DISCIPLINE

OF THE

WESLEYAN METHODIST

CONNECTION

(OR CHURCH)

OF AMERICA

Syracuse, N. Y.
Wesleyan Methodist Publishing Association
1923
## CONTENTS

Historical .............................................. 1-7

### PART I.

#### The Church.

<table>
<thead>
<tr>
<th>Section</th>
<th>Description</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>Articles of Religion</td>
<td>6-10</td>
</tr>
<tr>
<td>II</td>
<td>Elementary Principles</td>
<td>11-18</td>
</tr>
<tr>
<td>III</td>
<td>Constitutional and Statutory Law</td>
<td>19-40</td>
</tr>
<tr>
<td>IV</td>
<td>General Rules</td>
<td>41-49</td>
</tr>
<tr>
<td>V</td>
<td>Special Rules</td>
<td>50-66</td>
</tr>
<tr>
<td>VI</td>
<td>Organizing Churches</td>
<td>67-82</td>
</tr>
</tbody>
</table>

### PART II.

#### Official Bodies.

<table>
<thead>
<tr>
<th>Section</th>
<th>Description</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>VII</td>
<td>Quarterly Conference</td>
<td>83-110</td>
</tr>
<tr>
<td>VIII</td>
<td>The Annual Conference</td>
<td>111-207</td>
</tr>
<tr>
<td>IX</td>
<td>General Conference</td>
<td>208-220</td>
</tr>
<tr>
<td>X</td>
<td>The Book Committee</td>
<td>221-238</td>
</tr>
<tr>
<td>XI</td>
<td>Publishing Association</td>
<td>239-246</td>
</tr>
<tr>
<td>XII</td>
<td>Educational Society</td>
<td>247-257</td>
</tr>
<tr>
<td>XIII</td>
<td>Missionary Societies</td>
<td>258-269</td>
</tr>
<tr>
<td>XIV</td>
<td>Sunday Schools</td>
<td>288-346</td>
</tr>
</tbody>
</table>

### PART III.

#### The Ministry.

<table>
<thead>
<tr>
<th>Section</th>
<th>Description</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>XV</td>
<td>Matter and Manner of Preaching</td>
<td>347-351</td>
</tr>
<tr>
<td>XVI</td>
<td>Duty of Preachers</td>
<td>352-357</td>
</tr>
<tr>
<td>XVII</td>
<td>Pastoral Visiting</td>
<td>358-363</td>
</tr>
<tr>
<td>XVIII</td>
<td>Deaconess' Work</td>
<td>364-363</td>
</tr>
<tr>
<td>XIX</td>
<td>Course of Study</td>
<td>364-374</td>
</tr>
</tbody>
</table>


PART IV.
Special Directions.

Section
XX. Church Finance ....................................... 375-379
XXI. Practical Benevolence ................................... 380-383
XXII. Titles to Church Property ............................... 384-389
XXIII. National Reform ...................................... 390-394
XXIV. Prohibition and Public Morals .......................... 395
XXV. Peace ................................................ 396
XXVI. Necessity of Union .................................... 397
XXVII. Young People's Meetings ............................... 398

PART V.
Judicial Administration.

Section
XXVIII. Judiciary Rules ...................................... 399-418

PART VI.
The Ritual.

Section
XXX. Form of Ordination ...................................... 419
XXXI. Consecration of Deaconess ............................... 420
XXXII. Baptism ............................................. 421
XXXIII. The Lord's Supper ................................... 422
XXXIV. Marriage ............................................ 423
XXXV. Burial of the Dead ....................................... 424
XXXVI. The Dedication of Churches ........................... 425

PART VII.
Forms.

Section
XXXVI. Forms, Credentials, etc. ............................... 426-445
DISCIPLINE
OF THE
WESLEYAN METHODIST CONNEC-
TION (OR CHURCH) OF
AMERICA.

ORIGIN AND CHARACTER.

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

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

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

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

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

16. It will be seen by the candid reader that the system of government is essentially republican, and is conformed to the Scriptures and primitive usages, in all fundamental matters—under such modifications in what is merely prudential, as are demanded by the circumstances of the times in
which we live. For, amplitude of provision to meet all the exigences of an ecclesiastical organization—and for simplicity, rendering it easy to be comprehended, it is believed this little book stands unrivaled.

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

THE CHURCH.
SECTION I. ARTICLES OF RELIGION.
SECTION II. ELEMENTARY PRINCIPLES.
SECTION III. CONSTITUTIONAL AND STATUTORY LAW.
SECTION IV. GENERAL RULES.
SECTION V. SPECIAL RULES.
SECTION VI. ORGANIZING CHURCHES.
SECTION I.

ARTICLES OF RELIGION.

I. Faith in the Holy Trinity.

§ 8. There is but one living and true God, everlasting, of infinite power, wisdom and goodness; the maker and preserver of all things, visible and invisible. And in unity of this Godhead there are three persons of one substance, power and eternity,—the Father, the Son (the Word), and the Holy Ghost.

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

II. The Son of God.

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

Mark xv; Luke i. 27, 31, 35; John i. 14, 18; iii. 16, 17; Acts iv. 12; Rom. v. 10, 18; I. Cor. xv. 3; II. 11
III. The Resurrection of Christ.

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

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

IV. The Holy Ghost.

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

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

V. The Sufficiency of the Holy Scriptures for Salvation.

§ 12. The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures, we do understand the canonical books.
of the Old and New Testaments, of whose authority there is no doubt in the Church.

The canonical books of the Old Testament are:


The canonical books of the New Testament are:


Psalms xix. 7; Luke xxiv. 27; John xvii. 17; Acts xvii. 2, 11; Rom. i. 2; xv. 4; xvi. 26; Gal. i. 8; I. Thess. ii. 13; II. Tim. iii. 15-17; Heb. iv. 12; James i. 21; I. Peter i. 23; II. Peter i. 19-21; Rev. xxii. 14, 19.

VI. The Old Testament.

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

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

Matt. v. 17-19; xxii. 37-40; xxiv. 27, 44; John i. 45; v. 46; Rom. xv. 8; II. Cor. i. 20; Eph. ii. 15, 16; I. Tim. ii. 5; Heb. x. 1; xi. 39; I. John ii. 3-7.

VII. Relative Duties.

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

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

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

VIII. Original or Birth Sin.

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

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

IX. Free Will.

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

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

X. Justification of Man.

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

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

XI. Good Works.

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

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

XII. Sin After Justification.

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

Psa. xxxii. 5; xcv. 7, 11; Eccl. vii. 20; Jer. iii. 13-15; Matt. xxiv. 12; John v. 14; Gal. v. 4, 7; Eph. v. 14; Heb. iii. 7-13, 15; James iii. 2, 8; I. John i. 8, 9; ii. 12; Rev. ii. 5.

XIII. Regeneration.

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

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

XIV. Entire Sanctification.

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

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

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

XV. The Sacraments.

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

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

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

XVI. Baptism.

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

Num. viii. 7; Isa. iii. 15; Ezek. xxxvi. 25; Matt iii. 13-17; Mark i. 10; xvi. 16; John iii. 22, 26; iv. 1, 2; Acts ii. 38, 41; vii. 12, 13-17; ix. 18; xvi. 33; xvii. 8; xix. 5; xxii. 16; I. Cor. xii. 13; Gal. iii. 27-29; Col. ii. 11, 12; Titus iii. 5.
XVII. The Lord's Supper.

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

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

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

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

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

XIX. The Rites and Ceremonies of Churches.

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

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

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

XX. The Resurrection of the Dead.

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

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

XXI. The General Judgment.

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

Eccl. iii. 17; xi. 9; xii. 14; Acts v. 42; xvii. 31; xxiv. 25; Rom. ii. 16; I. Cor. iv. 5; Heb. vi. 2; ix. 27; Rev. xx. 11, 12.
ARTICLES OF RELIGION.

APPENDIX A.

XXII. The Second Coming of Christ.

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

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

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

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

The Reaffirmation of the Doctrines of Our Faith.

§ 30. Be It Resolved, That the General Conference of the Wesleyan Methodist Connection (or Church) of America, now in its twenty-first quadrennial session, do hereby declare and reaffirm our faith and adherence to those Doctrines that have been held as fundamental,

1st. We reaffirm our faith in the Bible, as the inerrant and inspired Word of God, containing a sufficient revelation of God's will to man in order to secure his eternal salvation and perfect in its system of religion and moral teachings and precepts;

2nd. We reaffirm our faith in the Deity of Jesus Christ, who was supernaturally conceived by the Holy Ghost, and born of the virgin Mary, free from moral taint of nature, and perfect in his life and conduct;

3rd. We reaffirm our faith in the expiatory death, and vicarious atonement of Christ, which adjusted matters in the government of God so that mercy and grace could be extended to the sinner;

4th. We reaffirm our faith in the resurrection of Jesus Christ from the dead; that he arose with the same body that was placed in the tomb, supernaturally transformed from its physical properties to that of spiritual;
5th. We reaffirm our faith in His ascension to the right hand of the Father, and that He now occupies the throne of His mediation;

6th. We reaffirm our faith in the doctrine and promise of His second coming "in like manner" as He went away;

7th. We reaffirm our faith in the creation of man by the immediate creative act of God, according to the Bible narrative, and not by the process of evolutionary transition from a lower order of animalism to his present physical and intellectual condition;

8th. We reaffirm our faith in the doctrine of the fall of man from that holy state in which he was created, to his present sinful and depraved state, "and of his own nature is inclined to evil and that continually";

9th. We reaffirm our faith in the doctrine of regeneration, or the "new birth," by which the sinner becomes a child of God, through faith in Jesus Christ by which the sinner is delivered from the power of sin, and is enabled through grace to love and serve God;

10th. We reaffirm our faith in the doctrine of entire sanctification, by which work of grace the heart is cleansed by the Holy Spirit from all inbred sin through faith in Jesus when the believer presents himself a living sacrifice, holy and acceptable unto God, and is enabled through grace to love God with all his heart and to walk in his
§ 30

SECTION I.

holy commandments blameless. By the act of cleansing it is to be interpreted and taught by our ministry and teachers that it is not a "suppression" or a "counteraction" of "inbred sin" so as to "make it inoperative"; but "to destroy" or "to eradicate" from the heart so that the believer not only has a right to heaven, but is so conformed to God's nature that he will enjoy God and heaven forever. These terms are what we hold that cleansing from all sin implies.

[Adopted by the General Conference held at Fairmount, Ind., in 1923.]
SECTION II.

ELEMENTARY PRINCIPLES.

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

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

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

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

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

§ 36. The pastoral or ministerial office and duties are of Divine appointment; and all elders in the Church of God are equal; but ministers are forbidden to be lords over God's heritage, or to have dominion over the faith of the saints.
§ 37. The Church has a right to form and enforce such rules and regulations only as are in accordance with the Holy Scriptures, and may be necessary or have a tendency to carry into effect the great system of practical Christianity.

§ 38. Whatever power may be necessary to the formation of rules and regulations is inherent in the ministers and members of the Church; but so much of that power may be delegated from time to time, upon a plan of representation, as they may judge necessary and proper.

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

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

CONSTITUTIONAL AND STATUTORY LAW.

I. Constitutional.

§ 41. We define constitutional law to be that part of the polity of the Wesleyan Methodist Connection, or Church, of America as can only be changed by a vote of the General and Annual Conferences and membership vote of the churches, as provided for in Section IX, paragraph 218 of the Discipline.

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

2. We believe that the supervision of the Annual Conferences over the ministry and churches within their bounds, is a constitutional right, but is limited by paragraphs 128, 129, 130 and 131, and that the rights of the churches and ministry, as is set forth under said paragraphs, are constitutional.

3. (a) The right of the churches to receive and expel or discontinue members of the same, is constitutional. That is to say, no pastor or any officer of the church has a right to receive or discontinue a member of the church. It must be done by the action of the church, except where members join another Church, or other religious body exercising the functions of a Church, or a secret society. In all such cases their own act separates them from the church, provided that they have been labored with as required by the Discipline, paragraph 402: in
SECTION III.

That case no vote is necessary, and the chairman of the church simply states the facts, and the secretary or leader will write opposite the name of said member the words, "Withdrawn by having joined another religious body.”

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

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

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

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

II. Statutory.

§ 42. The General Conference has the right
to say who shall constitute its membership, provided there is maintained equal representation as it pertains to the ministry and laity, and provided further that no Annual Conference shall be deprived of representation.

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

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

4. All statutory laws take effect when the Discipline is published following the adjournment of the General Conference, unless otherwise specified.
SECTION IV.

THE NATURE, DESIGN AND GENERAL RULES OF OUR UNITED CHURCHES.

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

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

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

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

*The taking of the name of God in vain:*

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

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

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

The using many words in buying or selling:

Uncharitable or unprofitable conversation:

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

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

The putting on of gold and costly apparel:

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

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

Softness or needless self-indulgence:

Laying up treasures upon earth.

Borrowing without a probability of paying, or taking up goods without a probability of paying for them:

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

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

To their bodies, of the ability which God giveth,
GENERAL RULES.

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

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

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

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

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

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

The public worship of God:
The ministry of the Word either read or expounded:
The Supper of the Lord:
Family and private prayer:
Searching the Scriptures, and fasting or abstinence.
SECTION IV.

