yourselves long before this time and that you have clearly determined by God's grace, to give yourselves wholly...
to this office, wherewith it hath pleased God to call you; so that as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way, and that you will continually pray to God the Father, by the mediation of our only Savior, Jesus Christ, or the heavenly assistance of the Holy Ghost; that by daily reading and weighing the Scriptures ye may wax riper and stronger in your ministry; and that ye may so endeavor yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples, and patterns for the people to follow.

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

Do you think in your heart that you are truly called according to the will of our Lord Jesus Christ, to the office and work of an elder in the Wesleyan Methodist Church?

Answer. I think so.

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

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

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

Answer. I will do so by the help of the Lord.

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

Answer. I will, the Lord being my helper.

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

Answer. I will endeavor to do so, the Lord being my helper.

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

Answer. I shall apply myself thereto, the Lord being my helper.
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The President. Will you maintain, and set forward, as much as lieth in you, quietness, peace and love among all Christian people, and especially among them that are, or shall be committed to your charge?

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

LET US PRAY.

Almighty God and Heavenly Father, who of thine infinite love and goodness toward us, hast given us thy only and most dearly beloved Son, Jesus Christ, to be our Redeemer, and the author of everlasting life; who after he had made perfect our redemption by his death, and had ascended into heaven, sent abroad into the world his apostles, prophets, evangelists, teachers and pastors, by whose labor and ministry he gathered together a great flock in all parts of the world to set forth the eternal praise of thy holy name; for these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present, to the same office and ministry appointed for the salvation of mankind, we render unto thee our most hearty thanks; we praise and worship thee; and we humbly beseech thee by the same, thy blessed Son, to grant unto all who either here or elsewhere call upon thy name, that we may continue to show ourselves thankful unto thee, for these, and all other of thy benefits, and that we may daily increase and go forward in the knowledge and faith of thee and thy Son by the Holy Spirit, so that as well by
ORDAINING ELDERS.

these thy ministers, as by them over whom they shall be appointed thy ministers, thy holy name may be forever glorified, and thy blessed kingdom enlarged through the same, thy Son Jesus Christ our Lord; who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. Amen.

[When this prayer is done, the President or officiating elder, with the elders present, shall lay their hands severally upon the head of every one that receiveth the order of elders—the receivers humbly kneeling upon their knees and the President saying:]

The Lord pour upon thee the Holy Ghost, for the office and work of an elder in the Church of God. And be thou a faithful dispenser of the Word of God, and of his holy sacraments; in the name of the Father, Son and of the Holy Ghost.

Then the President shall say:—

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

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

[The President or officiating elder shall then, in behalf of the conference, give to each of the persons ordained the right hand of fellowship, welcoming him to the work and labors of the ministry, adding such remarks as he may deem fitting, followed by the benediction.]

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

BAPTISM.

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

Of Infants.

The parents or parent of the child presented for baptism shall be asked the following questions:—

Question. Hast thou renounced the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou dost not follow or art not led by them?

Answer. I have renounced them all, and by God's help will endeavor not to follow or be led by them.

Question. Dost thou believe in God the Father Almighty, maker of heaven and earth; and in Jesus Christ his only begotten Son, our Lord; that he took man's nature in the womb of the Virgin Mary, and was born of her; that he suffered under Pontius Pilate, was crucified, dead and buried; that he arose again on the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and that he shall come again at the end of the world to judge the quick and the dead? And dost thou believe in
The Holy Ghost, the communion of saints, the remission of sins, the regeneration of our fallen nature, the resurrection of the body, and everlasting life after death?

Answer. All this I steadfastly believe.

Question. Wilt thou have this child baptized in this faith?

Answer. This is my desire.

Question. Wilt thou, then, diligently teach it God's holy Word, and cause it to walk in obedience to his holy will and commandments, until it come to years to assume in its own person the faith, vows and obligations of baptism?

Answer. I will endeavor to do so, the Lord being my helper.

[Then shall the minister baptize the child and conclude the service with an appropriate prayer.]

Of Such As Are of Riper Years.

The minister shall demand of each of the persons to be baptized severally:

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

Answer. I renounce them all.

Question. Dost thou believe in God the Father Almighty, maker of heaven and earth; and in Jesus Christ, his only begotten Son, our Lord; and that he was conceived by the Holy Ghost, born of the
BAPTISM.

Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he arose again on the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again at the end of the world, to judge the quick and the dead? And dost thou believe in the Holy Ghost; the remission of sins, the resurrection of the body, and everlasting life after death?

Answer. All this I steadfastly believe.

Question. Wilt thou be baptized in this faith?

