PROPOSED DISCIPLINE

FOR THE

UNITED WESLEYAN METHODIST CHURCH

PRINTED IN U.S.A.
FOREWORD

The 1943 General Conferences of the Free Methodist Church of North America and of the Wesleyan Methodist Church of America, by electing each a five-member committee to study church union, brought into being a joint study-group which at its first meeting, on April 21, 1944, in the Roberts Park Methodist Church of Indianapolis, adopted the name The Joint Commission of the respective denominations. Thus was resumed a study on possible union of these two holiness churches which had been pursued by an officially appointed group of like number and name between the years of 1903 and 1911.

The studies of the quadrennium 1943-47, which called for five meetings of the Joint Commission, were exploratory in nature and were directed to the point of outlining the principal areas of similarity and difference between the two churches. The Joint Commission reported to the General Conference of 1947 that in the areas of doctrine and of standards of conduct there is essential agreement. In the areas of church polity, church property, and in certain miscellaneous policies differences were noted, which however were not felt to be incapable of moderation.

In recommending that its studies be continued for another quadrennium, the Joint Commission stated, "Following long study and conference on the question of church union it is our consensus that merging of the two denominations is possible if there be the will to union among our respective groups."

The component committees of the Joint Commission were continued by vote of the two quadrennial bodies, with the instruction "to present for the 1951 General Conference a definite plan of reorganizing as one the two denominations, without commitment to approval of union."

During the ensuing quadrennium the Joint Commission met five times and worked out a tentative plan of union which included the following:
1. An extension or over-view of the plan of union—a synthesis of the rules and regulations and organizations of the present churches.
2. An intensive treatment of the constitutional law of the reconstituted church.
3. A treatment of vital practical questions arising in view of the proposed union.

This was presented to the General Conferences of 1951, which bodies voted to continue their committees on church merger as a Joint Commission, and to instruct the Joint Commission "to proceed with the preparation of the manuscript for a complete discipline, and mimeograph the same, following the outline of this report and such recommendations as the General Conferences may give their Committees (on church union); this mimeographed material to be placed in the hands of the members of the Board of Administrations of each church by May 1, 1954."

The Joint Commission, upon receiving this mandate, increased considerably the tempo of its work. In all, some sixteen meetings have been held during the past quadrennium, bringing the total of the meetings to twenty-six. Although failing somewhat of the deadline of May 1, 1954, a Tentative Draft for a Church Discipline for the United Wesleyan Methodist Church of America in mimeographed form was ready for the June 15 meeting of the Wesleyan Methodist Board of Administration and was subsequently sent to members of the Free Methodist Board of Administration. Pursuant to action by these bodies,
following the fall meeting of the Free Methodist Board copies of the Tentative Draft were sent to the district superintendents of the Free Methodist Church and to the conference presidents of the Wesleyan Methodist Church.

This mimeographed document brought forward concretely worded proposals to cover what were felt to be the most crucial areas; but it was realized by the Joint Commission that prior to the submission of its final report some of the missing portions would need to be drafted, some parts already prepared would need to be edited and reconciled, and that in some areas further study might well reveal improvements in the plan. Hence the Joint Commission has throughout the year been working steadily toward a fairly complete final report.

The Proposed Discipline for the United Wesleyan Methodist Church is submitted herewith by the members of the Joint Commission. The result of some twelve years of labor and study, it is nevertheless recognized that if it shall be the decision of our two churches to choose henceforth a common path of service, further refining will suggest itself. There are still some portions which will need to be written. In general these are the portions which refer to present projects of one only of the two denominations, where there could be in the event of union, a continuance of presently outlined policies pending final decision as to the place of the specific enterprises in the life of the united church. Exceptions to this were the constitutions for the woman's missionary societies and the junior missionary societies, where the two churches have parallel organizations but where it was felt that since our plan does not propose immediate actual merger of local and conference units, there would be time for a later working out of these auxiliary constitutions.

Here, then, is our report. It goes forth to the peoples of our two churches, and more especially to the delegates to the General Conferences of 1955, with a sincere prayer for God's direction and moving upon us to the end that the decisions taken upon this important question by both bodies may militate toward the widest possible outreach of the Bible message of full salvation to never-dying souls, and toward the greatest ultimate building up of the kingdom of our Lord and Saviour Jesus Christ.

Respectfully submitted,

The Joint Commission of the Free Methodist and the Wesleyan Methodist Churches:

L. R. Marston, Chairman
R. S. Nicholson, Chairman
C. V. Fairbairn
W. F. Eddy
C. L. Howland
J. D. Williams
A. W. Secord
S. W. Paine
H. A. White

Free Methodist Committee
Wesleyan Methodist Committee

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Part I. THE CONSTITUTION
OF THE UNITED WESLEYAN METHODIST CHURCH

Section I. Preamble
In order that we may wisely preserve and pass on to posterity the heritage of doctrine and principles of Christian living transmitted to us as evangelicals in the Arminian Wesleyan tradition, and to insure church order by sound principles of ecclesiastical policy, and to prepare the way for the advancement of God's kingdom among men, we, the ministers and lay members of the United Wesleyan Methodist Church meeting in official assemblies, do hereby ordain, establish, and set forth as the fundamental law, or constitution, of the United Wesleyan Methodist Church the articles of religion, rules of Christian living, privileges and conditions of church membership, and articles of organization and government, here following to wit:

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

B. Of the Word, or Son of God, Who Was Made Very Man
The Son, the Word of the Father, very and eternal God, of one substance with the Father, took man's nature in the womb of the Virgin Mary, so that the two whole and perfect natures, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man. In the fulness of time, He appeared to make a perfect redemption, propitiation and satisfaction for the sins of the whole world, both original and actual. Being delivered into the hands of wicked men, He suffered under Pontius Pilate, was crucified, dead and buried; the third day He arose from the dead; He ascended into heaven, and there maketh intercession for us.

C. Of the Resurrection of Christ
Christ did truly rise again from the dead, according to the Scriptures, and took again His body, with all things appertaining to the perfection of man's nature, wherewith He ascended into heaven; there He ever liveth to make intercession for us; from thence He shall come again with glory, to judge all men, both the quick and the dead.

D. Of the Holy Ghost
The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty and glory with the Father and the Son, and is the Third Person of the Triune Godhead, very and eternal God. In this dispensation, He is uniquely the Representative and Executive of Deity, and the sole Administrator to men of the benefits of the Atonement. As such, the Holy Ghost is ever present and efficiently active in and with the Church of Christ, convincing the world of sin, regenerating those who repent and believe, sanctifying the children of God, witnessing to their state and standing before Him, guiding them into all truth as it is in Jesus, and as the promised "Paraclete", ministering to believers on behalf of Christ, while He, at present bodily absent from them, maketh in-
The Holy Scriptures, given by inspiration of God, wholly without error in the original manuscripts, have been transmitted without corruption of any essential doctrine, and reveal the will of God concerning man in all things necessary to salvation and Christian living; 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. By the term Holy Scriptures, we understand the canonical books of the Old and New Testaments, as sanctioned by the great Protestant Councils and Creeds.


The names of the canonical books of the New Testament are: Matthew, Mark, Luke, John, the Acts, the Epistle to the Romans, First Corinthians, Second Corinthians, Galatians, Ephesians, Philippians, Colossians, First Thessalonians, Second Thessalonians, First Timothy, Second Timothy, Titus, Philemon, the Epistle to the Hebrews, the Epistle of James, First Peter, Second Peter, First John, Second John, Third John, Jude, and Revelation.

Of the Sufficiency of the Holy Scriptures for Salvation

The condition of man after the fall of Adam is such that he cannot turn and prepare himself by his own natural strength and works to faith and calling
TENTATIVE DRAFT OF DISCIPLINE

upon God; wherefore we have no power to do good works, pleasing and acceptable to God, without the prevenient 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.

I. Of Atonement by the Sacrifice of Christ

God did not leave mankind to perish in sin, but sent His only begotten Son, our Lord Jesus Christ, to put away sin by the sacrifice of Himself, that all men might be delivered from the guilt, power, pollution, and punishment of sin and restored to the image and favor of God. Christ being both God and man, perfectly righteous, there was infinite value and merit in His death: and through it, undergone for our sakes and in our stead, Almighty God exercises His mercy in the forgiveness of sins, consistently with His justice and holiness. As to God, the Atonement thus made manifests Divine righteousness; as to God and man, it effects a perfect reconciliation; as to man, it provides a complete redemption. From this certain universal benefits flow: the dispensation of God’s grace for all mankind, the offer of eternal life in Jesus Christ to all, the probation of all, and the ability of every man to accept salvation through the grace of God.

This offering of Christ once made is a perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual, and is the sinner’s only hope for mercy and reward of salvation. The atonement is graciously efficacious to the salvation of the irresponsible and to children in innocency, but is efficacious to the salvation of those who reach the age of accountability only upon repentance toward God and faith in our Lord Jesus Christ.

J. Of Justification by Faith

Justification is the judicial act of God by which He applies to the sinner, believing in Christ, the benefit of the atonement and absolves him from all guilt and regards him as righteous only for the sake of Jesus Christ.

Justification is not of our works or deservings, but only through the merit of our Lord and Saviour Jesus Christ, and is received by faith alone, which is a most wholesome doctrine and very full of comfort. Those who thus by faith receive the benefit of the atonement are made new creatures in Christ, being renewed by the power of the Holy Spirit in the image and likeness of God. When they are thus born again, then their sanctification, their inward and outward holiness, begins, and God, of His own free grace, bestows upon them the name and privileges of the sons of God. Justification, regeneration, and adoption, while successive in thought, are simultaneous aspects of the same work of grace, to which work the Holy Spirit bears witness.

K. Of Good Works

Although justification is by faith alone and not by works, nevertheless, the justified state which ensues is attested by works of righteousness. Since those works follow justifying faith, they therefore do not effect original justification; but they do give evidence that the faith in Christ, which was exercised, was a real and living faith. As they continue to follow, they further evidence the genuineness of that faith as a permanent and living principle. Works cannot put away sins nor endure the severity of God’s judgment; yet they are pleasing and acceptable to God. “For we are His workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”

L. Of Sin after Justification
Personal salvation is a covenant work involving man's will and his faith in Christ's atoning sacrifice. Christ's covenant provides for the maintenance of spiritual life in the soul to the end. The source of this grace in the intercession of Christ; its maintenance is the all-sufficient power of the Holy Spirit; and its nature is superabundant and persistent, contingent upon man's preservation in fidelity. Man while on earth is in a probationary state as a free responsible agent, his moral character being developed and therefore subject to change. The sinner may repent and be recovered; and one who has received the grace of God may through unfaithfulness go astray despite the display of heavenly influences, forfeit his relationship as a believer and so far fall from God as to become totally apostate and perish eternally. Not every sin willingly committed after justification is the sin against the Holy Ghost and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after justification and who, by the grace of God, rise again and amend their lives. Therefore they are to be condemned who say they can no more sin as long as they live here, or who deny the place of forgiveness to such as truly repent.

M. Of Entire Sanctification

Entire sanctification is that work of the Holy Spirit, subsequent to regeneration by which the fully consecrated believer, upon exercise of faith in Christ, is cleansed from all inward sin and empowered for Christian service. This work is attested by the witness of the Holy Spirit and is retained by obedience and faith. Entire sanctification prepares the believer for greater growth in grace and enables him to love God with all his heart, soul, strength, and mind, and his neighbor as himself.

N. Of the Church

The Church is the Spirit-constituted, universal fellowship of faithful persons who confess that Jesus Christ is Lord. Faith in Christ is a fundamental requirement, and baptism is the public testimony to and seal of that faith. This visible Church is the sphere as well as the organ of the Spirit's administration of redemption. It is invested with divine tokens of authority as Christ's agency for the work of evangelization and the spiritual edification of believers, and contains the divinely instituted means for the attainment of these ends. The divine purpose of this fellowship is the maintenance and manifestation of sound doctrine through the preaching of the pure Word of God and its standard of faith, its guide to duty, and its charter of privileges; the defense and administration of the sacraments in their purity and simplicity, according to Christ's ordinance; the impartial exercise of spiritual guidance and discipline more effectually to promote personal holiness and true religion, and thus to help the whole fellowship attain to its fullest possible stature.

The Church has authority to establish rites and ceremonies providing adequate forms of worship. It is not necessary that these be the same in all places, for they have been changed according to the necessities of divers countries, times, and customs. As witness and custodian of the Holy Scriptures the Church has authority to function as arbiter in all controversies concerning doctrine, and to impose and remove censures as truth and righteousness may require. But the Church has no authority to expound one scripture so that it is repugnant to another; or to ordain or require anything as necessary to salvation which may not be concluded and proved by the Scriptures.

O. Of Speaking in the Congregation in Such a Tongue as the People
Understood

It is a thing plainly repugnant to the Word of God and the custom of the primitive Church to have public prayer in the Church or to minister the sacrament in a tongue not understood by the people.

Q. Of the Sacraments

Sacraments are holy ordinances instituted by Christ, wherein, by outward and visible signs, Christians make profession of having received inward and spiritual grace. In the reception of a sacrament, the Christian recognizes anew his solemn obligation to devote himself to God and to His service; and to such as worthily, and by faith, receive a sacrament, Christ and the benefits of the New Covenant are afresh revealed and imparted, and their faith is quickened, strengthened and confirmed.

Christ our Lord, in His Gospel, instituted two sacraments in His Church: Baptism and the Supper of the Lord.

Q. Of Christian Baptism

Christian baptism is a sacrament which relates to regeneration, yet is neither the cause, nor the sole means of it, either in adult or infant. The new birth is not dependent on ecclesiastical forms, including the sacraments; nevertheless the sacraments are more than mere badges or tokens of Christian profession or impressive ritualistic emblems. The impartation of regenerate life may accompany baptism, precede it, or follow it; but as an integral part of the New Covenant in Christ it is important, and to such as comply with the covenant conditions and receive the sacrament of baptism with faith, the Holy Spirit doth minister grace.

The sacrament of baptism, administered to an adult, witnesses that the recipient is now Christ's and a member of His kingdom. Baptism implies personal faith and conscious acceptance of the terms of the Christian covenant. The sacrament of baptism is extended to young children upon request of parents or guardians who pledge for them the necessary Christian training. The baptism of infants is appropriate as an act of dedication but principally as a recognition of their relation to God through Christ and to the covenant of grace and of their membership already in the universal Church of Christ. Infants are incapable of personal faith and acceptance of the covenant; but when Christ said, "of such is the kingdom of heaven," He admitted them to the privileges of His covenant, including the operations of the Holy Spirit to afford them all the preliminary influences of His salvation. The Church on its part accepts them in their irresponsibility as belonging to God and by this sacrament receives them into its care for nurture and instruction.

R. The Supper of the Lord

The Supper of the Lord is not only a sign of love that Christians ought to have among themselves one to another, but is above all else a sacrament of our redemption by the death of our Lord Jesus Christ. To such as rightly, worthily, and with faith receive the supper of the Lord, God doth communicate grace to their hearts.

S. Of the Duty of Christians to the Civil Authority

It is the duty of all Christians, and especially of all Christian ministers, to observe the laws and commands of the governing or supreme authority of the country of which they are citizens or subjects or in which they reside, where freedom of religion is allowed, and to use all laudable means to encourage and enjoin obedience to the powers that be, so that Christians behave themselves
as peaceable and orderly subjects or citizens.

T. Of Christian Men’s Goods

The riches and goods of Christians are not common as touching the right, title, and possession of the same, as some do falsely affirm. The Christian should recognize his stewardship to God and his obligations to his fellowmen by acquiring wealth honestly and apart from the exploitation of another person’s time, talents or energies; by living simply; and by contributing to the work of the Lord as God hath prospered him.

U. Of a Christian Man’s Oath

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

V. Of the Second Coming of Christ

The Scriptures teach the second coming of Christ to be a bodily return to earth, and that He will cause the fulfillment of all prophecies concerning His final and complete triumph over all evil. Differences in millennial interpretation within this confession shall not violate the fellowship of the church.

W. Of the Resurrection of the Dead

The Scriptures plainly teach the resurrection of the dead; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. The bodily resurrection of Jesus Christ is a fact of history, a miracle of supreme importance, and a pledge of our own resurrection, which will be the uniting of spirit and body for eternity.

X. Of Judgment and Future Rewards and Punishment

The Scriptures reveal God as the judge of all mankind, and the acts of His judgment to be based on His omniscience and eternal justice. His administration of judgment will culminate before His throne of great majesty and power, where records will be examined and final rewards and punishments will be administered.

Section III. Rules of Christian Living

A. General Rules

The General Rules of the Methodist Episcopal Church as they appeared in 1840 before either of the bodies now organized as the United Wesleyan Methodist Church had its origin, are accepted as a part of our heritage of Methodism and as valid for guidance and control of the conduct of our members. Two statements therein, referring to financial responsibilities of class leaders, are no longer relevant and are enclosed in brackets to indicate that they are not a part of the constitution or by law of the church. Their wording is retained to preserve intact this historic statement of Methodism.

The Nature, Design and General Rules of Our UNITED SOCIETIES.

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

2. This was the rise of the United Society, first in Europe, and then in America. Such a Society is no other than "a company of men buying the form and seeking the power of godliness; united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation."

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

a. To see each person in his class once a week at least; in order,
   (1) To inquire how their souls prosper.
   (2) To advise, reprove, comfort, or exhort, as occasion may require.
   (3) To receive what they are willing to give toward the relief of the (Preachers, Church and) poor.*

b. To meet the Ministers and the Stewards of the Society once a week; in order,
   (1) To inform the Minister of any that are sick, or of any that walk disorderly, and will not be reproved.
   (2) To pay the Stewards what they have received of their several classes in the week preceding.

4. There is only one condition previously required of those who desire admission into these Societies, "a desire to flee from the wrath to come, to be saved from their sins." But wherever this is really fixed in the soul it will be shown by its fruits. It is therefore expected of all who continue therein, that they should continue to evidence their desires of salvation,

First, by doing no harm, by avoiding evil in every kind, especially that which is most generally practised; such as,
   The taking of the name of God in vain.
   The profaning of the day of the Lord, either by doing ordinary work therein, or by buying or selling;
   Drunkenness, or drinking spirituous liquors unless in cases of necessity.
   The buying and selling of men, women, or children, with an intention to enslave them.
   Fighting, quarrelling, brawling, brother going to law with brother, returning evil for evil, or railing for railing; the using many words in buying or selling;
   The buying or selling of goods that have not paid the duty.
   The giving or taking of things on usury, that is, unlawful interest.
   Uncharitable or unprofitable conversation; particularly speaking evil of magistrates or ministers.
   Doing to others as we would not they should do unto us.
   Doing what we know is not for the glory of God: as,
   The putting on of gold and costly apparel.

* This part refers to towns and cities where the poor are generally numerous, and church expenses are considerable.
The taking of such diversions as cannot be used in the name of the Lord Jesus.
The singing of those songs or reading those books which do not tend to the knowledge or love of God.
Softness, and needless self-indulgence.
Laying up treasures upon earth.
Borrowing without a probability of paying, or taking up goods without a probability of paying for them.

5. It is expected of all who continue in these Societies that they should continue to evidence their desire of salvation,

Secondly, By doing good; by being in every kind merciful after their power; as they have opportunity, doing good of every possible sort, and, as far as possible, to all men.
To their bodies of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison.
To their souls, instructing, reproveing, or exhorting all we have any intercourse with; trampling underfoot that enthusiastic doctrine that "we are not to do good unless our hearts be free to it."
By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another, helping each other in business, and that so much the more because the world will love its own and them only.

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

6. It is expected of all who desire to continue in these Societies that they should continue to evidence their desire of salvation,

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

The public worship of God.
The ministry of the Word, either read or expounded.
The supper of the Lord.
Family and private prayer.
Searching the Scriptures.
Fasting, or abstinence.

7. These are the General Rules of our Societies; all which we are taught of God to observe, even in His written word which is the only rule, and the sufficient rule, both of our faith and practice. And all these we know His Spirit writes on truly awakened hearts. If there be any among us who observe them not, who habitually break any one of them, let it be known unto them who watch over that soul as they who must give 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.

B. Special Rules

1. Members shall conform to the scriptural standard of attire, and shall wear only such apparel as modestly and properly clothes the person.
2. The church includes under softness and needless self-indulgence, and therefore forbids its members, snuffing, chewing, smoking, growing, manufac-
During or selling tobacco; the habitual use of opiates; and 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.

3. The church condemns secret societies on scriptural grounds and as contrary to the glory of God, and forbids membership in the same.

4. The church recognizes no other ground for divorce than that permitted by the Word of God (Matt. 5: 32; Mark 10:11, 12). Any person guilty of violating this law shall have no place among us.

10. Section IV. Membership.

The privileges and conditions of full membership in the church are constitutional, and changes therein may be made only by constitutional enactment. Nothing shall be included in the membership ritual that is contrary to the following definitions of conditions and privileges of membership.

The conditions of full membership are:
A. Christian baptism, confession of a personal experience in regeneration, and a pledge to seek diligently until sanctified wholly if that experience has not been attained;
C. A covenant to support the church, to live in fellowship with the members thereof, and to seek God's glory in all things;
D. Recommendation to membership by the officials of the church and approving vote of three-fourths of the members of the receiving church who are present and voting.

The privileges of full membership are:
A. Participating in the sacraments and ordinances of the church;
B. The right to vote and to hold office;
C. The right to trial and appeal if charged with failure to maintain the conditions of membership, with the specific provision that joining another religious sect shall of itself sever membership in the church without trial.

Church membership may be terminated only by:
A. Voluntary withdrawal;
B. Joining another religious sect or a secret order;
C. Expulsion after proper trial and conviction;
D. Persistent neglect of church relationship by a member residing at a distance from pastoral and church supervision, which in effect is voluntary withdrawal.

Section V. Articles of Organization and Government

ARTICLE I. Pastoral Charges:
The members of the church shall be grouped into local churches, one or more of which shall constitute a pastoral charge.

ARTICLE II. Annual Conference:
The General Conference shall organize the work at large into annual conferences, of which the traveling preachers in orders shall be permanent members; and to which at each session one lay delegate shall be admitted from each pastoral charge. The General Conference shall enact such legislation as may be
necessary to maintain the principle of equal representation of the ministry and
the laity of the annual conference.

ARTICLE III. General Conference Membership:
The General Conference shall be composed of ministerial and lay delegates
who are properly certified from the annual conferences, to be chosen as hereinafter provided, and such general conference officers as the General Conference may establish by legislation.

ARTICLE IV. General Conference Ministerial Delegates:
1. Each annual conference shall be entitled to send one elder as ministerial delegate to the General Conference, and additional ministerial delegates according to membership on a basis of representation to be fixed by General Conference.
2. The ministerial delegates shall be elected by the ministers of the annual conference by ballot. Such delegates must be elders, and at the time of their election, as also at the time of General Conference, shall be members of the annual conference which elected them.

ARTICLE V. General Conference Lay Delegates:
1. Each annual conference shall be entitled to send the same number of lay delegates to the General Conference as the quota of ministerial delegates.
2. The lay delegates to the General Conference shall be elected by ballot by the lay delegates of the annual conferences they are respectively to represent, and shall be chosen from the members of the church in full relation within the bounds of the annual conference they represent and at the time of the General Conference they shall be members of the church within the bounds of the annual conference which elected them.

ARTICLE VI. General Conference Sessions:
1. The General Conference shall meet on the third Wednesday in every fourth year from the uniting conference in such place as shall have been determined by the preceding General Conference or by the Board of Administration. However, in case of emergency the Board of Administration shall have power to change both time and place of the General Conference.
2. The president or presidents, or if there be none, the secretary of the General Conference, whenever two-thirds of the annual conferences shall request it, shall call an extra session of the General Conference, fixing the place thereof and the time of assembling later than the next ensuing session of each annual conference.

ARTICLE VII. Presiding Officers of General Conference:
The General Conference shall elect, by ballot, one or more traveling elders to the office of (bishop) (general superintendent), and the same shall preside at the various sittings of the General Conference in such order as they may determine; but in case no (bishop) (general superintendent) shall be present, the General Conference shall elect, by ballot, an elder as president pro tem. A (bishop's) (general superintendent's) term begins with the adjournment of the General Conference which elected him.

ARTICLE VIII. Other Officers:
The General Conference shall elect, by ballot, a secretary and such other officers as it shall decide upon.

ARTICLE IX. Board of Administration:
1. There shall be a Board of Administration to carry out the will of the Gen-
eral Conference during the quadrennium. Such a board shall be made up of the (bishops) (general superintendents), and an equal number of elders and laymen chosen by the General Conference to represent equitably the several areas of the church. Representative members of the Board of Administration shall not exceed thirty-two in number, and a majority of them shall be members of the General Conference electing them. For the Quadrennium following the uniting general conference this stipulation as to total number on the Board of Administration shall not be in force, but it shall take full effect with the Board of Administration to be elected at the first General Conference following the uniting General Conference, after which time this sentence shall be removed from the Constitution.

2. The Board of Administration shall have general supervision of all the activities of the church during the intervals of the General Conference, and shall constitute the Board of Trustees of each and all of the general societies and/or institutions of the United Wesleyan Methodist Church now incorporated or to be incorporated under the laws of any state of the United States or of any province of Canada or under any other jurisdiction where such is permitted by the laws of said jurisdiction, except in specific cases where the discipline provided for other trusteeships, but in any case the basic and final authority for the management and control of all the corporations of the general church shall vest in the United Wesleyan Methodist Church and its Board of Administration.

ARTICLE X. General Conference Quorum:
At all times when the General Conference is in session, it shall require a majority of all the delegates elected by the annual conferences to form a quorum to do business, but a smaller number may adjourn from time to time, until a quorum is obtained.

ARTICLE XI. General Conference Voting:
The ministers and lay members shall deliberate in the session of the General Conference as one body, but upon the final vote on any question except proposed amendments to the constitution, on a call of one-fourth of the members, the house shall divide and 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.

ARTICLE XII. Powers and Restrictions of General Conference:
The General Conference shall have full power to make rules and regulations for the United Wesleyan Methodist Church subject to the constitution and the following restrictions:
1. It shall not have power to revoke, alter, or change our Articles of Religion, or any Rules of Christian Living, or establish any standards of doctrine contrary to our present existing and established standards of doctrine.
2. It shall not change or alter any part or rule of our government, so as to destroy the principle of equal representation of ministers and laymen in the representative bodies of the church; or to do away with the general superintendence, the right of each General Conference to elect its own officers, the maintenance of an itinerant ministry, or the system of free seats in our churches.
3. It shall make no rule that shall deny any church the right to receive, discontinue or expel its own members subject to their right of appeal; or to elect and remove its own officers; or that shall deny to the annual conference the final disposition of all pastoral arrangements, or that shall deny to preachers and churches initial negotiations concerning the same.
4. It shall make no rule that will discriminate against any member or minister on account of ancestry or color.

5. It shall make no rule that will interfere with the supervision of the annual conference over the ministers and churches within its bounds, except those ministers whom the General Conference elects or employs in the work of the general church.

6. It shall not have the power to deprive any member or minister of the right of trial by an impartial committee, or of the right of appeal.

ARTICLE XIII. The Supreme Judiciary:

1. There shall be a Judicial Council whose number of members, qualifications, terms of office, and method of election shall be determined by the General Conference.

2. The Judicial Council shall have authority:
   a. To determine the constitutionality of any act of the General Conference upon appeal of the (bishops) (general superintendents), or one-fifth the members of the General Conference.
   b. To hear and determine any appeal from the decision of a presiding officer on a question in law made in the annual conference, and to review and pass on all such decisions regardless of appeal.
   c. To hear and determine the legality of any action by any general church board upon appeal of one-third the members thereof, or by request of the (bishops) (general superintendents).
   d. To render decision on the constitutionality of any proposed legislation of the General Conference or any proposed act of a general church board upon request of the body contemplating action, or upon request of the (bishops) (general superintendents).
   e. To settle questions in dispute between annual conferences upon appeal of two-thirds of the membership of a conference that claims it has a grievance against another conference.

3. A decision of the Judicial Council shall be final unless the General Conference votes to over-rule the same by a two-thirds vote. If the case at issue involves a matter of constitutional law, the matter shall be referred to the annual conferences and the churches; and if two-thirds of the membership voting in the several annual conferences and two-thirds of the membership voting in the local churches vote with the General Conference to over-rule the decision of the Judicial Council, said decision shall be set aside.

ARTICLE XIV. Amendments to the Constitution:

1. Upon the recommendation of a majority of all the members of the several annual conferences who shall be present and vote on a proposed change of any matter involving the Constitution, except the restrictive rules of Article XII and Section 3 of this Article XIV, and upon concurrent recommendation of a majority of all the members of the local churches who shall be present and vote on the same, the next ensuing General Conference may by a majority vote ratify the same and it shall become constitutional law. Also, when the General Conference shall originate and recommend by a majority vote any such change, as soon as a majority of the members of the several annual conferences and a majority of all the members of the churches shall have concurred, then the same shall be declared constitutional law.

2. The restrictive rules of Article XII, except the last may be amended
by the procedure outlined in Part 1 of this Article but only upon the concurrent approval of two-thirds of the members of the General Conference, annual conferences, and the local churches respectively.