§ 49. These are the General Rules of our churches; all of which we are taught of God to observe, even in his written Word, which is the only and sufficient rule both of our faith and practice. And all these we know his Spirit writes on truly awakened hearts. If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul, as they who must give an account. We will admonish him of the error of his ways; we will bear with him for a season; but if then he repent not he hath no more place among us; we have delivered our own souls.
SECTION V.
SPECIAL RULES

I. Dress and Furniture.

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

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

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

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

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

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

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

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

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

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

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

II. Secret Societies.

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

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

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

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

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

Also see: Lev. v. 4, 5; Isa. xxix. 15; Matt. v. 37.
SECTION V.

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

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

III. Temperance and Prohibition.

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

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

1. or support political parties which are managed in the interest of the drink traffic.
   Prov. iv. 14-17; Isa. v. 11-23; xxviii. 7, 8; Matt. xxi. 12, 13; I. Cor. v. 11-13; Eph. iv. 27, 28; James iv.

IV. Tobacco.

§ 59. Question. Have we any direction to give concerning the use of tobacco?
   Answer. In the judgment of the Wesleyan Methodist Connection the use of tobacco is a great evil, and unbecoming a Christian, and a waste of the Lord's money, and a defilement of the body, which should be the temple of the Holy Ghost. We do, therefore, most earnestly request our members to refrain from its cultivation, manufacture, and sale, and to abstain from its use in all forms, for Jesus' sake.

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

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

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

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

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

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

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

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

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

Answer. I will.

The elder will say:

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

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

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

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

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

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

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

§70. The churches shall have power to receive members on confession of faith who have been baptized, or on certificate or other satisfactory evidence that they have been baptized members in good standing in any other Christian Church; provided, that they are satisfied with the Christian
§ 71. Each church shall at the time of election of church officers (§ 165, sub-paragraph 4) elect a Church Advisory Committee of not less than three persons of which the pastor shall be chairman ex-officio, the duties of which shall be:

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

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

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

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

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

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

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

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

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

Being received they shall be addressed as follows:

Covenant.

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

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

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

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

Covenant for Those Uniting on Certificate.

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

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

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

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

\[73.\] The churches may admit to associate relationship persons who give affirmative answers to the following questions:

Question 1. Does the Lord now forgive your sins?

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

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

\[74.\] Each church shall have a book of records kept by a clerk appointed by the church, in which all the names of the members shall be recorded, the time when received, and whether by letter or on profession of faith; also all withdrawals, dismissions, expulsions and deaths occurring during each conference year; also a record of all baptisms.
§ 75. At a meeting of the membership of the church as provided for in § 165, sub-paragraph (4), each church shall appoint a committee of three persons, of undoubted piety and judgment, who shall examine the roll of members and shall visit and labor with all who may be delinquent and seek to restore them by counsel, reproof, exhortation, or the use of any other reasonable helps necessary to restore them to harmony with the Word of God and the Discipline. Said Committee shall report its work at a meeting appointed for that purpose. Should it be necessary to recommend the dropping of any names from the roll, the reasons for so doing must be given, but no person's name shall be dropped from the roll except for cause, and the reason for so doing must be entered upon the Church Record as provided in § 74 of this Section.

§ 76. When any member shall request a letter of standing it shall be the duty of the church through its committee on Church Membership to ascertain the reasons for his request and if no reasonable impediment is found the letter shall be granted. But no certificate of membership, as provided for in the Discipline, paragraph 432, shall be granted if said member shall be living in acknowledged open violation of the requirements of the Discipline as agreed to in questions 1 to 5 of paragraph 72 and the covenant taken when received.

§ 77. Members living in acknowledged violation of the Discipline as described above, are not entitled to vote in any business connected with the church, quarterly conference or pastoral supply.
§ 78. When a letter of dismissal is requested in writing it must be granted if charges have not already been brought against the member. But a church may grant a letter of dismissal to a member against whom charges have been presented if it so desires.

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

§ 80. No person ever becomes a member of a Wesleyan Methodist church except by a vote of the church where he seeks admission and by taking the Church covenant. No church shall remove a member without his consent except by due process of Disciplinary law, unless a person has removed from the community and cannot be communicated with, and in such a case he may by vote of the church be declared withdrawn by removal.

§ 81. When any member joins another church, or other religious body exercising the functions of a church, or a secret society, no trial or vote is necessary to remove them as members, for the act of joining said religious body or secret society severs their membership. The chairman of the church meeting, after stating the facts, simply authorizes
§ 8a. The name to be marked, "Withdrawn by reason of having joined another body."

§ 82. In all cases of discontinuance the reason for the same must be recorded opposite his or her name.

[Note.—For correct forms of church letters see blank forms in end of this book.]
PART II.

OFFICIAL BODIES.
SECTION VII. THE QUARTERLY CONFERENCE.
SECTION VIII. THE ANNUAL CONFERENCE.
SECTION IX. THE GENERAL CONFERENCE.
SECTION X. THE BOOK COMMITTEE.
SECTION XI. THE PUBLISHING ASSOCIATION.
SECTION XII. THE EDUCATIONAL SOCIETY.
SECTION XIII. MISSIONARY SOCIETIES.
SECTION XIV. SUNDAY-SCHOOLS.
SECTION VII.
THE QUARTERLY CONFERENCE.

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

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

§ 85. The pastor shall be President of the Quarterly Conference; provided, that the Quarterly Conference shall have power by vote to elect some other member of the Quarterly Conference, President of the Annual Conference, or Annual Conference Evangelist, to preside, whenever it shall judge best. This rule shall also apply to churches doing business in monthly meetings. When an Annual Conference authorizes the President or Evangelist to hold and preside at quarterly meetings, that requirement is a waiver of the pastor's right to pre-
SECTION VII.

side, and of the Quarterly Conference to elect a chairman, so that said President or Evangelist can attend to his duties as defined by the Annual Conference.

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

§ 88. In case any church or charge leaves the selection of a pastor open by not entering into an engagement or taking any vote, the Annual Conference shall appoint a pastor for said church or charge as provided for in paragraph 133; and when such an appointment is made the church or charge is under as much obligation to receive said pastor as if they had voted for said pastor.

§ 89. The Quarterly Conference shall have power to grant licenses to preach and exhort; provided, that no person shall be licensed without first procuring a recommendation from the church of which he is a member, and passing the examination as provided in § 365.

Request for license to preach or exhort shall be referred to the Church Advisory Committee and pastor for consideration in accordance with § 70, sub-paragraph (3) of Discipline before being granted by Quarterly Conference or church.

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

Do they know God as a pardoning God?
Have they the love of God abiding in them?
Do they desire nothing but God?
Are they holy in all manner of conversation?
Have they gifts as well as grace for the work?
Have they in some tolerable degree a clear, sound understanding, a right judgment in the things of God—a just conception of salvation by faith? And has God given them a good degree of utterance?
Do they speak correctly, readily and clearly?
Have they fruit? Are any truly convinced of sin and converted to God by their labors?
Have they an abiding sense of a divine call to the work?
As long as these four marks concur in any person we believe he is called of God to preach. These we receive as sufficient proof that he is moved by the Holy Ghost.
§90. An exhorter is a person licensed by the Quarterly Conference to hold prayer meetings, and to exhort the people wherever he can get hearers. He shall labor under the direction of the Quarterly Conference, and in harmony with the regular appointments of the pastor.
§91. A local preacher is a person who is licensed to preach by his quarterly conference. It shall be his duty to preach at least once every Sunday during the year if practicable, under the direction of the quarterly conference and in harmony with the regular work of the pastor. The license of a local preacher may be renewed from year to year provided he has passed at least one book each year in the course of study for local preachers.
§ 92. Any local preacher who has been recommended as a suitable person to study preparatory to traveling under the direction of an Annual Conference, when employed by the Annual Conference, shall receive a license from said Annual Conference and shall be amenable to said Annual Conference the same as an elder for his official conduct. But no license shall be issued by the Annual Conference to any one who is not appointed to pastoral or definite evangelistic work. All licenses issued by the Annual Conference shall be good for one year only. This does not obviate the necessity of each preacher holding an Annual Conference license also holding an effective Quarterly Conference license. He may take a letter of transfer from one Annual Conference to another, when nothing appears against him.

§ 93. Every local preacher shall be amenable to the Quarterly Conference of the church where he holds his church membership for his official character, unless he sustain a pastoral relation to another charge by Annual Conference appointment, or has been appointed to definite evangelistic work by the Annual Conference. In such case he shall be amenable to the Annual Conference that gives him employment.

§ 94. The Quarterly Conference shall have power to recommend suitable local preachers to the Annual Conferences to pursue the Course of Study, and to be employed under the direction of the Annual Conference, and the Annual Conference shall issue
SECTION VII.

a license to all such persons whom it thus employs. Whenever a local preacher is not given pastoral work or definite evangelistic work by the Annual Conference, he shall be returned to his Quarterly Conference, and shall be recommended again to the Annual Conference when he purposes to take work at its hands.

§ 95. Every local preacher must have his license renewed once each year, but a recommendation to the Annual Conference need not be renewed so long as the local preacher is not returned to his Quarterly Conference, as above mentioned.

§ 96. The Quarterly Conference shall inquire into the character and usefulness of local preachers and exhorters, and may admonish them, and take away their licenses; or it may renew them each year, when it shall judge their gifts and usefulness justify a renewal. The taking away of a license shall not forfeit their membership in the church, without a charge and conviction of crime, according to our Judiciary Rules.

§ 97. Treasurers of the various departments of church work on a circuit or station shall report in full concerning receipts and disbursements of funds connected with their respective departments, at the last Quarterly Conference of each Annual Conference year.

§ 98. Reports of local preachers, exhorters, stewards and treasurers shall be in writing when made to the quarterly conference or church.
§ 99. The pastor, or some one appointed for the purpose, shall, in the first Sunday service after the Annual Conference read the Pastor's Statistical Report of the previous year, and it shall be made a part of the Quarterly Conference minutes, or church records. Provided, however, that when a regular monthly church meeting is held, as provided in paragraph 83 of this section, then all the business provided to be done by the Quarterly Conference may be done in said church meeting.

§ 100. Each church shall elect a board of trustees, of not less than three in number, whose duty it shall be to secure and hold church property according to the provisions of the Discipline and laws of the respective states and territories. But the use of the church for religious meetings shall not be withheld from the pastor in charge, or from members, or from class leaders of said church, by said trustees. Where the law of the state or territory permits, all trustees shall be members of the Wesleyan Methodist Church. They shall serve for one year or until their successors are elected; but when any trustee shall cease to be a member of the Wesleyan Church he shall cease to be a trustee, and another person shall be elected to fill the vacancy.

§ 101. In calling a meeting for the election of trustees of a church or parsonage, notice of the time and place of holding such meeting shall be publicly read at least twice, thus giving notice not less than eight days before the meeting is held.
unless the charter of the church or the law of the state provide for a different notice. It shall be the duty of the trustees, within one week after their election, to meet and elect one of their number a Chairman, also a Secretary and a Treasurer. They shall keep a record of their business in a book provided for that purpose. They shall meet at least once a year and make an entry in their book of records.

§ 102. Stewards. Each pastoral charge shall elect not less than one or more than six stewards. Where a number of churches constitute a pastoral charge the Quarterly Conference shall determine the number of stewards each church shall have, but each church shall elect its own steward or stewards. In cases where a pastoral charge shall consist of more than six churches, each church shall be entitled to at least one steward. The stewards shall be a standing committee of Ways and Means, and shall agree with the pastor on the necessary amount for his support, except in cases where this sum is stipulated when the pastor is engaged. They shall not hold nor sanction the holding of church fairs, festivals, play-parties or other unscriptural methods to raise funds for the support of the Gospel, or for the erection of church buildings. Any church, or member thereof, whether lay member, licentiate or elder, who shall attempt to, or succeed in raising means by the above or any other unscriptural methods, shall be deemed guilty of misdemeanor.
§ 103. The pastor shall call a meeting of the stewards to be held on the day and the place of the first Quarterly Meeting of each Annual Conference year, one hour before the commencement of the regular Quarterly Meeting services. It shall be the duty of the pastor and each steward on the charge to be present at this meeting. The amount of the pastor's salary shall be fixed at this meeting, if it has not been agreed upon at the time of his engagement. The amount being agreed upon the stewards shall at this meeting apportion to each appointment, according to their best judgment, the proportion of the salary it shall raise. The stewards shall, through their Secretary, whom they shall elect to keep a record of all their doings, report the proceedings of this meeting to the Quarterly Conference for its sanction, or if the charge consists of a single church, a report shall be made to the church. It shall also be the duty of the stewards at each appointment to circulate among the people of their neighborhood, within two weeks from the time of the first Quarterly Meeting, a subscription paper drawn up in the following or some other form:

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

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

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

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

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

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

Form of Steward's Report.

Amount of salary to be raised on charge, $______

Amount of salary apportioned to church, $______

Amount of salary paid by said church the present quarter, $______

Amount of delinquency present quarter, $______

Amount overpaid present quarter, $______

Number of families of whom aid has been solicited the present quarter, _____
Number of public collections the present quarter.

Amount collected by the same.

Amount raised for the poor the present quarter.