Answer. This is my desire.

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

Answer. I will endeavor so to do, God being my helper.

[Then shall the minister baptize by sprinkling, pouring, or immersion, as the candidate may choose, saying:]

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

[Then shall be said an appropriate prayer, or the Lord's prayer.]

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen.

Matt. xxviii. 19; Mark i. 9-16; xvi. 19; Acts ii. 38. 219
SECTION XXIX.

THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER.

§ 354. We recommend to our ministers the following directions in the administration of the Lord's Supper:

(1) Let the officiating minister read the following, or some other appropriate passage of Scripture.

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples and said, Take, eat; this is my body.

"And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it:

"For this is my blood of the New Testament, which is shed for many for the remission of sins.

"But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."


"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break is it not the communion of the body of Christ?

"For we being many are one bread, and one body; for we are all partakers of that one bread."

-1. Cor. x. 16, 17.

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"For I have received of the Lord that which I also delivered unto you. That the Lord Jesus, the same night in which he was betrayed, took bread:
“And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.
"After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.
“For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come.
“Wherefore whosoever shall eat this bread and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.
“But let a man examine himself, and so let him eat of that bread, and drink of that cup.
“For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body.”—1. Corinthians xi. 23-29

(2) Let an appropriate hymn be sung.

(3) After which the elder shall say:
Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, draw near with faith, and take this holy sacrament to your comfort; and make your confession to Almighty God.

(4) Then shall a general prayer be offered by the minister, in the name of all those who are
minded to receive the holy sacrament, both he and all the people kneeling humbly upon their knees. The minister shall then proceed to distribute the bread, using the following words:

The body of our Lord Jesus Christ, which was given for thee, preserve thy soul and body unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

Then the minister shall take the cup, which shall contain only unfermented wine, and shall say:

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

Then shall the elder offer appropriate prayer, or the Lord's Prayer:

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen.
SECTION XXX.

MARRIAGE.

§ 355. Question. Do we observe any evils which have prevailed in regard to marriage and divorce?

Answer 1. Many Christians have married with unconverted persons. This has produced bad effect; they have either been hindered for life, or have turned back to perdition.

We do not prohibit our people from marrying persons who are not of our Connection, provided such persons have the form and are seeking the power of godliness; but we are determined to discourage their marrying persons who do not come up to this description.

Answer 2. We regard adultery as the only justifiable cause for divorce. In the case of a divorce for such cause the innocent party may marry again; but the guilty party has by his or her act forfeited membership in the Church. In the case of divorce for other cause neither party shall be permitted to marry again during the lifetime of the other, and violation of this law shall be punished by expulsion from the church.

We recommend that the following form of marriage ceremony be used:

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Dearly beloved, we are gathered together here in the sight of God, and in the face of this company, to join together this man and this woman in Holy Matrimony; which is commended of Saint Paul to be honorable among all men, and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God. Into this holy estate these two persons present come now to be joined. If any man can show just cause, why they may not be lawfully joined together, let him now speak, or else hereafter forever hold his peace.

I require and charge you both, as ye will answer at the day of Judgment when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that if any persons are joined together otherwise than as God's Word doth allow, their marriage is not lawful.

But believing that you have duly considered the solemn obligations you are about to assume, and that you are prepared to enter upon the same discreetly, advisedly and in the fear of God, I shall propose to you the marriage covenant.

M.—Wilt thou have this woman to be thy wedded wife, to live together after God's ordinance in the holy state of Matrimony? Wilt thou love her,
comfort her, honor and keep her in sickness and in health; and forsaking all others, keep thee only unto her, so long as ye both shall live?

[The man shall answer.]

I will.

[Then shall the minister say unto the woman.]

N.—Wilt thou have this man to be thy wedded husband, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love him, comfort him, honor and keep him in sickness and in health; and forsaking all others, keep thee only unto him, so long as ye both shall live?

[The woman shall answer.]

I will.

[Then the minister shall pray. The following form is suggested.]

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

O eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; send thy blessing upon this man and this woman, whom we bless in thy Name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, and may
ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. Amen.

[Then shall the minister join their right hands together, and say:]

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

[Then the minister shall speak unto the company.] Forasmuch as M.— and N.— have consented together in holy wedlock and have witnessed the same before God and this company, and thereto have given and pledged their troth, each to the other, and have declared the same by joining hands; I pronounce that they are husband and wife, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

[And the minister may add this blessing.] God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favor look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life that in the world to come ye may have life everlasting. Amen.
SECTION XXXI.

THE ORDER OF THE BURIAL OF THE DEAD.

(The following or some other solemn service may be used.)