3. To amend this Article XIV shall require the concurrent approval of two-thirds of the members of the General Conference, annual conferences, and the local churches respectively.
Part II. THE CHURCH

Section I. Christian Life

A. Christian Conduct

We urge all our people to follow Christian principles in every relationship of life. "This one thing I do"—"Seek ye first the kingdom of God"—These and similar admonitions of Scripture help in separating the essentials from unessentials and in simplifying life.

B. Moderation and Modesty

We insist that our members, in harmony with I Timothy 2:9, I Peter 3:3, 10 and II John 2:15-17, dress with a plainness and modesty which will publicly commit them to the maintenance of their Christian profession wherever they may be. Let none be received into the Church who wear superfluous ornaments or immodest dress. As conscientious stewards, Christians should not, when millions in the world are hungry and cold and lost without the Word of Life, indulge in extravagance.

C. Marriage and the Home

1. Christian homes are necessary to the preservation of society and the Church. All our members should conduct family worship and read and study the Bible regularly in their homes.

2. To discourage the marriage of Christians with the unconverted, let every preacher publicly emphasize the Apostle's caution, "Be ye not unequally yoked with unbelievers" (2 Cor. 6:14). Failure to observe this has hindered some for life and caused others to turn back to perdition.

3. Our pastors should provide for youth instruction in Christian marriage and should counsel personally those contemplating marriage.

4. We recognize no other ground for divorce than that given in Matthew 5:33; see also Mark 10:11-12. The innocent party to a divorce on scriptural grounds may remarry; the guilty shall be expelled by due process. A party to a divorce on unscriptural grounds who remarries while the other is living and not married shall also be expelled by due process.

D. Temperance and National Morality

1. It is expected that ministers and lay members of the United Wesleyan Methodist Church use their influence in every legitimate way in favor of a complete recognition of the authority of Almighty God in the secular and civil relations of society and of governments and the authority of our Lord Jesus Christ as King of nations. Some of the ways in which these may be done are (a) the use of the Bible in public schools, (b) the continuance of chaplaincies in our armed forces, and in national, state and provincial legislatures and (c) the recognition of Sunday nationally as the Lord's Day to be used for worship and spiritual exercise. Ex. 20:8, Isa. 56:1-7, 58:13-14, Neh. 13:15-18, Mark 1:27-28.

2. We believe total abstinence from all intoxicating liquors as a beverage to be the duty of every Christian. A large proportion of crime and poverty is caused by liquor, and a state should not be guilty of complicity in the business by licensing it or deriving revenue from it. We believe the right remedy for the liquor evil is its entire suppression and that all true Christians should vote and pray to that end. See Prov. 4:14-17, Isa. 5:11-23, 28:7-8, Matt. 21:12-13, 1 Cor. 5:11-13, Eph. 4:27-28, Jas. 4.

3. The stewards shall provide unfermented grape juice for use in celebrat-
ing the Lord’s Supper. Never shall intoxicating wine be used.

E. Secret Societies

Under no circumstances may our ministers or laymen join or hold membership in secret societies. Secrecy is not necessarily evil, but it is necessarily ground for suspicion. Evil instinctively prefers darkness, and good prefers the light. God commanded us to let our light shine. Grace and guile can have no affinity. All secrets necessary to be kept can be kept without an oath. Philanthropic associations claiming our co-operation must do so with an open face. Some of the most firmly entrenched fraternities require initiates to swear to perform obligations which they do not yet know and to condone felonious acts in fellow members; and place the fraternity above the state and even above the church, for which it makes itself a substitute.

Persons who have otherwise severed connection with their secret societies but who, in good conscience, pay dues to protect prior investments shall not on this account be barred from associate membership.

F. Labor Unions and Industrial Relations

We recognize the rights of our members to affiliate themselves with unions organized to protect their industrial interests but forbid them to make oath-bound pledges of secrecy or to engage in lawless or other evil acts. They may, however, pay dues to a union if they may thereby be allowed to work without taking part in the objectionable activities of the union.

The Executive Commission of the Board of Administration shall constitute a Board of Industrial Relations, the duty of which is to furnish information and to render decisions upon questions and communications relating to labor unions or membership therein. This Board shall, wherever practicable, act as a negotiating agency on behalf of the members of our Church.

G. Peace

Since war is a disaster to the bodies, minds, and souls of men we urge the nations of the world to seek by every legitimate means to avoid armed conflict. We urge that holy men everywhere make earnest prayer to God that the time may be hastened when swords shall be turned into plowshares and spears into pruning hooks; when men shall learn war no more; when we shall all obey the injunction of Matthew 5: 44 and Luke 6: 27, 28 to “love your enemies”; and when righteousness under the banner of the Prince of Peace shall prevail. Recognizing that the citizen’s first duty is to God, we are committed to the continuance of constitutional religious liberty (Micah 4: 1, Isa. 2: 2-4, Zeph. 9: 10).

We hold that none of our people should be required to enter military training or to bear arms except in times of national peril, and that even then the individual convictions of our members concerning military service should be respected. We claim exemption for all our members who are conscientious objectors.

The secretary of each annual conference shall keep a register with names, addresses, and date of declaration of all members of the Church within the conference who declare themselves to be conscientious objectors; and he shall make a prompt report of these declarations to the secretary of the General Conference, who shall keep a complete record of them.

H. Stewardship and Practical Benevolence

Since the gold and silver and the cattle on a thousand hills come from God, the Giver of every good and perfect gift, we must “honor the Lord with our sub-
stance and with the first fruits of all our increase." We are, in fact, stewards and not owners of our property. We must, therefore, give generously and systematically to the work of God; and share with the needy, by supporting Christian and philanthropic benevolences as we are able. We recommend that so far as is practicable our people provide for the disposal of their property while living and we recommend to their consideration the making of bequests to the departments and institutions of the United Wesleyan Methodist Church.

Section II. Membership

A. Reception Into Membership

1. The Church may admit to associate membership persons who give affirmative answers to the following questions:
   a. Does the Lord now forgive your sins?
   b. Will you earnestly endeavor to govern your life by our General Rules?
   2. The church may receive as members in full connection those who give evidence of a renewed heart by living up to the Rules of the Christian life, have continued not less that three months in associate membership, have been baptized and, if baptized in infancy, have publicly assented to the baptismal covenant, and have been recommended by the committee on membership. After answering affirmatively the following questions, they shall with the consent of three-fourths of the members present be received:
   a. Have you the witness of the Spirit that you are a child of God?
   b. Have you the witness of the Spirit that you have been made perfect in love; if not, will you diligently seek this grace?
   c. Is it your purpose to devote your life henceforth wholly to God, doing good to your fellowmen and working out your own salvation with fear and trembling?
   d. Will you refrain from the use of superfluous ornaments and adorn yourself in plain and modest apparel, not with gold, nor pearls, nor costly array, but which becometh those professing godliness, with good works?
   e. Will you abstain from connection with fraternal orders that require an oathbound pledge of secrecy, keeping yourself to follow the will of the Lord in all things?
   f. Do you accept our Articles of Religion as the exponent of your faith, and our Rules of Christian living as your standard of conduct; and will you be governed by our church polity?
   g. Have you Christian fellowship and love for the members of this church; and will you contribute as the Lord has prospered you to the support of the Church in its general and local interests?

3. Any person in good standing in another evangelical church may, upon meeting the requirements for membership in Section 2, above, be received as a member in full connection with having been in associate membership.

4. Members in full connection under sixteen years of age shall be known as junior members. Their number shall be kept in a separate column in the statistical report, and neither they nor their local church shall be apportioned any assessment or claims for them. They are not eligible to vote in business meetings. When a junior member becomes sixteen, the pastor shall immediately transfer his name to the roll of adult members.

5. Any group of Christians who accept the Articles of Religion and the Rules of Christian Living, and who are willing to be governed by the polity of the
United Wesleyan Methodist Church, may petition for recognition as a United Wesleyan Methodist Church. The procedure to organize such a church is for an interested minister or a member of the group to apply in writing to the superintendent of the annual conference within whose bounds the group is located. The application should give a specific account of the number and qualities of the group and an estimate of the prospect of its becoming a stable church. Should the superintendent and his advisory board disapprove of the proposal (and they should disapprove whenever the proposed church has no prospect of maintaining itself), the superintendent shall report that fact to the petitioners.

Should the superintendent and his advisory board approve the proposal, the superintendent or a qualified substitute appointed by him shall examine personally each member of the group upon the doctrine and rules of the book of Discipline. At a public meeting called for the purpose, the superintendent or his appointee shall invite those who have been examined and approved to come forward and answer affirmatively the questions regularly asked of those joining the Church in full connection. The superintendent shall then declare them a United Wesleyan Methodist Church and report that fact to the next session of the annual conference. Copies of the superintendent's report shall be filed with the permanent records of the annual conference and of the church.

B. Transfer of Membership

1. A member in good standing who wishes to transfer to another local church must have a Certificate of Transfer (Form No. ---), and is entitled to one upon vote. The pastor shall without delay notify the receiving pastor of the action. When the transfer is completed, the receiving pastor shall fill out, detach, and return the appropriate part of Form No. ---.

Form No. ---

The bearer, ____________, a member in good standing in the United Wesleyan Methodist Church, being desirous of transferring his membership to the United Wesleyan Methodist Church, is recommended to that or any other United Wesleyan Methodist Church. H--- is a (n) _______. When admitted to full membership in another church, his membership in this shall cease.

(date) (name of church) (signature and address of pastor or clerk) (Detach and return to sender)

I hereby certify that: ____________, to whom you gave a letter of transfer to this United Wesleyan Methodist Church, has been received by vote into its membership.

(date) (name of church) (signature and address of pastor or clerk)

2. An associate member may transfer to another United Wesleyan Methodist Church by a certificate reading:

The bearer, ____________, having been received as an associate member on the _______ day of ______ in the year ______ by the United Wesleyan Methodist Church, we commend h--- to the United Wesleyan Methodist Church in ____________. When admitted to associate or full membership in
C. Termination of Membership

1. A member in good standing who states in writing his desire to withdraw from the church shall by vote be granted a Certificate of Dismissal as follows:

We hereby certify that , the bearer, has been up to this date a member of the United Wesleyan Methodist Church, and, being desirous of withdrawing, is hereby dismissed.

2. A member under charges who states in writing his desire to withdraw from the church may by vote be granted the Certificate of Dismissal.

3. A member who wilfully absents himself from all the religious services of his church, or, if unable to attend, wilfully neglects to communicate with it for three months shall have no voice in the business of the church. After a like neglect for six months, his name may by vote be dropped from the church roll.

4. A member who unites with another church or organization exercising the functions of a church, or with a fraternal order requiring an oathbound pledge of secrecy, and who, after being labored with, refuses to withdraw therefrom, shall by vote be declared withdrawn from the United Wesleyan Methodist Church.

Section III. Worship

A. Order of Public Worship

1. For the establishment of uniformity in public worship among us on the Lord’s day, the morning and afternoon service shall consist of singing, prayer, reading from the Scripture, and preaching. We advise that the Lord’s Prayer be used in concluding the first prayer of public worship, and the apostolic benediction in dismissing the congregation. In the absence of the minister, let there be prayer or class meetings.

The order of service may be changed as circumstances require. See the section on ritual.

2. The minister shall insist upon reverence and a worshipful attitude before, during and after service, and shall himself be an example.

B. Music

1. Each church shall select qualified persons, whose character and deportment conform to our standard for members, to lead the singing in public worship and, where instrumental music is in use, to play the instrument.

2. The pastor shall give proper attention to the cultivation of sacred music.
and guard against complexity and formality in singing. As singing is a part of divine worship in which all should unite, congregational singing shall not be subordinated to special music. Choose hymns proper for the occasion, and seldom sing more than four or five stanzas. It is expected that the United Wesleyan Methodist Hymnal will be used in the morning worship service.

3. The use of instrumental music is left to the decision of the local church or other ecclesiastical unit conducting worship, but change of policy shall require a two-thirds vote and may not be considered twice in the same conference year.

C. Love Feasts

To encourage the fellowship of believers, a love feast shall be held in each church at least once a quarter. Historically, the love feast has been a vital period of testimony and praise on the Sunday of quarterly meeting. The spirit of the love feast must not be lost in changing conditions.

D. Classes and Class Meetings

1. Each church shall, as prescribed in the General Rules (Par. .........) be divided into classes of about twelve persons each, one of whom is the leader. It is his duty to see each member of his class periodically to inquire how their souls prosper and to instruct, advise, reprove, comfort, or exhort as occasion may require; to inform the pastor of any that are sick or are walking disorderly and will not be reproved.

2. Let the class meeting be separate and distinct from the usual testimony meeting and let it not extend beyond an hour.

Let the leaders change classes occasionally and so vary the exercises as to make them interesting and spiritual. When there is more than one class there may be a general class once a month.

3. When any member of the church wilfully and repeatedly neglects to meet his class, the preacher in charge or the class leader shall labor to restore him to the fellowship of the class and to establish him in the Christian way.
Part III. OFFICIAL BODIES

Section 1. The General Conference

"It is desired that all things be considered as in the immediate presence of God; that every person speak freely whatever is in his heart. While we are conversing, let us have an especial care to set God always before us. In the intermediate hours, let us redeem all the time we can for private exercises. Therein let us give ourselves to prayer for one another, and for a blessing on our labor."—John Wesley, Large Minutes.

Article I. Of Whom Composed

1. The General Conference shall be composed of the (General Superintendents) (Bishops) and ministerial and lay delegates as hereinafter provided.

2. Each annual conference shall be entitled to one ministerial delegate and one lay delegate to the General Conference. When any conference shall have reached 1,000 in full membership, that conference shall have two ministerial and two lay delegates and an additional ministerial and an additional lay delegate for each additional 800 persons in full membership. All General Church Officers, other than ex officio members of the General Conference, whether ministers or laymen, shall be eligible for election by their annual conferences as delegates. An annual conference shall also elect by ballot reserve delegates who shall fill any vacancies in the order of their election.

3. All General Church Officers who are not delegates to the General Conference shall be consultative members of the Conference with the right to speak but not to vote. A General Church Officer is any person who is the chief of an administrative office of the church and is elected to full-time service by the General Conference or by the Board of Administration.

4. At theUniting General Conference, however, the representation shall be as provided in the Wesleyan Methodist and Free Methodist disciplines for their respective General Conferences.

Article II. The Election of Delegates

1. The ministerial delegates shall be elders elected by the ministers of the annual conference by ballot. Such delegates at the time of their election, as also at the time of the General Conference, shall be members of the annual conference which elected them.

2. Lay delegates to the General Conference shall be elected by ballot of the lay delegates of the annual conference they are to represent. They must at the time of election and at the time of the General Conference be members of the church in full relation within the bounds of the conference which elects them.

3. The election of delegates shall be held at the last session of the annual conference preceding the General Conference except that a conference meeting within three months of the General Conference may hold its election the preceding year.

4. Mission conferences may elect delegates to the General Conference as provided for in .................

Article III. Credentials

The secretary of each annual conference shall furnish certificates of election to the delegates severally, signed by the president and the secretary, as the cre-
dentals upon which they are to be admitted to the General Conference.

Article IV. Sessions

1. Beginning with the year ....... , the General Conference shall meet the third Wednesday in June every fourth year, at a place designated by the preceding General Conference, or by the Board of Administration which shall have power, in case of emergency, to change both the time and the place of meeting.

2. The (General Superintendents) (Bishops) whenever two-thirds of the annual conference demand it, shall call a special session of the General Conference, fixing the date thereof later than the next ensuing session of the annual conferences.

3. Each General Conference shall elect a secretary, who may or may not be a member of that body, and who shall continue in office until his successor is elected. He shall be custodian of the General Conference records and journals. He shall keep a record of conscientious objectors reported to him by the annual conference secretaries as ordered in Paragraph ........ Section ........

4. The (General Superintendents) (Bishops) shall preside over the sittings of the General Conference in such order as they may determine. See further stipulation in the Constitution.

Article V. Quorum

See stipulation in the Constitution.

Article VI. Voting

See stipulation in the Constitution.

Article VII. Election of General Officers

1. Each General Conference shall elect by ballot one or more traveling elders as (General Superintendents) (Bishops) and an editor of the denominational weekly, and the General Conference may stipulate the departments for which general secretaries and/or other officers shall be elected by the Board of Administration.

2. At the Uniting General Conference, however, the Free Methodist delegates shall elect three (General Superintendents) (Bishops) and the Wesleyan Methodist delegates shall elect two (General Superintendents) (Bishops); and at the united General Conference next following the total delegates shall elect three superintendents who were Free Methodists previous to union and two superintendents who were Wesleyan Methodists previous to union. The General Conferences of the United Wesleyan Methodist Church thereafter, shall have power to decrease or increase the total number of (General Superintendents) (Bishops) and shall be free to elect from the elders of the church without respect to previous affiliation.

3. The (General Superintendents) (Bishops) shall be a standing committee of the uniting General Conference and of the next ensuing General Conference to recommend which general church offices other than the superintendency shall be filled by men who were formerly Free Methodists and which by men who were formerly Wesleyan Methodists.

This committee shall have respect to an equitable distribution of the offices between those who were formerly of the one group or of the other as well as to the best interest of the united church.

At the uniting General Conference, Free Methodist delegates only shall
vote in the filling of the offices assigned to the Free Methodists and Wesleyan Methodist delegates only shall vote in the filling of the offices assigned to Wesleyans. At the next ensuing General Conference all delegates shall vote on all offices and at this time this standing committee shall be discharged automatically.

4. The editors of the second Discipline of the United Wesleyan Methodist Church are instructed to eliminate Sections 2, 3 and 4 of Article VII as having served their purpose.

Article VIII. Further Powers and Restrictions

1. See Constitution, Article XII.

2. It is the inalienable right of any annual conference, district quarterly conference, society, or individual member of the United Wesleyan Methodist Church, to submit protests, petitions, or memorials to the General Conference and to have them fully heard. Such papers must be introduced by a member of the General Conference and be subject to the rules of that body.

3. We recommend that our people observe the Friday preceding each General Conference as a day of fasting and prayer.

4. It shall be the duty of each conference to raise its share of General Conference expense, as apportioned by the Board of Administration on the basis of membership. Should any conference be deficient in its assessment during the quadrennium, the deficiency shall be deducted from the expenses payable to its delegates to the General Conference.

At the uniting General Conference the Free Methodist delegates shall elect 24 members to a board of administration in the usual manner, and similarly the Wesleyan Methodist delegates 21 members voting separately. Those so elected shall with the (general superintendents) (bishops) constitute the Board of Administration of the merged denomination for the first quadrennium, the number in the commissions thus to be higher than as provided in the discipline during the first quadrennium. Thereafter, however, this paragraph shall be removed from the discipline and headings 1 and 2 following shall apply.

Section II. Board of Administration

1. The General Conference at its quadrennial session shall create a Board of Administration consisting of the (bishops) (general superintendents) fifteen elders and fifteen lay members elected in the manner to be hereinafter prescribed. No denominational officer other than the general superintendents and no employee of the general church shall be a member of the Board of Administration. The president of the board shall be chosen from the (general superintendents) (bishops) in a manner to be determined by the board itself; the secretary shall be chosen by the Board of Administration from its own membership.

2. The General Conference shall elect one elder and one lay member from each of the general conference administrative districts, who with the (general superintendents) (bishops) shall constitute the Board of Administration.

3. The Board of Administration shall have general supervision of all the activities of the church during the intervals of the General Conference. It shall meet annually and whenever else the (bishops) (general superintendents) or one third of the members shall deem necessary. A majority of the members elected shall constitute a quorum for the transaction of business.

4. The Board of Administration shall have power to accept resignations, to remove for cause any of its members or any of the denominational officers
during the interim of the General Conference, and to fill vacancies occurring either in its own body or in any of the general conference elective offices, subject to the provisions of the discipline.

5. The Board of Administration shall meet at the close of the General Conference and organize itself into five commissions to be called the Executive Commission; the Commission on Missions; the Commission on Educational Institutions and Ministerial Training; the Commission on Evangelism, Church Extension and Benevolent Institutions; and the Commission on Sunday Schools, Youth and Service Personnel. The official acts of all commissions shall be subject to review by the Board of Administration. Members elected from the same administrative district shall not serve on the same commission. The chairman of each commission shall be a (Bishop) (General Superintendent) elected by the board.

6. The Board of Administration shall have power to outline or at any time realign the work of all commissions, but in general they shall include the following: First, the Executive Commission shall have supervision of finance, church and parsonage aid, claimants, publishing interests and shall serve as the court of appeals. Second, the Commission on Missions shall have general supervision of all the missionary activities of the church in both home and foreign areas. Third, the Commission on Educational Institutions and Ministerial Training shall include within its supervision the educational institutions, and ministerial training. Fourth, the Commission on Evangelism, Church Extension and Benevolent Institutions shall promote a program of evangelism and church extension at both the general and local conference levels, and shall also promote the benevolent institutions of the denomination. Fifth, the Commission on Sunday Schools, Youth and Service Personnel shall include within its supervision the work of the Department of Sunday Schools and of the Youth Department of the church on both the senior and intermediate levels. It shall also be responsible for the work of the service personnel department.

7. Except where other trusteeship is specifically provided by the Discipline, the several members of the Board of Administration shall constitute the members of all the corporations of the general church.

8. It shall be the duty of the secretary of the Board of Administration to make a summary report of its proceedings during the quadrennium, to the General Conference.

9. The Board of Administration shall elect, from the membership of the church, a finance committee of five men of demonstrated business ability and experience who shall have charge of the investment of the church funds, including the funds to be invested by the several commissions. No treasurer of these funds shall be a member of the committee. No member of the committee shall be eligible to borrow from directly, or indirectly, or to participate in the benefits of any money borrowed from the funds of the church. The finance committee shall not invest the trust funds of the church in any investments except such as are lawful for the investment of trust funds in the state in which the United Wesleyan Methodist Church may be incorporated.

10. The Board of Administration shall employ from within the church, a general church treasurer, a publishing agent, and such other officers or employees as the General Conference or the Board itself may authorize.

11. The treasurer of the general church and the treasurers of all organ-
izations recognized by the church shall submit an annual report of all receipts and disbursements in a manner approved by the Board of Administration. These reports must be audited by competent accountants before final acceptance by the board.

12. The board shall provide rules and regulations for the conduct of its business.

13. If for any cause a member of the Board of Administration ceases to be a member of the United Wesleyan Methodist Church, his membership on the board shall thereupon cease.

14. The Board of Administration shall fix the salaries of all denominational officials, and other employees who work under the board's supervision.

15. The annual conferences shall be grouped in fifteen administrative districts as follows: (To be included when the boundaries of the administrative districts have been officially determined for the United Church.)

Section III. The Executive Commission

A. Organization

The Executive Commission shall be composed of one (General Superintendent) (Bishop) and no fewer than six members of the Board of Administration to be designated by the Board at its organization meeting following General Conference.

The (General Superintendent) (Bishop) assigned to the Executive Commission shall be the chairman thereof, and the Executive Commission shall elect from its membership a vice-chairman and a recording secretary.

B. Executive and Supervisory Functions

1. The Executive Commission shall be the executive committee of the Board of Administration with such powers of the Board in the intervals between sessions as the Board shall delegate.

2. The Executive Commission shall have initiatory and supervisory powers in the following areas having to do primarily with fiscal interests of the denomination:

   a. The employment of a General Church Treasurer who shall be treasurer of all funds of the general Church and its departments, subject to the supervision of the Executive Commission.

   b. Planning and administering a general Church service fund and coordinating departmental and commission budgets.

   c. Establishing the salary structure of officers and all employees of the general Church.

   d. Managing real estate, furnishings and equipment owned by the general Church.

   e. Approving calls for general or Church-wide financial support of special, institutional and local projects.

3. The Executive Commission shall constitute the Publishing Association, and as such,

   a. They shall be the Board of Managers of the Publishing Association and shall have general supervision of the publishing interests during the interim of the General Conference sessions.

   b. They shall carefully examine into their condition and work.

   c. They shall not, however, have power to change the site of the Pub-
lishing House except with the consent of three-fourths of all the members of the Board of Administration who shall be present at a regularly called meeting.

d. They shall employ a manager to promote and direct the publishing interests of the denomination under the supervision and authority of the Publishing Association.

e. They may employ an assistant manager when they deem it advisable.

f. If such an assistant is employed it shall be his duty to cooperate with the manager in planning and carrying forward the publishing business and in the absence of the manager shall assume the ordinary duties of the manager.

g. They shall serve as Publications Board to direct and coordinate the general editorial policy of the periodical publications of the Church.

h. They shall require reports from editors of denominational periodicals and of the publishing manager to the annual meetings of the Board of Administration and quadrennial reports to the General Conference.

i. All the actions of the Publishing Association Board shall be subject to the approval of the Board of Administration.

j. The matter of incorporation shall be decided and ordered by the General Conference or by the Board of Administration.

4. The Executive Commission shall under the Board of Administration as General Board of Pensions have charge of the Pension Plan of the Church.

a. **General Policy** The United Wesleyan Methodist Church adopts the Federal Old Age and Survivors Insurance (hereafter called Social Security) plan as its financial plan for the support of its superannuate ministers and missionaries. The Conference Claimants Fund superannuate pension plans in effect prior to the merger shall (with certain changes noted herein) be continued for a sufficient time to carry out the obligation of the merging churches to their qualified superannuated ministers and to those covered by the above-mentioned plans who hereafter superannuate prior to qualifying for social security and for ministers from Canada or other countries who cannot qualify for social security.

No superannuated minister shall qualify for benefits from the Conference Claimants' Fund or Superannuate Pension Fund who qualifies for Social Security.

It is recommended that each society, circuit, conference or other organization responsible for a minister's salary contribute to said minister in addition to such salary an amount equal to at least one-half his annual contribution or assessment for social security.

It is recommended that each minister take the necessary steps to qualify for Social Security and when he has made two years' contribution he shall certify such fact to the treasurer of the United Wesleyan Methodist Church, who shall then refund to said minister all amounts contributed by him to the Conference Claimants' Fund or the Superannuate Pension Fund of the United Wesleyan Methodist Church or its merged churches.

b. **Superannuate Pension Fund.** The funds to be collected, administered and used for the benefit of superannuated preachers or their widows and orphans, the widows and orphans of ordained traveling preachers, and retired missionaries who have labored under the appointment of either of the merged churches, shall
be known as the Superannuate Pension Fund and shall be divided into the Permanent Endowment Fund and the Administrative Fund.

1. (1) The Permanent Endowment Fund shall consist of funds and investments now held and known as the Permanent Endowment Fund of the Free Methodist Conference Claimant's Plan and the Pension Reserve Fund of the Wesleyan Methodist Superannuate Pension Fund.

Funds, gifts, bequests, legacies and annuities which may be received for this fund and amount transferred by appropriate action from the Administrative Fund.

10 (2) The Administrative Fund shall consist of the funds now held in the Administrative Funds of the two present denominational plans, the income accruing from the Permanent Endowment Fund; gifts, bequests and legacies specifically designated for the use of the Administrative Fund; collections received from the several conferences for generally assessed claims levied by the Board of Administration for the Superannuated Pension Funds; contributions received from preachers and missionaries who may become beneficiaries of the Superannuate Pension Fund, and amounts transferred from the Permanent Endowment Fund.

c. The Contributive Plan. It shall be the duty of every pastor, evangelist, 20 district superintendent, general officer, bishop, educator, missionary, and in fact every one who will be eligible for superannuation, and who at the time of the merger of the two churches were classified as members with effective and contributive service and who have not qualified for social security, to file, at the time of annual conference, a certificate with the executive secretary of the Annual Conference Committee on Ministerial Retirement, hereinafter called Certificate of Income, stating the amount of his total income for that conference year, namely: all funds received for ministerial support, such as salary, special offerings, receipts for evangelistic services and any other income accruing the conference appointment. He shall give such other information on this 30 certificate as shall be requested by the General Board of Pensions. Those under appointment as evangelists shall give such information relative to time, place of labors, income and expense as the General Board of Pensions may request. Evangelists and conference superintendents may deduct actual traveling expenses in excess of $150, subject to regulations adopted by the General Board of Pensions.

Gifts and contributions which a minister receives because he is a minister or which are in any way related to church beneficence should be reported as income and assessed under the contributive plan.

Contributions to the Superannuate Pension Fund shall be 2 per cent of 40 the amount of income as shown in the Certificate of Income.

Contributions shall be paid in at the time of filing the Certificate of Income and receipt therefore shall be issued by the executive secretary of the Annual Conference Board of Pensions.

Should a preacher fail to make contribution at the time of filing his certificate and then subsequently desire to do so, interest at the rate of 4 per cent per annum shall be charged from the time the payment was due, provided the contribution is paid not later than the next ensuing session of his annual conference.
D. Administrative Organization

(1) The General Board of Pensions. The Board of Administration shall constitute the General Board of Pensions. It shall be the duty of this board:
(a) To pass upon all claims and make final disposition of them.
(b) To draw up such regulations and prepare such blanks as are necessary to the proper and efficient administration of the work of the board and the operation of the Pension Funds.
(c) To estimate the amount necessary to be raised in addition to endowment and other income, to pay the claimants and apportion the amount pro rata upon the entire membership of the church.