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

§ 107. 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.

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

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

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

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

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

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

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

Order of Quarterly Conference Business.

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

Building Churches.

§ 110. In order to prevent trouble and provide against debt, it shall be the duty of each church or Quarterly Conference, when it is contemplated to build a house of worship or parsonage:
(1) To elect not less than three nor more than seven trustees, and have them proceed to incorporate in accord with the State Laws.
(2) To secure a lot settled according to provision set forth in our Discipline.
(3) Appoint a judicious building committee, or authorize the trustees to secure plans for said building and an estimate of its cost.
(4) To secure three-fourths of the amount estimated for said building before letting of any contract; and to build no house of worship or parsonage on any leased ground.

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

THE ANNUAL CONFERENCE.

Membership—Organization—Duties.

§ 111. Annual Conferences shall be composed of all elders on the stationed, supernumerary and superannuated lists, and of all preachers elected to elder's orders; also all conference preachers as provided for in paragraph 170; and of lay delegates to be elected as hereinafter provided for.

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

§ 113. Every charge or circuit shall be entitled to a lay delegate to the Annual Conference. If the charge or circuit has for its pastor either an elder or conference preacher of the Wesleyan Methodist Church, and one or more elders not on the unstationed list reside on the charge or circuit, not sustaining pastoral relations to any other charge or circuit, the charge or circuit shall be entitled to an additional delegate for each elder thus described.
In every case lay delegates to the Annual Conferences must be elected to an Annual Conference of which the church forms a part; and where delegates are elected to an Annual Conference on account of elders who are not pastors, said delegates must be chosen in the Annual Conference of which the elder on whose account they are chosen is a member.

§ 114. The stationed list shall be composed of all elders and conference preachers who have a work assigned to them by the Annual Conference or its President, and teachers and missionaries who may be employed by the Conference or Connection.

§ 115. The supernumerary list shall be composed of elders who are ready to take work at the hands of the Conference.

§ 116. The superannuated list shall be composed of all elders who by reason of age or infirmities are incapacitated to take work.

§ 117. The unstationed list shall be composed of all elders who have no pastoral or official work assigned them for two consecutive years, and their names shall be passed to the unstationed list by the Secretary by virtue of that fact, unless the Annual Conference by vote extends the time. They shall be honorary members of the Conference, with the right to speak but not to vote.

§ 118. The lay delegate to the Annual Conference shall be elected by ballot, by a majority of all the members of the church or the churches who shall
§ 119. The election shall be held within three months of the next session of the Annual Conference, and when the charge consists of more than one church it shall be held at the time and place of the fourth Quarterly Conference.

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

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

Election of delegates to General Conference. See Section IX.

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

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

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

(2) The proceedings of the Book Committee, or Executive Board, in the above matter shall be presented to the next session of the General Conference by the Home Missionary Secretary, and as such be subject to its approval or rejection. Provided, the General Conference shall have original jurisdiction in all such cases.

§ 124. The Annual Conference shall have power to elect to the office and work of an elder suitable persons from among those who have been traveling under its direction, provided they have been recommended by the Quarterly Conference where they hold their membership, after it shall have by examination been satisfied that the candidates possess such literary attainments, Christian experience and ministerial gifts, as qualify them for the office and work of an elder; provided that the candidates shall have been traveling as pastor, assistant pastor, or conference evangelist under the direction of the Annual Conference for two years, and shall have passed a satisfactory examination upon the four years’ Course of Study adopted by the General Conference. And it shall inquire into the ministerial character and usefulness of each member. Each Annual Conference shall certify in particular in the case of the transfer of a conference preacher as to his standing in the Course of Study, and as to the time he has served as a pastor, if at all; and it shall
be unlawful for an Annual Conference to ignore such a certificate in determining the eligibility of a conference preacher to election of Elders' Orders.

§125. The Annual Conference shall have power to employ local preachers in the regular work; and when they are so employed their names shall be entered upon the stationed list; provided that no local preacher shall be so employed without being first recommended by the Quarterly Conference, or church, of which he is a member, when such church constitutes the charge.

§126. The Annual Conference shall keep a list of all persons who have been recommended to study, whether they are or are not given work, and they may continue to take examinations without further recommendation from the quarterly conference. No local preacher who is delinquent in his efforts to prepare himself to pass the course of study, of which fact the Committee on Itinerancy and Orders shall be the judge, shall be considered worthy of employment at the hands of an Annual Conference. All persons so recommended must pass an examination satisfactory to the Committee on Itinerancy and Orders on the preliminary course of study as found in paragraph 355.

§127. The Annual Conference shall elect a committee on Itinerancy and Orders, the chairman of which at the first election shall be chosen for one year; the second member for two years, and the third member for three years, and the fourth mem-
SECTION VIII.

ber for four years, and thereafter their successors to be elected yearly for the full term of four years. The President of the Annual Conference shall also appoint two lay members each year as members of said committee. This committee shall examine the candidates, who may appear before it from year to year, upon the studies prescribed in Section XIX of the Discipline and report such examinations to the Conference, recommending suitable candidates to be received to study or to travel; and it shall also recommend for ordination such persons as have satisfactorily completed the course of study required by the Discipline, subject to the conditions named in paragraphs 124 and 369.

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

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

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

¶131. The Annual Conference shall not interfere with such engagements except for justifiable cause, growing out of the fault of one or both of the parties. The justifiable causes are defined as follows: If the Conference judges that the agreement entered into is not for the best interest of the work of the Lord on said charge.

¶132. No Wesleyan Methodist church shall be permitted to employ, as a pastor or stated supply, any elder who is not a member of some Wesleyan Methodist Annual Conference, nor any Quarterly Conference local preacher, or Annual Conference preacher unless said local preacher or Annual Conference preacher has been properly recommended as a suitable person to travel under the direction of an Annual Conference, and has been so received, and
§ 133. SECTION VIII.

has, at the time of such appointment, proper credentials. Provided, however, that the President of an Annual Conference may in cases of emergency consent to service by waiving the above restriction.

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

§ 135. All elders serving as pastors other than Wesleyan Methodist churches or congregations, unless by the consent of the Annual Conference, shall be considered as having withdrawn, and shall be so reported.

§ 136. Any minister or conference preacher whose name is on the Annual Conference roll, and shall neglect to report to the Annual Conference for two successive years, shall be notified by the Secretary, and he shall be requested to report at the next session of the Annual Conference; and on the neglect of such minister or conference preacher notified to report at the next session of the Annual Conference he shall be declared withdrawn from the Annual Conference, and his name shall be so entered on the minutes of the same.

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

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

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

§ 139. The Annual Conference shall obtain answers in writing to the questions given below, blanks for that purpose being furnished by the Publishing House and kept in hand by the Conference Secretaries. In the case of pastors these blanks shall be signed by both the pastor and the circuit delegate. In other cases the blanks shall be signed by the minister alone. These filled blanks duly signed shall be passed to a committee which shall be appointed by the conference early in its session, of which committee the President of the Conference shall be ex-officio the chairman, with whom there shall be associated one elder and one lay member. This committee shall examine all of these reports; and all of them which are found regularly filled out and properly signed and show that the work reported has been done according to the Discipline shall be marked passed and returned to the person having signed it. When the name of the member is called he shall read his statistical report and in connection with it shall state that he has passed in the examination of his character and
at the same time make a brief statement of his religious experience. Any of the reports which show that the answers are irregular or the work assigned has not been performed according to the Discipline, shall be marked accordingly and when the name is called and the statistical report is read the member shall report wherein he has failed and it shall require a vote of the conference to pass his character.

§ 140. All complaints against ministerial members of the Annual Conferences shall be made in writing and shall be placed in the hands of the Conference President not later than the first day of the conference session and shall be referred to this committee on examination of character, and when the differences cannot be adjusted between the accuser and the accused by this committee, the case shall be reported by the committee to the conference to be taken care of in the regular way. The President shall state when a name is called whether there is or is not anything against the character of the Brother, according to the facts in the case.

§ 141. Questions to be answered:
(1) In case of conference preachers. Did your last Quarterly Conference pass your character and renew your license?
(2) Did you have a work assigned you at the last session of this Annual Conference?
(3) How soon after the last session of this Annual Conference did you enter upon the work assigned you?
SECTION VIII.

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

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

(6) What is the present condition of the work?

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

(8) (a) Have you faithfully presented the subject of Missions and Education on your charge? (b) Did your charge elect a Missionary Board? (c) Did your charge meet its financial obligations to the Connection as defined in paragraph 378? (d) Is there any territory within the bounds of your work that you consider a good field for missionary work? (e) Of how much of this work can you take charge?

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

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

(11) Have you labored diligently to circulate our books and to place the Wesleyan Methodist in the homes of all the families of the church, and are you ready to hand over to your successor the names of all those who take the Wesleyan Methodist on your charge with the post office addresses of the same?
(12) Have you a copy of the resolutions of this conference, and have you complied with the requirements of each of them? (The conference shall through its Secretary supply each stationed minister with a copy of its resolutions.)

(13) Are you prepared to report full statistics according to the requirement of our Discipline?

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

(To be answered by the delegate).

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

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

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

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

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

There may be in each Annual Conference
§ 146. SECTION VIII.
a fund to be known as The Annual Conference Fund, which shall be for the use of the Annual Conference in carrying on its work, and the conferences shall have the right to adopt such methods for securing this fund as may be best adapted to each conference provided neither the Word of God nor the Discipline of the Wesleyan Methodist Church be contravened. There shall also be an annual offering, or it may be made oftener if desired, in each church and all other scriptural means employed for securing missionary funds in accordance with the section of the Discipline on missions. There shall also be a separate offering taken for educational purposes; and whenever the Publishing Association through the Book Committee shall deem it to be for the good of the cause a special offering shall be asked for for that work. In all of the foregoing the pastors of the churches shall be the responsible agents of the various corporations to preach upon and disseminate information and receive offerings as above indicated, except in such conferences as may appoint some special person to do such work.

§ 146. There shall be a fund in each Annual Conference for the support of superannuated ministers, their widows and orphans, to be distributed equally, or according to necessity, by each Annual Conference at its annual sessions. Each Annual Conference shall appoint a responsible treasurer to take charge of said funds, and pay them out on its order signed by its President and Secretary. It is expected that every member of our churches will contribute at least one penny a week to this fund.
The President.

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

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

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

150. The Annual Conference when it judges best may require him to travel within its bounds, and when an Annual Conference so directs it shall define his duties.
§ 151. The Annual Conference shall at the time of the election of its officers elect an Advisory Board, consisting of one minister and one lay member, with whom the President shall confer between the sessions of the Annual Conference, and secure the concurrence of at least one of them, in the removal of a pastor and the appointment of his successor; the reception of a church; relieving any person from appointment sanctioned by the previous session of the Annual Conference; and also as provided for in paragraph 168 of this section. In all other respects the President may act independently of the Advisory Board.

Elders.

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

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

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

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

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

§ 157. No letter of standing, dismissal, or transfer shall be granted to any elder, or conference preacher, by an Annual Conference, or the President thereof, except the applicant shall present a written statement from the Agent that no unpaid obligations are owing the Publishing Association or which are unprovided for.

§ 158. No letters of transfer or standing shall be granted until satisfactory evidence is given by the minister making the request that no other outstand-
ing debts are unprovided for, and that he has honorably withdrawn from his contract for service with the charge or conference.

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

§ 160. Every Wesleyan Methodist elder must be a member of some Wesleyan Methodist church and Annual Conference. If said elder takes a letter of dismissal from the church, or declares that he has withdrawn from the church, or leaves for part unknown, without letting the church know where he is, then the Annual Conference at its next session, when said facts are known, shall declare said elder withdrawn from the conference, and may publish that fact in the Church paper. When an elder surrenders his parchments, it will be lawful to publish the fact in the papers that he or she is not an elder in the Wesleyan Methodist Connection. An elder receiving a letter of dismissal with recommendations as is provided for in paragraph 433 of the present Discipline does not affect his standing in an Annual Conference, unless he fails to use it in joining some other Wesleyan Methodist church. If he joins some other church he should at the same time take a letter of standing from the conference of which he is a member, and failing to do so, shall be marked withdrawn, as is provided for in paragraph 134, sub-paragraph 6.
§ 161. An elder holding a letter of standing must be able to show by the written statement of the President of his Annual Conference that his character was passed by the Annual Conference at its last annual session in order to make his letter of standing valid to date. When a member of an Annual Conference asks for a letter of standing and declares in writing that he intends to withdraw from the Annual Conference, it shall require a vote of the Annual Conference from which he withdrew to reinstate him.

Pastors.

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

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

§ 164. Pastors should be elders; but local preachers may, in case of necessity, sustain the relation and perform the work of a pastor. When they do sustain said relation by an Annual Conference appointment, the conference shall issue them a license showing their appointment to said work, and
their authority to preach. It is desired that local preachers shall be employed as assistants under the charge of an elder.

165. When two or more elders sustain the pastoral relation to the same charge, as co-laborers, one shall be designated as the principal, who shall be responsible for the performance of the following duties, which are made the special duties of all pastors:

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

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

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

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

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

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

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

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

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

General Evangelists.