§ 356. The minister going before the corpse shall say:

I am the resurrection and the life, saith the Lord; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.—John xi. 25, 26.

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

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

[At the grave, when the corpse is laid in the earth, the minister shall say:]

Forasmuch as it hath pleased Almighty God, in his wise providence, to take out of the world the soul of the departed, we therefore commit his body to the ground; earth to earth, ashes to ashes,
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dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed and made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

[Then may be said:]

"I heard a voice from heaven, saying unto me. write; from henceforth blessed are the dead who die in the Lord; even so saith the Spirit; for they rest from their labors."

[Then shall the minister offer an appropriate prayer.]
SECTION XXXII.

THE DEDICATION OF CHURCHES.

[When the minister is ready to open the service, the chairman of the board of trustees, or some one designated by the trustees, shall present the building to be dedicated in the following language:]

§ 237. Beloved Brother: In behalf of the trustees of this Church, and of the Church and congregation here assembled, and for the glory of God, I hereby present to you this building to be dedicated to the service and worship of God.

[Then the preacher shall read the twenty-fourth Psalm, which follows:]

The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein:
For he hath founded it upon the seas, and established it upon the floods.
Who shall ascend into the hill of the Lord? and who shall stand in his holy place?
He that hath clean hands, and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully.
He shall receive the blessing from the Lord, and righteousness from the God of his salvation.
This is the generation of them that seek him, that seek thy face, O Jacob.
Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in.
SECTION XXXII.

Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The Lord of hosts, he is the King of glory.

(The officiating minister shall then read or cause to be read the following:)

Dearly beloved in the Lord; forasmuch as devout and holy men, as well under the law as under the Gospel, moved either by the express command of God, or by the secret inspiration of the blessed Spirit, and acting agreeably to their own reason and sense of the natural decency of things, have erected houses for the public worship of God, and separated them from all unhallowed, worldly, and common uses, in order to fill men's minds with greater reverence for his glorious Majesty, and affect their hearts with more devotion and humility in his service; which pious works have been approved of and graciously accepted by our heavenly Father; let us not doubt but that he will also favorably approve our godly purpose of setting apart this place in solemn manner, for the performance of the several offices of religious worship, and let us faithfully and devoutly beg his blessing upon this our undertaking, in the name of Jesus Christ our Lord.

(The officiating minister shall then read or cause to be read the following:) Prayer.

Regard, O Lord, the supplication of thy servants, 230
and grant that whosoever shall be dedicated to thee in this house by baptism, may be sanctified by the Holy Ghost, delivered from thy wrath and from eternal death and received as a living member of Christ's Church, and may ever remain in the number of thy faithful children.

Grant, O Lord, that whosoever shall receive in this place the blessed sacrament of the body and blood of Christ, may come to that holy ordinance with faith, charity, and true repentance; and being filled with thy grace and heavenly benediction, may, to their great and endless comfort, obtain remission of their sins, and all other benefits of his passion.

Grant, O Lord, that by thy Holy Word which shall be read and preached in this place, and by the Holy Spirit grafting it inwardly in the heart, the hearers thereof may both perceive and know what things they ought to do, and may have power and strength to fulfill the same.

Grant, O Lord, that whosoever shall be joined together in this place in the holy estate of matrimony, may faithfully perform and keep the vow and covenant between them made, and may remain in perfect love together unto their lives' end.

Grant, O Lord, we beseech thee, that whosoever shall draw near to thee in this place, to give thee thanks for the benefits that they have received at thy hands, to set forth thy most worthy praise, to confess their sins unto thee, and to seek the blessed grace of entire sanctification, and ask such things as are requisite and necessary, as well for the body as for the soul, may do it with such steadiness of
faith, and with such seriousness, affection, and devotion of mind that thou mayest accept their bounden duty and service, and vouchsafe to give them whatever in thy infinite wisdom thou shalt see to be most expedient for them: all which we beg for Jesus Christ's sake, our most blessed Lord and Savior.

(After singing another appropriate hymn let a sermon suited to the occasion be preached, to be followed by the prayer of dedication, as follows)

Dedication Prayer.

O most glorious Lord, we acknowledge that we are not worthy to offer unto thee anything belonging to us; yet we beseech thee, in thy great goodness, graciously to accept the dedication of this place to thy service, and to prosper this our undertaking; receive the prayers and intercessions of all these thy servants who shall call upon thee in this house; and give them grace to prepare their hearts to serve thee with reverence and godly fear; affect them with a solemn apprehension of thy Divine Majesty, and a deep sense of their own unworthiness; that so approaching thy sanctuary with lowliness and devotion, and coming before thee with clean thoughts and pure hearts, with bodies undefiled, and minds sanctified, they may always perform a service acceptable to thee; through Jesus Christ our Lord. Amen.