(2) The General Executive Secretary. The executive secretary of the General Board of Pensions shall be employed by the Board of Administration. It shall be his duty:
(a) To keep a record of all the proceedings of the General Board of Pensions and make a report of them to the General Conference.
(b) To receive, audit, classify, file, and be custodian of the Claimants' Applications, the Certificates of Income, and the list of certified claimants.
(c) In the interim of the meetings of the General Board of Pensions to receive and pass upon emergency claims, subject to action by the board.
(d) To adjust amounts due on claims of deceased claimants.
(e) To keep a record of all claims allowed and payments made on them.
(f) To direct the activities of the annual conference executive secretaries, and supply them with such forms and other record materials as are necessary.
(g) To receive and credit to the individual contributor's accounts the contributions forwarded to him and, having made a complete record of them, forward the contributions to the general church treasurer.
(h) To perform such other duties as shall devolve upon him as executive secretary.

(3) The Annual Conference Committee on Ministerial Retirement. Each annual conference shall elect an Annual Conference Committee on Ministerial Retirement of not less than three or more than seven members. It shall be the duty of this Annual Conference Committee on Ministerial Retirement:
(a) To elect from its number an executive secretary who shall be the executive officer of the board in the interim of the annual conference. The annual conference, however, may elect the executive secretary if it so desires.
(b) To study all claims and recommend to the annual conference the amount of each claim. In no case, however, shall income from insurance or life savings be considered a reason for reducing any claim in which contributing service constitutes all or part of the service record.
(c) To study all Certificates of Income, rate them on the basis of activity or service unhampered by secular employment, and report the ratings to the annual conference, which shall have final jurisdiction.
(d) To receive emergency claims in the interim of annual conferences and recommend them directly to the General Board of Pensions. These emergency claims shall be only temporary and must be submitted to the next session of the annual conference for recommendation to the General Board.
(e) It shall be the duty of the executive secretary of the annual conference board to see that the Certificates of Income are properly filled out and submitted by the preachers of his conference, issue receipts for contributions paid on them and remit such funds to the general executive secretary as soon as
possible. He shall also receive all Pensions Applications; see that they are properly filled out with all necessary information; and transmit them, together with the Certificates of Income, to the General Executive Secretary.

e. Classification of Claimants from the Free Methodist Church.
Claimants against the Superannuate Pension Fund shall be classified as follows:
1. Superannuated preachers of the traveling connection whose wives are living.
2. Superannuated preachers of the traveling connection who are bachelors, spinsters, unmarried widowers or unmarried widows.
3. Unmarried widows of superannuates or preachers of the traveling connection.
4. Orphans of preachers or superannuates of the traveling connection.
5. Missionaries, or their widows and orphans, who have served under the appointment of the Commission of Missions in foreign fields and who are not full members of an annual conference in the United States or Canada.

f. Classification of Claimants from the Wesleyan Methodist Church.
Claimants against the Superannuate Pension Fund shall be classified as follows:
1. Elders and Conference Preachers who are giving full time to a conference appointment and provided that no preacher shall be eligible for benefits until he has been ordained and his time of service shall begin with his first full time conference appointment.
2. Elders who are giving full time to a conference or denominational office and lay members who are giving full time to denominational office or as faculty members of our schools.
3. Evangelists who are giving full time in the evangelistic field and missionaries.
4. Persons eligible shall participate under this Plan one year after the Plan has been approved by their annual conferences and their membership applications have been approved.

h. Schedule of Benefits to Claimants from the Free Methodist Church.
Benefits to claimants shall be paid according to the following schedule, and no claim shall be allowed in excess of or contrary to the regular disciplinary allowances. For those who began effective service at the time of their annual conferences in 1935 or subsequently, the allowances shall be based upon the number of years of effective and contributive service only.
1. The allowance to claimants who come under Classification of (1) in Section e above shall be at the rate of $10 per year of effective and contributive service up to a maximum of 36 years, making a full claim of $360 per year.
2. The allowance to claimants who come under Classifications (2) and (3) shall be at the rate of $7 per year of effective and contributive service up to a maximum of 36 years, making a full claim of $252 per year.
3. For those coming under Classification (4) the Annual Conference Committee on Ministerial Retirement shall estimate an amount, not to exceed $36 per annum, for each child under the age of sixteen years.
4. For those coming under Classification (5), the amount allowed shall be recommended by the Commission on Missions in accordance with the schedules in this Section.
(5) For those who already had effective service records at the time of their annual conferences in 1935 and who superannuate thereafter, the allowance shall be based upon the number of years of effective service prior to the end of the conference year in 1935, provided that not more than 25 such years may be counted for those in Classes (2) and (3), and upon the number of years of effective and contributive service thereafter, up to the maximum number of year allowed altogether as stated in Schedules a and b.

(6) The allowance for those who come under Classification (3), and who were married before the General Conference of 1931, shall be computed upon the basis of the husband’s effective and/or contributive service as provided in the schedule in this section.

(7) For those who were eligible as claimants under any classification in Section e above at the close of the conference year in 1935, the allowance shall be figured at $10 per year for Classifications (2) and (3); provided, however, that the amount of the claim shall not be less than the amount received during the conference year 1934-35 nor more than the maximum allowance under the law in effect prior to the General Conference of 1935; and provided further, that no Class (2) or (3) claimant shall be eligible to receive more than $200.

h. Schedule of Benefits to Claimants from the Wesleyan Methodist Church.

Benefits shall be paid quarterly on the following scale:

(1) Married members may be paid an annual sum not to exceed $20.00 per year of service rendered to the Wesleyan Methodist Church.

(2) Single members and widows of members may be paid an annual sum not to exceed $14.00 per year of service rendered to the Wesleyan Methodist Church.

(3) Under no circumstances shall any one family receive more than one benefit.

(4) One who has been a member of the Plan for five years or more, when transferring to a Conference where the Plan is not in operation, may retain his membership by paying two percent of his assessments.

(5) Should an individual who is superannuated by one Annual Conference transfer his Conference membership to another Conference, the benefits paid to him shall be on the basis of payments due to the superannuates the Annual Conference by which he was superannuated.

(6) The termination of membership in the United Wesleyan Methodist Church shall terminate membership in the plan.

(7) Should a member withdraw from the Plan he may draw out of the treasury, by giving the treasurer written notice sixty days in advance, not to exceed seventy-five percent of all assessments he has paid in and all other funds paid into the Plan by said member shall be forfeited to the Plan.

(8) Should a widow re-marry her name is automatically dropped from the benefit roll. In the event of the death of any member of the Plan and also the death or re-marriage of his widow, his heirs, legatees, assigns, or estate shall have no right or claim to any interest in the Plan, except in the case of children under seventeen years of age, who shall in the event of the death of both parents receive benefits until they are seventeen years of age equivalent to that received by the last surviving parent.

i. General Regulations.

(1) By “effective service” is meant the time actually employed by a preacher as directed by his conference subsequent to the time he was received
into the full traveling connection. By "effective and contributive service" is meant the time actually employed in "effective service" during which he contributes his ratable portion of the amount shown on his Certificate of Income.

(a) A member of a conference attending school can be rated 100% effective only when appointed to a circuit by disciplinary provision and devoting not less than two days per week regularly to the appointment while school is in session and full time otherwise.

(b) If a preacher shall take a certificate of location and subsequently be restored to conference membership, the years of effective, or effective and contributive service, prior to location may be restored by the General Board of Pensions only upon the following conditions: (a) that not more than ten years have elapsed since his location, (b) that he had remained a member of the Wesleyan Methodist Church or of one of the merged churches during the time of location, (c) that the conference which granted the certificate of location recommends the restoration, and (d) that the restoration is to enable him to return to effective service.

(c) If a preacher withdraws from the church or is expelled, all rights and claims are forfeited, and should he be readmitted to the church and conference, and afterward be superannuated, the years prior to his withdrawal or expulsion shall not be restored to his service record.

(d) If a preacher who has had effective service under the Commission on Missions or the Missionary Society joins an annual conference in full connection after serving on probation, his years of service on probation may be counted in his service record upon the recommendation of his annual conference, provided he has fulfilled the other requirements for effective and contributive service.

(e) If a minister marries while a member of an annual conference and before he is superannuated, the claim allowed his widow shall be based only upon the years she labored with him in effective and contributive service.

(2) Claimants shall receive benefits only so long as they remain members of the Wesleyan Methodist Church.

(3) No minister shall be eligible as a claimant until he has reached the age of sixty-five years except when, in the opinion of the General Board of Pensions, mental or physical disability disqualifies him for service.

(4) Widows of preachers and/or superannuates shall receive benefits from the Superannuate Pension Fund only so long as they remain single.

(5) Each claimant must file with the Executive Secretary of the Annual Conference Committee on Ministerial Retirement in time for action at the annual conference, an original Claimant's Application in duplicate on forms provided by the General Board of Pensions, containing such information as the board deems necessary.

(6) Each claimant shall have the right to appear in person or by counsel before the Annual Conference Committee on Ministerial Retirement to present his case and to appeal an irreconcilable difference between himself and his Annual Conference Committee to the General Board of Pensions, where final disposition shall be made.

(7) All claims shall be paid from the general treasury in equal quarterly payments beginning January 2 of each year. The General treasurer is authorized to withhold payments for the third and fourth quarters to claimants of any conference which is in arrears in the payment of its generally assessed claims. Any
amounts so withheld shall not be in excess of deficiencies as provided hereinbefore.

(8) The Board of Administration is empowered to amend such regulations as may be found necessary.

(9) The Executive Commission shall have supervision of the denominational program of church and parsonage aid.

There shall be a Church and Parsonage Aid Fund of the United Wesleyan Methodist Church, to be administered by the Board of Administration.

5. The object of this fund shall be to provide aid for rebuilding partially or totally destroyed local church buildings used for worship and/or instruction and parsonages of local churches, districts and annual conferences, and to aid ministers in household property losses as hereinafter provided.

6. The Annual Conference Board of Trustees shall be the Conference Committee on Church and Parsonage Aid and shall pass upon the applications for aid arising from the loss of, or damage to, the properties protected in Section 5 above. This committee shall make a full report of its activities to the conference at its annual session.

d. In case of loss, the Conference Committee on Church and Parsonage Aid shall appoint three persons who, together with the superintendent (and the pastor, if the loss be to local church property), shall constitute a board of appraisers. The appraisers shall send the estimate of loss to the Conference Committee on Church and Parsonage Aid.

e. The amount of aid given shall not be more than one-half the net loss after all recoveries under commercial insurance and under Section 6 below, and in no case shall exceed $1,500. In the case of loss to two or more separate buildings, the allowance may be paid for each building.

f. The Church and Parsonage Aid Fund shall protect the household goods of all ministers under appointment by, and in the active service of, the United Wesleyan Methodist Church, and of all superannuated preachers, to the extent of one-half their net loss, but in no case to exceed $350.

g. All applications for aid shall be in accordance with forms furnished by the Executive Commission, which shall have final authority in the adjustment of all claims.

h. Each Annual Conference shall raise annually for church and parsonage aid the amount stipulated in the general service fund for each local church member in full relation and forward it to the general treasurer.

i. Should a conference be deficient in the payment of its assessment for this fund, the deficiency shall constitute a lien against any claim made upon the fund by a beneficiary in the conference and shall be deducted from the claim at the time payment is made by the general treasurer.

When it is impossible to deduct the lien in any one year, it shall be held over for future deduction unless the deficiency is paid by the conference.

j. In an emergency, the Executive Commission shall have power to make a special call for funds to meet the special need.

k. Any United Wesleyan Methodist Church, recognized school, benevolent institution, publishing house, corporate society or minister desiring aid from this fund, other than that allowed under the preceding sections, may receive it on the following conditions:

1. The applicant shall contribute to the Church and Parsonage Fund, for each one hundred dollars of special aid desired, an amount equal to 60% of the
regular insurance rate for the community in which the property is located as established by the authorized insurance board of the State.

(2) All applications for aid under the provisions of this paragraph shall be made upon blanks approved by the Executive Commission and become effective upon the issuance of the official receipt for the contribution as provided for in section (1) above. Each building or person to be included under the provisions of this paragraph shall be covered by a separate application made by the person, local church, institution or corporate society desiring the aid.

(3) This special aid, in no case to be more than $15,000, shall be limited to the net loss after allowances for insurance or protection (if any) have been paid from other sources, but not exceeding the amount of aid arranged for.

(4) Those taking advantage of this "special provision" shall in addition have benefits provided them under Section 5, a through j, above.

(5) In case of loss, the Executive Commission shall have the option either to replace what is destroyed or pay in cash the aid to which the applicant is entitled.

(6) The aid hereby provided for shall automatically cease with the expiration date, unless the contributions herein provided for have been paid promptly upon the due date.

(7) The Executive Commission shall have the power to do anything necessary to put into effect the special provisions of this paragraph, and shall have the power to cancel any agreement for aid under the provisions of this paragraph upon giving thirty (30) days' notice to the holder of the agreement for aid and the return of the unused portion of the contribution for aid.

(8) In case of a dispute over an adjustment when a loss has been sustained, the Executive Commission may send a special representative or employ an adjuster, and the decision of the Executive Commission shall be final.

(9) It is expressly agreed and understood between the Church and any applicant for special aid under the provisions of this paragraph that the arrangement for special aid shall in no sense constitute a contract of insurance of indemnity, the laws of any State notwithstanding.

I. Canadian Conferences.

Any Canadian conference may, by voting to do so and by making the contributions provided for in this Section 5, receive all the benefits provided the churches, conferences and institutions and ministers in the United States in this section. All contributions and benefits shall be paid in Canadian currency.

Other executive and supervisory functions of the Executive Commission shall include:

a. Administration of projects approved by the General Conference or the Board of Administration that have not been assigned to the jurisdiction of a commission.

b. Management of the entertainment of General Conference, and review of the agenda of General Conference business proposed by the Board of (bishops) (general superintendents).

c. Revision of annual conference boundaries in the interim of the General Conference with the approval of the conference affected.

Section IV. Commission on Sunday Schools, Youth and Service Personnel

General Organization and Personnel

1. The Board of Administration shall organize a Commission on Sunday
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Schools, Youth and Service Personnel which shall be composed of one (Bishop) (General Superintendent) and six other persons chosen in accordance with Par.

2. The members of the commission shall continue in office until the close of the session of the general conference next after their election and until after others are elected in their places.

3. The commission shall meet annually. Notices of regular meetings shall be sent to members at least one month in advance. The chairman shall have the authority to call a special meeting of the commission in an emergency or upon the written request of three members of the commission.

4. The acts of the commission shall be subject to the approval of the Board of Administration.

5. The officers of the commission shall be chairman, vice chairman and secretary. The (Bishop) (General Superintendent) elected to this commission shall be ex-officio chairman, the vice chairman and the secretary shall be elected by the commission from its own members. The general treasurer shall be treasurer of the funds of the commission.

6. The commission shall be responsible for the general direction of the program of the church operating through three departments (a) The Department of Sunday Schools, (b) The Department of Youth and (c) The Department of Service Personnel.

A. Department of Sunday Schools

1. General Organization

a. The Board of Administration shall be the General Sunday School Board; it shall operate through the Commission on Sunday Schools, Youth and Service Personnel.

b. The General Sunday School Secretary shall be the executive officer of the Sunday Schools under the supervision of the Commission.

2. Annual Conference Organization

a. Each annual conference shall elect a Sunday School board of not less than five members, which shall supervise the Sunday-school work of the conference, under the direction of the Commission.

b. In addition, the annual conference shall elect (the conference Sunday school board may nominate) a conference Sunday school secretary who shall be ex-officio a member of the conference Sunday school board and shall carry out its plans.

c. The conference Sunday School Board shall elect one of its members as its treasurer.

d. The duties of the conference Sunday School Board shall be to:

1) Cooperate with the conference pastors in carrying out the plans of the General Sunday School Secretary and of the Commission.

2) Promote and assist in conference, district, and circuit Sunday school conventions and institutes.

3) Arrange general camp meeting and conference services for Sunday school promotion.

4) See that there is an active Sunday school at each conference charge and establish new Sunday schools wherever expedient.

5) Encourage the organization of Christian Service Training classes for
the training of Sunday school teachers and workers, and to promote the interest of the same in the Conference.

(6) Pay special attention to reports, securing as far as possible correct statistics, these reports to be made on blanks furnished by the General Sunday School Secretary.

(7) Encourage the use of our own Sunday-school literature, and provide leaflets for the organisation of the various departments of the local Sunday schools, which may be secured from the General Sunday School Secretary.

(8) Place at the disposal of the General Sunday School Secretary full information regarding the Sunday schools of his conference at least once a year.

(9) See that proper emphasis is given to evangelism in the various Sunday schools of the conference, seeking for the conversion of every person connected with the Sunday schools and their enrollment in church membership.

3. The District Organization

A district Sunday School Board may be organized when desirable. It shall be modeled upon the conference board and shall cooperate with it.

4. Local Organization

Every Sunday school shall be under the direction of a local Sunday School Board. The local board shall be auxiliary to the conference Sunday School Board. It shall be composed of the pastor as chairman and the officers and teachers of the Sunday school who are members of the denomination. At the beginning of each year, it shall elect a vice-chairman and a secretary.

A. The Sunday School Board

The local church Sunday School Board shall:

(1) See that the Sunday school is properly graded and supplied with suitable lesson helps and other equipment from our own Publishing House.

(2) Provide appropriate services for Easter, Christmas and other special days.

(3) Provide such activities for the Sunday school as are in harmony with the church's standards.

(4) Arrange with the pastor special evangelistic services for the conversion and nurture of the children of the Sunday school.

(5) Provide for daily vacation Bible schools in summer, and weekday religious activities throughout the year.

(6) The local Sunday School Board shall, if at all practicable, meet once a week, and at least once a month, to study the improvement of the Sunday school program. At these meetings the superintendent, the secretary, the treasurer, the departmental superintendents, the teachers, and the superintendent of the intermediate youth organization should present their problems and ask for such counsel as they need.

b. Sunday School Officers.

(1) The officers of the Sunday school shall be the superintendent, assistant superintendent, departmental superintendents (when needed), secretary, assistant secretary, treasurer, librarian, and others that may be necessary.

(2) The Superintendent and assistant superintendent shall be elected from the membership at the annual meeting provided for in Par. ....... The other officers and the teachers shall be elected at a subsequent meeting upon the report of the Sunday School Board.
(3) The superintendent shall be the general executive officer of the Sunday school. He shall see that all classes are supplied with teachers as the session begins and maintain reasonable order and supervision of the Sunday school session. He shall see that the literature is being properly used and use all proper influences to maintain the use of our own literature in all departments. He shall discourage the use of any independent literature or supplies not recommended by the general Sunday school department and shall seek to carry out all the denominational recommendations. He shall seek at all times to promote the interest and attendance of the school and to maintain a high degree of spirituality.

10 in the program of the school. He should direct the exercises of the opening and closing of the school, to maintain variety and interest in the worship and seek to carry out the work of the church as directed by the general Sunday school secretary.

c. Sunday School Policies

(1) Every Sunday school shall be a graded Sunday school, according to the ages and qualifications of the members. There shall normally be adult, senior, intermediate, junior, primary and beginners' departments.

(2) The organization and development of organized classes in the secondary and adult divisions is permitted where the local Sunday School Board believes the interests of the school would be benefited. The organized classes should be enrolled with our General Sunday School Department; and it is required that their organization and conduct be in harmony with the general policy of our church.

(3) Every Sunday school should have a Cradle Roll Department, a Home Department, a Temperance Department, and a Department of Missions. Each of these departments shall have a superintendent who shall direct its work. The local Sunday School Board should designate special days for the promotion of each of these departments.

(4) The pastor shall have general supervision of the local Sunday school and shall attend the sessions of the Sunday school as regularly as possible and in every proper way assist in conducting them. He shall, in cooperation with the Conference Sunday School Board, organize new Sunday schools wherever he thinks it should be done and care for their needs until they are placed under other direction.

(5) The pastor shall preach upon the subject of Sunday schools and impress upon his members the necessity of their attendance upon and cooperation with the Sunday school. He shall further urge upon them the need of instruction in the doctrines of the church, promote the use of the catechism in the home and in the school. He shall, so far as possible, see that every member of the 40 Sunday school shall be won to Christ and the church.

B. Department of Youth

1. General Organization

a. There shall be a general youth organization known as the Wesleyan Youth Society. The W.Y.S. shall have a Youth Council which shall be amenable to the Board of Administration through the Commission on Sunday Schools, Youth and Service Personnel.

b. The Youth Council shall consist of the general president, a general secretary, four regional directors, one member of the Commission on Sunday
United Wesleyan Methodist Church

Schools, Youth and Service Personnel to be designated by the Board of Administration, and four lay members of the youth organization.

c. The general secretary of the W.Y.S. shall be elected by the General Conference of the Church. The quadrennial youth convention may nominate.

d. For further particulars see the Youth Constitution.

The Constitution of the Wesleyan Youth Society

Article I

Name

To promote the spiritual welfare of the young people connected with the United Wesleyan Methodist Church and to provide direction for their Christian activities and to help them in their contribution to the church and the world, there shall be an organization known as the Wesleyan Youth Society.

Article II

Slogan: United to make Christ known
Motto: Others

Article III

Object

The object of this Society shall be:
1. To seek to maintain among its members the highest type of Christian experience and life through regeneration and the baptism with the Holy Spirit, to encourage growth in grace, and to prepare them for efficient membership in the United Wesleyan Methodist Church;
2. To interest, train, and enlist the young people in the evangelization of the world;
3. To study the needs of the various fields and become intelligent supporters to the full missionary program;
4. To encourage Christian stewardship and raise money for projects sanctioned by the general authorities of the church in ways consistent with the Discipline of the United Wesleyan Methodist Church.

Article IV

The Local W.Y.S.

A. Membership

1. Active members. Active members shall be young people of good moral character between the ages of thirteen and thirty-five inclusive, who desire to unite for worship, instruction, and service under the direction of the United Wesleyan Methodist Church.

2. Associate members. Persons over thirty-five years of age may be associate members upon the annual payment of dues.

3. Campus members. When young people absent from the home society in attendance at one of our denominational colleges desire to continue membership in the home society, they shall be enrolled and counted in the college W.Y.S. as "campus members" with all privileges which obtain in the home society.

B. Superintendent

1. It shall be the duty of each church society to elect a superintendent of the W.Y.S. who, with the pastor, shall be responsible for the organization of a local society; and they, together with the president, shall be responsible for the promotion of the local society. The local W.Y.S. may nominate by ballot.
2. The superintendent shall be a member of the United Wesleyan Methodist Church and over twenty-five years of age. Upon election he shall become a member of the official board and report regularly to that body.

C. Officers
1. The officers of the society shall be president, vice president, secretary, treasurer and four departmental directors as follows: Education, Evangelism, Missions, and Service.
2. The president must be a member of the United Wesleyan Methodist Church. In college church societies this provision on church membership may be waived.

D. Executive Council
1. The executive council for the society shall consist of the pastor, the superintendent, the officers of the society and the chairmen of the standing committees. The president of the society shall be chairman ex-officio.
2. In societies of two or more age-divisions, the executive council shall also include the chairman of each division and its adult counsellor.

E. Meetings
1. The devotional meetings of the society shall be held on Sunday evening preceding the regular evening church service, or at such other time as may be approved by the Executive Council and voted by the society and co-ordinated with the program of the local church. One Sunday evening meeting a month shall be devoted to foreign missions.
2. Recommended order of business:
   a. Devotions
   b. Roll call
   c. Reading of minutes
   d. Reports of committees
   e. Appointment of committees
   f. Report of treasurer
   g. Reception of new members
   h. New business and special exercises such as reading of papers, hearing addresses or special programs
   i. Adjournment
3. The Executive Council shall meet at least once each quarter to plan the total program of the society and to receive reports from the various departments. The Council shall have charge of all co-operative undertakings of the departments of the society, such as, young people's revivals, Youth Week, Christian Service Training Classes, projects, social meetings, etc.

F. Duties of Officers
1. The president shall preside over meetings of the society and of the executive council. He shall be an ex-officio member of all committees. He shall see that all officers, standing committees, and chairmen of age-divisions (if organized) know their duties and shall help to advance the work of the society in every way possible. He shall co-operate with adult counsellors in the intermediate and senior age-divisions. He shall promote the General Society goals. He shall see that the treasurer's books are properly audited. Where two or more age-divisions are organized, he may serve as chairman of one of the age-divisions.
2. The vice president shall co-operate with the president in every way to carry on the work of the society, and in the absence of the president shall perform his duties in office. Where two or more divisions are organized it is suggested that the vice-president give special attention to the promotion of one of these divisions.
3. The duties of the secretary shall be to keep a register of the membership roll, to keep a record of all proceedings in the business meetings of the so-
society and of the executive council. The secretary shall prepare report forms and furnish complete statistics to the Annual Conference Society at its annual business meetings.

4. The treasurer shall receive and keep an accurate record of all monies paid into the society and its departments. He shall stimulate and direct the society finances. He shall disburse money only as voted by the society. He shall be prepared to make a financial report to the business meetings of the society and to the meetings of the executive council and shall prepare a quarterly report which he may either present himself or give to the president to present at the regular quarterly business meeting of the church. All treasurers of age-divisions shall receive and keep an accurate record of all money collected by the divisions and shall deposit it with the treasurer of the local society. The treasurer shall pay out division funds as directed by the division.

5. The society may elect a solicitor for the youth periodical if such is published, who shall be responsible for new and renewal subscriptions to the periodical and shall promote its circulation in this society, the local church; and the community in every way possible.

6. The adult counsellor for the intermediate age-division and the adult counsellor for the senior age-division shall attend all meetings of their respective divisions including social activities and all meetings of the executive committee of the division; shall counsel with the division concerning all activities in keeping with the aims and purposes of the Wesleyan Youth Society. The counsellor shall encourage and guide all standing committees in their tasks as needed and shall advise with the devotional committee from time to time and approve any programs for use which do not appear in the regular W.Y.S. published series. The adult counsellor shall work at all times in harmony with the pastor of the church and shall seek the highest spiritual welfare of each member.

7. The directors of the four departments; Education, Evangelism, Missions, and Service, shall be responsible under the direction of the president for promoting the work of their respective departments.

G. Committees
1. The society shall have the authority to set up whatever committees are deemed necessary to implement the work of the four departments and the effectiveness of the general society program.

2. All committees shall function in harmony with the pastor of the local church and under the guidance of the local W. Y. S. superintendent.

H. Delegates
1. When the society is organized into two or more age divisions, delegates to the annual conference convention shall be chosen from the various divisions as far as possible.

ARTICLE V

THE CONFERENCE W. Y. S.

A. Membership
Membership in a local society shall constitute membership in the conference society.

B. Superintendent
1. Each annual conference shall elect a conference W.Y.S. superintendent, who with the executive advisor shall be responsible for the organization of a conference W.Y.S.; and they together with the president shall be responsible for the promotion of the conference youth society. The conference W.Y.S. may
nominate by ballot. The officers and the superintendent of the annual conference shall constitute the executive committee.

2. The W.Y.S. superintendent shall be a member of the United Wesleyan Methodist Church and over thirty years of age.

3. The superintendent shall report to the annual conference.

C. Conference Executive Advisor

1. The annual conference shall elect from the superintendents of the conference one or more executive advisors. The W.Y.S. may nominate by ballot.

2. Where there are no assistant conference superintendents, the conference superintendent shall be the executive advisor.

D. Officers

1. The officers of the conference W.Y.S. shall be president, vice president, secretary, treasurer, and directors of the four departments, namely: Education, Evangelism, Missions and Service.

2. All officers shall be members of the United Wesleyan Methodist Church residing within the conference, and elected at the annual business meeting.

3. The executive committee shall fill all vacancies.

E. Time and Place of Convention

1. The annual convention of the Conference Wesleyan Youth Society shall convene at a time and place designated by the previous convention or by the Annual Conference W.Y.S. Convention be conducted at the time and place of the Annual Conference of the church.

2. The annual conference Convention of the Wesleyan Youth Society in each conference shall not only receive reports, make recommendations, conduct the election of officers, and carry on any other business pertaining to the Conference W.Y.S., but shall be planned as a time of inspiration, fellowship, and Christian challenge. Other conference conventions for the promotion of the aims and purposes of the Wesleyan Youth Society may be held during the year.

3. The annual Conference Convention shall be composed of the Superintendent, the officers of the Conference W.Y.S., presidents of local societies, the executive advisors of the Annual Conference, and two elected delegates from the active membership of each local society in the conference. When the active membership in any local society exceeds twenty-five, there may be one delegate elected for each additional twenty-five members or major fraction thereof.

Local societies with two or more age divisions, will, as far as possible, choose delegates from each division.

F. Duties of the Convention

1. The Annual Conference W.Y.S. Convention shall elect all officers as designated in Article V of the Conference Society Constitution. In the case of the President, nominations shall be by a nominating ballot, and election by a majority vote by ballot of the members of the Convention present and voting. Other officers may be nominated to the Convention by the method suggested by the convention, and shall be elected by a majority vote by ballot of the members present and voting.

2. At the Annual Conference Convention preceding the General Quadrennial Convention delegates shall be elected to the Quadrennial W.Y.S. Convention as specified in Article V of the General Society Constitution. The Conference Convention shall make suitable arrangements for caring for the necessary expenses of their delegates attending the Quadrennial Convention. All delegates elected shall be active members of some local society within the bounds of the
conference and shall as far as possible represent all age departments of the Wesleyan Youth Society.