§ 167. The Annual Conferences shall assign to general evangelistic work only such persons as in their judgment are properly qualified for general evangelistic work, and behind whom the Annual Conference places its endorsement for such work. General evangelists are required to hold at least two evangelistic meetings during the year, if they are continued to be listed as general evangelists. And further, general evangelists shall be required to report their work done during the year to their respective annual conferences.

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

Connectional Evangelists.

¶ 169. The Book Committee as the Board of Managers of the Missionary Society may grant certificates of appointment to evangelists who receive the endorsement of the Annual Conference to which said evangelist belong, if in the judgment of said Committee the work will be served thereby. See also paragraphs 266 and 267.

Annual Conference Preachers.

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

The Reception of Ministers From Other Denominations.

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

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

"This is to certify that —— has been admitted by ——— Conference as a minister of the Wesleyan Methodist Connection (or Church) of America, he having been ordained according to the usages of the Church of which he has been a member and a minister."
"Given under my hand and seal at ——, this —— day of ——, in the year of our Lord ——."

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

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

Special Session.

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

Statistics.

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

§ 177. It shall be the duty of each Annual Conference, through its Secretary, to answer the following questions, and forward the same immediately upon adjournment to the Connnectional Editor for publication in the Wesleyan Methodist:

1. How many elders are on the conference roll?
2. Who of the elders are on the stationed list? (Give names and postoffice addresses.)
3. Who of the Annual Conference Preachers are on the stationed list? (Give names and postoffice addresses.)
4. Who of the elders are on the supernumerary list? (Give names and postoffice addresses.)
5. Who of the elders are on the unstationed list?
6. Who of the elders are on the superannuated list? (Give names and postoffice addresses.)
7. Who of the elders have been deposed this year?
8. Who of the elders have withdrawn this year: (1) By transfer? (2) By letter of standing?
9. Who have joined the conference this year: (1) By ordination? (2) By transfer? (3) By letter of standing or credentials from some other religious body?
10. Who of the elders have died this year?
11. Who of the Annual Conference Preachers have died this year?
12. What is the summary of the statistics reported from the churches?

Pastor’s Labors. Item I.

Time employed (months)..........................
Appointments..................................
Number of Church Societies..................

Periodicals. Item II.

Wesleyan Methodists taken.......................
Wesleyan Lesson Helps taken:
  Sunday School Banner........................
  Junior Class Paper...........................
  Teacher’s Quarterly...........................
  Senior Quarterly.............................
  Intermediate Quarterly........................
  Junior Quarterly.............................
  Primary Class Quarterly.....................
  Our Little Folks Cards.......................
  Bible Lesson Chart...........................

Membership. Item III.

Received........................................
Expelled........................................

94
THE ANNUAL CONFERENCE

Discontinued ..............................................
Died .........................................................
Granted Letters ...........................................
Number Reported last year ...........................
Number at beginning of year ....................... 
Present number .............................................
Loss or Gain ................................................
Associate Members ......................................
Baptized .......................................................
Unstationed Elders ....................................... 
Local Preachers ...........................................
Membership Tithing ......................................

Sunday Schools. Item IV.
1. Number of Sunday Schools .........................
2. Whole number of officers. ...........................
3. Whole number of teachers. ..........................
4. Whole number of officers, teachers and scholars in the main building. .........................
5. Number of scholars in Home Department ....
6. Number on the Cradle Roll. ....................... 
7. Total number in the Sunday School. ...........
8. Average attendance. ...................................
9. Number of scholars converted. ..................
10. Number of scholars joining the church. .......
11. Number of departmental superintendents. ...
12. Number in the Teacher Training Course. ...
13. Number of organized classes. ...................
14. Number of books in library. .....................

95
SECTION VIII.

Church Property. Item V:

Number of Church Buildings ................................................................. $
Value of Buildings ..............................................................................$
Amount of Indebtedness .................................................................$
Number of Parsonages ..........................................................................$
Value of Parsonages ...........................................................................$
Amount of Indebtedness .................................................................$
Cash or other values on hand .........................................................$

Amount Contributed. Item VI.

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

Amount Contributed. Item VII.

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

For Benevolences:
- Undivided Budget
- Missions
- Education
- Conference Work
- Superannuated Ministers' Fund
- Connectional Sunday School Work
- Other Benevolent Objects

Total for Benevolences

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

Budget. Item X.

Assigned  Raised
- Undivided Budget
- Missions
- Education
- Conference

Total

This Budget agrees with my books,

Conference Treasurer.
Table of Information, Showing Sources and Distribution of Benevolences.

**Item XI.**

<table>
<thead>
<tr>
<th>Item</th>
<th>Sunday School</th>
<th>V. M. W. B.</th>
<th>W. H. &amp; F. M. S.</th>
<th>Other Sources</th>
<th>Total</th>
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<td>Undivided Budget</td>
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<td>Missions Undivided</td>
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<td>Church Extension</td>
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<td>Superannuated Ministers' Fund</td>
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<td>Other Benevolent Objects</td>
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[See the following "Notes" for explanation of the foregoing Items.]
NOTES.

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

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

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

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

Item IV. "Number of Scholars Converted" does not mean the number who are Christians, having been converted some time, but the number converted during the past year. "Number of Scholars Joining Church" means the number who have joined during the past year. "Number of Departmental Superintendents" includes the Superintendents of special Departments such as Home Department, Cradle Roll, Mission Department, Temperance Department, Primary Department, etc., but excludes the Main Superintendent. These officers are included in line 2; but line 12 is for special information.
SECTION VIII.

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

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

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

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

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

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

Item X. The Budget Item must not be filled out till the Pastor reaches conference and consults the Conference Treasurer. It will then include the parts from Item VIII which can be counted towards the budget, and which the Pastor has paid to the Conference Treasurer in cash or for which he can show or has sent the Conference Treasurer a receipt. All money paid for current expenses of the Educational work or for the current expenses of the Missionary work, either home or foreign, and pledges and interest (but not principal) paid for these purposes, and all money paid by the Sabbath School, the Y. M. W. B., or the W. H. & F. M. S. for these purposes may count toward the budget. Before the report is finally handed in, it must receive the signature of the Conference Treasurer indicating that the Budget Item is correct according to his books.

Item XI. This table of information includes exactly the amounts of Item VIII properly distributed, with the sources indicated. The dotted lines indicate the distribution and the columns indicate the source. "Other Sources" include everything not contributed by the Sabbath School, by the Y. M. W. B., or by the W. H. & F. M. S. "Undivided Budget" and "Education" are explained in Item VIII. Under "Missions Undivided" include all that is contributed for Connectional Missions, without specifying whether it is for Home or Foreign Missions. Under "Home Missions" include all that is given specially for Home Missions. Under "Specially for Africa" and "Specially for Foreign Missions" include all that is contributed for Foreign Missions, without specifying whether it is for Africa or India. Under "Specially for Africa" and "Specially for
SECTION VIII.

India include all that is given expressly for these objects. Under "Conference Fund Undivided" include all that is contributed for Conference Work, without specifying to what branch of Conference Work it is given. Under "Conference Missions," "Conference Incidental Fund," "Church Extension," and "Superannuated Ministers' Fund" include all that is expressly given for these objects. Under "Other Benevolent Objects" include all benevolences that are contributed for any other purpose than those mentioned.

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

12. How is the work supplied?

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

14. Who are the Conference Officers?

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

Secretary.

Boundaries of the Annual Conferences.

¶ 178. Alabama Conference shall include the State of Alabama.

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

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

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


§ 183. Dakota Conference shall include North and South Dakota.
\[\text{SECTION VIII.}\]

\[\text{\textsection 184. The Georgia Conference shall comprise the State of Georgia south of a line beginning at West Point, Ga., and running east to the state line and Florida.}\]

\[\text{\textsection 185. Illinois Conference shall comprise the State of Illinois and the southern tier of counties in the State of Wisconsin.}\]

\[\text{\textsection 186. India Mission Conference shall include all of our work in India.}\]

\[\text{\textsection 187. Indiana Conference shall comprise the State of Indiana.}\]

\[\text{\textsection 188. Iowa Conference shall comprise the State of Iowa, and the State of Minnesota, and the State of Nebraska except Chester, Dawson and Clay County Missions.}\]

\[\text{\textsection 189. Kansas Conference shall include the States of Kansas and Missouri, and Chester, Dawson and Clay counties in Nebraska.}\]

\[\text{\textsection 190. Kentucky Conference shall be constituted of the State of Kentucky and that part of the State of Indiana south of the northern boundary line of the following counties: Dearborn, Ripley, Jennings, Jackson, Brown, Monroe, Owen, Clay, and Vigo.}\]

\[\text{\textsection 191. Lockport Conference shall be bounded as follows, viz.: Beginning at the mouth of the Genesee River, following said river in the direction to include Mount Morris; thence southeast along the canal to the village of Dansville; thence along the dividing line between Steuben and Alle-}\]
gany counties to the Pennsylvania line; thence west along said line to the southwest corner of Chautauqua county; thence north along the west line of said county to Lake Erie, thence along said lake, Niagara River and Lake Ontario to the place of beginning. Said Conference shall also include Potter, Cameron, Elk and McKean counties in Pennsylvania.

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

§ 193. The Middle Atlantic States Conference shall be composed of the States of New Jersey, Delaware and Maryland, and that part of Pennsylvania lying east of a straight line drawn from the northeastern corner to the southeastern corner of the State of Pennsylvania; also all that part of New York and Connecticut lying south of a line drawn from the northwestern corner of New Jersey, east through the city of Newburg, New York, to New Haven, Connecticut.

§ 194. The North Carolina Conference shall comprise the State of North Carolina, excepting Jackson County; also it shall include the States of Tennessee and Virginia; also the counties of York and Marlboro of the State of South Carolina. This shall not be interpreted to include the work of the colored conference in Tennessee.

§ 195. North Georgia Conference shall comprise all that part of the State of Georgia north of
SECTION VIII.

a line beginning at West Point, Ga., and running east to the state line.

§ 196. North Michigan Conference shall comprise all that part of the State of Michigan included within the following boundary: Starting from the northwest corner of Ottawa county; thence running due east to the west line of Genesee county; thence due north to Saginaw City; thence along the Saginaw River to Saginaw Bay.

§ 197. The Ohio Conference includes all the State of Ohio not included in the Allegheny, South Ohio, Michigan and Indiana Conferences.

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

§ 199. South Carolina Conference shall include the State of South Carolina except York and Marlboro counties; it shall also include Jackson County of North Carolina.

§ 200. The South Ohio Conference (colored) is bounded as follows: Beginning at Richmond, Indiana, following the Panhandle Rail Road to Xenia, Ohio; thence east to the Sciota River; south to the northern boundary of the southern tier of counties, following that line to Washington County; thence south to the Ohio River; also the State of Virginia except the territory occupied by the Allegheny Conference; also the State of Kentucky.

§ 201. Tennessee Conference (colored) shall comprise the States of Tennessee and Alabama.
§ 202. West Africa Mission Conference shall include all of our work in Africa.

§ 203. West Tennessee Conference includes Tennessee and Mississippi.

§ 204. Willamette Conference shall include the States of Oregon, California, and Washington.

§ 205. Wisconsin Conference shall include the State of Wisconsin except the southern tier of counties.

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

§ 207. In the judgment of the General Conference a boundary line between conferences is all length and no breadth, such for instance as lines between counties and states.
§ 208. The General Conference shall be composed of an equal number of elders and laymen, who shall be elected by the several annual conferences; also the Connectional Editor, the Connectional Agent, the Connectional Foreign Missionary Secretary, the Connectional Home Missionary Secretary, and the Connectional Sunday School Secretary, by virtue of their respective offices; and a lay member for each of these officials to be elected by the Book Committee as follows: one from each school district to be nominated by the members of the Book Committee from said district; and one to be elected without reference to any particular district.

§ 209. Each Annual Conference shall be entitled to send one elder and one lay member for every five hundred church members, or major fraction thereof within its limits; the basis of computation for such representation shall be the statistical reports from the various charges of the members in full connection on said charges at the last session of the Annual Conference preceding the sessions of the General Conference; provided, that no conference shall be deprived of one ministerial and one lay delegate.
§ 210. The delegates to the General Conference shall be elected by ballot during the session of each Annual Conference next preceding the sessions of the General Conference, by all who shall compose the Annual Conference. Each lay delegate to the General Conference shall be a member of the church at the time of his election, and each delegate so elected shall receive a certificate of his election as found in blank form. All elders stationed or unstationed shall be eligible to election to the General Conference as ministerial delegates.

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

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

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

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

§ 215. The ministers and lay members shall deliberate in the sessions of the General Conference as one body, but upon the final vote on any question, on a call of one-fourth of the members, the house shall divide and the ministers and lay members shall vote separately; and it shall require a majority vote (See exceptions in § 219) of each branch to pass any question upon which the division has been called.

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

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

(1) The term of office of these Connectional officers shall begin the fifteenth day of August following the General Conference at which they are elected; but the term of office of the members of the Book Committee shall begin with the rise of the General Conference at which they are elected.

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

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

* This rule has never been and can never be lawfully interpreted as giving the remotest encouragement to such an intermingling of the races as will lead to or encourage intermarriage.
bers of the Wesleyan Methodist Connection who have not voted on the question in an Annual Conference shall be eligible to vote when the vote is taken in the churches.