Note.—It is much to be desired that all money required for the erection and completion of a house in which to worship God shall be fully provided before the day of dedication, but where this is not done, appeals may be made either just before or following the sermon. No building should be dedicated to God until free from debt.
PART VII.
FORMS.
SECTION XXXIII.
SECTION XXXIII.

FORMS, CREDENTIALS, LICENSES, CERTIFICATES, ETC.

§ 358. Form of a License to Exhort.

This certifies that A— B—, a member of the Wesleyan Methodist Church of — has been and is hereby duly authorized to hold public meetings for the promotion of the cause of God, and to exercise himself as an exhorter in the Church of Christ.

Done by order of the Quarterly Conference (or Church) of the Wesleyan Methodist Connection of C—, this—day of—.

This License to be renewed yearly.

E— F—, Chairman.

C— D—, Secretary.

§ 359. Form of Transfer.

The Bearer, A— S—, a member in good standing in the O— Annual Conference, having requested to be transferred to the M— Annual Conference, is hereby duly transferred.

C— S—, President of the O— Annual Conference.

To E— H—, President of the M— Annual Conference. January 1, 19—.

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§ 360.

Form of a Quarterly Conference License to Preach.

To whom it may concern:

This may certify that A—— B——, the bearer, having been duly recommended by the Church of which he is a member, and having been examined concerning his gifts, graces and usefulness, is judged by us to be a proper person; therefore he is hereby authorized to preach the Gospel according to the usages of the Wesleyan Methodist Connection (or Church) of America.

Done at the Quarterly Conference, (or Church) of ---, this day of ---, A. D. 18---, and signed by its order and in its behalf.

C—— D——, Chairman.

§ 361.

Form of Annual Conference License to Preach.

To whom it may concern:

This may certify that A—— B——, the bearer, having been received by the ______ Annual Conference to travel under its direction, and has been appointed by said Conference to pastoral labors therein; therefore he is hereby authorized to preach the gospel according to the usages of the Wesleyan Methodist Connection (or Church) of America.

Done by the ______ Annual Conference this day of --- A. D. ---, and signed by its order and in its behalf.

C—— D——, Chairman.

E—— F——, Secretary.

[This license is good for one year only.]
FORMS.

Form of a Certificate for an Unstationed Minister or Preacher, Who Desires to Remove to Another Circuit, Station, or Conference.

The bearer, S—— B——, an unstationed minister of the Wesleyan Methodist Connection (or Church) of America, being desirous of removing from this circuit, is entitled to receive from the undersigned this certificate of his good standing.

F—— Circuit, January 1, 19——.

W——, Preacher in Charge.

Form of Elder's Credentials.

To whom it may concern:

Be it known that C—— D——, having been duly elected by the — Annual Conference of the Wesleyan Methodist Connection (or Church) of America, has been this day set apart, by the imposition of hands and prayer, to the office and work of an Elder in the Church of God so long as his life and doctrines shall comport with the Holy Scriptures. And he is hereby empowered and fully authorized to administer the Sacraments of Baptism and the Lord's Supper, solemnize Matrimony, and to feed the flock of Christ, taking oversight thereof, not as lord over God's heritage, but as being an example to the same.

Signed by order, and in behalf of the aforesaid Annual Conference held at ——, this —— day of ——, A. D., 19——.

E—— C——, Pres. E—— F——, Sec'y.
§ 364.
Recommendation for Admission to Travel.

To the members of the C— Annual Conference, next to be held at D—, on the — day of — next.

The Quarterly Conference (or Church) of —, being acquainted with the gifts, grace and usefulness of our brother E— F—, do hereby recommend him as a suitable person to be received to travel under your direction.

Done this — day of —, 19—, by the aforesaid Quarterly Conference (or Church) and signed in its behalf.

G— H—, Chairman.

E— F—, Clerk.

§ 365.
Form of a Certificate of Membership.*

This certifies that A— B—, the bearer, has been up to this date an acceptable member of the Wesleyan Methodist Church in C—, and being desirous of removing from said Church, is hereby dismissed and cordially recommended to the Christian confidence of those to whom this certificate may be presented.

Given on behalf of the aforesaid Church the — day of — A. D. —.

E— F—, Pastor, (or Clerk.)

* It is understood that this form of certificate dismisses the bearer from membership in the Church.
FORMS.

¶ 366.
Certificate of Election to General Conference.