3. The convention shall receive reports from conference officers, chairmen of standing committees, district chairmen, and presidents of local societies.

4. Convention committees which may be named are: Nominating, Ways and Means, Missionary, Evangelistic, Stewardship, Literature, Goals and Methods, Junior Work, Senior Work, Young Adult Work, Resolutions, and others.

5. Standing committees may be ordered to serve in the various fields mentioned above as may be required.

6. Duties of Officers

1. President. (1) The president shall preside at the meetings of the Conference convention and at the business meetings of the Conference Executive Council. (2) He shall have general oversight of the Conference W.Y.S. work in co-operation with standing committees and local presidents. (3) He shall actively promote the organization of a society in each church which does not have a regularly organized W.Y.S. (4) He shall give as much time as possible on the field and otherwise to the active promotion of the work of the W.Y.S. within his conference.

2. The Vice President shall co-operate with the President in every way possible to carry on the work of the Conference W.Y.S. In case of absence, resignation, or death of the president, he shall perform the duties of the president's office. It is recommended that the Vice President be named Chairman of one of the Standing Committees.

3. The Secretary shall keep an accurate record of all the proceedings of the Annual Conventions and of the meetings of the Conference Executive Council; and shall attend to all matters of correspondence for the conference society. The secretary shall send to the Area President and General W.Y.S. Office within thirty days after the annual business meeting a full directory of the names and addresses of the local presidents and secretaries together with the Annual Conference W.Y.S. statistics for the society and the names and addresses of the newly elected conference W.Y.S. officers.

4. The Treasurer shall receive and, upon the order of the council, shall disburse all monies of the conference society, keeping a systematic record of the same, and rendering a full report to the annual conference convention of the Wesleyan Youth Society and to the Annual Conference for audit and approval. The treasurer is directed to remit all monies received for General Work to the General W.Y.S. Office quarterly.

H. Duties of the Conference Executive Council

1. The Executive Council shall promote the work of the Conference W.Y.S. according to the policies outlined and the program adopted by the Conference W.Y.S. Convention and confirmed by the Annual Conference of the Church or the Conference Superintendent and his advisory board.

2. Business meetings of the Executive Council may be called by the W.Y.S. President or the Annual Conference Superintendent at such times as may be necessary.

3. The Executive Council shall through its president and secretary keep in contact with the General W.Y.S. Office and co-operate with the general program in every way possible.

4. The Executive Council shall always give proper recognition to the Annual Conference superintendent as head of all conference work and shall conduct
ARTICLE V

THE EXECUTIVE COUNCIL

1. The Executive Council shall serve as a program committee for the planning of all conference conventions including times of inspiration, fellowship, instruction, or evangelism.

2. The Executive Council shall publish a directory of Conference W.Y.S. officers and all members of the Executive Council, a list of the names and addresses of all local society presidents and secretaries, a table of Conference W.Y.S. statistics, and important official actions of the Conference W.Y.S. Convention which should be made a part of the published record. It is highly recommended that arrangements be made with the Annual Conference to have this record included in the published minutes of the Annual Conference.

ARTICLE VI

THE QUADRENNIAL W.Y.S.

A. Membership

1. There shall be a quadrennial W.Y.S. composed of conference delegates who shall convene at the seat of the general conference.

B. The General Secretary

1. A general secretary of the W.Y.S. shall be elected by the general conference of the church. The Quadrennial W.Y.S. may nominate by ballot.

2. The general secretary of the W.Y.S. shall serve under the Commission on Sunday Schools, Youth and Service Personnel and shall report annually to that body.

C. Officers

1. The quadrennial W.Y.S. shall elect from its membership a general president whose term of office shall be for the quadrennium. He shall be the presiding officer of the quadrennial meetings assisted by the regional directors.

2. A recording secretary shall be elected by the quadrennial body at its opening sitting. He shall have the privilege of appointing one or more assistants.

3. The general treasurer of the church shall be the treasurer of the W.Y.S. funds.

D. Nominating Committee

1. A nominating committee shall be elected by the Quadrennial Body. The W.Y.S. Council may nominate this committee.

E. Elections

1. Four active members of the W.Y.S. to be known as regional directors shall be elected by the Quadrennial Body. A regional director shall have had at least four years of pastoral experience and shall be at least twenty-seven years of age when first elected, and shall be eligible to serve two terms.

2. Four active lay members of the W.Y.S. shall be elected, one from each region, by the Quadrennial Body to serve on the W.Y.S. Council. Lay council members shall be members of the United Wesleyan Methodist Church and shall have had at least two years of experience in offices above the local level. The expenses of the lay representatives on the council shall be borne by the regions represented and not by the general W.Y.S. budget.
UNITED WESLEYAN METHODIST CHURCH

ARTICLE VII

THE W.Y.S. COUNCIL

A. The General Council
1. The W.Y.S. Council shall be composed of the four regional directors, the four lay representatives, the General W.Y.S. secretary and a member of the Commission on Sunday Schools, Youth and Service Personnel.
2. The council shall plan the work of the regional directors and direct the activities of the general W.Y.S. during the interim of the quadrennial meetings.
3. The Council shall report to and be amenable to the Board of Administration through the Commission on Sunday Schools, Youth and Service Personnel.
4. Any vacancies occurring in the council shall be filled by the Board of Administration through the Commission on Sunday Schools, Youth and Service Personnel. The W.Y.S. Council may nominate.
5. The necessary operating expenses of the general W.Y.S. Council and the remuneration for the regional directors shall be appropriated from the W.Y.S. dues fund and any deficit shall be appropriated from the W.Y.S. general fund.
6. All members of the General Council may serve as official representatives of the Wesleyan Youth Society in rallies and conventions, or at other times as opportunity affords or when called upon to do so.
7. The regional Presidents and the Conference W.Y.S. Presidents of each designated District shall constitute an Executive committee of that region and shall be presided over by the Area President. The designated regions may further organize and elect officers as may be feasible and necessary for the best interests of the work of the region and the total program of the Wesleyan Youth Society.

B. Duties of the Council
1. The General Council shall elect one of its members to serve as recording secretary. He shall keep an accurate record of the proceedings of the Quadrennial Convention and of all business meetings of the General Council.
2. The General W.Y.S. Council shall give general promotion to the work of the Wesleyan Youth Society in harmony with the standards and principles of the Church. The General W.Y.S. Council shall at all times be amenable to the Commission on Sunday Schools, Youth and Service Personnel or to the General Conference of the Church.

C. Meetings of the Council
1. The annual business meeting shall be held at such time as the Council may previously designate. The place of the Council meetings may be determined by the General W.Y.S. President and General Secretary of the W.Y.S. if not previously arranged by the Council.
2. Special meetings for business may be called by the General W.Y.S. President, or by the General Secretary, with consent of the representative of the Commission on Sunday Schools, Youth and Service Personnel.
3. Four members shall constitute a quorum for the transaction of business.

D. Duties of the Officers
1. General President: (1) The General President shall preside at the meetings of the Quadrennial Convention assisted by the regional directors and at the business meetings of the General W.Y.S. Council. (2) He shall take an active interest in the entire program of the Wesleyan Youth Society and shall
devote as much of his time to the promotion of the general work as his regular employment may permit.

2. General Secretary: (1) The term of office of the General Secretary shall begin the fifteenth day of August following the General Conference at which he is elected.

(2) He shall be the executive officer of the General W.Y.S. and as such shall have supervision of all departments of the General W.Y.S. work and shall execute the plans adopted from time to time by the General W.Y.S. Council and the Board of Administration of the church.

(3) He shall, in conference with the General W.Y.S. Council, work out from time to time recommendations as to projected policies and procedures and shall present the same for confirmation to the Commission on Sunday Schools, Youth and Service Personnel.

(4) He may officially represent the General W.Y.S. in Conventions, Rallies, Annual conferences, or other assemblies of the Church.

(5) He shall maintain contact with other departments of the Church and work in harmony with them. When deemed advisable he may maintain contact with other denominational or interdenominational young people's organizations.

(6) It is expected that he maintain an office for the Department, and that he employ such help as may be needed and authorized by the Council and approved by the Commission on Sunday Schools, Youth and Service Personnel, to properly carry on the work of the General W.Y.S.

(7) He shall supervise the General W.Y.S. promotional material, the issuing of pamphlets and other necessary materials for the promotion of the work of the W.Y.S.

(8) He shall work cooperatively with the editor of the official church paper in supplying material for space therein as may be previously arranged in harmony with the general editorial policy.

(9) He shall judiciously and economically conduct the affairs of his office, keeping all expenditures within the limits set by the budget and always have the best interest of the W.Y.S. in mind.

(10) He shall render a full report to the annual meeting of the General W.Y.S. Council and a quadrennial report to the Quadrennial Convention and General Conference of the Church.

(11) He shall perform all other duties in keeping with his office as ordered by the General W.Y.S. Council and the Commission on Sunday Schools, Youth and Service Personnel.

3. In regions geographically large, for convenience sake areas may be organized under area presidents whose duties shall be as follows: (1) He shall organize and preside over all meetings of the Area Council.

(2) He shall preside over all area conventions and group meetings.

(3) He shall assist in conventions, rallies, and youth camps as far as time permits and his services are requested. He shall be remunerated for his services by the group requesting them.

(4) He shall take an active interest in the entire program of the Wesleyan Youth Society and shall cooperate with the General President and the General Secretary, and the regional directors in the promotion of the General Society.

(5) He shall represent the Area in all general group meetings and his
expenses for those services shall be paid from the general treasury.

E. Committees
1. The General W.Y.S. Council shall order the formation of an Executive Committee, a Topic and Lesson Committee, and such other committees as may be deemed necessary for advancing its work. The election of the Topic and Lesson Committee shall require confirmation of the Commission on Sunday Schools, Youth and Service Personnel.

(1) The Executive Committee of the Council shall be composed of the member of the Commission on Sunday Schools, Youth and Service Personnel 10 of the Church, who is a member of the Council, the General President and the General Secretary and one member elected by the Council.

(2) The Executive Committee shall meet and conduct the business of the General Council between annual sessions when it is impractical or impossible to call the entire Council together. Carefully prepared minutes of the meetings of the Executive Committee shall be sent to the remaining members of the Council.

(3) The Topic and Lesson Committee may be appointed to serve for the quadrennium. It shall be composed of the General Secretary as Chairman and two other members of the Council. The duties of this committee shall be to arrange the topics and subjects for the devotional meetings of the W.Y.S. and supervise the selection of writers for these lessons.

ARTICLE VIII

By-Laws necessary for the smooth functioning of the Wesleyan Youth Society at both the General, Conference, and local levels may be adopted at any time by the Commission on Sunday Schools, Youth and Service Personnel upon recommendation of the General Council.

ARTICLE IX

Order of Business

1. Devotions
2. Calling the Roll
3. Reading of the minutes of the previous meeting
4. Unfinished business
5. Committee and Officers' reports and discussions
6. New Business
7. Programs, addresses and other activities
8. Adjournment

ARTICLE X

Rules of Order

Robert's Rules of Order shall be the standard of parliamentary usage.

ARTICLE XI

Teen-Age Youth

1. Where deemed advisable and recommended by the local W.Y.S. executive committee and approved by the official board, a teen-age division may be instituted which shall have the power of electing its own officers who shall serve as assistants to the officers composing the local executive committee.

2. When necessary the local W.Y.S. superintendent may appoint an assistant to sponsor the teen-age group.
3. All money shall pass through the hands of the treasurer of the regularly constituted W.Y.S.

DEPARTMENT OF SERVICE PERSONNEL

A. PURPOSE

To keep the church in constant contact with the men and women in the armed services.

1. By presenting through regular denominational media, the spiritual and other needs of our youth in the armed services.

2. Through the preparation of suitable church literature which will carry a spiritual message conditioned to the peculiar needs of armed service personnel.

3. By furnishing a liaison service between the training camp and the church's pastors of its immediate area.

4. Through continuing contacts with chaplains from the active ministry of the church.

5. By periodic regular letters to the men and women in service, both at home and abroad.

6. By the maintenance of a permanent file of all men and women of the church who enter the several armed services.

B. PERSONNEL

1. The department shall be in charge of an executive secretary who shall be elected by the Board of Administration upon the recommendation of the Commission on Sunday Schools, Youth and Service Personnel and whose area of responsibility shall be more definitely defined by the Commission.

2. The executive secretary may be either layman or minister but should be a man schooled in the techniques of youth approaches. Preferably he should be a former serviceman, although such experience is not a necessity.

3. The Commission on Sunday Schools, Youth and Service Personnel shall determine from time to time, as the size of our armed services increases or decreases, whether this department shall function independently or shall be a division of the Department of Youth.

Section V. Commission on Educational Institutions and Ministerial Training

A. General Organization and Personnel

1. The Commission on Educational Institutions and Ministerial Training shall consist of one (bishop) (general superintendent) and six other persons chosen in accordance with the directions given elsewhere in the Discipline.

2. The members of this Commission shall continue in office until the close of the session of the General Conference next after their election and until others are elected in their places.

3. The Commission shall meet annually. Notices of meetings shall be sent to members at least one month in advance. The president shall have authority to call a special meeting of the Commission in an emergency or upon the written request of three members of the Commission.

4. The acts of the Commission shall be subject to the approval of the Board of Administration.

5. The officers of the Commission shall be chairman, treasurer, and secretary. The (bishop) (general superintendent) appointed to this Commission shall
be ex-officio chairman. The general church treasurer shall be ex-officio treasurer. The secretary shall be elected by the Commission from its own membership.

6. The Commission under the Board of Administration shall administer Christian Education in the following areas: (a) the education of children in elementary day schools; (b) the education and training of young people by means of high school offering in the church's colleges, junior and senior; (c) the education and training of ministers for the church through colleges, Bible schools and theological seminaries; (d) provision in the local churches and elsewhere for the training of lay leaders in Christian education and evangelism.

7. The Commission on Christian Education shall advise the Board of Administration in matters of policy or guiding principles and make suggestions for the improvement of curricula and the general program of Christian education. Final authority in all matters shall rest with the Board of Administration which shall maintain liaison with the various institutions through the Commission on Christian Education.

8. The general program of Christian Education shall operate through two departments of the Commission as follows: (a) Educational Institutions, including elementary, secondary and collegiate institutions, and John Wesley Seminary; (b) Ministerial Training, including the Service Training program and all forms of leadership training for lay leaders and lay teachers in the local church.

9. The Commission may be served in each of these departments by general executive secretaries who shall work in liaison with the Commission in planning and executing the work of the Commission. These would be a General Educational Secretary and the Director of Service Training. These may be appointed by the Board of Administration. The Commission on Christian Education may nominate.

B: Department of Educational Institutions and Ministerial Training

1. General Organization.

The Department of Educational Institutions and Ministerial Training shall supervise the denomination's elementary, secondary and collegiate training of children and young people and the training of its ministers, missionaries and teachers. The Commission shall (a) adopt standards by which to approve all schools seeking recognition as United Wesleyan Methodist institutions; (b) require annual financial reports of all approved educational institutions and provide for their inspection from time to time; (c) approve courses of study in the curricula offered in approved institutions; (d) investigate from time to time the educational standards, accreditation and fiscal policies of approved schools. The problems of each school shall be studied in relation to the local need with a view to improving its total program through suggestions and helpful guidance.

The Commission shall foster and encourage institutional growth in harmony with our denominational standard of Christian education; (e) formulate the standard theological course of study for United Wesleyan Methodist ministers and administer the course with the co-operation of the Bible schools, colleges, and seminaries; (f) promote and supervise the observance of Christian Education day; (g) provide and administer a program of guidance for prospective ministers during their years of college preparation; endeavor to maintain contact with and to counsel United Wesleyan Methodist ministerial students attending colleges and seminaries not related to the church; (h) promote the Student Aid Fund to assist young people of the United Wesleyan Methodist Church who need financial help to continue their education in approved United
Wesleyan Methodist Colleges. It shall also distribute the funds and require from the colleges a careful accounting; (i) provide and administer a program of scholarships for students in approved colleges, Bible schools and seminaries who are pursuing theological studies and are looking toward full-time ministry in the United Wesleyan Methodist Church; (j) solicit bequests, money, property and other securities to be used in building up an endowment fund and scholarship fund to be held in trust for approved educational institutions and students thereon; (k) establish a placement bureau for preachers, teachers and others, who are consecrated and prepared for Christian service; (l) require educational institutions to submit for approval all plans for financial campaigns and for new buildings; (m) the conferences shall continue in the educational district of the school of which they formed a part before the union. In view of the uniting of conferences, it shall be the understanding that for a period of eight years after the date of the union, each local church continue in the educational district of the school of whose district it was originally a part. The General Conference or the Board of Administration should set up or designate a Board to decide any additional matters. The Commission on Christian Education during this eight year period shall adjudicate problems of school districting arising from the uniting of local churches. At the close of the eight year period the Board of Administration shall recommend a plan of adequate school-area support; (n) the Commission shall pass upon the inauguration of new institutions, the change of location or classification of an established institution, the erection of buildings and financial campaigns for them, provided, however, that a full and complete hearing be given to the schools requesting approval and to any schools or persons making objection; (o) provide a code of procedure to be followed by the educational institutions of the church to prevent unfair competition among them; (p) cooperate with the local board of trustees and the faculties of the educational institutions in providing an appropriate retirement plan for the faculties and staff members thereof; (q) determine the conditions under which the general funds for the several schools, except income from the permanent endowment fund, shall be distributed.

2. Duties of the Executive Secretary, or General Educational Secretary:
(a) he shall be the executive officer of the Department of Educational Institutions of the Commission on Christian Education; (b) he shall promote the interests of the educational institutions of the United Wesleyan Methodist Church; (c) he shall visit the educational institutions of the church from time to time with a view of improving the educational, financial and spiritual phases of their work; (d) he shall counsel United Wesleyan Methodist young people enrolled as advance students in graduate and professional schools; (e) he shall maintain a record of all ministerial students under the guidance of the Department of Educational Institutions and in John Wesley Seminary, and shall interview them concerning their problems, program and progress; (f) he shall prepare and distribute promotional leaflets and other literature throughout the church in an effort to interest both young people and adults in patronizing and supporting our church schools.

3. The Department shall be financed from unrestricted gifts, annuities, bequests, and receipts from such other sources as may be approved by the Board of Administration.

4. Annual Conference Educational Secretary
Each annual conference shall elect a conference educational secretary to
assist in the promotion of Christian education.

5. Educational Institutions

a. The educational institutions under the supervision of the Commission are:

**Seminary:**
- John Wesley Seminary, Wilmore, Kentucky

**Senior Colleges:**
- Houghton College, Houghton, New York
- Greenville College, Greenville, Illinois
- Marion College, Marion, Indiana
- Seattle Pacific College, Seattle, Washington
- Roberts Wesleyan College, North Chili, New York
- Los Angeles Pacific College, Los Angeles, California

**Junior Colleges:**
- Spring Arbor Junior College, Spring Arbor, Michigan
- Wessington Springs College, Wessington Springs, South Dakota
- Miltonvale College, Miltonvale, Kansas
- Central College, McPherson, Kansas
- Wesleyan Methodist College, Central, South Carolina
- Lorne Park College, (one-year college), Port Credit, Ontario

**Secondary Schools:**
- Houghton Wesleyan Methodist Seminary, Houghton, New York

**Bible Schools:**
- Moose Jaw Bible College, Moose Jaw, Saskatchewan

b. Each of the institutions of the United Wesleyan Methodist Church shall have a board of trustees of from twelve to eighteen members elected by the annual conferences assigned to the institution, and if so desired, an additional number of members-at-large elected by the board not to exceed one-sixth of the conference-elected number. The number and exact apportionment of the conference-elected trustees shall be determined by the General Conference following some plan of rotating the terms in their election. Members-at-large, if not members of the United Wesleyan Methodist Church, shall be ascertained to be evangelical in faith and to be in full agreement with the church in standards of Christian living.

c. The actions of the institution's Board of Trustees shall be subject to review and approval by the Board of Administration. And in an emergency, the Board of Administration may take remedial initiative if it deems this necessary in the interests of the church.

d. Each educational institution of the United Wesleyan Methodist Church shall be so incorporated as to provide that the corporation shall be subject to the rules, regulations, doctrines and Discipline of the United Wesleyan Methodist Church, as from time to time adopted by established legislative procedures of the same insofar as they do not contravene the laws of the state; and that the corporation shall be managed by Trustees elected according to the provisions of this chapter.

The title to all properties of educational institutions used directly or indirectly for educational purposes shall contain the following trust clause:

"The property herein described shall be held in trust for the use and benefit of the membership of the United Wesleyan Methodist Church, incorporated under the name 'The United Wesleyan Methodist Church,' subject to the Dis-
cipline, usages, and regulations of said church governing educational institutions as from time to time authorized and declared; and if sold, the proceeds shall be used in accordance with the provisions of said Discipline, and of the civil law."

c. The Board of Trustees shall elect faculty personnel and determine salaries of the same.

d. The Board of Trustees shall invest endowment and other investment funds of the institution.

e. All other matters of basic management and policy shall be referred to the Board of Trustees which may elect an executive committee of not less than five with powers defined by the Board. The Board of Trustees shall meet annually and as much oftener as the Board shall deem necessary. Emergency meetings may be called by the chairman or by one-third of the members of the Board.

h. The Board of Administration may authorize a financial appeal to the church at large for an approved institution in an emergency.

6. Guiding Principles

(a) The Bible schools and college shall give attention to a wholesome and systematic program of physical education. Membership in athletic conferences or leagues not under Christian auspices is forbidden. Football, except such modified forms as touch football and soccer, are forbidden. (b) The president and the faculty shall be charged with the responsibility of insuring that all student organizations, publications and programs are in harmony with the principles of the United Wesleyan Methodist Church as defined for educational institutions by the Commission. (c) All instruction in the several departments shall be in positive harmony with and conformity to the teachings of Scripture and the doctrinal standards of the United Wesleyan Methodist Church set forth in its Articles of Religion; at least three-fourths of the full-time faculty shall be members of the United Wesleyan Methodist Church. The institution seeking to employ a faculty member shall file with the Commission on Educational Institutions for its approval the candidate's signed commitment to these standards on a blank provided by the Commission. The policies of discipline and rules of faculty and student conduct in our educational institutions shall agree with the standards defined by the Commission on Educational Institutions. (d) Violation of any of these principles not corrected by the institution, shall be presented to the Commission on Educational Institutions for proper consideration and action.

7. John Wesley Seminary

(a) Authorization. The United Wesleyan Methodist Church shall maintain a theological seminary for the post-college training of candidates for the ministry and other types of Christian service. The institution shall be known as John Wesley Seminary and shall be incorporated to secure the rights and privileges belonging to such an educational institution. (b) Control. The Board of Administration shall constitute a seminary Board of Control, the executive committee of which shall be the Commission on Educational Institutions. (c) Support. John Wesley Seminary shall be supported by such general assessments, special appropriations and solicitations as shall be approved by the Board of Administration. (d) Affiliation. The Board of Administration may affiliate the institution with such other seminary organizations as it may seem desirable or necessary, provided such institutions are unqualifiedly evangelical and Wes-
8. Christian Day Schools

The Commission on Christian Education, as an agent of the Board of Administration, shall encourage and promote the establishment of Christian day schools wherever approved by the Conference Board of Christian Day Schools and the Commission.

(a) The Commission shall make available to local churches and annual conferences information concerning Christian elementary day schools. (b) Christian Day Schools shall make every effort to meet state educational standards. (c) Each annual conference is authorized to establish a Conference Board of Christian Day Schools. (d) The responsibility of operation of Christian Day Schools shall rest with the Local Board of Directors which shall co-operate with the conference board according to principles established by the Commission. (e) The Commission shall develop a plan for assisting United Wesleyan Methodist young people attending United Wesleyan Methodist colleges in preparation for teaching in the Christian Day Schools. (f) All property of the Christian day schools shall be subject to the relevant disciplinary requirements of Par. 20 concerning church property.

C. Department of Service Training

1. General Organization

a. The leadership education of the church shall be under the direction of the Commission on Educational Institutions and Ministerial Training. Through its Department of Service Training, the Commission shall provide a plan for the education of the workers in all departments of the church, a plan which can be adapted to the local churches. In collaboration with other departments of the church the Department of Service Training may conduct more advanced study units, including subjects in the course of study for deacons and elders.

b. The Commission may initiate and administer through the Department of Service Training educational projects to qualify ministers and others for more effective Christian service.

c. The Department shall be financed by an appropriation of the funds of the Commission and by offerings taken in connection with service training activities.

2. Annual Conference Organization

Each annual conference shall elect a conference director of service training whose duty shall be to promote the use of service training in every local church and at more general gatherings in the conference.

The conference director shall work under the conference Sunday School board, which shall appropriate annually from its funds an amount needed for the promotion of service training within the conference or the director may work
Section VI. **Commission on Evangelism, Church Extension, and Benevolent Institutions**

A. The Board of Administration shall create a Commission on Evangelism, Church Extension, and Benevolent Institutions consisting of one (bishop) (general superintendent) and six other members of the Board, which shall meet annually. Special sessions may be called by the chairman and secretary of the Commission or by any three members of the Commission.

B. This Commission, through its officers shall have general supervision of the evangelistic program of the church.

C. The General Secretary of Evangelism and Church Extension shall be elected by the Board of Administration and shall work under the direction of the Commission.

D. The acts of this Commission shall be subject to the approval of the Board of Administration.

E. The General Church Treasurer shall be the treasurer of the Commission.

F. The Commission shall promote an annual field day and provide a fund under the general financial plan of the church for opening new work and shall set up a planning committee for the opening of work in new fields and areas.

G. The General Secretary shall promote evangelism and church extension throughout the denomination. In these activities he shall cooperate with conference evangelistic boards and conference superintendents.

H. One or more assistant secretaries may be employed by the Board of Administration, whose duties shall be defined by the Commission and who shall labor under the direction of the Secretary.

I. The Commission shall work in cooperation with annual conference evangelistic boards.

J. The first Wednesday in January shall be observed as a day of fasting and prayer for evangelism and church extension.

K. Each annual conference shall appoint a committee on evangelism and church extension to carry on aggressive evangelistic work within its bounds. This committee shall have power to raise funds and to employ evangelists who, with concurrence of the conference superintendent, shall have authority to establish new societies. The committee shall make provision for the support of the laborers whom it employs.

L. **Benevolent Institutions**

1. All benevolent institutions belonging to or approved by the United Wesleyan Methodist Church shall operate under the general supervision of the Commission on Evangelism, Church Extension and Benevolent Institutions.

2. The title to benevolent institutions approved by the United Wesleyan Methodist Church shall contain in its articles of incorporation the following clause:

   "This corporation shall be subject to the rules, regulations, and Discipline of the United Wesleyan Methodist Church as from time to time adopted by the General Conference, insofar as the same do not contravene the laws of the state of incorporation. And further, in the event of dissolution of this corporation, the property of the same, after all obligations have been discharged, shall become the property of the United Wesleyan Methodist Church."

3. It shall be the duty of the Commission to inspect all approved institu-
tion to determine if the general principles of the denomination are upheld, if sound methods and procedures of management are followed, and if the financial condition is sound; and on the basis of such inspection to decide if denominational approval shall be continued.

4. All approved institutions shall present to the Commission annual reports of all financial operations, and of the plan and scope of their activities.

5. The Commission shall have power to regulate the establishment of new benevolent institutions in accord with the needs of the denomination and the welfare of institutions already approved, and to apportion territory within the denomination for the highest welfare of all interests concerned.

6. The Commission shall publish in the denominational yearbook the list of approved benevolent institutions.

7. The annual conference shall provide a standing committee on benevolences and benevolent institutions.

8. It is recommended that each pastor at least once a year preach a sermon on practical charity, and give opportunity for an offering to relieve the poor on his charge or to be sent to an approved benevolent institution of his charge's area.

M. The Men's Fellowship of the United Wesleyan Methodist Church.

1. Purpose and organization of the general society.
   a. The Men's Fellowship of the United Wesleyan Methodist Church shall have for its purpose (1) the spiritual growth of its members and of the church at home and abroad; (2) the practicing of personal evangelism; (3) the promotion of evangelism among children, youth, and adults; (4) the promotion of educational and missionary interest, and (5) contributing financially to each of these interests.
   b. The Men's Fellowship shall function as a department of the Commission on Evangelism, Church Extension and Benevolent Institutions.
   c. There shall be a General Secretary of the Men's Fellowship, elected quadrennially by the Board of Administration upon nomination by the Commission.
   d. The general church treasurer shall be treasurer of the organization. He shall receive the portion of the membership dues reserved for the use of the Men's Fellowship at the general level, and shall direct all other funds received to their designated objects.
   e. Each annual conference shall elect a secretary of the Men's Fellowship who shall, in cooperation with the General Secretary, promote the Men's Fellowship in the conference.
   f. The treasurer of the annual conference shall be treasurer of the funds of the Men's Fellowship at the conference level. He shall receive all funds from the local fellowships, shall retain one-half of the dues received for use of the Men's Fellowship at the conference level, and shall direct quarterly the remainder of the dues and all other funds received to the general treasurer except those designated for objects at the conference level. He shall make reports to the General Secretary on such forms as may be furnished for that purpose.