¶ 220. The adoption of a constitutional amendment requires the approval of the three following bodies of the Connection in the following sense:

1. Approval of the General Conference by a two-third vote.
2. Approval by two-thirds of the Annual Conference membership of the Connection voting on the proposed amendment.
3. Approval by two-thirds of the Church membership of the Connection voting on the proposed amendment.
SECTION X.

THE BOOK COMMITTEE AND THE BOOK CONCERN.

§ 221. The General Conference at its quadrennial session shall elect a Book Committee consisting of seventeen persons, namely: The Connectional Editor, the Connectional Agent, the Connectional Foreign Missionary Secretary, the Connectional Home Missionary Secretary, and the Connectional Sunday School Secretary, who shall be members ex-officio; and twelve other persons, six of whom shall be elders and six lay members, three from each school district.

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

The duties of said Book Committee are hereby defined as follows:

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

§ 224. It shall determine the salary of the Connectional Editor, the Connectional Agent, the Connectional Foreign Missionary Secretary, the Connectional Home Missionary Secretary, the Connectional Sunday School Secretary, and the salaries of all other persons whom it may employ.

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

§ 226. In the transaction of all business, nine
members shall constitute a quorum, except in the
removal of the Connectional Editor, the ConneC­
tional Agent, the Connectional Foreign Missionary
Secretary, the Connectional Home Missionary Sec­
retary, the Connectional Sunday School Secretary,
when it shall require a two-thirds vote of all the
members of the Committee in favor of removal.

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

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

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

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

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

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

¶ 233. It shall see that the pastors and evangelists and missionaries perform their duty in extending the circulation of our books and periodicals, in securing subscriptions for the Wesleyan Methodist, and seeing that the same are renewed when a subscription expires. The Book Committee shall cause the Connectional Agent to furnish every pastor with a blank, which can be filled with the name of every post-office where the members of the church or circuit over which he is pastor receive mail. The pastor shall fill this blank, and return it to the Connectional Agent, and upon the receipt of same he shall forward to said pastor the names of all the subscribers receiving the Wesleyan Methodist at the post-offices. It shall then be the duty of each pastor to see said subscriber, and receive money for renewals, and forward the same to the Connectional Agent.

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

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

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

wishes to elect a Business Manager for the Publishing Association.

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

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

THE WESLEYAN METHODIST PUBLISHING ASSOCIATION OF AMERICA.

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

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

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

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

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

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

\[246\] The Invoice Committee shall make an itemized statement of the business on the books, but the Agent, in preparing his report for publication may only give summaries of the business.
SECTION XII.

THE WESLEYAN EDUCATIONAL SOCIETY.

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

§ 248. The Educational Society through its Board of Managers shall have charge of all the educational interests of the Church authorized by the General Conference or the Educational Society. None of the following provisions shall be understood to authorize the Wesleyan Educational Society or the Board of Managers to relinquish Connectional oversight of the schools under the care of and supported by the Connection.

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

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

§ 251. The Treasurer shall pay out money as authorized by the Board of Managers or the Executive Board, and shall not contract debts or
SECTION XII.

borrow money except as authorized by the Board of Managers or the Executive Board.

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

§ 253. The Treasurer of each school shall keep a careful account of all financial transactions and make a full report to the Connectional Board of Managers annually.

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

§ 255. The following is the report of the Educational Committee adopted at the session of the General Conference held at Fairmount, Indiana, in 1923, and is incorporated by the editors of the Discipline as its provisions become the law of the Church in the management of our educational work:
1. It is our present conviction that under the existing circumstances, no matter what we may consider ideal, the plan adopted at the General Board meeting last winter in districting the school territory, viz., Miltonvale District: Dakota, Illinois, Iowa, Kansas, Oklahoma, Willamette, Wisconsin. Marion District: North Michigan, Ohio, Indiana, Kentucky. Central District: Alabama, Georgia, North Carolina, North Georgia, South Carolina, Middle Atlantic. Houghton District: Allegheny, Canada, Rochester, Champlain, Lockport, Michigan, is the best possible procedure. No other method of operation seems possible if we are to operate as a Connection.

2. We recognize the justice of the No-Retreat Campaign for the $20,000 deficit for Marion College, and recommend that it be continued until liquidated.

3. We are aware that most great moves away from the simplicity of the gospel and away from the fundamentals of the faith in the various churches have had their beginnings in the school systems, and we believe that it must be insisted upon that all our schools should function to produce trained Christian workers for her ranks. General education should be a secondary matter, not the primary object of the Church. No school under Church patronage and support shall be allowed to call in question, much less deny, the position of the Church on any point of doctrine or Church polity. The province of the Church is to declare
doctrine and of the school to teach what the Church declares.

4. To the accomplishment of this end the Book Committee shall be in general control and supervision of all the educational institutions of the Church no matter what their organization, and be able thereby to formulate and effect a unified procedure in the teaching and promulgation of the ideals and the doctrines of the Church.

5. In the incorporation of schools it appears that they must function in their business transactions as separate incorporations. This will in no way prevent the carrying out of the foregoing proposals; but it will only necessitate the election of the members of the Book Committee as the trustees of the college corporations and require that all their business transactions be reported to and approved by the Book Committee.

6. We recommend that the Trustees of each school corporation shall be the Book Committee.

7. Each school shall have a treasurer elected for its own work who shall have the custody of and, together with the management, responsibility for the finances and assets of said school.

8. Each school shall have a local board of managers of not less than five nor more than fifteen members who shall be nominated by the conference presidents and advisory boards of conferences in the various school districts, and elected by the Board of Trustees; provided the school
president, treasurer and field agent shall be ex­ officio members of this local board of managers. The term of office of this local board of managers shall be for the term of one year.

9. All transactions of the local board of managers shall be reported to the Board of Trustees for their approval or disapproval, and no action shall be approved that contravenes our articles of faith or our book of Discipline.

10. It shall be the duty of the local board of managers to estimate the income and the expense of their school territory, and to keep all recommendations within the bounds of the probable income. All exceptions to this rule shall require specific action by the Board of Trustees.

11. They shall make all recommendations as to the election of the faculty and the salaries of the same, except in emergencies the Board of Trustees may act without recommendation.

12. They shall make all recommendations for the loaning of endowments or the investment of the same; but no loan or investment shall be made until approved by the Board of Trustees.

13. All other matters or management or policy may be referred to them or recommended by them, but all actions of the local Board of Managers should be subject to the supervision of the Board of Trustees.

14. Since the spirit of arbitrary government is contrary to the ideals of our Church, therefore in the future all allotting of new territory should
If by petition from the annual conference concerned, passed by a two-thirds vote of said conference and accepted by the Book Committee.

15. We recommend that all our schools shall as far as practical, secure speakers interchangeably between the schools for Commencement exercises and for other special meetings.

16. Should it be thought necessary by the Book Committee, in order to properly advance the interests of any school, to go beyond the ability of a district in which the school is located in the matter of expenditure, then the Book Committee or General Conference shall have the right to make a general appeal covering the entire Connection for the amount needed.

§ 256. We recommend that it shall be the duty of every pastor to cause every Sunday-School under his charge to observe the first Sunday in June, or such other Sunday as may be convenient, as Children's Day, and upon said day, as part of the service he shall take a collection to be devoted to the Children's Fund. The pastor shall forward the collection aforesaid directly to the Treasurer of the Educational Society.

§ 257. The Educational Society shall administer the Children's Fund to assist worthy young people, members of the Wesleyan Methodist Church, in obtaining a more advanced education. The aid shall be granted only in the form of loans, but the Educational Society shall have the authority to cancel said loans, in part or in whole, for protracted ill health, or for five years actual missionary service.
SECTION XIII.

MISSIONARY SOCIETIES.

I. Parent Board.

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

§ 259. At the first annual meeting of the Board of Managers following the quadrennial sessions of the General Conference a President, Secretary, and a Treasurer for the foreign missionary work and one for the home missionary work, shall be elected for a term of four years. The duties of these officers shall be such as usually belong to such officials provided, however, that the Treasurers shall be the custodians of all the funds and property of the Society, and shall be held responsible for all moneys which shall come into their hands. They shall not cancel or surrender any note or
obligation held against any one, except when paid, without the order of the Missionary Board or the Executive Board, nor shall they make any loans or borrow any money except as authorized by the Board of Managers or its Executive Board.

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

§ 261. The Missionary Society shall have general charge of all the general missionary work of the Connection, may help such Annual Conferences as are not self-supporting, may enter into contracts with the Woman’s Home and Foreign Missionary Society for the care of work and the management of the same and the employment of workers. Contracts shall be binding only when signed by three members of the Executive Board, and when entered into with the Woman’s Society must be signed by the President and Secretary of that Society in order to be valid. Written contracts shall be entered into with all missionaries in the employ of this Board.

§ 262. Before new territory shall be entered upon and occupied by this Board a thorough investigation shall be made and estimates furnished and full reports given to the Board or the Executive Board and instructions shall be given regarding the work to be done.
¶ 263. All appropriations shall be classified and where a conference is receiving help the appropriation shall be made to the conference and not to individuals, provided, however, that the Board may direct how the appropriations shall be used. Annual Conferences receiving help from this Board shall pay at least one-half of the money raised within its territory for missions into the treasury of this Board, and where desired the conferences may pay all of their missionary money into the treasury to be disbursed under the regular rules.

¶ 264. The Connectional Foreign Missionary Secretary shall have the superintendency of the foreign missionary interests of our Church and be responsible for its financial management under the direction of the Missionary Board, and may be the treasurer of the foreign missionary funds. It shall be his duty to solicit and secure funds from all available sources, and visit the churches and conferences in the interest of the work as the need may require. He may also recommend the employment of returned missionaries to work in the churches and conferences, and contracts with such workers shall be valid only when signed by three members of the Executive Board. When the Missionary Board of the General Conference shall so direct, it shall be the duty of the Connectional Foreign Missionary Secretary to visit each of our missionary fields in foreign territory, and also the fields in which it is proposed to begin foreign missionary work, as often and for as great a length of time as the needs of the work may re-
quire, and report the same to the Missionary Board. He shall make a full report of his activities and the financial condition of the work to the Missionary Board.

§ 265. The Connectional Home Missionary Secretary shall have the superintendency of the home missionary interests of our Church and be responsible for the financial management under the direction of the Missionary Board, and may be the treasurer of the home missionary funds. It shall be his duty to solicit and secure funds from all available sources, and visit the churches and conferences in the interest of the work as the need may require. He shall employ as much of his time as possible in developing the home missionary work. He may employ such additional help in this work as may be required; the time of service, the remuneration, and the duties shall be determined by the Missionary Board upon the recommendation of the Home Missionary Secretary. The Home Missionary Secretary shall make full report of his activities and the financial condition of the work to the Missionary Board.

II. Connectional Evangelism.

§ 266. The Missionary Society shall have under its management and direction the general evangelistic work of the Connection, and shall conduct these activities through the Connectional Home Missionary Secretary; provided that if it is deemed for the best interests of the work some...
other arrangement may be made for the care of the work. The Missionary Society shall recommend from time to time such books and reading matter as may promote a more general interest in evangelism, and in other ways as it may determine seek to extend evangelistic activities throughout the Church. The Missionary Society may recommend such persons as are endorsed for general evangelistic work by the conferences in which they hold their membership, and publish a list of such evangelists in the Wesleyan Methodist.

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

III. Church Extension.

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

§ 269. The Missionary Society shall have authority to make by-laws for its government; to provide
§ 270. SECTION XIII.

for and administer a Church Aid Fund; to hold in
trust any real estate or personal property, and to
dispose of the same for the use and benefit of the
Church Extension Society.

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

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

§ 272. All applications for aid or loans to any
church shall be made first to the Conference Board
of Church Extension, and after due examination,
all applications found to be worthy shall be recom­
mented by the Conference Board to the Parent
Board for their consideration and final action.

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

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

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

2. Legal incorporation of the Board of Trustees.

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

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

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

IV. Annual Conference Missionary Societies.

§ 276. Each Annual Conference shall also be a Missionary Society, and shall devote not less than one meeting of its session in considering the work of missions, within its own territory, and also Home and Foreign mission. Let the Conference
SECTION XIII.

have a Missionary Secretary or some other person deliver an address on the subject of missions.

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

§ 278. The Missionary Board of each Annual
Conference shall be the Board of Managers for said
Annual Conference, and shall carry on the work
of missions between the sessions of the said Annual
Conference, as said Annual Conference may in-
struct, or direct. It may employ missionary evan-
gelists between the sessions of the Annual Confer-
ence and when so employed said missionary evan-
gelists shall report to the Annual Conference the
same as if they had been appointed thereto by the
Annual Conference.

§ 279. Each Annual Conference shall adopt such
rules as it may judge necessary to carry on the
work of missions provided, that no rule shall con-
travene any article or principle of the Wesleyan
Methodist Church.