This will certify that A—— B—— was duly elected a ministerial (or lay) delegate to the General Conference of the Wesleyan Methodist Connection (or Church) of America, to be held at D——, beginning ——.

Done by the —— Annual Conference this —— day of ——.

E—— H——, Chairman.

C—— W——, Secretary.

¶ 367.
Authorization to Administer the Sacraments.

To all whom it may concern:

This is to certify that the bearer, the Rev. —— having been appointed to definite, active work by the —— Annual Conference of the Wesleyan Methodist Connection (or Church) of America, is hereby authorized to administer the sacraments and to solemnize matrimony for the period of one year from the date given below, provided he remains in definite, active work, but should he abandon his work, then this certificate must be returned to the President of the said Annual Conference, and the authority given in this certificate ceases at once.

Given by the President of said —— Annual Conference, this —— day of ——, 19—.

—— President.
Recommendaion to an Annual Conference for Elders' Orders.

To the members of the C--- Annual Conference of the Wesleyan Methodist Connection, next to be held at --, the -- day of -- next.

The Quarterly Conference (or Church) of the-- circuit, (or station,) being acquainted with the gifts, graces and usefulness of our brother C--- D---, do hereby recommend him as a suitable person to be ordained an Elder of the Church of God, he being a regular licensed preacher, and having passed examination satisfactorily to us on Christian doctrine, and the Discipline and usages of the churches of the Wesleyan Methodist Connection.

Done by the Quarterly Conference (or Church) of this-- day of--, 19-, and signed by its order and in its behalf.

C--- D---, Chairman.
E--- F---, Sec'y. or Clerk.

Form of Letter of Dismissal.

This certifies that A-- B--, the bearer, has been up to this date a member of the Wesleyan Methodist Church at C---, and being desirous of withdrawing from said Church, is hereby dismissed.

Given on behalf of the aforesaid Church this -- day of -- A. D.

D--- E---, Pastor, (or Clerk).
FORM 370.
Certificate of Election to Annual Conference.

This certifies that A-- B--, the bearer, was duly elected by the charge a delegate to the C--- Annual Conference of the Wesleyan Methodist Connection, to be held at D--- on the --- day of --- next.

Done by the members of said charge, assembled this --- day of ---, 19---.

E--- F---, Chairman.

FORM 371.
Form of Recommendation of Licentiate to be Received by an Annual Conference.

To the members of the --- Annual Conference, next to be held at --- on the --- day of --- next. The Quarterly Conference (or Church) of ---, being acquainted with the gifts, grace, and usefulness of our Brother (or Sister) --- do hereby recommend h-- as a suitable person to be received to study, preparatory to travel under your direction.

Done this --- day of ---, 19---, by the aforesaid quarterly conference (or Church) and signed in its behalf.

--- Clerk.

Chairman.

N. B. Please designate whether the licentiate is a Brother or Sister by the use of an ink line through either the word Brother or Sister.

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§ 372.
Form of a Certificate for a Stationed Minister or Preacher, who Desires to Remove to Another Conference.

The bearer, J— L—, having fully complied with engagements to the ______ Annual Conference living a good moral character, and desiring to remove to another Conference, is entitled to this certificate of good standing.

A— S—, President of the M— Annual Conference. January 1, 19—.

§ 373.
Letter of Standing of Elder.

This certifies that A— B—, the bearer, an Elder, being in good standing in the C— Conference of the Wesleyan Methodist Connection (or Church) of America, and being desirous of residing for a time without the bounds of said Conference, is entitled to this certificate of his good standing.

A— B—, President.
Given at C— this ______ day of ______.

[Limited to one year.]
### Form of a Register of Marriages to be Kept by the Quarterly Conference.

<table>
<thead>
<tr>
<th>Man's name</th>
<th>Woman's name</th>
<th>When married</th>
<th>Where Married</th>
<th>Min's name</th>
</tr>
</thead>
<tbody>
<tr>
<td>T</td>
<td>E</td>
<td>Dec. 9, 19-</td>
<td>At the house</td>
<td>S W</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>of N--M--</td>
<td></td>
</tr>
</tbody>
</table>

### Form of a Register of Baptisms to be Kept by the Quarterly Conference.

<table>
<thead>
<tr>
<th>Child's name</th>
<th>When born</th>
<th>When baptized</th>
<th>Minister's name</th>
<th>Par'ts name</th>
</tr>
</thead>
<tbody>
<tr>
<td>C--E--</td>
<td>Sep. 1, 19-</td>
<td>Dec. 5, 19-</td>
<td>C--E--</td>
<td>L--C--</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>F--C--</td>
</tr>
</tbody>
</table>
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