2. Constitution of the Local United Wesleyan Methodist Men's Fellowship
   Article I. Name: The local organization shall be called the Men's Fellowship of ..............(circuit name).
   Article 2. Purpose: The purpose of the local unit shall be the same as for the general organization stated above in M. 1.
ARTICLE 3. (1) Membership in the local fellowship shall be open to all
men of good character regardless of denominational affiliation.
(2) Membership dues shall be 25¢ a month, to be paid as the organization
may decide.
(3) Of these dues, one-third may be retained by the local treasurer for
use locally; and the balance shall be forwarded to the conference treasurer.

ARTICLE 4. Meetings: It is recommended that there be at least one meeting
a month, with appropriate attention to the various purposes of the organization.

ARTICLE 5. (1) Local Officers. The officers shall be president, vice-president,
secretary, and treasurer. The president and the vice-president shall be members
of the United Wesleyan Methodist Church.
(2) It shall be the duty of the president of this organization to preside
at the monthly business meeting, and to appoint the necessary committees. He
shall also have the general supervision of the United Wesleyan Methodist Men's
Fellowship, under the general oversight of the pastor of the church. He shall
be a member ex officio of all committees of the fellowship.
(3) The vice-president shall assume the duties of the president in the case
of death or resignation of the president.
(4) The secretary shall keep correct records of the activities of this
organization, and shall prepare proper notices for publicity, remind the pastor
of necessary announcements, and notify members of special meetings.
(5) The treasurer shall receive and hold all funds of the organization and
shall make a financial report at each regular meeting. He shall send all dues,
except the thirty-three and one-third percent which may be retained for local
use, to the conference treasurer. The treasurer, shall make a quarterly report to
the local church and an annual report to the conference.

SECTION VII. THE COMMISSION ON MISSIONS

A. Organization
The Commission on Missions shall be composed of one (General Superin-
tendent) (Bishop), six members of the Board of Administrative, to be desig-
nated by the Board of Administration at its organization meeting, following
General Conference, one woman elected by the Woman's Missionary Society of
the Free Methodist Church and one woman elected by the Woman's Missionary
Society of the Wesleyan Methodist Church and one from the Wesleyan Youth
Society other than the Superintendent, to be elected by that society at its or-
ganization meeting following the merger of the young people's societies of the
two churches. After the first quadrennium of the united church, the Woman's
Missionary Society shall elect two of its members to the Commission on Mis-
sions without reference to their former church membership.

The (General Superintendent) (Bishop) assigned to the Commission on
Missions shall be the chairman thereof. A vice chairman and a recording sec-
retary shall be elected from the membership of the Commission. The General
Church Treasurer shall have custody of and be responsible for all funds and
property of the Commission on Missions and of the General Missionary Board.
The members of the Commission shall continue in office until the close of
the next quadrennial session of the General Conference after their election and
until others have been elected in their place.
It shall have an annual meeting, a personal notice of which shall be sent
to each member of the Commission, and a notice, signed by the president and the secretary, shall appear in two issues of the ........ Special meetings of the Commission may be called by the president and the secretary or by any four members of the Commission.

The Commission on Missions shall elect five of its members as its executive committee with such interim powers as shall be committed to it by the Commission.

General Missionary Board:
The Board of Administration shall constitute the General Missionary Board of the United Wesleyan Methodist Church, an incorporated body.

The Commission on Missions shall be the Board of Directors of the General Missionary Board. The Board of Directors shall meet at least annually and a report of its work shall be made to the Board of Administration through the Commission on Missions.

B. Objects, Powers and Duties
1. General Missionary Board: The objects for which this incorporation is formed are:
   a. To receive, hold, pay out, or dispose of any property, of whatever nature and wherever situated, as allowed by law, that may be obtained in aid of, or to carry on the general missionary work of the United Wesleyan Methodist Church.
   b. To acquire real estate or personal property in North America and in all foreign lands, and to hold or sell or convey the same as in its judgment may be necessary in the prosecution of its missionary work.

2. The Commission on Missions: The Commission shall have the following powers and duties:
   a. To direct and supervise the work of the General Missionary Secretary.
   b. To take charge of all money collected for foreign and home missions and appropriate it to the purposes for which it has been contributed.
   c. To initiate policy and changes in policy, administrative, financial, and other, for the conduct of missionary work, both home and foreign.
   d. To publish in the ........... (Church paper) and the Combined Minutes (denominational yearbook) annual reports of all its receipts and disbursements. It shall make a full report to the General Conference at its regular session of all money received and disbursed by it; of all new fields opened and the condition of each field as far as it can be ascertained.
   e. To accept and appoint missionaries to their fields and to formulate policies, rules, and contracts of employment governing the work of missionary personnel.
   f. To authorize the ordination of missionary candidates whenever necessary. Such special ordination shall not change annual conference standing.
   g. To organize provisional conferences on mission fields, to approve rules for those conferences and their subsidiary units, and to recommend to the General Conference or Board of Administration the organization of regular annual conferences.
   h. To perform such other acts as are contemplated under the duties of the General Missionary Board.
   i. The acts of the Commission on Missions are subject to the approval of the Board of Administration.
3. **The General Missionary Secretary**: The General Missionary Secretary shall be employed by the Board of Administration and his duties shall be as follows:

a. He shall keep the records of the Commission and receive, answer correspondence relating to the missionary work of the church, and collect and evaluate data concerning missionary applicants.

b. He shall have charge of the missionary interests of the church, subject to the orders and under direction of the Commission, excepting in an emergency, when he may act without order from the Commission. Such action shall be subject to review of the Commission.

c. He shall travel at large throughout the church in the interest of missions and shall visit the foreign fields whenever in the judgment of the Commission on Missions it is advisable.

d. He shall be empowered to ordain eligible candidates for the office of deacon or elder when visiting the foreign fields, and to arrange for such ordinations at other times, when there is no annual conference.

e. He shall make yearly, and whenever the Commission requests him to do so, a full and detailed report to the Commission of all business pertaining to both the missionaries and the mission stations.

f. He shall have supervision of missionaries, field secretaries, assistants, and all other employees of the Commission.

4. **The Treasurer**: The Treasurer shall receive all money collected for foreign and home missions, giving receipts for the same, and shall pay over, upon order of the secretary, whatever sums have been appropriated by the Commission. He shall deposit all funds in depositories selected by the Commission or the Board of Administration, to be drawn only upon the order of the secretary and the treasurer.

C. **General**

1. **Home Missions**

30. All work on the North American continent carried on by the Commission among foreign speaking people and others as designated by the Board of Administration shall be called home mission work.

b. Churches organized among these people shall be called "home mission churches." Members shall be received into these churches in preparatory and in full membership on the same conditions as in our regular churches.

c. When in the judgment of the Commission it is practicable to do so, two or more home mission churches may be organized into home mission districts and home mission conferences.

d. Home mission churches, circuits, districts, and conferences shall have the same general organization as those of regular church units. The manner of electing officers shall be subject to the approval of the general missionary secretary.

e. The Commission on Missions shall have complete administrative authority over home mission bodies assigned to its jurisdiction by the Board of Administration.

f. The title to any church property acquired within the bounds of the United States shall be vested in the General Missionary Board of the United Wesleyan Methodist Church of America.

g. All home mission churches which pay their own operating expenses,
except the salary of the pastors and others workers, shall be entitled to non-
voting lay representation in the annual conference within the bounds of which
the churches are located. These churches shall be reported in the annual con-
ference as “home mission societies.” A footnote on the statistical report shall
indicate that general service apportionments shall not apply to them.

h. Preachers engaged in home mission work shall be amenable to their
annual conferences for their Christian character and to the Commission on
Missions for their official conduct.

2. Title to Land in Foreign Countries:

Titles to land purchased for missions in foreign lands shall be in the name
of the General Missionary Board of the United Wesleyan Methodist Church,
or deeded to trustees elected by the board, who may be missionaries, nationals,
or both, and the tenure of whose office shall be subject to that board, and in
all cases to the laws and regulations of the country where the land is located.

D. The Woman’s Missionary Society:

Editorial Note: The Joint Commission has not attempted to work out a
combined constitution for the woman’s societies nor for the junior missionary
groups of the two denominations, feeling that if merger is voted there will be
opportunity and time in which this can be effected.

20 Section VIII. Canadian Executive Board

Editorial Note: Since the present Wesleyan Methodist Church has no cor-
responding agency to the Canadian Executive Board of the Free Methodist
Church, no draft has been prepared with reference to this body, it being felt
that in the event of merger the Canadian conference can, as they contemplate
any steps toward union at the conference level further assess the place of the
Canadian Executive Board in the final organization of the church.

Section IX. The Annual Conference

The annual conference shall be composed of all the ministers who have
been received into full membership and all lay members elected delegates accord-
ing to Part. . . . .

There shall be the following annual conferences, to wit:

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In the merging of annual conference organizations the principle of self

determination and democratic procedures will be followed. Territorial overlapp

ing of conferences envisioned at the outset as annual conferences are permiss

ted to continue their separate identities with expectation, however, that in time

it will be possible to establish the fixing of permanent conference boundaries. Pending definite demarcation of conference boundaries, local churches may have

the privilege of transferring to the associated conference within the vicinity of a church of the other conference (within the same city or with a distance of

fifteen miles of such) must have the approval of a comity council of the united
denomination. The usual code of ministerial ethics and etiquette will govern

relationship of pastors to other congregations than their own.

A new society, organized near the boundary line between two conferences and in a conference which has no organized work within forty miles, shall be

permitted to decide for itself to which of the two conferences it shall belong.

Each charge or circuit is entitled to one lay delegate to the annual conference. Whenever there is more than one minister in full conference relation

serving the appointment, then there shall be one additional lay delegate for each such additional minister.

Delegates to annual conferences shall be elected by ballot at a business

meeting of the pastoral charge which shall be publicly announced at least ten

days in advance and which shall be held within three months of the annual con

ference.
UNITED WESTERN METHODIST CHURCH

The (general superintendent) (bishop) or in his absence his appointee, shall preside over the sittings of the annual conference unless the annual conference by previous vote or standing resolution shall have indicated its desire to have its Conference Superintendent preside at the sittings of the annual conference, in which case the (Bishop) (General Superintendent) shall have been advised in advance.

The conference shall elect by ballot a secretary who shall keep a record of all the actions of the conference in a substantial book which shall be the property of the conference and he shall forward the same to the General Conference for examination. He shall be the custodian of the conference records and of such other documents as the conference may designate. He shall continue in office until his successor is elected.

It shall be the duty of the secretary of the last session of the annual conference preceding the session of General Conference to transcribe from the annual conference records all the decisions of disciplinary law rendered by the (bishops) (general superintendents) during the quadrennium, giving the number of the pages upon which those decisions are recorded, and forward the transcript with the conference records to the seat of the General Conference. If there are no such decisions, it shall be his duty to file a statement to that effect with the records.

The annual conference shall elect by ballot one conference superintendent, or it may elect by ballot one or more assistant superintendents who shall serve as the conference or as the stationing committee may direct. The conference may vote to organize its territory into districts for closer supervision and more intensive development of its program.

The annual conference shall have an advisory board composed of two ministers and one layman who shall be elected by the conference from a list of four ministers and two laymen to be submitted by the Conference Superintendent.

The Conference Superintendent shall confer with this board between sessions of the annual conference on the following:

1. The removal of a pastor and the appointment of his successor.
2. In relieving any person from an appointment sanctioned by the previous session of the annual conference.
3. The reception of ministers from other denominations.
4. Any pastoral arrangement between a church and a preacher from outside the conference.
5. The filling of any interim vacancy in the conference officiary.

In the above matters, the Conference Superintendent must have the concurrence of a majority of the advisory board. In all other matters, he may act without the concurrence of the board. He may, however, refer to this board any matter on which he may desire their advice or official sanction.

The conference shall elect a treasurer who shall be bonded. He shall handle all conference moneys except those explicitly assigned to special treasurers. He shall remit quarterly all funds due the General Church Treasurer. The General Treasurer shall immediately notify both the annual conference treasurer and the conference secretary of any deficit. In case of a vacancy in the office of treasurer the conference committee on vacancies, if there is one, or if not the conference superintendent and his advisory board shall appoint a person to fill vacancy until the next annual conference.
The conference shall elect a secretary of tithing (stewardship) whose duty it shall be to promote all phases of Christian stewardship including the scriptural plan of proportionate giving.

The conference shall elect a board of trustees of not less than five, two or more of whom shall be laymen, and all of whom shall be members in full relationship of the United Wesleyan Methodist Church. The term shall be five years except that at the election of a new board the terms shall be adjusted so that at least one new member is elected each year. The method of election shall comply with the law of the state. The trustees shall receive, hold and dispose of property in behalf of the conference according to the Discipline subject to the laws of the state.

The conference Board of Trustees shall be the board on church building and location unless the conference otherwise provides such a committee. The conference board on church buildings and location shall advise with the trustees or building committees of local churches on all investments in the location of lots and erection of church and parsonage buildings.

The annual conference shall elect for the expediting of its business the following committees:

1. A Committee on Ministerial Appointments whose membership shall include the conference president as chairman, the General superintendent (bishop) if he is not the presiding officer and who shall have no vote except in case of a tie, the conference superintendent, if he is not the presiding officer, not more than two elders elected by the annual conference from its own membership, and a number of laymen elected by the conference from its lay delegates equal to the number of conference ministers on the committee. If for any reason the conference superintendent is not able to serve on the stationing committee, the conference shall elect another elder to his place.

2. A Committee on Ministerial Training and Conference Membership of which, at the first election, the chairman shall be an elder chosen for one year; the second member shall be an elder chosen for two years; the third member shall be an elder chosen for three years; and the fourth member shall be an elder chosen for four years; and thereafter their successors to be elected for the full term of four years. The president of the annual conference may also appoint three 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 the Discipline and report such examinations to the conference, recommending suitable candidates to be received to study and travel. And it shall also recommend for ordination such persons as have satisfactorily completed the disciplinary conditions. No candidate shall be recommended for Deacons' or Elders' orders until he has first been carefully and specifically questioned by the Committee and shall have fully satisfied the Committee as to his Christian testimony and as to his full personal commitment, without reservations, to the Articles of Religion of the United Wesleyan Methodist Church.

3. A Committee on Ministerial Retirement of not less than three nor more than seven, elected from the active ministers of the conference. This committee shall have charge of the care and administration of any superannuate ministers' funds of the conference, and shall give attention to matters relating to the interest of the annual conference in retirement provisions for its members.

4. A Committee on Evangelism and Church Extension of which the conference superintendent shall be chairman by virtue of his office. This committee
shall carry on the work of church extension between the sessions of the annual conference as the conference may instruct or direct.

5. A Committee on Christian Education which shall serve the conference in matters of liaison with the educational institutions of the church and with the Wesleyan Youth Society, and in matters relating to conference Sunday School work.

In addition to the above, the annual conference may constitute such other committees as it shall deem necessary or advisable in the conduct of its work, provided such committee arrangements shall not contravene any of the provisions of the Discipline.

Each annual conference has final jurisdiction over all pastoral appointments within its area.

Each pastoral charge may vote upon the return of a pastor and may make a new pastoral arrangement with any preacher who is a member of a conference in full or who is in preparation for the ministry. Authority to negotiate with such a preacher outside the home conference must first be secured from the Conference Superintendent and his advisory board. Vote on a pastor's return shall be taken by ballot at a business session duly called for the purpose by the pulpit supply committee within sixty days prior to the convening of the annual conference. However, all arrangements between churches and pastors are subject to review by the conference committee on ministerial appointments which may alter any proposed arrangement deemed not for the best interest of the work or the minister. The approval by the conference committee of a new pastoral agreement or a renewal shall be given at each annual conference session. Pastoral changes other than at the time of the annual conference shall be permitted only in cases of emergency. Temporary arrangements terminating at the next annual conference session may be made with the approval of the conference superintendent.

Churches not initiating a ministerial arrangement for conference approval shall receive a minister appointed by the committee on ministerial appointments, unless the committee makes such other disposition of the appointment as it deems wise or necessary.

A minister who refuses to serve a charge or other appointment made by his conference shall not be appointed to any work in another conference without the consent of the superintendent of his conference.

An annual conference may, upon the unanimous recommendation of the committee on ministerial appointments leave a preacher without an appointment. Any preacher so left without an appointment two years in succession may be located by vote of the annual conference.

The conference superintendent, the assistant superintendents, and an equal number of lay members to be elected by ballot the first day of the session shall, together with the (General Superintendent) (Bishop) or his appointee constitute a committee on ministerial appointments of which the (General Superintendent) (Bishop) or his appointee shall be chairman and have a casting vote. When an annual conference has no assistant superintendent, it shall increase the number of members on the stationing committee by electing one additional elder and an additional layman. If for any reason the conference superintendent or assistant superintendent is not able to serve on the stationing committee, the conference shall elect another elder to take his place. No person who is recommended to the annual conference to be received on probation, nor a supply, though acting as a
delegate, shall be eligible to serve on the committee on ministerial appointments.

When an unordained preacher on probation and in good standing in the annual conference is discontinued from the traveling connection by his conference, he shall sustain the relation of local preacher until the ensuing session of his quarterly conference.

Elections of delegates to the General Conference shall be according to Part. . . . . . (see under General Conference)

The ministers and lay members composing the annual conference shall deliberate and vote as one body; but at the call of one-third of all the members present and voting, except when the voting is on constitutional matters, the house shall divide and the ministers and lay members vote separately; and it shall require a majority of both branches to constitute a vote of the conference.

Each annual conference shall appoint the place and with the concurrence of the (Bishops) (General Superintendents) the time of its next annual session. Any change of time or place shall be with the concurrence of the conference superintendent, the secretary and the (bishop) (general superintendent).

The annual conference shall appoint evangelists, who are devoted to traveling and preaching the gospel without any specific pastoral charge and shall supervise their activities under such appointment.

Each annual conference shall elect a conference superintendent of the W. Y. S. The conference W. Y. S. may nominate.

Each annual conference shall elect a member of the W. Y. S. to the board of conference evangelism.

Each annual conference shall inquire:
What are the names of preachers and delegates having a seat in this conference?
Who are the stationing committee?
Who are the deacons?
Who have been elected and ordained elders this year?
Who have located this year?
Who are the superannuated preachers?
Who have been received by transfer, and from what conferences? (It is the duty of the conference receiving a preacher by transfer to send notice of his reception to the secretary of the conference from which he has transferred.)
Who have died this year?
What is the number of church members?
What is the number of ministers on probation and in full membership in this conference?
Amount collected for conference claimants? For the (general superintendents) (bishops)? For general missions? For the annual conference missionary fund? For foreign missions? For educational fund?
What has been expended during the year on the circuits for Sunday Schools? What has been raised in the Sunday Schools for foreign missions and other benevolences?
10 How many copies of (Name of denominational paper) are taken?
What amounts are recommended for the superannuated preachers and the widows and orphans of preachers?
What has been collected on the foregoing amounts, and how has it been applied?
Where are the preachers stationed this year?
Where, and when, shall our next conference be held?
The conference year of each annual conference shall close with the adjournment of the annual session.

We recommend that our people observe the Friday preceding each annual conference as a day of fasting and prayer.
The annual conference shall require the general officers, the conference superintendents, the assistant superintendents, the pastors, and the evangelists to make financial reports of their receipts from the field to their annual conferences; and the financial reports shall be published in the statistical tables of their conferences.

Section X. National Mission Annual Conferences
Editorial Note: Chapters VIII through XI of the 1951 Free Methodist Discipline outlining the method of administrative procedures for the South Africa Mission Conference, the Japan Conference, the Dominican Free Methodist Church, and the Pacific Coast Japanese Conference, though not repeated in this tentative discipline for the United Wesleyan Methodist Church, continue in force as there given or as modified by specified procedures. If the union is voted, it will then be decided by the uniting churches whether to continue to carry in the general book of discipline these special arrangements. If decided affirmatively the constitutions or disciplinary provisions of regularly constituted mission conferences of the present Wesleyan Methodist Church could then be added.

Section XI. Church Extension Annual Conferences
Editorial Note: The heading of this section has reference to the arrangement presently followed by the Wesleyan Methodist Church whereby certain of the newer or still somewhat precarious annual conferences are designated as "Home Missions Annual Conferences." Under the proposed arrangement that in case of merger, all annual conferences initially retain their present entities, it is envisioned that the present Home Missions Annual Conferences of the Wesleyan Methodist Church retain initially their exact status as prescribed in the 1951 Wesleyan Methodist Book of Discipline. The continuing policy could then be worked out co-operatively taking into consideration similar conferences in the former Free Methodist Church, as well as any combination
which the annual conferences might be working out among themselves.

Section XII. The District Quarterly Conference

A. The work of an Annual Conference may, at the discretion of the Annual Conference, be organized, wholly or partially, in District Quarterly Conferences. Where such organization is elected, the quarterly conference shall be composed of the traveling preachers and the members of the official boards of the district. A preacher holding a certificate of standing from his annual conference retains his rights and membership in his quarterly conference.

B. Four sessions of the quarterly conference shall be held each year, in connection with the general quarterly meetings at such times and places as it may designate, provided, however, that upon the written request of one half of the preachers on the district and an equal number of lay members of the quarterly conference, the conference superintendent or assistant superintendent may call a special session. (For exceptions, see Par. .........., Sec. ..........). A quarterly conference may order a session to be held outside its geographical limits when two or more districts unite in district or conference camp meetings or conventions. The last quarterly conference of the year may fix the time and the place of the first meeting of the ensuing year.

C. The conference superintendent or assistant superintendent shall be president of the quarterly conference, and in his absence and in the absence of an elder whom he may appoint, the quarterly conference shall elect one of its members amenable to the annual conference to preside.

D. A secretary shall be elected by the quarterly conference, who shall keep a faithful record of its proceedings, and shall send the record to the annual conference for examination. The quarterly conference shall also elect a treasurer for the district.

E. The district quarterly conference shall have the right to review the records of the official boards of the district at its discretion or on demand of the president, and to pass upon whatever is not in harmony with the Discipline or with parliamentary law.

F. The quarterly conference shall:
1. Hear complaints
2. Try appeals
3. Elect a district superintendent of the Y.P.S. The district Y.P.S. may nominate.
4. In co-operation with its district president, appoint and hold camp meetings as the interests of the cause of God may require. It may set the time of the camp meeting of the following year.

G. Order of Business for Quarterly Conference
1. Call to order by district president or, in his absence, by the secretary.
2. Devotions.
3. Calling of the roll. (At the first session of the year a roll should be made out and then called).
4. Election of secretary.
5. Election of treasurer.
7. Reading of the minutes of previous session.
11. Is there any unfinished business?
12. Is there any new business?
13. Are there any complaints?
14. Are there any appeals?
15. Shall we hold any camp meetings this year? If so, how many? When? Where?
16. Reports from preachers on condition of their charges, Sunday schools, instruction in Christian living and church membership (see Par. .........), the number of subscribers to the Official Organ of the Church, with statements that the permanent records on their circuits are up to date.
17. Reports of evangelists and deaconesses.
18. Report of district superintendent of the W.Y.S.
19. Annual report of the district board of trustees.
20. Are the corporate seal, record books and valuable documents of the district quarterly conference deposited for safe keeping? If so, where?
21. When, and where, shall our next session be held?
22. Reading and approval of minutes.
23. Adjournment.

Section XIII. The Local Church

A. The Local Church Meeting
1. The local church or society meeting shall be composed of the members of the local church in full relation. Those under sixteen years of age are ineligible to vote (see Par. ........., Sec. .........). In all cases where the pastoral charge comprises but a single local church, the local church or society meeting shall have any and all powers and prerogatives herein designated to the circuit quarterly meeting.
2. The preacher in charge shall be chairman of the meeting. A secretary shall be elected to record the proceedings.
3. When the local church is part of a pastoral charge of two or more local churches, the local church meeting shall recommend to the circuit quarterly meeting suitable persons for local preachers' licenses. The local church meeting shall elect stewards to the number fixed by the circuit meeting; elect Sunday school superintendents; elect, when necessary, a committee to try members; decide the propriety of incorporating; elect trustees, subject to the statutes of the territory in which the society is located; and elect (the W.Y.S. may nominate) the W.Y.S. superintendent.
4. The preacher in charge or, in his absence or his refusal to do it, a majority of the official board may call a meeting of the society whenever in their judgment the interests of the church require it.
5. Suggested order of business
   a. Devotions
   b. Roll call
   c. Election of a secretary
   d. (1) Election of a treasurer. (2) Election of an auditor of the accounts of the church treasurer, the Sunday school treasurer, and the W.Y.S. treasurer, and other accounts.
   e. Election of class leader or leaders.
   f. Election of Sunday school superintendent.
g. Election of Sunday school officers and teachers, who with the pastors and the superintendent, constitute the Sunday school board (the Sunday school board may nominate).

h. Election of stewards (the number fixed by the circuit meeting).

i. Election of superintendent of W.Y.S.

j. Election of junior youth organization director.

k. Election of trial committee (if necessary).

l. Annual report of workers.

m. Election of trustees (if the state law allows). (See Par. ...........).

n. Miscellaneous business.

o. Approval of minutes.

p. Adjournment.

B. The Circuit Quarterly Meeting

1. Every circuit shall have a circuit quarterly meeting, of which the preacher in charge shall be chairman, and the secretary of the official board, secretary. The meeting shall be announced in each society at least ten days before it is held. All members on the circuit who are sixteen years of age or over shall have a vote. Absentee voting is not permitted.

2. The circuit quarterly meeting shall authorize the licensing of local preachers and hear the reports of local preachers; and at the fourth circuit quarterly meeting the licenses of the local preachers shall, if desired, be renewed and persons suitable for the traveling ministry or for the work of deaconess shall be recommended to the annual conference.

3. At the fourth circuit quarterly meeting the members shall from their number elect by ballot delegates to the annual conference according to the provisions in Par. ........... No person in preparatory membership or on probation in an annual conference is eligible to be a delegate. If, however, a delegate is received into the conference on probation, he does not lose his seat as delegate.

4. The fourth circuit quarterly meeting shall decide the number of stewards to be elected upon the circuit and the number of these to be elected by each society. Where there is but one society, stewards, Sunday school superintendents and trustees (when it is not in conflict with the charter or the laws of the state) may be elected by the fourth circuit quarterly meeting. Vacancies shall be filled by the societies in which they occur.

5. At this meeting the trustees shall present a full report of the church property.

6. The preacher in charge or, in his absence or his refusal to do it, a majority of the official board may call a circuit meeting whenever in their judgment the interests of the church require it.

7. Suggested order of business

a. Devotions

b. Calling of the roll

c. Report of treasurer of official board, Par. .........., Sec. ...........

d. Hearing of reports of local preachers, granting of new licenses, and (fourth quarterly meeting) renewal of local preachers' licenses, recommending to the annual conference suitable candidates for the traveling ministry.

e. Election of delegates to the annual conference.

f. Election of reserve delegates.

g. Decide the number of stewards for each society on the circuit.
j. Receive the report of the trustees
k. Approval of the minutes
l. Adjournment

C. Church officers

1. Election and Duties of Trustees

a. Any board of trustees in the United Wesleyan Methodist Church, whether conference, district, or local, shall consist of not less than three nor more than nine persons, all of whom shall be members of the United Wesleyan Methodist Church.

b. Boards of trustees shall be elected by their respective bodies: conference trustees by the annual conference, district trustees by the district quarterly conference, circuit trustees by the annual circuit meeting, and local trustees by the society.

c. Trustees of property of an extinct, unincorporated society embraced within a circuit shall be elected by the annual circuit meeting.

d. Trustees shall be elected only in a manner allowed by the laws of the state in which the election is held, and shall hold office for a term fixed by the body electing them and until their successors are elected.

e. A board of trustees is subject at all times to the direction and control of the body which created it and to the Discipline of the United Wesleyan Methodist Church. Local trustees are subject to the official board as well as to the society. When action of a board of trustees is required, it can be exercised only by official vote of the board in a regularly called meeting.

f. The office of trustee is a responsible one, and its duties are to be taken seriously. A board of trustees shall have and hold in trust any and all property committed to it. It shall see that titles are good; that deeds are drawn in harmony with the laws of the state; that they contain the trust clause given in Par. .......; that they are immediately recorded; and that abstracts and other valuable papers are safely stored. The board of trustees shall be responsible to the electing body for the general oversight of the property committed to it, and, when so directed by the electing body, shall supervise expenditures for repairs, improvements, and alterations. A board of trustees may be appointed as the building committee for a new building.

g. Annually and whenever else the electing body may require, the president of the board of trustees shall make to the electing body a report of all business transacted, including a statement of the financial and material condition of all property entrusted to it.

h. Prohibitive measures. A board of trustees shall not accept a deed which contains a clause by which the land conveyed may revert to the original grantor, his heirs, or assigns. A board of trustees shall not permit church property to be sold, mortgaged, or otherwise encumbered for current expenses. No other denomination shall be permitted to hold stated appointments in any of our churches without the consent of both the preacher in charge and a majority of the board of trustees.