§ 280. Each pastor shall hold at least one gen-
eral missionary service at each appointment during
the year, and shall carry out such instructions as
the Annual Conference may give. He shall make
a thorough canvass for missionary funds. This
shall be done in person, or by some one appointed
by the pastor, and he shall pay to the Annual Con-
ference Treasurer in cash or by receipt, all money raised on the charge. It is recommended that all pastors hold missionary rallies on their works during the year, calling to their aid other pastors or other persons interested in missions. It is recommended that the circuits elect local boards for missionary purposes, whose duties shall be to canvass the work of missions within the immediate vicinity of their churches, and in connection with their pastor see that such territory is occupied, if not occupied by the conference missionary evangelist. The Annual Conference may divide all moneys not specifically directed as to use, in such a way as they judge will best carry on the work of missions. If the Annual Conference does not divide the money then the Parent Board may divide it as will best serve the needs of the general work. No Annual Conference should pass the character of a pastor who fails to do his duty as above specified.

V. Constitution of Woman's Home and Foreign Missionary Society of the Wesleyan Methodist Connection of America.

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

§ 282. Article 2. Purpose: The purpose of this Society is to extend the kingdom of God in the home and foreign field, by increasing the knowledge of missions, stimulating interest therein, and
MISSIONARY SOCIETIES.

Encouraging a spirit of prayer and giving for the work.

¶ 283. Article 3. Officers:

1. The officers of this Society shall be President, Vice-President, Recording Secretary, Corresponding Secretary, Treasurer, the Editor of the Wesleyan Missionary, and the Superintendent of the Young Missionary Workers' Band.

2. These officers shall be elected quadrennially by ballot.

3. These officers shall constitute the Executive Board.

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

¶ 284. Article 4. Duties of Officers:

1. The President shall preside at the meetings of the Society and of the Executive Board, and shall have general oversight of the work, and shall also be the General Organizer. It shall also be the duty of the President to represent our organization as an advisory member of the Missionary Society of the Wesleyan Methodist Connection of America. If possible she shall visit each annual conference once during the quadrenium.

2. In the absence of the President the Vice-President shall perform the duties of the office. She shall also assist the President in managing the correspondence of the Society, and have charge of such supply of leaflets and blanks as may be ordered by the Society.
(3) The Corresponding Secretary shall conduct the correspondence of the Society.
(4) The Recording Secretary shall keep an accurate record of the proceedings of the quadrennial session, and of the meetings of the Executive Board, and prepare a full report of the work of the Society quadrennially, which summary shall be spread upon the Society's records.
(5) The Treasurer shall keep an accurate account of all moneys of the Society reported to her and shall hold in trust the funds of the Society, paying out the same on order signed by the President and Secretary.
(6) District Organizers and duties: There shall be three districts constituted as follows: I. Eastern, comprising of Champlain, Rochester, Lockport, Allegheny, Canada, Michigan, North Michigan, Ohio, South Ohio; II. Central, comprised of Indiana, Iowa, Kansas, Wisconsin, Illinois, South Dakota, Oklahoma, Willamette; III. Southern, comprised of North Carolina, South Carolina, Georgia, North Georgia, Alabama, and Tennessee.
(7) An organizer shall be appointed over each district, whose duty it shall be to respond to calls from the annual conferences and the local societies, organizing societies and bands, raising funds for missionary purposes, holding missionary institutes, and strengthening the work in general, reporting to and working in harmony with the General Conference President and Executive Board.
(8) It shall be the duty of the Superintendent
of the Young Missionary Workers' Band to exercise general supervision of the work, in the way of organization, arranging studies, and giving instructions as to ways of working, to receive all moneys from conference superintendents and forward the same to the Foreign Missionary Secretary. She shall also represent the Band at the annual meeting of the Missionary Board.

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

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

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

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

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

§ 291. Article 5. Officers:

(1) The officers of this Society shall be President, Vice-President, Secretary, Treasurer, Organizer and Superintendent of the Young Missionary Workers' Band who shall be members of the Wesleyan Methodist Church, and who shall together constitute an Executive Committee to transact business in the interim of the annual sessions. The Executive Committee shall have the power to fill vacancies in the offices of this Society.

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

§ 292. Article 6. Duties of Officers:

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

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

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

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

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

(6) It shall be the duty of the Superintendent of the Young Missionary Worker's Band to exercise general supervision of the work of the Band, arrange studies, give instruction as to ways of working, receive all moneys and lists sent by the local Superintendents and forward the same to the General Superintendent.

§ 293. Article 7. Funds: It is earnestly request-
§ 294. Article 8. Delegates: At the last annual session preceding the General Conference Society, the Conference Society shall elect a delegate, who together with the President shall be delegates to the quadrennial session of the Woman’s Home and Foreign Missionary Society of the Wesleyan Methodist Church. Each Conference Society shall be entitled to two voting delegates in the General Society.

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

VII. Constitution of Local Societies.

§ 296. Article 1. Name: This Society shall be called the Woman’s Home and Foreign Missionary Society of the Wesleyan Methodist Church.

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

§ 298. Article 3. Membership:

(1) Active membership in this Society is open to any woman signing these articles of organization and paying into the treasury the sum of one dollar annually.

(2) Any man may become an honorary member by a payment of the same.

(3) The item in this article regarding finance may be considered suggestive rather than compulsory.

§ 299. Article 4. Meetings:

(1) This Society shall, if possible, hold regular bi-monthly meetings, at one of which we urge mission study.

(2) The annual meeting for the election of officers shall be held the month preceding the conference session; and the official year shall begin at the close of said session.

§ 300. Article 5. Funds: This Society shall send to the Treasurer of the Conference Society the membership dues and such a portion of other funds raised as it shall deem proper, and shall have a right to specify as to the division of such funds between Home and Foreign Missions.

§ 301. Article 6. Officers:

(1) The officers of this Society shall be members of the local society electing, and shall consist of a President, who shall be a member of the Wesleyan Methodist Church; Vice-President, Secretary, Treasurer, Work Director, and Superintendent of the Young Missionary Workers' Band.
(2) These officers shall be elected annually by ballot.

§ 302. Article 7. Duties of Officers:

(1) The President shall preside at the meetings of the Society and shall have general oversight of the work.

(2) In the absence of the President the Vice President shall perform the duties of the office.

(3) The Secretary shall keep a record of members, keep the minutes of all meetings, and make an annual report according to printed report blanks, to the Conference Society.

(4) The Treasurer shall receive all money raised by the Society and remit the same as directed by the Society.

(5) The Work Director shall have charge of the manual work performed by the Society.

(6) The Superintendent of the Young Missionary Workers’ Band shall be responsible for the organization of Bands, shall have general oversight of the Band work, and report the same to the Missionary Society. In case no Society exists, the Organizer or Conference Superintendent of Young Missionary Worker’s Band shall appoint.

§ 303. Article 8. Delegates: At the last regular meeting preceding the session of the Annual Conference Society, this Society shall elect one person who together with the President, shall be the delegates to the annual session of the Conference Woman’s Home and Foreign Missionary Society.
MISSIONARY SOCIETIES.

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

The quadrennial reports of both Local and Annual Conference Societies shall be from the Annual Conference following the General Conference to the first one preceding the next General Conference.

VIII. Constitution of the Young Missionary Workers' Band.

¶ 305. Article 1. Name: The name of this Band shall be the Young Missionary Workers' Band of

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

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

¶ 308. Article 4. Meetings: It is recommended that the meetings of this Band shall be held on the ___ of each month.

¶ 309. Article 5. Officers: The officers shall be a Superintendent, President, Vice-President, Secretary, and Treasurer, who shall be elected at the annual meeting of the Band, save the Superintendent who shall be elected by the Woman's Home and Foreign Missionary Society of ___.
Where no such Society exists the Superintendent shall be appointed by the Organizer or Conference Superintendent.

Article 6. Duties of officers.

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

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

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

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

(5) It shall be the duty of the Treasurer to receive all dues, collections, etc., raised by the Band, to report the state of the treasury at each meeting, make annual report to the Secretary of the Band, and directly or through the Superintendent, send all moneys in the treasury with an accurate list of names and addresses and amount contributed by each member to the Conference Superintendent of Band work.

Article 7. Election: The election of officers shall be held at the last meeting before the Annual Conference.
MISSIONARY SOCIETIES.

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

IX. Constitution and By-Laws of the Senior Missionary Workers' Band.

§ 314. Introductory Note:—Any group of people wishing to organize themselves into a recognized Senior Missionary Workers' Band shall adopt the following Constitution. The By-laws may be modified to meet local conditions:

§ 315. Article I.—Name: This organization shall be called the Senior Missionary Workers' Band.

§ 316. Article II.—Object: The object of this Band shall be the promotion of missionary work by spreading information, arousing interest, increasing Bible Study, gaining a ministry of prayer, and securing funds and volunteers for missionary service.

§ 317. Article III.—Membership: Any person may become a member by paying the required dues.

§ 318. Article IV.—Officers: Section 1. The officers of this Band shall be president, vice-president, secretary and treasurer.

Section 2. These officers shall be elected by the Band and must be Christians.

§ 319. Article V.—Committees: Section 1. There shall be an executive committee consisting of
officers of the Band and a fifth member as provided for in the by-laws, the president of the Band shall be the chairman of the committee. This committee shall be expected to take the initiative in advancing the interests of the Band.

Section 2. There shall be a program committee composed of three persons elected by the Band. This committee shall arrange the program for the regular meeting.

§ 320. Article VI.—Meetings: There shall be regular and special meetings for business, study, addresses, prayer and general profit; having in all a missionary aim.

§ 321. Article VII.—Finances: Section 1. The Treasurer shall pay to the Conference Superintendent of the Young Missionary Workers’ Band all regular dues and offerings.

Section 2. Methods of raising funds, as well as business and programs, must be in harmony with the principles of Wesleyan Methodism.

By-Laws.

§ 322. Article I.—Special Duties of Officers: Section 1. The Treasurer shall send quarterly to the Conference Superintendent of the Young Missionary Workers’ Band all money in the treasury for that purpose.

Section 2. Before January of each year the Treasurer shall send to the General Superintendent a complete list of members with a statement of all other receipts except such as go for local use.
MISSIONARY SOCIETIES.

¶ 323. Article II.—Fifth Executive Committee Member: The fifth member of the Executive Committee shall be ex-officio, a person of mature years such as the President of the school, the pastor of the local church, or some one selected each year with the other officers.

¶ 324. Article III.—Dues: The annual dues shall not be less than fifty-two cents. It is strongly recommended that the dues be not less than one dollar per member.

¶ 325. Article IV.—Elections: Section 1. A meeting for the election of officers and standing committees shall be held annually at a time best suited to local conditions. Those elected shall begin their duties immediately.

Section 2. The minimum voting age shall be fourteen years.

¶ 326. Article V.—Meetings: Section 1. There shall be regular monthly meetings of the Bands where programs shall be rendered.

Section 2. At each of our School Commencements there shall be an annual meeting of the Band with a special program in charge of the Program and Executive Committees jointly.

Section 3. Special meetings may be called by any five members, by two Executive members, or by the President.

Section 4. All programs must be submitted for approval by the Band at least one month before the rendering of said program.
§ 327. Article VI.—Honor Roll. In addition to the regular roll, the Secretary shall keep an honor roll, consisting of the names of all members of the local Band who have spent some time in missionary service. With each name the Secretary shall write appropriate remarks, such as date of membership in the Band, the field and time of service, the place, date and cause of death, and any special achievements, etc. This roll shall be read before the Band at least once each year.
SECTION XIV.

SUNDAY-SCHOOLS.

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

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

¶ 330. The Connectional Sunday School Secretary shall have general Superintendency of the Sunday Schools of the Connection, and shall be Editor of the Sunday School literature and supplies, and shall promote the general interests of the Sunday School work under the direction of the Connectional Sunday School Board. The Connectional Sunday School Board shall have power to define his duties.

¶ 331. Each Annual Conference shall elect an Annual Conference Sunday-School Board, constituted of three competent and interested individuals, who shall have the direction of the Annual Con-
1. Under the direction of the School Board.

2. The conference shall elect an Annual Conference Sunday-School Secretary, who shall by correspondence, in conjunction with the pastors and the presidents of the conference, carry out the plans of the School Board. He shall, as far as possible, attend the Annual Conference, at each time he shall address said Conventions and representatives of the schools of the charge, and create on the work an interest for this great department of the Church work.

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

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

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

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

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

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

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

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

§ 341. We recommend that one Sunday each month be known as Home Missionary Sunday, and that the offering of that day be forwarded to the Conference Treasurer monthly.

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

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

§ 345. The Secretary of each Local Sunday-
SUNDAY SCHOOLS.

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

¶ 346. We urge upon our people the importance of adopting approved Sunday-School methods in harmony with deep spirituality and our doctrine as a Church. The Sunday-School is the church organized for Bible study. The Bible is able to make all ages of human kind wise unto salvation, hence we should inject into our Sunday-School work the spirit of evangelism and expect our scholars to be converted and wholly sanctified through the truth taught and practiced by Spirit-filled teachers. Our aim should be the salvation of the young as well as the old and to lead them into the deeper spiritual relationship with Christ and into useful Christian lives.
PART III.
THE MINISTRY.
SECTION XV.  MATTER AND MANNER OF PREACHING.
SECTION XVI. DUTY OF PREACHERS.
SECTION XVII. PASTORAL VISITING.
SECTION XVIII. DEACONESS WORK.
SECTION XIX. COURSE OF STUDY.
SECTION XV.

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

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

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

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

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

Matt. v. 8; Acts xx. 27.