2. Election and Duties of Stewards

a. Each pastoral charge shall elect a board of stewards who shall elect one of their number as chairman. Where a number of churches constitute a pastoral charge the Circuit Meeting shall determine the number of stewards each church
shall have, but each church shall elect its own steward or stewards. Each church on a charge 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, at time of his engagement and annually thereafter, as set forth in the following paragraph b. They shall not hold nor sanction the holding of church fairs, festivals, play-parties or other unscriptural methods to raise funds.

b. If the local church is to vote upon pastoral call the chairman of the board of stewards shall call a meeting of the stewards annually, within 30 days prior to the time of voting on a pastor, for the purpose of fixing the pastor's salary for the ensuing year, or arranging a plan of support when a salary is not paid. The chairman shall notify the pastor of said meeting and it shall be the duty of the pastor to be present thereat. When an amount is 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. This action shall be recorded by their secretary, whom they shall elect to keep a record of all their doings and reported by their chairman to the Pulpit Supply Committee, which in turn shall communicate same to a new pastor at the time he is notified of having been called. The secretary of the stewards shall submit a written report of their arrangements as to pastor's salary 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 labor diligently to secure the payment of the pastor's salary in full.

c. The stewards shall report to the church or circuit quarterly meeting through their treasurer all funds received and paid out during the quarter.

d. In addition to having charge of the finances of the churches, the stewards shall in the absence of a special committee make all necessary provisions for the administration of the Lord's supper.

3. Election and Duties of Class Leaders

a. 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.

b. 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.

4. The Official Board

a. An official meeting, composed of the pastors, local preachers, deaconesses assigned to the circuit, stewards, class leaders, Sunday school superintendents who are members of our church and belong on the circuit, superintendent of the local W.Y.S., president of the local W.M.S., treasurer of the society when a member in full connection and elected by the society, president of the local Light and Life Men's Fellowship, and trustees of local church property who are members of our church and belong on the circuit, shall whenever practicable, be held on each circuit once a month.

b. The preacher in charge, or the conference superintendent when present, shall be chairman of the official meeting, and in his absence a chairman shall be elected.
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c. The official board shall elect a secretary and a treasurer. The secretary shall keep, in a suitable book provided for that purpose, faithful minutes of the proceedings of the official board and of the circuit meetings and shall record all marriages and baptisms. The treasurer shall keep a record of all money raised on the circuit and of the manner in which it is expended, and give a full report of it at the annual circuit meeting.

d. The official board shall look after the spiritual and temporal interests of the circuit.

e. It is recommended that the stewards acting as a finance committee shall prepare for the consideration of the board an estimate of the amount needed for the support of the preachers and for the other expenses of the circuit.

f. The official board shall provide a permanent book in which the pastor shall enter the information prescribed in Par. .........

g. Suggested order of business.

(1) Devotions
(2) Election of a secretary
(3) Calling of the roll
(4) Reading of the minutes of the previous meeting
(5) Election of a treasurer
(6) Election of an auditor
(7) Election of a committee on charities

(8) Inquire (a) Are there any sick? (b) What is the status of the membership?
   i. Have any been received on probation?
   ii. Are converts and probationers receiving instruction in Christian living and church membership according to Par. .........
   Sec. ........?
   iii. Are there any whose probation has expired?
   iv. Have any been received into full connection?
   v. Have any died?
   vi. Have any been otherwise removed?
   vii. Are there any violating our rules of church membership who will not be reproved?
   viii. Have any been married or baptized?

(9) Treasurer's Report.
   (a) Amount raised as ordered by the conference.
   (b) Amount raised for pastoral support.
   (c) Amount raised for conference superintendent's claim.
   (d) Report of other money received and disbursed.
   (e) Balance in the treasury.

(10) Are there any claims to be presented?
(11) Is there any unfinished business, or are there any committees to report?
(12) Is there any new business, or are there any committees to be appointed?
(13) Reports of department heads:
   (a) Report of the Sunday school superintendent.
   (b) Report of the president of the W.M.S.
   (c) Report of the president of the Men's Fellowship
(d) Report of the superintendent of the W.Y.S.
(14) Are there any vacancies in the board of trustees?
(15) Is the title of the church property secure?
(16) Are the legal documents for this circuit deposited for safekeeping; and, if so, where? Are the official records of this society being kept, and are the past records in safekeeping?
(17) Is the church property insured?
(18) Reading the minutes.
(19) Adjournment.
Part IV.  THE MINISTRY

Section I. Qualifications and Responsibility

A. The Call to Preach

Examination of Those Who Think They are Moved by the Holy Ghost to Preach—

1. The following questions shall be asked the candidates, namely: Do you know God as a pardoning God? Have you the love of God abiding in you? Do you desire nothing but what is the will of God? Do you believe that entire sanctification is the work of God wrought instantaneously upon the heart of the consecrated, believing soul subsequent to justification? Do you believe you are called of God to preach the gospel?

2. The following questions shall be considered by the quarterly conference: 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, and a just conception of salvation by faith? Has God given them any degree of utterance? Do they speak justly, readily, clearly? Have they fruit? Are any truly convinced of sin, and converted to God by their preaching? And are they holy in all manner of conversation?

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

B. Rules for a Preacher’s Conduct

Be diligent. Never be unemployed; never be triflingly employed. Never trifle away time; neither spend any more time at any place than is strictly necessary. Be serious. Let your motto be, Holiness to the Lord. Avoid all lightness, jesting and foolish talking. Converse sparingly and conduct yourself prudently with women. (I Tim. 5:2).

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. Speak evil of no one, because your word, especially, would eat as doth a canker. Keep your thoughts within your own breast, till you come to the person concerned. Tell every one under your care what you think wrong in his conduct or temper, and that lovingly and plainly as soon as may be; else it will fest in your heart. Make all haste to cast the fire out of your bosom. Avoid all affectation. A preacher of the gospel is the servant of all. Be ashamed of nothing but sin.

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

You have nothing to do but to save souls; therefore, spend and be spent in this work; and go always not only to those who need you, but to those who need you most. Observe, it is not only your business to preach so many times, and to take care of this or that society, but to save as many as you can: to bring as many sinners as you can to repentance, and with all your power to build them up in
that holiness without which they cannot see the Lord. And remember that a
United Wesleyan Methodist preacher is to mind every point, great and small,
in the United Wesleyan Methodist Discipline! Therefore, you will need to ex-
cercise all the sense and grace you have.
Act in all things not according to your own will, but as a son in the gospel.
As such it is your duty to employ your time in the manner in which we direct;
in preaching, and visiting from house to house; in reading, meditation and
prayer. Above all, if you labor with us in the Lord's vineyard, it is needful that
you should do that part of the work which we advise, at those times and places
which we judge most for His glory.
The following advices may be of use:
Be sure never to disappoint a congregation.
Begin at the time appointed.
Always suit your subject to your audience.
Choose the plainest texts you can.
Take care not to ramble, but keep to the text, and make out what you take
in hand.
Avoid everything awkward or affected, in your gesture, phrase or pronun-
ciation.
Do not usually pray more than eight or ten minutes, at most, without in-
terruption.
Frequently read and enlarge upon a portion of Scripture; and young preach-
ers should often exhort without taking a text.
Always avail yourself of the great festivals, by preaching on the occasion.
Let your deportment be serious, weighty and solemn.
Beware of discouraging the people by continually finding fault with them.
And avoid likewise the error of slightly passing by the transgressions of the
wicked, or the backslidings of the people of God.
Avoid the practice of complaining to the congregation because more do not
attend, as this is both imprudent and unjust.
Come before your congregation fresh from communion with God so that
you will appear what you should be, a man of God.
Never imitate anyone, however eminent he may be for piety or ministerial
ability.
Beware of forming hasty friendships and revealing to them your trials and
temptations; for hasty friendships may be sincere, but they are seldom solid.
Trust the knowledge of your special trials and temptations only to those to
whom you could trust your life. Confiding in those who profess sudden affec-
tion for you may result in your being despised or pitied instead of esteemed.
Inconvenience those who employ you as little as possible, never asking
them to do anything for you that you can conveniently do for yourself.

C. Spiritual Qualifications
A preacher is to be qualified for his charge by walking closely with God,
and having his work greatly at heart; and by understanding and loving disci-
pline, ours in particular.
We should frequently ask each other the following questions: Do you walk
closely with God? Have you now fellowship with the Father and the Son?
At what hour do you rise? Do you punctually observe the morning and
evening hours of retirement? Do you spend the day in the manner which the
conferences advises? Do you converse seriously, usefully and closely?
To be more particular, you should use all the means of grace yourself, and enforce the use of them on all other persons. They are either instituted or prudential.

1. Prayer—private, family and public; consisting of depreciation, petition, intercession and thanksgiving.

Do you use each of these? Do you forecast daily, wherever you are, to secure time for private devotion? Do you practice it everywhere? Do you ask everywhere, Have you family prayer? Do you ask individuals, Do you use private prayer every morning and evening in particular?

2. Searching the Scriptures—reading regularly, some part every day; regularly, all the Bible in order; carefully, with notes; seriously, with prayer before and after; fruitfully, immediately practicing what you learn there; meditating, at set times and by rule; hearing the Word at every opportunity with prayer, before, at, after. Have your Bible always about you.

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

4. Fasting. Do you use as much, abstinence and fasting every week as your health, strength and labor will permit?

5. Christian conference. Are you convinced how important and difficult it is to order your conversation aright? Is it always with grace, seasoned with salt, meet to minister grace to the hearers? Do you 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 pray before and after?

The prudential means we may use either as Christians, as United Wesleyan Methodists, or as preachers.

As Christians, what particular rules have you in order to grow in grace? What arts of holy living? As United Wesleyan Methodists do you faithfully attend the class meeting? As preachers, have you thoroughly considered your duty? Are you conscientious in executing every part of it?

These means may be used without fruit. But there are some means which cannot; namely, watching, denying ourselves, taking up our cross and living always as in the presence of God.

Do you steadily watch against the world? Yourself? Your besetting sin? Do you deny yourself every useless pleasure of sense, imagination, honor? Do you tithe your income? Are you temperate in all things? Instance, in food? Do you use only that kind and that degree which is best for body and soul? Do you use only that kind and degree of drink which is best both for the body and soul? Wherein do you take up your cross daily? Do you cheerfully bear your cross, however grievous to nature, as a gift of God, and labor to profit thereby? Do you endeavor to set God always before you To see his eye continually fixed upon you? Never can you use these means but a blessing will ensue. And the more you use them, the more you will grow in grace.

D. Matter and Manner of Preaching

As to the matter of your preaching, preach Jesus, preach His atonement, preach the love that caused Him to die for the redemption of a lost world; and through Him proclaim a free, full, and present salvation, provided for every human soul; and God will bless your labors where you go.

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

As to the manner of your preaching, the mode of preaching set forth in Nehemiah 8:8 is worthy of note. "So they read in the book, in the law of God, distinctly; and gave the sense, and caused them to understand the reading." First. They read in the book of the law of God. The words of God are the proper matter of preaching, for they contain the wisdom of the Most High, and reveal to man the things which make for his peace. Secondly. They read distinctly; they analyzed, expanded, and expounded it at large. Thirdly. They gave the sense; put weight to it; i.e., showed its importance and utility; thus applying verbal criticism and general exposition to the most important purpose. Fourthly. They caused them to understand the reading; they had a mental taste and perception of the things which were in the reading; i.e., in the letter and spirit of the text.

The best general method of preaching is: 1. To convince. 2. To offer Christ. 3. To invite. 4. To build up. 5. To do this in some measure in every sermon.

You are called to feed the flock of Christ; and this you cannot do but by the sincere milk of the Word, and the bread of life. While you are engaged in the pulpit in recommending the salvation of God, endeavor to feel the truth you preach. It is an incontrovertible truth, that none of your hearers will be more affected with your discourse than yourself. A dull, dead preacher makes a dull, dead congregation.

E. Where to Preach
1. We should endeavor to preach most where there is the greatest number of quiet and willing hearers, and where there is most fruit.
2. We ought diligently to observe in what places God is pleased at any time to pour out His Spirit more abundantly; and at that time to send more laborers than usual into that part of the harvest.

F. Pastoral Visitation and Enforcement of Practical Religion
We should endeavor to assist those under our care, and to aid in the salvation of souls of instructing them in their own homes. What unspeakable need there is of this.

We can but just touch on a few particulars. How little faith is there among even professing Christians! How little communion with God. How little living in heaven, walking as for eternity, deadness to every creature! How much love of the world, desire of pleasure, of ease, of getting money! How little brotherly love! What continual judging one another! What gossiping, evil-speaking, tale-bearing! What want of moral honesty! To instance only one particular: Who does as he would be done by in buying and selling?

Family religion is wanting in many branches. And what avails public preaching alone, though we could preach like angels? We must, yea, every traveling preacher must instruct the people from house to house. He should be encouraged to establish a family altar in each home. In pastoral visitation he should find opportunity to see to lead the people, especially those whose souls are committed to his care, into the vital experiences of regeneration and entire sanctification.

We should labor diligently to circulate our books and publications which will help to establish the people in sound doctrine and Christian duty; especially
encouraging the reading of those books which tend to a greater knowledge of God and His will for man.

Our religion is not sufficiently deep or universally uniform. It is superficial, partial, uneven. It will be so until we spend half as much time in this visiting as we now do in talking uselessly. Can we find a better method of doing this than Mr. Baxter's? If not, let us adopt it without delay. His whole tract, entitled, "The Reformed Pastor," is well worth a careful perusal. 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 that there will be much ado to get us to be faithful in the work.
2. "Some of us have a foolish bashfulness. We know not how to begin, and blush to contradict the devil.
3. "But the greater hindrance is weakness of faith. Our whole motion is weak, because the spring of it is weak.
4. "Lastly, we are unskilled in the work. How few know how to deal with men so as to get within them, and suit all our discourse to their several conditions and tempers; to choose the fittest subjects, and follow them with a holy mixture of seriousness, terror, love, and meekness?"

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 and kingdom, preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering."

Brethren, if we could but set this work on foot in all our congregations, and prosecute it zealously, what glory would redound to God. If the common lukewarmness were banished, and every shop and every house were busy in speaking of the Word and works of God, surely God would dwell in our habitations and make us His delight.

It is objected, 1. "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. By this very thing you will gain the most excellent knowledge, that of God and eternity. (2) You will have time for gaining other knowledge, too. Only sleep no more than you need "and never be idle or triflingly employed." But, (3) If you can do but one, let your studies alone. We ought to throw by all the libraries of the world, rather than be guilty of the loss of one soul.

It is objected, 2. "The people will not submit to it." If some will not, others will. And all the success with them will repay all your labors. Oh, 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 in 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 unto myself.

And among all other motives, let these be ever before our eyes: 1. The church which He hath purchased with His own blood. 2. Grievous wolves shall
enter in; yea, of your own selves 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 will be mere drudgery. And in order to do it, you will have need of all the knowledge you can procure, and all the grace you can obtain.

The sum is, Go into every house in course, and teach every one therein, young and old, to be Christians, inwardly and outwardly. Make every particular plain to their understandings. Fix it in their minds, write it on their hearts. In order to 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 received in justification.

Why are we not more holy? Why do we not live as for eternity? Why do we not walk with God all the day long? Why are we not all devoted to doing good, breathing the whole spirit of missionaries?

Chiefly because we do not properly use the means. 1. How few wait upon the Lord in secret prayer until His blessing comes on the soul? 2. Do we know the obligation and benefit of fasting and abstinence? 3. How often do we practice it? 4. How little there is of self-denial? 5. How few bring their tithes and offerings into the storehouse of the Lord? 6. How much there is of consecration to our own wills instead of the will of the Lord? 7. How few manifest a disposition to submit themselves one to another? 8. What a want there is of properly governing the tongue. The neglect of these alone is sufficient to account for our feebleness and faintness of spirit. We should amend from this hour.

How shall we guard against Sabbath breaking, evil speaking, unprofitable conversation, lightness, expensiveness or gaiety of appeal, and contracting debts without due care to discharge them?

1. We should preach expressly on each of these heads. 2. Read in every society the sermon on evil speaking. 3. The leaders should closely examine and exhort every person to put away the accursed thing. 4. The preachers should warn every society that none who is guilty herein can remain with us. 5. Exterminate from our church all buying or selling of goods which have not paid the duty laid upon them by government. 6. Exterminate bribery, receiving anything, directly or indirectly, for voting at any election. 7. Strongly advise our people to discountenance all treats given by candidates before or at elections, and not to be partakers in any respect of such practices. Show no respect to persons herein, but expel all that touch the accursed thing.

G. Employment of Time

We advise you, whenever possible, to so order your hours to permit proper time for reading the Scriptures, praying and meditating on God's Word and those books which will edify the soul and profit your ministry. Especially do we urge a greater familiarity with the Sermons of Mr. Wesley and his Notes on the New Testament.

Other reasons may concur why the people under our care are not better,
But the chief is, because we are not more knowing and more holy.

But why are we not more knowing? Because we are idle. We forget our first rule, "Be diligent. Never be unemployed. Never be triflingly employed. Never spend any more time at any place than is strictly necessary." We fear there is altogether a fault in this matter, and that few of us are clear. Which of us spend as many hours a day in God's work as we did formerly in man's work? We talk—talk or read what comes next to hand. We must, absolutely must cure this evil, or betray the cause of God. But how? 1. Read the most useful books, and that regularly and constantly. 2. Steadily spend all the morning in this employment, or at least five hours in the four and twenty. "But I have no taste for reading." Contract a taste for it by use, or return to your former employment. "But I have no books." Be diligent to spread the books, and you will have the use of them.

H. Union Among Ourselves

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

In order to a closer union with each other,

1. We should be deeply convinced of the absolute necessity of it. 2. Pray earnestly for, and speak freely to each other. 3. When we meet, let us never part without prayer. 4. Take care not to despise each other's gifts. 5. Never speak lightly of one another. 6. Defend one another's character in everything, so far as is consistent with truth. 7. Labor in honor each to prefer the other before himself. 8. We recommend a serious perusal of The Causes, Evils and Cures of Heart and Church Divisions.

I. Union with Others

We have Christian fellowship and love for all persons of whatever denomination who show by their lives that they "follow peace with all men, and holiness without which no man shall see the Lord." We will unite with all well-disposed persons, in an open, Christian manner, in promoting social and civil reforms. But we cannot unite, where we are required to compromise our principles, in holding union meetings with any person, or denomination, whose practical standard of Christian character and church fellowship is obviously below that plainly set forth in the New Testament.

(In the main, these advices are those originally given to the early Methodist preachers by Mr. Wesley and his coadjutors. They are considered as vital to an effective ministry today as they were when given.)

DIRECTIONS TO THE PEOPLE RELATIVE TO THEIR PROFITING BY THE MINISTRY OF THE WORD

If the people do not hear the Word of God in a proper spirit, the most eminent and faithful ministers may preach in vain. The grand business of the people is to inquire in the most serious manner how they are to hear so as to be saved. Therefore, never absent yourself from the house of God when you can possibly attend.

1. Endeavor to get your minds deeply impressed with the value of the ministry of God's Word.
2. If possible, spend a few minutes in private prayer before going to the house of God.

3. When you enter the house of God, the dwelling place of the Most High, prepare your heart for the ministry of the Word by engaging in silent prayer.

4. Mingle all your hearing with prayer, and hear with faith, receiving the Scriptures as the Word of God.

5. Receive the preacher as the ambassador of God, sent particularly to you with a message of salvation.

6. Do not think that this or the other preacher cannot instruct you. Every sermon will be a means of discovering more and more of the wonders of God's grace to you, if you hear it in a proper spirit.

7. Do not despise or reject the ministry because it is not so excellent in every respect as you could wish; but consider that your being blessed consists in your feeling the divine influence, having your mind enlightened, and having your heart invigorated with divine strength, and your soul more determined to follow on to know the Lord.

8. When the sermon is over, continue in the spirit of prayer beseeching God to write indelibly upon your heart what you have heard, that the impression it made upon the mind may be deepened and that none of the good seed may be snatched away.

9. As your preachers have many trials peculiar to their work which you cannot know, and probably could not bear were they laid upon you, take heed how you increase their load. Let not God's people join issue with the great adversary to distress the hearts of their spiritual leaders who have left all for your sakes, and for the sake of the gospel.

10. Pray for your preachers, that God may fill them with the unction of His Spirit, and make them messengers of peace to you.

11. Carefully provide for material needs of your preachers in the manner and the measure prudence and piety may require; and never let it be said that through your neglect of this matter worldly cares intruded themselves into the closets and hearts of those who are laboring for your salvation.

Section II. Ministers and the Annual Conference

A. Reception on Probation

1. A local preacher or evangelist who has been duly recommended by his quarterly conference may be received on probation by an annual conference after passing an examination in the prescribed course of study; and when so received he shall have from the annual conference a certificate of his relation, signed by the presiding officer and the secretary.

2. No candidate who has been divorced, though on scriptural grounds, and married to a second wife, shall, while the former wife lives, be admitted to the conference on probation or in full connection until he has been approved by the Board of (General Superintendents) (Bishops). This shall be construed to apply alike to a candidate whose wife has been divorced from a husband still living when the question of admission comes before the conference.

3. A probationer shall be allowed a maximum of four years to complete the course of study required for admission into the conference in full membership. Should he fail to complete the course of study in that time, his status as probationer may be continued only upon recommendation of the conference examining board.
B. Reception into Full Membership
1. A traveling preacher may be received into full membership and be reported as having a seat in the conference after having been employed in the regular itinerant work two successive years subsequently to his reception on probation and after passing an examination in the required course of study and giving satisfactory answers to the following questions, namely:
   (a) Have you faith in Christ?
   (b) Have you present assurance of sins forgiven?
   (c) Do you believe in Christian perfection?
   (d) Have you attained to this rich experience in your own heart?
   (If not) are you groaning after it?
   (e) Are you resolved to devote yourself wholly to God and His work?
   (f) Do you know the general rules? Do you keep them?
   (g) Do you regularly attend the sacrament?
   (h) Have you read our DISCIPLINE?
   (i) Are you willing to conform to it?
   (j) Have you considered the rules for a preacher?
   (k) Will you keep them for conscience's sake?
   (l) Are you determined to employ all your time in the work of God?
   (m) Will you endeavor not to speak too long or too loud?
   (n) Will you diligently instruct the children in every place?
   (o) Will you visit from house to house?
   (p) Will you recommend fasting, or abstinence, both by precept and example?
   (q) Have you financial obligations you are not meeting?
   (r) Are you living within your income?
   2. Ordination shall be administered at the earliest reasonable opportunity after admission, neglecting which membership automatically lapses. In no case shall ordination be delayed beyond the next ensuing annual conference.
20 3. For restrictions upon the admission of divorced persons, see A, 2 above.
C. Reception from Other Denominations
1. Ministers from other evangelical churches who desire to unite with our church may be received according to our usages, provided that they give satisfactory answers to the questions which we propose to our own laymen and ministers before receiving them into full membership; and that they satisfy an annual conference of their being in orders, of their agreement with us in doctrine, discipline, government, and usages, and of their gifts, graces and usefulness.
2. We do not recognize the credentials of a minister from another denomination if he has remarried and has a divorced wife living, or if his wife has a divorced husband living.
40 3. Every minister whose ordination is recognized by an annual conference, shall be entitled to a parchment certifying the fact of his ordination.
4. An ordained minister in good standing who unites with another church or is granted permission to withdraw from the United Wesleyan Methodist Church, shall deposit his parchments with the secretary of the conference and receive a receipt for them.
5. A minister who is expelled from the church, or is allowed to withdraw under charges or investigation, forfeits his parchments. If he refuses or neglects to deposit them with the secretary of the conference from which he has
separated, the conference shall by official action declare them forfeited.

4. When an ordained minister surrenders his parchments or is deprived of them it shall be lawful at the discretion of the conference to publish that fact.

E. Local Church Membership Every minister in the United Wesleyan Methodist Church must hold membership in some local United Wesleyan Methodist Church.

F. Termination of Conference Membership
Conference membership may be terminated by:

1. Voluntary location.

2. Location through action of the conference under the provisions of Par. ........

3. Location under Par. ........ of an ordained woman whose husband is a member of an annual conference. This does not apply to ordained women in the Wesleyan Methodist Church at the time of Union.

4. Ceasing to travel or to do the work assigned, without proper consent.

See Par. ........

5. Withdrawal with consent of the conference. See Par. ........

A minister who leaves the church under investigation or charges and who regains membership by any means, shall not be allowed to exercise any functions to which he belonged at the time of leaving the church.

G. Transfer of Membership

1. To transfer to another annual conference a minister must have a certificate of standing from either his quarterly or his annual conference. This certificate expires with the first roll call of the ensuing annual conference.

2. Only an annual conference can give a certificate of standing to a minister intending to join another denomination. Membership in the conference and the church terminates upon the giving of such a certificate.

3. A conference minister who unites with another denomination without having requested or received from our church proper credentials shall be declared withdrawn upon vote of the conference, provided that the fact of his joining another denomination is established.

Section III Deacons and Elders

A. Traveling Deacons.

1. A traveling deacon is a minister who has been employed in the regular itinerant work for two successive years after his reception on probation, who has completed the first two years of an approved theological course in a college or seminary of the denomination (or has passed examinations in the home study course), who has been elected to the office and work of a deacon by a majority vote of the conference, and who has been ordained by the laying on of the hands of the presiding officer and by prayer, according to the Ritual of the United Wesleyan Methodist Church.

2. Foreign missions conferences shall have authority to elect a minister to the deacon's office sooner if the conference judges it expedient.

3. It is the duty of a deacon to officiate in marriage ceremonies, to assist the elder in administering the Lord's Supper, in the absence of the elder to baptize, and when appointed to a charge to perform all the pastoral duties set forth in the Discipline.

B. Traveling Elders.
1. An elder is a preacher of the Gospel, fully invested with all the functions of the Christian ministry. Each traveling deacon shall exercise that office one year before he is eligible for election to the office of elder, except in the case of missions, when the foreign mission conference shall have authority to elect a member to the elder’s office sooner if they judge it expedient. A traveling deacon who has completed the required two-year theological course in a college or seminary of the denomination (or has passed examinations in the required home study course) shall be constituted a traveling elder by a majority vote of the conference and by the laying on of hands of the presiding officer, assisted by the elders present and by prayer, according to the Ritual of the United Wesleyan Methodist Church.

2. In time of military emergency the Board of (General Superintendents) (Bishops) shall have authority to ordain as elder a deacon who may have met all the requirements for approval as a chaplain except for the usual two-year interval, and who is approved for such service by the Commission on Chaplains. Such ordination, however, shall not reduce the two-year interval between his election as a traveling deacon and his election by his conference as a traveling elder.

3. In cases of special need on the foreign field, the Commission on Missions shall have authority to ordain as deacon or as elder a licensed preacher who has not completed the requirements for election to the office of traveling deacon or traveling elder. Such ordinations, however, shall not cancel study or time requirements for election by his conference as a traveling elder or a traveling deacon.

4. It is the duty of an elder to preach the Gospel, administer baptism and the Lord’s Supper, to officiate in marriage ceremonies and all parts of divine worship, and, when appointed to a charge, to perform all the duties of a traveling preacher as set forth in the Discipline.

5. No elder or deacon who ceases to travel without the consent of the annual conference, certified under the hand of the president of the conference, except in cases of sickness, inability, or other unavoidable circumstances, shall exercise the peculiar functions of his office or even be allowed to preach among us; nevertheless, the final determination of the case rests with the annual conference. (See Par. ........).

C. Courses of Study for Traveling Preachers

1. The subjects listed in this chapter may be taken in college, or in supervised correspondence study administered by the Department of Service Training. In exceptional instances, the conference board of examiners may prescribe that they be taken in home study.

2. Reports on work completed in United Wesleyan Methodist schools or in Service Training correspondence study, certified by the proper authorities and indicating the work completed, shall be sent to the Commission on Educational Institutions and Ministerial Training for appraisal and co-ordination. They shall then be sent to the candidate’s annual conference board of examiners for consideration and final action by the annual conference. Candidates desiring appraisal of work in other than schools of the United Wesleyan Methodist Church should have a transcript of that work sent to the Commission on Educational Institutions and Ministerial Training.


A ministerial candidate desiring admission into an annual conference shall
complete the following course of study before he may be received on probation:

a. A four-year high school course (or the equivalent).

   Collateral Reading:
   *How We Got Our Bible*—J. Paterson Smyth.

c. Plain Account of Christian Perfection—Wesley.
   Collateral reading:
   *The Way to Pentecost*—Chadwick; or *The Call to Christian Perfection*—Chadwick.

d. The Discipline.
   Collateral reading:
   Condensed histories of the Wesleyan Methodist and Free Methodist Churches.

*The Dynamic of Service*—A. Paget Wilkes.

4. Course for Probationers, in preparation for ordination as deacon.
   a. A preacher on probation in annual conference and pursuing his work for ordination by college study shall complete 60 semester hours as the minimum educational requirement to be eligible for election to deacon's orders. These sixty hours shall include such fields as may be prescribed by the Board of Administration on recommendation of the Commission on Educational Institutions and Ministerial Training.

b. A probationer shall complete a minimum of two years of itinerant service to become eligible to deacon's orders.

5. Course for Deacons, in preparation for ordination as elders.
   a. A traveling deacon pursuing his work for ordination by college study shall complete 120 semester hours as the minimum educational requirement for election to elder's orders. These 120 hours shall include such fields as may be prescribed by the Board of Administration on recommendation of the Commission on Educational Institutions and Ministerial Training.

b. To be eligible to elder's orders, a candidate must have served at least one year, of the three following admission on probation, under regular conference appointment in the United Wesleyan Methodist Church. The other two years may be completed under supervised practical service as described under "D" below.

D. Itinerant Credit for Supervised Practical Service.

Two years of itinerant credit shall be required for ordination as deacon, and an additional year following deacon's ordination for ordination as elder.

2. The Commission on Educational Institutions and Ministerial Training shall define activities in which supervised practical service may be rendered for itinerant credit and set up standards of judging accomplishments in them. Credits must be earned in accordance with these standards.

3. A year's credit in supervised practical service by a regular student in the course of study for traveling preachers in an approved United Wesleyan Methodist school shall be equivalent to one year of itinerant service under regular conference appointment, under the following conditions:
a. The candidate must have been received on probation in an annual conference.
b. He must be under church supervision and report regularly to his conference superintendent who shall carefully examine him upon his call, his doctrine, and his other qualifications.
c. He must have favorable recommendations from his conference superintendent and from the conference committee on membership and guidance.
d. He may not earn more than two years of itinerant credit by supervised practical service.
e. All supervised practical service shall be directed by a designated staff member of the school in which the candidate is currently a student.

Section IV. General Superintendents or Bishops

A. The General Conference shall elect by ballot five traveling elders as (bishops) (general superintendents) to be known as the Board of (Bishops) (Superintendents) who shall remain in office during the quadrennium and, unless the General Conference decides upon a lesser number of (general superintendents) (bishops), until others shall be elected in their place.

B. It shall be the duty of the Board of (Bishops) (General Superintendents):

1. To meet at least once a year.
2. To exchange experiences and to counsel and formulate plans for the work of the church.
3. To group the conferences and arrange the conference schedules so that, as far as practicable, no substitute other than a (general superintendent) (bishop) will be assigned to any one conference for two successive years.
4. To visit each conference in their respective groups during the year, and as far as possible, call the pastors and conference leaders together to counsel and advise them in the promotion of the spiritual and temporal interests of the church in accordance with the plan of the Board of (Bishops) (Superintendents).
5. To oversee the spiritual and temporal interests of the church, and to labor to promote its purity, peace and prosperity.
6. To establish new societies when occasion arises.
7. To receive and suspend preachers, according to the provisions of the discipline.
8. To change a preacher from one district to another presided over by a different superintendent, with the consent of the preacher to be removed, of the conference superintendents, and of a majority of the official board of the circuit from which he is to be removed and of the circuit to which he is to be moved.
9. To transfer a preacher from one conference to another, with the consent of the preacher and of the conference to which he is transferred; provided, that no preacher shall be transferred to another conference without a certificate of his good standing and general acceptability, given by his annual or his quarterly conference.
10. To cite a preacher for trial for insubordination or maladministration, according to Par. .......
11. To form new conferences in the intervals of general conferences, as the needs of the work demand, subject to the approval of the General Conference, provided, that no new conference shall be formed without the consent of
the conferences whose territory is affected, nor without the consent of two thirds of the members of the Executive Commission; and that no new conference shall be organized with less than five preachers in full membership and one hundred full lay members within its bounds.

12. To preside at the sessions of the General Conference, of the Board of Administration, and of the annual conferences unless otherwise provided, and at the trial of appeals taken from quarterly or annual conferences, and to decide all questions of law therein, subject to an appeal to the General Conference or, when relevant, to the Judicial Council.

10. A general (superintendent's) (bishop's) decision upon a point of law arising in annual conference proceedings shall be the rule until reversed by the Judicial Council.

When a (general superintendent) (bishop) is requested by an annual conference of which he is president to rule upon a point of law not arising in conference proceedings, the question shall be presented in writing, together with a full written explanation of the circumstances out of which the question has arisen and, if there be any, statements by the opposing parties in the dispute; all this information shall later be placed in the hands of the Judicial Council when the (General Superintendent's) (Bishop's) decision is referred to it. The (General Superintendent) (Bishop) immediately upon ruling shall appeal to the other superintendents for their opinions; and the ruling shall become binding upon them only after they have been notified that at least two of the others have concurred in writing and until reversed by the Judicial Council.

13. To receive from one whom they have appointed to hold an annual conference a comprehensive written report of all the administrative proceedings which arise in that conference.

The (General Superintendents) (Bishops) shall be amenable to the General Conference for the discharge of their official duties, and for their Christian conduct to the annual conferences to which they belong.

30. A (General Superintendent) (Bishop) may elect to retire with the title of (General Superintendent) (Bishop) Emeritus after he reaches the age of sixty-five years. Otherwise he shall retire with that title after the election of his successor at the end of the General Conference nearest his seventieth birthday.
an Advisory Board, nominated by the superintendent consisting of one minister and one lay member, provided that in larger conferences, the conference may elect three elders and three lay members with whom the superintendent shall confer between the sessions of the Annual Conference, and secure their concurrence 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 .......... of this section. In all other respects the superintendent may act independently of the Advisory Board.

B. The Assistant Conference Superintendent
1. It shall be the duty of the assistant conference superintendent to fulfill the duties of the conference superintendent in the event of the death or disability of the conference superintendent.
2. The annual conference may at any time define further the duties of the assistant superintendent either on a temporary or a permanent basis.
3. If the size and scope of work demands, the annual conference may at its discretion elect more than one assistant superintendent.

Section VI. The Pastor
A pastor is a traveling elder, traveling deacon, a probationer in the conference, or licensed preacher who is assigned to have charge of a particular church, or a number of churches grouped as a pastoral charge.
Pastors should be elders, but in case of necessity deacons may sustain this relation under the limitations of their ordination, and licensed preachers under the limitations of their license.
When a conference licensed preacher has been appointed to the charge of a church as a regular pastor he shall be given a certificate entitling him to solemnize marriage and baptism where the laws of the state permit. This shall be renewed from year to year by the annual conference subject to the meeting of progress requirements by the conference licensed preacher. Where an ordained minister is not available, he may be granted permission by the conference superintendent to administer the Lord’s supper.
When two or more elders sustain the pastoral relation to the same pastoral charge, as co-laborers, the annual conference shall designate one of them as the pastor-in-charge who shall be held responsible for the duties of the pastor. The duties of the pastor are as follows:
(1) To receive and dismiss members according to the Discipline, provided, however, that no person shall be recorded as “withdrawn at his own request” until the action is approved by the official board and, where possible, the request has been made in writing.
(2) To see that all other preachers residing on his charge behave as becometh holiness, and that none of them suffers want.
(3) To meet the class leaders and stewards as often as necessary, to inquire into the methods employed in their work, and to insure that they are devoted to God.
(4) To hold watch-night services and love feasts, and to encourage the observance of the Lord’s Supper at least quarterly.
(5) To take an exact account of all members on his charge, including associate members, the number of local preachers and deaconesses, and report the same to the annual conference to be included in its minutes.
(6) To encourage the use of the periodicals and books distributed by the Publishing House.

(7) To report to the annual conference statistics from his charge, as required, on blanks duly approved and authorized by the General Conference or the Board of Administration.

(8) To call a business meeting of his charge within sixty days prior to the next session of the annual conference for the purpose of revising the roll according to the provisions of the Discipline (Par. ...........); the election of church officers and standing committees, as provided in Par. ...........; and treasurer, class leaders, church clerk, and Sunday school superintendent. The term of office of these persons shall be the ensuing conference year.

(9) To encourage the support of all the benevolences, organizations and institutions approved by the church; and to take offerings for the same according to the Discipline, and as the annual conference or the Board of Administration may direct.

(10) To prepare for his own use, and to leave to his successor, a list of the names and complete addresses of all the members on his charge, showing which of them are subscribers to the church's periodicals. He shall also leave his successor a list of the non-member subscribers to the periodicals of the church who may reside in his territory, and a list of all others served by the church.

(11) To enter into the church's official permanent record book (furnished by the official board according to the provisions of Par. ...........).

(a) A complete and up-to-date account of all baptisms, weddings, and funerals.

(b) A list of the names and addresses of all members of the societies, with the time and method of the reception of each, and the time and reason for termination of membership.

(12) To report quarterly to the official board the entries made in the official record book during the quarter.

(13) To report to the Secretary of Evangelism the names and addresses of all members who have moved to another locality with or without letters.

(14) To visit the sick; to visit all members and probationers quarterly, if practicable; to see that the collections ordered by the conference or the Board of Administration are raised in full and reported as directed.

(15) To explain to the members of his charge:

(a) That none may remove from one church to another without proper credentials.

(b) That although the financial claims or apportionments made by the Church or the conference are not personal assessments or conditions of membership, their contributions thereto should be paid to the church from which the membership was reported for the previous year.

(16) To recommend a fast and prayer service on each charge at least quarterly; preferably on the Friday preceding the quarterly meeting.

(17) To recommend by his example everywhere decency, cleanliness and order.

(18) To read the Rules of the Church in each congregation at least once a year. (Par. ...........).

(19) To observe at each church during the year the following:

(a) One or more missionary meetings. (Par. ...........).
(b) Christian Education Day. (Par. ........).
(c) Children’s Day Service the second Sunday in June. (Par. ........).
(d) A special service promoting practical charity. (Par. ........).
(e) A service promoting Sunday Schools and Child Evangelism. (Par. ...).
(f) A service promoting Christian stewardship in all areas, and especially
encouraging proportionate and systematic giving through tithes and offerings,
warning against the evils of covetousness and of withholding means from the
support of the gospel.

(20) To see that the trustees are elected, that the title to real estate belon-
ging to the church is secured according to the discipline and to the law of
the state, and that the church and parsonage properties are maintained in suit-
able condition for the use of the ministry and membership of the church.
(21) To see that no steps are taken involving the charge in financial re-
sponsibility, without the consent of the official board.
(22) To enforce the rules of the Church by methods outlined in Par.........
(23) To employ evangelistic help in consultation with the official board.
But an evangelist who is not a member of the United Wesleyan Methodist
Church may be employed only with the consent of the conference superinten-
dent.
(24) To provide for such instruction and encouragement of converts as
will help them to a definite experience of entire sanctification; to inform all
associate members of the privileges, duties, and responsibilities of full mem-
bership, using particularly the catechism, the Discipline, the histories of the Church,
and such other materials as the Church provides; and to form classes for the
purpose wherever practicable, but in any event to see that each person receives
this care.
(25) To arrange the appointments, insofar as practicable, so that the local
preachers will have regular employment on the Lord’s Day.
(26) To direct the public services of the church in keeping with the accept-
ed usages of the denomination.

Section VII. Evangelists

A. Members of an annual conference may be appointed as evangelists.
They shall be entitled to the rights and privileges of those appointed to circuits,
and shall be subject to the same rules and regulations, so far as they apply to
their circumstances. No preacher, however, shall be granted an evangelist’s
relation to the conference who does not intend to devote three-fifths of his time
to the work of an evangelist, and if he shall fail to report to his conference the
required number of weeks so devoted, he shall not be granted that relation the
following year.

B. Some licensed or appointed evangelists qualified for the ministry in
their own conferences do not qualify for recommendation to the church at large.
Others may be approved by the annual conference and recommended to the
Commission on Evangelism, which, if it is satisfied with the man, his methods,
and his message, may issue him a certificate, stating that, in its opinion, he is
qualified and permitted to travel, upon invitation, anywhere in the connection.
The financing of the labors of such men shall be the responsibility of the churches
and places served by them.

C. All pastors, churches, societies and associations whatsoever wishing
to employ evangelists who are not members of the United Wesleyan Methodist
Church shall consult with the superintendent of the area, who, after counselling
with the president/chairman of the Commission on Evangelism and the general secretary of evangelism, if the case so warrants, may refuse permission for the employment of such.

D. Should the superintendent, or superintendents, of a conference learn that any evangelist’s labors seem harmful to the work of the United Wesleyan Methodist Church, and such complaint be supported by proper and sufficient evidence, the superintendent directly interested shall so advise the Commission on Evangelism, which, having satisfied itself as to the justness of the complaint and the validity of the supporting evidence, may serve notice of its judgment in the case to those who proposed to employ the man, and, if he be a member of annual conference of the United Wesleyan Methodist Church also send notice of the same to the annual conference to which the evangelist belongs. Such notice shall be signed by the president and secretary of the Commission. The final disposition of the case shall be with the annual conference to which he belongs.

E. The regional directors of the W.Y.S. elected by the W.Y.S. quadren­nial body, being men between the ages of twenty-seven to thirty-five, with at least four years of pastoral experience, and laboring under the direction of the W.Y.S. Council, constitute another class of evangelists.

F. Other evangelists are the one or more general evangelists who may be employed by the Commission on Evangelism. (See Part III, Section VII, Discipline). These shall have general oversight of other evangelists laboring in immediate connection with them. They are amenable to the annual conferences to which they respectively belong.

G. No evangelist whatsoever shall appoint or hold meetings where they will interfere with the regular work of any circuit or station, without the consent of the pastor and the conference superintendent.
Part V. LOCAL PREACHERS AND LAY HELPERS

Section I. Local Preachers

A local preacher is a person who professes a call to preach, and who has been examined by the Circuit Quarterly Meeting as to soundness in doctrine and evidence of piety, gifts and usefulness, and has been licensed by that body.

The Circuit Quarterly Meeting shall annually renew or cancel each license to preach according to progress and behavior.

The examination of a candidate to preach may be oral.

When a local preacher has been recommended by his Circuit Quarterly Meeting as a suitable candidate for the traveling ministry he may be received on probation by the Annual Conference and placed under the care of the Committee on Ministerial Training and Conference Membership. When he has been enrolled by this Committee it shall not be necessary for the Circuit Quarterly Meeting again to recommend him so long as he is so enrolled.

When, in the judgment of the Committee on Ministerial Training and Conference Membership he is ready to begin work as a traveling preacher, he may be appointed to Pastoral or Evangelistic work by the Annual Conference and when so appointed he shall become amenable to the Annual Conference for this official conduct.

When a preacher has been appointed to definite Pastoral or Evangelistic work he shall receive an Annual Conference License. Every person holding an Annual Conference License shall also have a Quarterly Conference License.

No license to preach shall be good for more than one year but may be renewed as long as progress is being made.

Section II. Specialized Ministries

An Annual Conference may certify persons as Evangelistic Singers or for other specialized ministries when they have been recommended by the Circuit Quarterly Meeting to which they belong.

They shall be questioned concerning their doctrines and conduct the same as is recommended for Local Preachers.

The Conference Committee on Ministerial Training and Conference Membership shall determine if they are suitable representatives of our teaching and conduct.

When the Committee is satisfied as to their suitability the Annual Conference may issue them a certificate for this work which shall be good until the next Annual Conference.

The Committee shall see that these persons continue in such training as shall be prescribed by the Committee.

Section III. Deaconesses

The Church establishes the work of a Deaconess on the following plan:

A. A Deaconess is a woman who has been led by the Spirit and the providence of God to forego other pursuits in life that she may devote herself wholly to the Christlike service of doing good; and who has been recommended for this work by her local church and who has been licensed or commissioned by her annual conference. No vow of perpetual service is required of a Deaconess.
and she is therefore set apart for this work by commission rather than ordina-
tion. Her relation as Deaconess being voluntary, she may withdraw from it
at any session of Conference; or her commission may be terminated by action
of the Annual Conference.
B. The duties of a Deaconess are various—such as: ministering to the
poor and needy; laboring with the sick and dying; comforting the bereaved and
sorrowing; seeking the lost and wandering; endeavoring to lead the unsaved to
repentance and to Christ; and to take up other Christlike service.
C. No one shall be considered a proper person to be commissioned as a
Deaconess who does not feel a divine call to special work in the vineyard of
the Lord. It shall be required also that in her life the fruit of the Spirit shall
be in evidence. She shall be at least twenty-one years of age, and shall not be-
come a commissioned Deaconess until she has passed a satisfactory examina-
tion in the doctrines of the Bible, the government of the United Wesleyan
Methodist Church, giving proof at the same time of a correct domestic life.
A woman called to this work and recommended by her local church shall
serve for six months as a probationary Deaconess under an experienced Deacon-
ess or pastor. At the end of this six months' probationary period, she may be
licensed a Deaconess for one year by her Annual Conference upon the recom-
mandation of her local church. Her license may be renewed annually upon the
recommendation of the local church and satisfactory progress in the prescribed
Course of Study for Deaconess.
D. A woman may become commissioned a Deaconess only after she has
served at least two years as a licensed Deaconess, has completed the prescribed
Course of Study for Deaconess, and has been recommended by the Committee
on Membership and Orders of the Conference. (Note: The Wesleyan Disci-
pline refers to the Membership and Orders Committee as The Committee on
Itineracy and Orders.)
E. The approved dress for a licensed or commissioned Deaconess is a dark
blue dress and bonnet of the same color, with white ties. This dress shall be
worn only by those whose license or commission as Deaconess is currently pub-
lished in the Annual Conference record.
F. A licensed or commissioned Deaconess shall report her work to the
Annual Conference, but she shall have no vote therein unless elected lay dele-
gate by the church of which she is a member.
G. The church or agency employing a Deaconess shall be responsible for
proper remuneration for her services.

Section IV. Class Leaders
There shall be elected one or more suitable persons in the local church
as Class Leaders, their number being determined by the local need. The elec-
tion of class leaders shall be held within the last quarter of the conference year
for the work of the ensuing year. The election shall be by ballot from among
the members of the local church. It shall be the duty of a Class Leader to seek
the spiritual welfare and good conduct of the members under his care. He
should not only be concerned with the outward conduct but with the growth
and knowledge of each in the things of soul life.

Section V. Stewards
The stewards of the church should be persons of solid piety, who both know
and love the United Wesleyan Methodist Church Discipline and Doctrine. They should be persons of ability to care for the temporal affairs of the church.

There should not be less than three nor more than nine on each Pastoral Charge.

The stewards shall be elected by ballot at a regularly called business meeting of the church near the close of the Conference year.

The stewards shall be a standing committee of the church on ways and means, and shall have an agreement with the pastor on the amount necessary for his support and shall seek proper means to supply the needs of operating finances of the church. The stewards shall be the finance committee of the Official Board of the Church. They shall not hold nor sanction the holding of church fairs or other unscriptural methods to raise funds.

In the absence of a special committee for the purpose the stewards shall be responsible for providing the elements for the Lord’s Supper.

The treasurer elected by the church at its annual meeting shall be a member of the Board of Stewards by virtue of his office and shall make a faithful report each quarter concerning the state of the finances to the church business meeting.
Part VI. JUDICIAL ADMINISTRATION

Section I. Judicial Administration in the Local Church

The great object of church discipline is to reclaim and restore erring members. A church may, when expedient, elect a Judicial Committee of not less than six persons whose term of office shall be one year, unless removed by vote of the church. This committee shall be a standing court to hear all complaints and try all charges against any lay member of the church; provided that such cases first be presented to the church and referred to the court; provided also that the church shall have power to refer any cases to a special committee if, in the judgment of the church, better handling may be secured by a special committee; provided also that it shall remain in the judgment of the church as to the propriety of referring any case to any committee.

The pastor of the church shall be chairman of the committee; but where there is no pastor or where the pastor is an interested party the church shall appoint a person to act as chairman, and should the church fail to appoint a chairman, the committee shall have power to designate the chairman.

For sinful tempers, personal offenses or sinful words, or neglect of duties, our Lord’s directions in Matthew 18: 15-17 shall be followed; in case any person shall report the alleged offense before these previous steps shall have been taken he shall be deemed guilty of evil speaking, and if he shall not amend he shall be brought to trial on charge for this offense.

For public offenses, such as holding and propagating heretical doctrines, flagrant disobedience to the order and discipline of the Church and for immorality, the parties so offending may be proceeded against without previous labor; provided that the matter has been referred to the Pastor’s Advisory Committee for amicable adjustment.

If any member of the church Advisory Committee should be so connected with the case as to render him incapable of serving, the church may elect a special committee in the case to serve in the capacity of the Advisory Committee.

When any member of the Church shall join any secret oathbound society or shall be known to be a member, 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.

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, allowing the accused a reasonable time to prepare for trial, which shall be not less than six nor more than thirty days. Upon agreement of both parties the trial may proceed without delay. The removal of the accused person beyond the jurisdiction of the court of trial while the trial is pending shall be accepted as admission of guilt, unless satisfactory evidence is presented of inability to be present. If the accused party confesses guilt, no trial is necessary and the church may proceed at once to determine the penalty provided for in such case. If the party accused asks for a letter of dismissal before charges are preferred, the church must grant the same. The church may grant a letter of dismissal even after charges are preferred.

A complaint against a lay member of the church shall be presented to the pastor; but if there be no pastor, or if he shall neglect to attend to the complaint,
the charges shall be presented to the Judicial Committee; if there be no Judicial Committee, the charges shall be presented to the church at one of its meetings, and the church may appoint a committee to try the complaint. In all cases of conviction before a committee, an appeal to the church shall be allowed, whose decision shall stand, subject to appeal as in section.

Section II. A Complaint Against a Minister

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 the Committee on Examination of Character. When said committee cannot adjust the differences between the accuser and the accused, the case shall be reported by the committee to the Conference to be cared for in the regular manner. When a name is called in examination of character the conference superintendent shall state whether there is or is not anything against the character of the minister.

When a complaint is made before the close of the year, the conference superintendent and his Advisory Board shall present it to the chairman of a standing committee of four elders who shall have been elected by the previous Annual Conference. These should be among the most discreet and experienced elders of the Conference. They shall have power to select three lay members of similar character within the same annual conference. These elders and laymen so selected shall constitute a Judiciary Committee for the trial of the case. This court may act as conciliators and if possible accomplish an adjustment of the case without trial. If they shall fail then they shall be competent to try the case. In the incapacity of any ministerial member by reason of sickness, removal, or death, or other cause, then the superintendent of the Conference, together with the Committee on Vacancies shall have power to fill such vacancy. This Judiciary Committee shall constitute a court for the trial of the complaint and shall have power to acquit, censure, or suspend until the next session of the Annual Conference whose decision shall be final subject to section.

When a minister is tried on a charge of immorality, and the committee shall find that this charge is not sustained by the evidence, but that the minister has been proven guilty of "high imprudence and unministerial conduct", it may declare this fact, and subject the offender to reproof, suspension, or deprivation of ministerial office and credentials; provided that in such case the Annual Conference may reinstate the party by a two-thirds vote.

When the superintendent of an Annual Conference and at least one of the members of the Advisory Board shall determine that an elder or a deacon is violating any of the orders or resolutions of the Conference, and after being labored with refuses to correct his behavior, they shall refer the case to the Judiciary Committee; provided that whenever the superintendent or the ministerial member of the Advisory Board is the accused person the other members of the Advisory Board and be authorized to act.

The Annual Conference shall have original jurisdiction, and may proceed to try any complaint against a minister provided that in its judgment sufficient notice shall have been given to the accused, or it may refer the complaint 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 ad-
98 TENTATIVE DRAFT OF DISCIPLINE

When 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 United Wesleyan Methodist Annual Conference; and no Annual Conference shall elect to Elder's Orders or receive from any other Annual Conference or Church anyone who has been convicted of these crimes after entering the ministry, but this shall not prohibit membership in a United Wesleyan Methodist Church when the guilty person repents.

10 A complaint against an ordained deacon or a conference licensed minister shall be received and heard in all respects the same as that against an elder.

A complaint against a local preacher acting under the authority of a Quarterly Conference shall be presented to the pastor and by him presented to the Quarterly Conference, but if the pastor refuse or neglect to attend to it the complaint shall be presented to the Quarterly Conference at one of its meetings and said Quarterly Conference may try the case or refer it to a special committee elected by the Quarterly Conference for that purpose. If the verdict is not satisfactory to any of the involved it may be appealed directly to the Quarterly Conference whose decision shall be final.

20 Section III. A Complaint Against a Local Church

A complaint against an offending church shall be handled on the same general principles as that against an elder. If, after the superintendent of the Conference and his Advisory Board shall have failed to adjust the matter amicably the charge shall be handed to the standing committee on judiciary and cared for the same as in the case of an elder. They shall meet at the place usually used by the church or in its near vicinity. The church shall present its case through its regularly arranged representatives. If the committee judge the church to be guilty of having violated any General Rule or any rule or section enacted by 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 to the next session of the Annual Conference whose decision shall be final. If the Conference judge the church guilty it shall withdraw fellowship from the same, and no minister or ordained deacon of our denomination shall become its pastor until it shall have repented and reformed. Provided that 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 special committee, said committee to hold such trial or make such investigation within two months of the closing of that session of Conference, and said committee may suspend said church until the next session of the Annual Conference.

30 If an 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 United Wesleyan Methodist Church in that place. Said committee shall report its action to the superintendent of the Annual Conference who shall report the same to the next session of the Annual Conference.

If the superintendent or secretary of an 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 said church to appear at the approaching session of the Annual Conference by representation for the investigation or trial.

Section IV. Complaints Between Brethren

In any dispute about the nonpayment of debts, or the settlement of accounts, the proceedings shall be the same as in 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 a proper court of the church.

All trials shall be public when the accused party shall demand it; the accused shall 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 United Wesleyan Methodist Church 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.

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.

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, to either party; and on an appeal the minutes of the court 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.

All decisions of law and all actions of courts herefore described in these Judiciary Rules may be reviewed in the following manner:

Section ....... The Judicial Council of the general church shall be qualified to hear and review, in matters of law, all appeals from the decisions of any court created by the Judiciary Rules and when it has received the case and heard the evidence its decision shall be final.
Part VII. THE RITUAL

NOTE: The Rituals for (1) Ordination, (2) The Lord's Supper, and (3) Baptism shall be followed as here prescribed; but a measure of flexibility within the established standards of our Church is permitted in the other Rituals.

Section I. Baptism and Dedication

1. Adult persons and the parents of every child to be baptized shall have the choice of baptism by immersion, sprinkling, or pouring.
2. We will on no account whatever make a charge for administering baptism.

A. The Baptism of Young Children

(The minister shall come to the font, which is to be filled with pure water, and shall call the parents or guardians of the child (or children) to be baptized; and when these have taken their places, with the child (or children) before the font, the minister shall say:]

Dearly Beloved, inasmuch as our Savior, Christ, saith, “Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God,” and as the holy apostle St. Peter declares that, “The promise is unto you and to your children,” therefore this child has been brought hither to be consecrated by this solemn ordinance to the service of his (or her) Creator, to receive the sign and seal of the covenant of grace into which God is mercifully pleased to enter with all His children.

I beseech you to call upon God the Father, through our Lord Jesus Christ, that of His bounteous mercy He will grant that this child, being made partaker of the divine nature may grow up into Christ our living head in all things, and in the unity of the faith and of the knowledge of the Son of God, unto perfect spiritual manhood, unto the measure of the stature of the fulness of Christ; and grant unto these parents the needed grace that they may properly discharge all the duties they owe to this child which God has given them.

(Then shall the minister say:)

Let us pray:

Almighty and everlasting God, the aid of all who need, the helper of all who flee to Thee for succor, the covenant-keeping God, we thank Thee that thou hast made it our privilege to dedicate our children to Thy service, that they may live to Thy glory, and gain everlasting life. We call upon Thee that this child may be delivered from the power of sin and Satan, and be sanctified by the power of the Holy Ghost, and enjoy the everlasting benediction of Thy heavenly washing. We pray Thee for these parents, that they may realize how great is the responsibility resting upon them touching the proper training of those entrusted to their care; we beseech Thee to grant upon them the aid of Thy Holy Spirit, that both by precept and example they may so lead this child in the narrow way of life, that both parent and child may come to the everlasting kingdom, which Thou hast promised by Christ our Lord. Amen!

(Then shall the people stand and the minister shall say:)

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

“They brought young children to Christ, that He should touch them. And His disciples rebuked them that brought them; but when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto...
me, and forbid them not, for such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in his arms, put his hands upon them, and blessed them.”

(Then shall the minister demand of the parents (or guardians) severally as follows:)  

Question: Dost thou, in the presence of God, and of these witnesses, solemnly dedicate this child to the Lord, presenting him or her for baptism that he (or she) may live in God’s service all his days?  

Answer: I do.  

Question: Dost thou, so far as thou canst, in the child’s behalf, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that in the training of this child, thou wilt not follow nor be led by them; and so that, as far as in thee lieth, thou wilt prevent the child’s following the same?  

Answer: I do.  

Question: Dost thou believe in the Holy Scriptures of the Old and New Testaments?  

Answer: I do.  

Question: Wilt thou, out of the same, diligently teach this child the statutes and commandments of the Most High God; and wilt thou train him (her) up in the nurture and admonition of the Lord?  

Answer: I will.  

(Then the minister shall take the child into his hands (arms) and say to the parents, or guardians, or friends:)  

Name this child:  

(And then, naming it after them, the minister shall sprinkle, or pour water upon it, or, if desired, immerse it in water, saying:)  

(Name), I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen!  

(Then shall the minister conclude with extemporary prayer.)  

B. The Baptism of Those of Riper Years  

Dearly beloved, since all men are by nature sinners, and have nothing in themselves by which they can be delivered from the guilt and pollution of sin, and attain to that holiness without which no man can see the Lord, we invite you to join with us in fervent prayer for these persons, that they may have grace always to keep their covenant with God, and that they may continually enjoy the washing of regeneration, and the renewing of the Holy Ghost.  