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

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

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

Let the morning, afternoon and evening services consist of: (1) Singing; (2) Prayer; (3) Reading the
MANNER OF PREACHING.

Scriptures: (4) Singing; (5) Preaching; (6) Singing; (7) Prayer; (8) Benediction.

If the church should be without preaching we recommend the holding of prayer meetings or class meetings. Parts of the order of service may be changed as particular times and circumstances may require. Psalm 20:22, Heb. 10:25.
SECTION XVI.

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

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

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

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

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

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

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

(7) Be ashamed of nothing but sin.

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

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

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

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

§ 354. Question 1. How shall a preacher be qualified for his charge?
§ 355. Question 2. Do we sufficiently watch over each other?
Answer. We do not. Should we not frequently ask each other, Do you walk closely with God? Have you now fellowship with the Father and the Son? Do you punctually observe the morning and evening hours of retirement? Do you converse seriously, usefully and closely? To be more particular: Do you use all the means of grace yourself, and enforce the use of them on all other persons? They are either instituted or prudential.

§ 356. The instituted are:
(1) Prayer, private, family and public. Do you ask everywhere, Have you family prayer? Do you ask individuals, Do you use private prayer every morning and evening in particular?
(2) Search the Scriptures by:
(a) Reading: constantly, some part of every day; regularly, all the Bible in order; carefully, with notes; seriously, with prayer before and after; fruitfully, immediately practicing what you learn there.
(b) Meditating at set times, by rule.
(c) Hearing: every opportunity with prayer before, at, after. Have you a Bible always about you?
DUTY OF PREACHERS.

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

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

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

¶ 357. Prudential means:

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

(a) Do you deny yourself every useless pleasure of sense? imagination? honor? Are you temperate in all things? Instance in food: (a) Do you use only that kind and that degree which is best both for body and soul? Do you see the necessity of this? (b) Do you eat no more at each meal than is necessary? Are you not heavy or drowsy after dinner? (c) Do you use tobacco in any form? Do you discourage the use of it in others? (d) Do you use only that kind and that degree of drink which is the best both for your body and soul? Do you choose and use water for your common drink? Do you use tea or coffee?
SECTION XVI.

(3) Wherein do you take up your cross daily? Do you cheerfully bear your cross, however grievous its nature, as a gift of God, and labor to profit thereby?

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

Never can you use these means but a blessing will ensue. And the more you use them, the more you will grow in grace.
SECTION XVII.

VISITING FROM HOUSE TO HOUSE, GUARDING AGAINST THOSE THINGS THAT ARE SO COMMON TO PROFESSORS, AND ENFORCING PRACTICAL RELIGION.

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

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

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

§ 359. Our religion is not sufficiently deep, universal, uniform; but superficial, partial, uneven. It will be so till we spend half as much time in this visiting as we now do in talking uselessly. Can we find a better method of doing this than Mr.
SECTION XVII.

Baxter's? If not, let us adopt it without delay. Speaking of this visiting from house to house, he says: "We shall find many hindrances, both in ourselves and the people."

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

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

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

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

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

But undoubtedly this private application is implied in those solemn words of the Apostle: "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing; Preach the Word; be instant in season and out of season; reprove, rebuke, exhort with all long-suffering."

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

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

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

§ 360. But it is objected, I. “This will take up so much time, we shall not have leisure to follow our studies.” We answer: 1. Gaining knowledge is a good thing, but saving souls is better. 2. By this very thing you will gain the most excellent knowledge; that of God and eternity. 3. You
SECTION XVII.

will have time for gaining other knowledge, too. Only sleep no more than you need; “and never be idle or triflingly employed.” 4. But if you can do but one, let your studies alone. We ought to throw by all the libraries in the world rather than be guilty of the loss of one soul.

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

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

1. A Deaconess is a woman who has been led by the Spirit and the providence of God to forego all other pursuits in life that she may devote herself wholly to the Christlike service of doing good; and who, having received this divine call, has been trained and tested during a probation of at least two years; and after such probation has been approved by the Church and solemnly set apart to this vocation in the Church. No vow of perpetual service is required of a Deaconess and she is therefore set apart for this work by consecration rather than ordination. Her relation as Deaconess being voluntary, she may withdraw from it at any time, but she shall give reasonable notice of her intention.

2. 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.
3. No one shall be considered a proper person to be licensed 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 fruits of the Spirit shall be in evidence. She shall be at least twenty-one years of age and shall not become a licensed Deaconess until she has passed a satisfactory examination in the doctrines of the Bible, the government of the Wesleyan Methodist Church, giving proof at the same time of a correct domestic life. She must declare her purpose also to pursue the Course of Study prescribed for Deaconess, with examinations before the Committee on Itineracy and Elders' Orders of the conference of which she is a member, and shall not become a licensed Deaconess until she has served six months under an experienced Deaconess or Pastor.

4. In case the license of a Deaconess is not renewed, it expires by limitation, and she may no longer serve as Deaconess, or wear the garb.

5. When a probationary Deaconess shall have passed in the prescribed Course of Study, she may upon the recommendation of the Committee on Itineracy and Elders' Orders of the Conference of which she is a member, be consecrated a Deaconess by said Conference.

6. The garb of a Deaconess shall be a dark blue dress and bonnet of same color, with white ties. This garb shall not be worn, however, until she has been appointed to her work by an Annual Conference.
7. A licensed or consecrated Deaconess shall be amenable to her Annual Conference for which her appointment is received, shall report to her Conference annually, and for conduct out of harmony with the Bible and Church Discipline shall be dealt with by the same Disciplinary methods that govern local preachers and Elders in the Wesleyan Methodist Church.

7. The Deaconess shall receive a living remuneration for her services which must be provided by the church employing her.

Course of Study for Deaconesses.

First Year.
2. Wesleyan Methodist Discipline.

Reading Course.

Second Year.
2. Catechism, Jennings.
DEACONESS' WORK.


Reading Course.

1. Life of Hester Ann Rogers.
SECTION XIX.

COURSE OF STUDY.

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

The great want of ministers to supply our needy yet spreading fields of labor, led to the reception of too large a portion of such as offered themselves, and also to the ordination of men among ourselves of like deficiencies, and there is now no doubt that our necessities, in some instances at least, betrayed us into an unwise course. But we are satisfied that the time has fully come when we must elevate our ministerial standard to a point which will better correspond to the wants of our denomination, and the demands of the age in which God in his Providence has called us into existence as a distinct religious power. As we all believe in an overruling and guiding Providence, we must suppose that God has an end to secure, by calling us into existence as a denomination,
COURSE OF STUDY.

through such trials, conflicts and sacrifices as
marked every step in the process; and we shall
act a wise part by preparing ourselves, in every
available method, for the achievement of useful
ends; and we are confident that no one measure
will do more in this direction than to raise up a
well-educated and efficient ministry.

¶ 365. We therefore require that no Annual Con­ference receive any local preacher to travel under
its direction until he has passed the preliminary
course of study before the Committee on Itin­eracy and Orders, except as proper full credits
covering the course are presented to the Commit­tee
and approved by them. The preliminary course
shall include English Grammar, Arithmetic, Geo­graphy and English Composition. Any text book
of the grammar school may be used.

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

¶ 367. The candidates must be given a written
examination upon all the text books. Where can­didates have completed the Advanced Theological
Course in any of our Connectional schools, their
standing shall be accepted in lieu of the Conference
Course.

¶ 368. There must be an average standing of at
least seventy-five per centum in the preliminary
SECTION XIX.

course and in each year of the regular course, and no paper shall be accepted which shows a standing less than sixty per centum.

1369. Each candidate must also be examined orally regarding personal Christian experience and his personal belief in the doctrines held by Wesleyan Methodists.

1370. The General Conference shall elect, at each quadrennial session, a committee of four elders, who shall constitute a central examining board. They shall be chosen for their culture and their experience as educators. Their duties shall be:

First, to prepare lists of questions on the Course of Study for candidates for the ministry, also to prepare the questions on the preliminary examinations to be given Local Preachers and Deaconesses as required by paragraphs 89, 363, 365 and 374.

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

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

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

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

§ 373. Course of Study for Candidates for Elder's Orders.

I. First Year.

2. Theological Compend—Binney.
3. Wesleyan Methodist Discipline.
5. English—Lockwood and Emerson.
### Section XIX

#### Reading Course

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

#### Second Year

2. Theology Elective—Miley or Lee.
3. Philosophy of the Plan of Salvation—Walker.
4. English—Lockwood and Emerson.
5. Homiletics—Kearn.
6. Teacher Training Course—Hurlbut.

#### Third Year

1. Bible—Sell.
2. Theology—Miley or Lee.
3. Church History (First Half)—Fisher.
6. All About the Bible—Collett.
COURSE OF STUDY.

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

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

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

[Note: The Annual Conference shall accept the standings of Houghton, Miltonvale, Central, Fairmount, and Marion College in all of the studies prescribed in the foregoing section, reserving the right to examine all such persons orally or in writing as to doctrinal beliefs and belief in the government of the Wesleyan Methodist Church.]

¶ 374. Course of Study for Local Preachers.
(To be approved by the Book Committee and published in the Wesleyan Methodist.)
PART IV.
SPECIAL DIRECTIONS.
SECTION XX. CHURCH FINANCE.
SECTION XXI. PRACTICAL BENEVOLENCE.
SECTION XXII. TITLES TO CHURCH PROPERTY.
SECTION XXIII. NATIONAL REFORM.
SECTION XXIV. PROHIBITION AND PUBLIC MORALS.
SECTION XXV. PEACE.
SECTION XXVI. NECESSITY OF UNION.
SECTION XXVII. YOUNG PEOPLE'S MEETINGS.
§ 375. It is the judgment of the Wesleyan Methodist Connection that the law of tithing is scriptural and that God requires all His people to pay Him the tenth of all their increase. We do therefore recommend:—

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

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

3. That the Storehouse Plan be adopted by all our churches as the general financial plan of the Church.

4. That at each General and Annual Conference one main service be devoted to the study and promotion of Tithing and the Storehouse Plan.

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

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

§ 378. It shall be the duty of the pastor and
stewards to see to the faithful collection of the
share assigned their charges. All money paid for
current expenses of the Educational work, or for
the current expenses of the Missionary work, either
home or foreign, and pledges and interest (but not
principal) paid for these purposes, and all money
paid by the W. H. & F. M. S., the Y. M. W. B.,
or the Sunday-Schools for these purposes may count
toward the budget. If any person or society pays
money to any person authorized to receive Connecti­
tional funds for any of these purposes, a duplicate
receipt shall be given, and the pastor and stewards
shall accept these receipts as payments on the
budget. All money and duplicate receipts collected
by the pastor and stewards for the budget shall be
sent to the Conference Treasurer, provided however
that money collected definitely for education or
definitely for missionary work, and not as undivided
budget, may be sent to any person authorized to
receive Connectional funds. In this case a duplicate
receipt shall be given which shall be sent to the
Conference Treasurer. A charge has met its obli-
The General Conference recommends:

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

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

3. That the pastors be urged to investigate the Storehouse plan, and to introduce the same wherever practicable.

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

PRACTICAL BENEVOLENCE.

§ 380. Question. Have we any directions to give concerning practical benevolence among us?

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

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

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

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

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

<table>
<thead>
<tr>
<th>Age</th>
<th>Single Bond (One life)</th>
<th>Survivorship (Two lives)</th>
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</thead>
<tbody>
<tr>
<td>Twenty to thirty</td>
<td>3% rate</td>
<td>3% rate</td>
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<tr>
<td>Thirty to forty</td>
<td>4% rate</td>
<td>3½% rate</td>
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<tr>
<td>Forty to fifty</td>
<td>5% rate</td>
<td>4½% rate</td>
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<tr>
<td>Fifty to sixty</td>
<td>5½% rate</td>
<td>5% rate</td>
</tr>
<tr>
<td>Sixty to seventy</td>
<td>6% rate</td>
<td>5½% rate</td>
</tr>
<tr>
<td>Over seventy</td>
<td>7% rate</td>
<td>6½% rate</td>
</tr>
</tbody>
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These rates of interest are based on cash gifts, and if real estate is offered it must be immediately converted into cash or else the donor accept the...
inventory that is made by the corporations benefiting by the gift.

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

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

Payments on annuities may be made either annually or semi-annually as the donor and the corporate society benefiting may agree.
SECURING TITLES TO CHURCH PROPERTY.

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

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

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

§ 387. Whenever a local church shall deem it necessary or advisable to make sale of their church property that has been deeded to the trustees of said local church and their successors in office, said trustees or their successors in office shall have the right, under the direction of the local church and the Annual Conference to which they belong, to sell and convey by a good and sufficient deed to the purchaser the property of said church. Said trustees or their successors in office shall also have the right to pay all debts against said church property, under the direction of said local church, and to take title to the same. Provided, however, if the said local church does not care to re-invest the money received from such sale, then the trustees of said church or their successors in office shall pay the money over to the Annual Conference to which they belong.