(Then shall the minister say:)  

Almighty and immortal God, the aid of all that need, the helper of all that flee to Thee for succor, the life of them that believe, and the resurrection of the dead; we call upon Thee for these persons; that they, coming to Thy holy baptism, may by this rite truthfully testify to that inner washing through faith in the precious blood of Thy Son Jesus Christ, and that they may enjoy the everlasting
benediction of this heavenly washing and come to the eternal kingdom which Thou has promised by Christ our Lord. Amen!

(Then shall the people stand, and the minister shall say:)

Hear the words of the Savior as recorded in the gospel written by St. Matthew, in the twenty-eighth chapter. “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. And lo, I am with you alway, even unto the end of the world. Amen.”

(Then shall the minister speak to the persons to be baptized in this wise:)

10 Well Beloved, you have presented yourselves for holy baptism, you have heard how the congregation has prayed that God would continue His loving favor toward you and bring you unto His eternal kingdom. And God, the covenant-keeping God, has promised His only begetted Son whom He yielded up for our redemption that He would grant these gracious favors. Wherefore you must promise upon your part in the presence of this congregation that you, renouncing the devil and all his works, will implicitly believe God’s holy word and obediently keep His commandments.

(Then shall the minister demand of each of the persons to be baptized, severally:)

20 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 nor 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 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 does thou believe in the Holy Ghost, the communion of saints, 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 obediently keep God’s 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 say:)

40 Almighty and everlasting God, author of life eternal, grant that the regenerating grace which Thou has no mercifully vouchsafed to these persons may not have been bestowed in vain. Grant also that they may enjoy that greater baptism of the Holy Ghost to the end that all carnal affections may be destroyed in them and that every Christian grace and virtue may freely live and grow in them. Amen. Almighty God, Father of all mankind, Eternal Son, Deliverer of Thine Israel, Holy Spirit, Guide of Thy people, grant that these persons may have constant victory oyer the world, the flesh and the devil, and that they may enjoy the fullness of Thy grace and ever remain in the number of Thy faithful and elect children. We ask it through Jesus Christ, our Lord. Amen.

(Then shall the minister take by the right hand each person to be baptized)
and placing him conveniently by the font, according to his discretion, shall ask the name and then shall sprinkle or pour water upon him (or if he shall desire it, shall immerse him in water), saying:

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

(Then shall be said the Lord's prayer, concluding with extemporary prayer and the benediction.)

C. The Dedication For Young Children

(For those who desire to have their children dedicated to God and His service, without the form and ceremony of infant baptism, we recommend that our ministers use the service which follows.)

[After the singing of a suitable hymn, the minister shall take his place at the altar and shall call to take the places before the altar the parents, or guardians, of the child (or children) to be dedicated to the Lord. These shall take their places, with the child (or children); after which the minister shall say:]

Dearly Beloved, inasmuch as our Savior, Christ, saith "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God:" and as the holy apostle St. Peter declares that, "The promise is unto you and to your children," therefore this child has been brought hither to be consecrated to God and to His service.

I beseech you to call upon God the Father, through our Lord Jesus Christ, that of His bounteous mercy He will that this child, being made a partaker of the divine nature may grow up into Christ our living head in all things, and come in the unity of the faith and of the knowledge of the Son of God, unto perfect spiritual manhood, unto the measure of the stature of the fulness of Christ; and grant unto these parents the needed grace that they may properly discharge all the duties they owe to this child which God has given them.

(Then shall the minister say:)

Let us pray:

Almighty and everlasting God, the aid of all who need, the helper of all who flee to Thee for succor, the covenant-keeping God, we thank Thee that Thou hast made it our privilege to dedicate our children to Thy service, that they may live to Thy glory, and gain everlasting life. We call upon Thee that this child may be delivered from the power of sin and Satan, and be sanctified by the power of the Holy Ghost, and enjoy the everlasting benediction of Thy heavenly washing. We pray Thee for these parents, that they may realize how great is the responsibility resting upon them touching the proper training of those entrusted to their care; we beseech Thee to grant unto them the aid of Thy Holy Spirit that both by precept and example they may so lead this child in the narrow way of life, that both parent and child may come to Thy everlasting kingdom, which Thou hast promised by Christ our Lord. Amen!

(Then shall the people stand and the minister shall say to the parents, or guardians, of the child which is brought for dedication:)

You have brought this child whom God has given you to be dedicated to God and to His service. By this act you therefore signify your faith in the Christian religion, and also your desire that he (or she) shall receive the benefits of consecration to God, and of the prayers of the church and congregation, and may early learn to know and follow the will of God; and thus doing may live and die a Christian, attaining in the end of this earthly life to everlasting life in the Kingdom of God.
But in order that this may be accomplished, it will be your duty as parents (or guardians) to early teach this child the fear of the Lord; to watch over his (or her) education, that he (or she) may not be led astray by false teachings or doctrines, to direct his (or her) mind to the Holy Scriptures as expressing the will and authority of God for all mankind, also to direct his (or her) feet to the sanctuary; to restrain him (or her) from evil associates and habits; and, as much as in you lieth, to “bring him (or her) up in the nurture and admonition of the Lord.”

Question: Will you endeavor to do so, by the help of God?

Answer: I will.

Then shall the minister read the following Scripture lesson:

And they brought young children unto Him, that He should touch them: and the disciples rebuked those that brought them. But when Jesus saw it He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, and put His hands upon them, and blessed them (Mark 10:13-16).

Then shall the minister ask the name of the child, and placing his right hand upon the child's head shall say:

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

(The minister shall then offer the Lord's prayer or some other appropriate or extemporaneous prayer.)

Section II. The Lord's Supper

(The use of individual communion cups is recommended wherever practicable).

A. General Directions.

1. Let all our ministers exercise due care to see that no person known to be living an immoral life, or to be guilty of any disreputable practice be admitted to the Lord's table among us until he shall have given satisfactory evidence of repentance and amendment of life.

2. All persons properly included in the general invitation may be allowed to partake of the Lord's supper among us.

B. Order for the Administration of the Lord's Supper.

Let the officiating minister read the following (or other suitable) Scriptures:

“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” (Matthew 26:26-29).

“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” (I Corinthians 10:16-17).

“For I have received of the Lord that which also I 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 damnation to himself, not discerning the Lord’s body” (1 Corinthians 11:23-29).

Let an appropriate hymn be sung.

(Then shall the Elder read:)

The Invitation

Ye who are walking in fellowship with God, and are in love and charity with your neighbors; and ye that do truly and earnestly repent of your sin, and intend to lead a new life, following the commandments of God, and walking henceforth in His holy ways, draw near with faith, and take this holy sacrament to your comfort; and, weekly kneeling, make your humble confession to Almighty God.

(Then let this general prayer be offered:)

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail the sinfulness of our lives in times past when our errors offended Thy divine majesty and justly provoked Thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for all our past transgressions against Thy love. The very remembrance of them is exceeding grievous unto us. Have mercy upon us, O God, for the sake of Thy Son, Jesus Christ, through whose blood we have forgiveness of sins; and grant that we may serve and please Thee in newness of life and purity of heart, world without end, in the name of our Lord Jesus Christ. Amen!

(Or, if preferred, the minister and the people may repeat the Lord’s Prayer in unison.)

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in 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, for ever. Amen.

(Then shall the elder say:)

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

(Then may the elder say:)

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

Therefore, with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory
be to thee, O Lord most high. Amen.

(The Prayer—with the communicants kneeling at the altar:)

O Merciful Lord, we do not presume to come to this Thy table trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy table. But Thou art the same Lord whose purpose is always to have mercy; grant us therefore, gracious Lord, to receive rightly, worthily and by faith these emblems of the death and suffering of Thy dear Son, Jesus Christ, that we may be made partakers of His body and blood, and live and grow thereby, and that being washed through His most precious blood, we may evermore dwell in Him and He in us. Amen!

(Then may the elder say the prayer of consecration, as follows:)

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

(Then may the minister first receive the communion in both kinds himself, and proceed to deliver the same to the other ministers in like manner (if any there be present), and after that to the people also. And when he delivers the bread he shall say:)

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

(And when the minister delivers the cup he shall say:)

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

(If the consecrated bread or wine shall be all spent before all have communed, the elder may consecrate more, by repeating the prayer of consecration.)

(When all have communed the minister shall return to the Lord's table and place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.)

(Here the elder may offer extemporary prayer, concluding with this blessing:)

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

Section III. The Marriage Ceremony

Form A

(At the day and time appointed for the solemnizing of matrimony, the persons to be married standing together, the man on the right hand of the woman, the minister shall say:)

Dearly beloved, we are gathered together here in the sight of God, and in the presence of these witnesses, to join together this man and this woman in holy matrimony; which is an honorable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is between Christ and his Church; which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee, and is commanded of St. Paul to be honorable among all men and, therefore, is not by any to be taken in hand unadvisedly, but reverently, discreetly, and in the fear of God.

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

(If no impediment be alleged, the minister shall say unto the persons to be married:)

I require and charge you both, as you 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 you may not be lawfully joined together in matrimony, you do now confess it. For be you well assured, that if any persons are joined together otherwise than God's Word allows, God will not bless their union.

(If no impediment be acknowledged, the minister shall say:)

Believing, then, 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.

(Then the minister shall ask the man:)

M., will you have this woman to be your wedded wife, to live together after God's ordinance in the holy estate of matrimony? Will you love her, comfort her, honor and keep her in sickness and in health; and forsaking all others, keep yourself only unto her, so long as you both shall live?

(The man shall answer:)

I will.

(Then shall the minister say to the woman:)

N., will you have this man to be your wedded husband, to live together after God's ordinance in the holy estate of matrimony? Will you love him, comfort him, honor and keep him in sickness and in health; and forsaking all others, keep yourself only unto him, so long as you both shall live?

(The woman shall answer:)

I will.

(Then shall the minister ask:)

Who giveth this woman to be married to this man?

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

(Then shall they loose their hands, and the woman, with her right hand taking the man by his right hand, shall likewise say after the minister:)

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

(Then the minister shall join the right hands together and say, using their given names:)

Forasmuch as M. and N. have consented together in holy wedlock, and have witnessed the same before God, and this company, and thereto have pledged their faith each to the other, and have declared the same by joining hands; I pronounce that they are husband and wife together, in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Those whom God hath joined together let not man put asunder.

(Then the minister shall pray. The following form is suggested:)

"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in 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:"

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.

(And the minister shall add this blessing:)

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

(And the ceremony shall conclude with this 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 Spirit, be among you, and remain with you always. Amen.

Note: Sacred music may be arranged at appropriate place in the marriage Ceremony.

Form B

My friends—The ordinance of marriage was instituted by the Almighty in the Garden of Eden, and is one of the most solemn and binding of obligations, because it involves the sacred relations of the home and the family. Your happiness for the future will largely depend upon the fidelity with which
the marriage vows are cherished and kept. There must be mutual affection the one for the other, and the marriage covenant must be kept in purity of spirit, as well as in actual word and deed, would you reap the full fruition of happiness in your marriage.

If, with full and free consent, and thoughtful determination to keep the marriage covenant, you desire to enter the holy estate of marriage, you will acknowledge the same by taking the other by the right hand.

With their hands joined the minister will say:

Do you take each other to live together as husband and wife in the holy relationship of marriage, pledging before God and these witnesses, to love, honor and cherish each other, in sickness and health, for better or for worse; and, forsaking all others, to cleave to each other only, so long as you both shall live?

Both to answer: I will.

Then the minister shall place his right hand upon their joined hands and say:

Since you have taken the marriage covenant before God, and in the presence of these witnesses, I now declare you to be husband and wife in accordance with the laws of the State of . . . . . , in the name of the Father, and of the Son, and of the Holy Ghost; and may God keep you faithful in every duty forever. Amen.

Then the minister shall offer an appropriate prayer.

Section IV. The Burial of the Dead

We will on no account make a charge for burying the dead.

At the House or the Church

(The minister may say:) "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die" (John 11: 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 19: 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. 6: 7; Job 1: 21).

(Then shall follow the reading or singing of a hymn.)

(Let the following, or some other appropriate, portion of Scripture be read:) "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, thou hast made my days as a handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah. Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them. And now, Lord what wait I for? my hope is in thee" (Psalm 39: 4-7).

"Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. . . . For a thousand
years in thy sight are but as yesterday when it is past, and as a watch in the night ... we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away. ... So teach us to number our days, that we may apply our hearts unto wisdom” (Psalm 90: 1-2, 4, 9b, 10, 12).

“But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ’s at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. ... Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.” (I Cor. 15: 20-26, 51-58).

(Let an appropriate prayer follow the Scripture lesson.)

(The message, if one be desired, should follow the prayer.)

(After the reading of appropriate verses, or the singing of a hymn, the minister shall conclude this part of the service, with this prayer:)

The Collect

O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life: in whom whosoever believeth shall live, though he die; and whosoever liveth and believeth in Him shall not die eternally: we meekly beseech Thee, O Father, to raise us from the death of sin unto the life of righteousness, that when we shall depart this life we may rest in Him; and at the resurrection may be found acceptable in Thy sight, and receive that blessing which Thy well-beloved Son shall then pronounce to all that love and fear Thee, saying, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” Grant this, we beseech Thee, O merciful Father, through Jesus Christ, our Redeemer. Amen.

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

At the Grave

(When the casket has been placed, the minister may say:)

Man that is born of woman hath but a short time to live, and is full of misery. He cometh up and is cut down like a flower: he fleeth as it were a shadow and never continueth in one stay.
In the midst of life we are in death; of whom may we seek for succor but of Thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Savior, deliver us not into the bitter pains of eternal death. Thou knowest, Lord, the secrets of our hearts; shut not Thy merciful ears to our prayers, but spare us, Lord most holy, O God most mighty, O holy and most merciful Saviour, Thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from Thee.

(The service at the grave shall be concluded with:)

The Benediction

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen" (Hebrews 13:20-21).

Note: Special music may be arranged at appropriate places in this ceremony.

Section V. Ordination Services

A. Ordination of Elders

(When the time appointed for ordination shall have come one of the elders shall present unto the presiding officer those who are to be ordained, saying:

I present unto you these persons (reading their names aloud) to be ordained elders.” Then the presiding officer shall say unto the people:

Brethren, these are they whom we purpose, God willing, this day to ordain elders. For after due examination, we find not to the contrary, but that they are lawfully called to this function and ministry, and that they are persons meet for the same. But if any of you know any impediment or crime in any part of them, for which he ought not to be received into this holy ministry, come forth in the name of God, and show what the crime or impediment is. (If no crime nor impediment be alleged, then shall be said the collect, epistle, and gospel, as follows:)

The Collect

Almighty God, Giver of all good things, who by the Holy Spirit hast appointed divers orders of ministers in thy church, mercifully behold these, thy servants, now called to the office of elder, and replenish them so with the truth of thy doctrine and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office, to the glory of thy name and the edification of thy church, through the mercies of our Saviour, Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. Amen.
The Epistle—Ephesians 4:7-13

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

The Gospel—St. John 10:7-16

"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 I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd."

(And that done, the presiding officer shall say unto them as follows:)

You have heard, brethren, in the lessons taken out of the gospel and the writings of the apostles, of what dignity, and of how great importance this office is whereunto ye are called.

We have good hope that you have all weighed and pondered these things with yourselves long before this time; and that you have clearly determined, by God's grace, to give yourselves wholly to this office, whereunto it hath pleased God to call you; so that as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way, and that you will continually pray to God the Father by the mediation of our only Saviour, Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry; and that ye may so 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 will 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 gospel ministry, and to perform the duties of an elder?

Ans. I think so.

Presiding officer: Are you persuaded that the Holy Scriptures contain sufficiently all doctrines 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 salvation but that which you shall be persuaded may be concluded and proved by the Scriptures?

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

P. Do you cordially accept our Articles of Faith and agree to declare and defend them?

A. I do, in the fear of God.

P. Will you then give your faithful diligence always so to minister the doctrines and sacraments and disciplines of Christ, as the Lord hath commanded?

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

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

A. I will, the Lord being my helper.

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

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

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

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

P. Will you maintain and set forward as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among those who are or may be committed to your charge?

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

(That done, the presiding officer shall pray in this wise, and say:)

Let us pray.

Almighty God, our heavenly Father, who of thine infinite love and goodness hast given to us thine only and most dearly beloved Son, Jesus Christ, to be our Redeemer, and the author of everlasting life, for these so great benefits of thy eternal goodness we render unto thee most hearty thanks; we praise and worship thee; and we humbly beseech thee that we may continue to show ourselves thankful unto thee, for these, and all other, thy benefits, and that we may daily increase and go forward in the knowledge and faith of thee and thy Son, by the Holy Spirit, so that thy holy name may be forever glorified, and thy blessed kingdom enlarged, through 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, those to be ordained should remain kneeling,
and the presiding officer and the elders present, shall lay their hands severally upon the head of each of them, and the presiding officer shall say:

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

They shall continue to kneel, and the presiding officer shall deliver to each one of them the Bible into his hands, and shall say:

Take thou authority to preach the Word of God and to administer the holy sacraments in the congregation.

Then the presiding officer 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 such success, that it may never be spoken in vain. Grant us also that we may have grace to hear and receive what they shall deliver out of thy most holy Word, or agreeably to the same, as the means of our salvation; and that in all our words and deeds we may seek thy glory and the increase of thy kingdom through Jesus Christ our Lord. Amen.

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 name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. Amen.

The presiding officer shall then, in behalf of the Conference, give to each of the persons ordained the right hand of fellowship, welcoming him to the office and work of an elder, and presenting the parchments with such remarks as he deems fitting, concluding the service with 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 blessings of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. Amen.

B. Ordination of Deacons

[When the time appointed for the ordination shall have come, one of the elders shall present unto the presiding officer those who are to be ordained saying: "I present unto you these persons (reading their names aloud) to be ordained deacons." Then the presiding officer shall say to the people:]

Brethren, if any of you know any crime or impediment in any of these persons presented to be ordained deacon, for which he ought not to be admitted to that office, come forth in the name of God and show what the crime or impediment is.

(If no crime nor impediment be alleged, then shall be said the following collect and epistle:)

The Collect

Almighty God, who by thy divine providence hast appointed divers orders of ministers in thy Church, and who didst inspire thy apostles to choose into the order of deacons thy first martyr, St. Stephen, with others; mercifully behold these thy servants, now called to the like office and administration; replenish
them so with the truth of thy doctrine, and adorn them with innocency of life,
that both by word and good example they may faithfully serve thee in this office,
to the glory of thy name, and the edification of thy Church, through the merits
of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy
Ghost, now and forever. Amen.

The Epistle—I Timothy 3:8-13

"Likewise must the deacons be grave, not double tongued, not given to much
wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure
conscience. And let these also first be proved; then let them use the office of a
deacon, being found blameless. Even so must their wives be grave, not slander-
ers, sober, faithful in all things. Let the deacons be the husbands of one wife,
ruled their children and their own houses well. For they that have used the
office of a deacon well purchase to themselves a good degree, and great boldness
in the faith which is in Christ Jesus."

(Then shall the presiding officer examine each one of those who are to
be ordained, in the presence of the people, after the manner following:)

Presiding Officer: Do you trust that you are inwardly moved by the Holy
Ghost to take upon you the office of the ministry in the Church of Christ, to
serve God for the promoting of His glory and the edification of His people?

20 Ans. I trust so.

P. Do you unfeignedly believe all the canonical Scriptures of the Old and
New Testaments?

A. I do believe them.

P. Will you diligently read or expound the same unto the people whom you
shall be appointed to serve?

A. I will.

P. It appertaineth to the office of a deacon to assist the elder in divine
service. And especially when he ministereth the holy communion, and to help
him in the distribution thereof, and to read and expound the Holy Scriptures;

30 to instruct the youth, and in the absence of the elder to baptize. And, further-
more, it is his office to search for the sick, poor, and impotent, that they may
be visited and relieved: Will you do this gladly and willingly?

A. I will do so by the help of God.

P. Will you apply all diligence to frame and fashion your own lives (and
the lives of your families) according to the doctrine of Christ; and to make
(both) yourselves (and them), as much as in you lieth, wholesome examples of
the flock of Christ?

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

P. Will you reverently obey them to whom the charge and government over

40 you is committed, following with glad mind and will their godly admonitions?
A. I will endeavor so to do, the Lord being my helper.

(The presiding officer, laying his hands severally upon the head of each
one of them, shall say:)

Take thou authority to execute the office of a deacon in the Church of God,
in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

(Then shall the presiding officer deliver to each one of them the Holy Bible,
saying:)

Take thou authority to read the Holy Scriptures in the Church of God, and
to preach in the same.

(Then one of them, appointed by the presiding officer, shall read the gospel.)

Luke 12: 35-38: “Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are these servants whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.”

(Then shall be said the collects following:)

Almighty God, Giver of all things, who of thy great goodness hast vouch­safed to accept and take these thy servants into the office of deacon of thy Church; make them, we beseech thee, O Lord, to be modest, humble and constant in their ministration, and to have a ready will to observe all spiritual discipline; stable and strong in thy Son, Christ Jesus, may so well behave themselves in that they having always the testimony of a good conscience, and continuing over this inferior office, that they may be found worthy to be called into the higher ministries in thy Church, through the same, thy Son, our Saviour, Jesus Christ:

...to whom be glory and honor, world without end. Amen.

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. Amen.

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

Section VI. The Commissioning of Deaconesses

(Devotional exercises and suitable addresses may precede the following order of service, which may be varied as occasion may require.)

1. Presentation of candidates. Let the pastor or some designated official present the candidates to the president, saying: “We present these sisters to be commissioned to the work of a deaconess in the Church.”

2. Hymn No. 344 in Hymns of the Living Faith, or another appropriate selection.

3. Responsive reading.

Leader: The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

Congregation: For ye know the grace of the Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.

Leader: Thou lovest righteousness, and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Congregation: Hearken, O daughter, and consider, and incline thine ear;
forget also thine own people, and thy father's house.

Leader: So shall the King greatly desire thy beauty: for He is thy Lord; and worship thou Him.

Congregation: Let thy work appear unto all servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; yea, the work of our hands establish thou it.

4. Prayer: O Eternal Father, the Father of our Lord Jesus Christ, the creator of man and of woman, who didst not disdain that thine only begotten Son should be born of a woman; who also in the tabernacle of the testimony, and in the temple didst ordain women to be keepers of thy holy gates—do Thou now also look down upon these thy servants who are to be set apart to the office of deaconess, and grant them thy Holy Spirit that they may worthily discharge the work which is committed to them, to thy glory and to the glory and praise of Christ, to whom be praise and adoration forever. Amen.

5. Address to the candidates: Dear sisters, we rejoice with you that in the good providence of God an open door of usefulness has been found for you in the service of the Church of Christ. In our Master's vineyard there are various forms of labor, and to each disciple some fitting task is assigned; but to you are accorded peculiar privileges and priceless opportunities. Released from other cares you give yourself without reservation to the service of the Lord, ready for any duty which may fall to your lot. Like our blessed Master, you will henceforth go about doing good, ministering as He did to the wants of a suffering, sorrowing, and sin-laden world. You are to minister to the poor, visit the sick, pray with the dying, care for the orphan, seek the wandering, comfort the sorrowing, save the sinning, and be ever ready to take up any other duty for which willing hands cannot otherwise be found. Such a ministry is one which confers upon you great honor, but also a solemn responsibility. You have not entered upon it lightly, and now doubtless in the sacred stillness of the sanctuary of your heart you have already consecrated yourselves to this office and work. What you have done alone with God, you do now formally and publicly in the presence of the Church.

Question: Do you believe that you have been led by the Spirit and the providences of God to engage in this work and to assume the duties of this office?
Answer: I do.

Question: Do you, in the presence of God and of this congregation, promise faithfully to perform the duties of a deaconess in the United Wesleyan Methodist Church?
Answer: I do.

Question: Do you accept the Bible as God's Word, and will you make it a lamp to your feet, and a light unto your path?
Answer: I so accept it, and will so walk in its light.

Question: Will you strive to walk so close to your Savior's side and ever be filled with His Spirit, that you will carry His blessed presence to the hearts and homes of those to whom you minister?
Answer: I will endeavor so to do.

Question: Will you cheerfully accept the direction of those whom the Church may set over you in the prosecution of your work?
Answer: I will cheerfully do so.

6. Hymn.

(Congregation and candidates, kneeling, after a brief season of silent prayer, unite in singing:)
Take my life and let it be
Consecrated, Lord, to thee;
Take my moments and my days;
Let them flow in ceaseless praise.

Take my hands and let them move
At the impulse of thy love;
Take my feet and let them be
Swift and beautiful for thee.

Take my voice and let me sing,
Always, only, for my King.
Take my lips and let them be
Filled with messages from thee.

Take my silver and my gold;
Not a mite would I withhold;
Take my intellect and use
Ev'ry power as thou shalt choose.

Take my will and make it thine,
It shall be no longer mine;
Take my heart, it is thine own,
It shall be thy royal throne.

Take my love, my Lord, I pour
At thy feet its treasure store;
Take myself, and I will be
Ever, only, all for thee.

(The congregation will arise and remain standing while the candidates remain kneeling.)

7. Invocation. May the Spirit of the living God descend upon you and abide with you evermore. May His holy anointing impart to you grace for every trial, and gifts for every duty. May His presence be to you a pillar of cloud by day, and a pillar of fire by night, all along the journey of life. And may the blessing of God the Father, Son and Holy Spirit be with you now and evermore. Amen.

(The candidates arise, and the minister, taking the right hand of each candidate in turn, shall say:)

I commission thee to the office of deaconess in the United Wesleyan Methodist Church, in the name of the Father, and of the Son, and of the Holy Ghost, Amen.

8. Dismissal with benediction.

Section VII. The Dedication of Churches and Parsonages

A. 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:)

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? or 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.
10 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 lift up, ye everlasting doors; and the King of glory shall come in.
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."
20 (Then the preacher shall read the eighty-fourth Psalm, which follows:)
"How amiable are thy tabernacles, 0 Lord of hosts!
My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.
Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God.
Blessed are they that dwell in thy house: they will be still praising thee.
Blessed is the man whose strength is in thee; in whose heart are the ways of them.
30 Who passing through the valley of Baca make it a well; the rain also filleth the pools.
They go from strength to strength, every one of them in Zion appeareth before God.
O Lord God of hosts, hear my prayer: give ear, O God of Jacob.
Behold, O God our shield, and look upon the face of thine anointed.
For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.
For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.
40 O Lord of hosts, blessed is the man that trusteth in thee."

The Dedication of Churches and Parsonages
(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 hu-
mility 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 fa­
vorably 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 faith­
fully and devoutly beg His blessing upon this our undertaking, in the name of
Jesus Christ our Lord.

(After the singing of a suitable hymn the following prayer shall be offered
to God:)

Prayer

Regard, O Lord, the supplication of thy servants, and grant that whoso­
ever shall be dedicated to thee in this house of 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 sac­
crament 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 hear­
ers 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 re­
quisite 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 whatsoever in thy infinite wisdom thou shalt see to be most expedient to
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:)

Dedictory 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 un­
worthiness; that so approaching thy sanctuary with lowliness and devotion, and
coming before thee with clear 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 shall be dedicated to God until approved as financially secure by an authorized Committee of the Annual Conference.

B. The Dedication of Parsonages

Brother Beloved: 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 parsonage to be dedicated as a home for the minister of God to this church.

(Then shall follow the reading of Psalm 24.)

To be read:

Dearly beloved in the Lord; for as much as devout and holy men, as well under the law as under the gospel, moved either by expressed 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 homes for God's ministers, separated to a special ministry in things spiritual in order to fill men's minds with greater reverence for God in 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 building as a home for those called to minister in holy things, and let us faithfully and devoutly beseech His blessing upon this our undertaking, in the name of Jesus Christ our Lord.

Prayer

Regard, O Lord, the supplication of thy servants, and grant that whosoever shall dwell in this house shall be so yielded and dedicated to thy service as "Vessels sanctified and meet for the Master's use, prepared unto every good work," that their ministry shall be a heavenly benediction to all they meet.

Grant, O Lord, that whosoever shall enter this the home of thy ministering servants shall be made to sense thy presence and as they depart shall be strengthened to walk in thy holy commandments, and that all who minister to the material comforts of thy servants in this home shall by thee be richly rewarded.

Grant, O Lord, that all who come to this home for spiritual counsel and comfort, shall by thy blessings be made to 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 holy estate of matrimony in this home 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 at the family altar of this home when prayer with thanksgiving and supplications shall be offered that they may receive from thy hand such things as are requisite and necessary. Also, that as
thy servants study and search thy Word that divine illumination for life and duty may be given as in thy infinite wisdom thou shalt see to be most expedient for them; all of which we ask for Jesus Christ’s sake, our most blessed Lord and Savior.

(Then shall follow an appropriate sermon.)

Dedicatory Prayer

O most gracious 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 home to thy service, and to prosper 10 this our undertaking; receive the prayers and intercessions of all thy servants who shall call upon thee in this home; and give them grace to prepare their hearts to serve thee with reverence and godly fear; affect them with a solemn apprehension of thy Majesty, and a deep sense of their own unworthiness; that those who dwell in this home may walk before thee with lowliness and devotion, with clean thoughts and pure hearts, with bodies undefiled, and minds sanctified, that they may always perform a service acceptable to thee; through Jesus Christ our Lord. Amen.