§ 388. In all conveyances of ground for the erection of houses of worship, or upon which they may have been erected, let the following clause be inserted at the proper place: In trust, that said premises shall be used, kept, maintained and disposed of, as a place of divine worship, for the use of the ministry and membership of the Wesleyan Methodist Connection (or Church) of America; subject to the Discipline, usage, and ministerial appointments of said Church, as from time to time authorized and declared by the General Conference of said Church, and the Annual Conference in whose bounds the said premises are situated.
§ 389. In all conveyances of ground for the erection of dwelling-houses for the use of the preachers, or upon which they may have been erected, let the following clause be inserted at the proper place: In trust, that said premises shall be held, kept, and maintained as a place of residence for the use and occupancy of the preachers of the Wesleyan Methodist Connection (or Church) of America, who may from time to time be stationed in said place, subject to the usage and Discipline of said Church, as from time to time authorized and declared by the General Conference of said Church, and by the Annual Conference within whose bounds said premises are situated.
§ 390. It shall be the duty of the ministers and members of the Wesleyan Methodist Connection to use their influence in every feasible manner in favor of a more complete recognition of the authority of Almighty God, in the secular and civil relations, both of society and of government, and the authority of our Lord Jesus Christ as King of nations as well as King of saints. We therefore require:—

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

§ 392. That chaplaincies in the army and navy, and in State and National Congress be not abolished.
I. Kings viii. 22-53; I. Chron. iv. 10; II. Chron. xiv. 17, 12; I. Tim. ii. 1, 2.

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

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

Psalms xxii. 28; xxxiii. 6-12; Isa. ix. 6; Dan. vii. 13, 14; Rev. xvii. 14.
COMMISSION ON PROHIBITION AND PUBLIC MORALS.

A Commission on Prohibition and Public Morals is hereby constituted under the following suggested plan: One member to be designated by the Advisory Board of Faculty of each of our schools, who shall report the same to the next session of the Book Committee following the quadrennial session of the General Conference, or to the Executive Board for election; and in addition the Connecional Editor who shall be General Secretary of the Commission. The Wesleyan Methodist and our school papers are suggested as mediums of publicity for the reports of this Commission; and such pamphlets or tracts as it shall deem advisable to publish, subject to the approval of the Book Committee. It shall be the duty of this commission to make a study of Prohibition and Moral Reforms and to keep the Church informed of the progress being made along these lines; also it may receive instructions from the Book Committee or the General Conference.
§ 396. We believe the Gospel of Christ to be intended to extirpate the practice of war, and hence we cannot but deprecate those customs which needlessly foster and perpetuate the war-spirit. We will not cease to pray and labor that the period may soon arrive when "Nations shall learn war no more."

Isa. ii. 2-4; Psa. lxi. 7; Micah iv. 3, 4; Zech. ix. 10; Luke ii. 14.
SECTION XXVI.
NECESSITY OF UNION AMONG OURSELVES.

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

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

Pray earnestly for, and speak freely to each other.

When we meet, let us never part without prayer.

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

Never speak lightly of each other.

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

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

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

\textbf{YOUNG PEOPLE'S MEETINGS.}}

\textit{\S\ 398.} We desire to utilize the piety and gifts of our young people in those ways which will glorify God and be beneficial to themselves and the Church. We encourage as of great importance the holding of young people's meetings under the direction of our churches and pastors, for the promotion of the salvation of the young and their growth and establishment in grace.
PART V.
JUDICIAL ADMINISTRATION.
SECTION XXVIII. JUDICIARY RULES.
SECTION XXVIII.

JUDICIARY RULES.

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

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

§ 401. For personal offenses, sinful tempers or words, or neglect of duties, our Lord's directions in Matt. xviii:15-17 shall be followed; and in case
the person aggrieved shall report the alleged offense, before these previous steps shall have been taken, he shall be deemed guilty of evil speaking, and without amendment he shall be brought to trial on charge for this offense. But for public offenses, such as holding and propagating heretical doctrines, flagrant disobedience to the order and Discipline of the Church and for open immoralities, the parties so offending may be proceeded against without previous labor, provided that the directions given in paragraph 71, sub-paragraph 2, have been complied with. If any member of the Church Advisory Committee should be connected with the case as to render them incapable of serving, the church, if it judges best, may elect a special committee in the case.

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

§ 403. In all cases of trial a bill shall be made out setting forth the charge or charges, with the specifications, in writing, and a copy of the same shall be served upon the accused by the chairman of the court, or the complainant, allowing the accused a reasonable time to prepare for trial, which shall not be less than six days. The removal of the accused person beyond the jurisdiction of the judicature during the pending trial shall be deemed presumptive proof of guilt, unless satis-
factory evidence be presented of inability to be present. If the accused party confess guilt, no trial is necessary and the church can proceed at once to determine the penalty as is provided for. If the party accused asks for a letter of dismissal before charges are preferred, the church must grant the same. See Paragraph 78. The church may grant a letter of dismissal, even after charges are preferred. When charges are preferred and the party says they are ready for trial, then no time need be given for them to prepare.

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

§ 405. A complaint against an elder shall be presented to the chairman of a standing committee of four elders, which shall have been elected by the previous Annual Conference, and shall consist of the most discreet and experienced men in said conference, who shall have power to select three lay members of similar character residing near the accused elder, who shall together with said elders
SECTION XXVIII.

constitute a judiciary committee for the trial of all such cases; and in case of the incapacity of any ministerial member of said committee to serve as above, by reason of sickness, removal, death, or other cause, then the President of the conference shall have power to fill such vacancy. Said committee shall constitute a court for the trial of the complaint, with power to acquit, censure, or suspend until the next session of the Annual Conference, whose decision shall be final.

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

¶ 407. The Annual Conference shall also have original jurisdiction, and may proceed to try any complaint against an elder, provided, that in its judgment sufficient notice shall have been given to the accused, and sufficient time allowed him to prepare for trial; or it may refer the complaint to a committee which it may appoint as above; or to a special committee composed of four elders and three lay members which the Annual Conference shall appoint; to be tried during its session.
JUDICIARY RULES.

or after adjournment, as it shall direct; or it may refer the complaint, to be presented and tried, as first provided for in this rule.

¶ 408. When an elder or a minister shall have been convicted of the crime of fornication or adultery he shall be expelled from the Annual Conference of which he is a member, and shall never be restored to membership in any Wesleyan Methodist Annual Conference; and no Annual Conference shall elect to Elders' Orders or receive from any other conference or Church any one who has been convicted of these crimes after entering the ministry. But this shall not prohibit membership in a Wesleyan Methodist church when the guilty person repents.

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

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

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

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

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

1. In any case of dispute about the non-payment of debts, or the settlement of accounts, the proceedings shall be the same as in all other cases; with the exception that the verdict shall be a simple declaration of what is judged to be right between the parties. If either party shall enter into a suit at law against any member of the
SECTION XXVIII.

church, unless the case justify such a measure, before these steps shall have been taken, or shall refuse to comply with such decision such party shall be cut off from fellowship, on conviction of the fact before the proper court.

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

§ 416. 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.

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

§ 418. The General Conference shall designate five members of the Book Committee, three elders and two lay members, who shall be thereby constituted a Judiciary Committee to be known as the Board of Review, and this Board of Review shall have authority to hear appeals and to decide questions of law, subject to the Discipline of the Wesleyan Methodist Connection (or Church) of America and of the General Conference of said Church, in the following cases and particulars: (1) In all cases of the trial of an elder or an Annual Conference preacher where three elders who have served under conference appointment during the year last preceding the trial and appeal shall join the defendant in an appeal from the action of an Annual Conference under the Judiciary Rules for the trial of an elder or an Annual Conference preacher. (2) In all cases involving the validity of the reception of members to an Annual Conference, either when such members are elected to Elder's Orders or are received from some other Wesleyan Methodist Annual Conference; or from some other religious body, whenever three elders qualified as in the last preceding provision shall appeal from the action of the Annual Conference. (3) In all cases of difference between any two or more Annual Conferences where there is a disagreement, and the aggrieved conference is unable to secure satisfaction by ordinary methods. (4) In all cases where three Annual Conferences shall unite in an appeal from any action of the Book Committee when acting with reference to the Annual Conferences. The deci-
sion of the Board of Review in such cases shall be reported to the Book Committee at its next session, whether it be a regular or special session, and it shall require a two-thirds vote of all the members of the Book Committee to reverse the decision of the Board of Review in these particular cases. In all cases brought before the Board of Review the entire case including the charges or question or questions at issue, and all of the evidence shall be submitted in writing, and one or more persons may argue the case on each side under such regulations as the Board of Review shall establish, but in no case shall the Board of Review constitute a trial court, and it shall not hear or receive any new evidence, provided, however, that the fact that new evidence and what is intended to prove thereby may be submitted, and this may influence the Board of Review in determining the case when the question at issue is whether a new trial shall be ordered. The Board of Review shall have authority to affirm, reverse, or remand a case for a new trial. It shall select one of its number to act as chairman, and it may select a Secretary from its own number or employ some one else. When the Board of Review meets in connection with the meetings of the Book Committee it shall hear and act upon all cases submitted to it without charge to any one, but in cases of special meetings the parties bringing the action shall provide for the expenses of the meeting. In all cases the decisions of the Board of Review shall be made in writing and the principal
parties to the case shall be furnished with a copy of the decision within ten days after the decision is rendered. A book of record shall be furnished at the expense of the Publishing House in which shall be recorded all cases acted upon and the decisions rendered, and all documents pertaining to cases brought before the Board of Review shall be kept on file. Four members shall constitute a quorum, and it shall require four votes to reverse any judgment rendered by a lower court. The records of this Board of Review shall be submitted to the General Conference at each regular session and when approved by the General Conference all decisions of this Board of Review shall become the law of the Church until repealed by the General Conference, and in the edition of the Discipline following each General Conference these decisions which have been approved by the General Conference shall be made a part of the Discipline. In any case where any member of this Board of Review is an interested party to the case the remaining members shall consider objections to his sitting as a member of the Board and where justice demands may select some other member of the Book Committee to fill his place in connection with that particular case, but this shall not be deemed to cause a vacancy in the membership of the Board. All permanent vacancies shall be filled by the Book Committee.
PART VI.
THE RITUAL.
SECTION XXIX. FORM OF ORDIINATION.
SECTION XXX. CONSECRATION OF DEACONESS.
SECTION XXXI. BAPTISM.
SECTION XXXII. THE LORD'S SUPPER.
SECTION XXXIII. MARRIAGE.
SECTION XXXIV. BURIAL OF THE DEAD
SECTION XXXV. THE DEDICATION OF CHURCHES.
ORDAINING ELDERS.

SECTION XXIX.

THE FORM AND MANNER OF ORDAINING ELDERS.

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

§ 419. Then their names being read aloud, the President shall say unto the people:

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

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

The Collect.

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

The Epistle.
Ephesians iv. 7-13.
Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended into the lower parts of the earth? He that descended is the same that also ascended up far above all heavens, that he might fill all things.) And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

The Gospel.
St. John x. 11-16.
Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter open-
eth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep he goeth before them, and the sheep follow him, for they know his voice. And a stranger, will they not follow, but will flee from him, for they know not the voice of strangers. This parable spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again: Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in he shall be saved, and shall go in and out and find pasture. The thief cometh not but for to steal, and to kill and to destroy; I am come that they might have life, and that they might have it more abundantly. I am the good shepherd; the good shepherd giveth his life for the sheep; but he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth; and the wolf catcheth them and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep, and other sheep I have which are not of this fold; them also must I bring, and they shall hear my voice, and there shall be one fold and one shepherd.
§ 419

SECTION XXIX.

[And that done, the President shall say unto them as hereafter followeth:]

You have heard, brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy lessons taken out of the Gospel and the writings of the apostles, of what dignity and what great importance this office is, whereunto ye are called. And now again we exhort you, in the name of our Lord Jesus Christ, that you have in remembrance into how high a dignity, and to how weighty an office ye are called; that is to say, to be messengers, watchmen, and stewards of the Lord; to teach and premonish; to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this evil world that they may be saved through Christ forever.

Have always, therefore, printed in your remembrance, how great a treasure is committed to your charge; for they are the sheep of Christ which he bought with his death and for whom he shed his blood. The church and congregation, whom you must serve, is the spouse and his body. And if it shall happen the same church, or any member thereof, do take any hurt or hindrance by reason of your negligence ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of the ministry toward the children of God, toward the spouse and body of Christ; and see that you never cease your labor, your care and
ORDAINING ELDERS.

diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto the agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

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

We have good hope that you have all weighed and pondered these things with yourselves long.
before this time and that you have clearly determined by God's grace, to give yourselves wholly to this office, 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 Savior, Jesus Christ, or the heavenly assistance of the Holy Ghost; that by daily reading and weighing the Scriptures ye may wax riper and stronger in your ministry; and that ye may so endeavor yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples, and patterns for the people to follow.

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

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

Answer. I think so.

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

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

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

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

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

Answer. I will, the Lord being my helper.

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

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

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

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

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

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

Let Us Pray.

Almighty God and Heavenly Father, who of thine infinite love and goodness toward us, hast given us thy only and most dearly beloved Son, Jesus Christ, to be our Redeemer, and the author of everlasting life; who after he had made perfect our redemption by his death, and had ascended into heaven, sent abroad into the world his apostles, prophets, evangelists, teachers and pastors, by whose labor and ministry he gathered together a great flock in all parts of the world to set forth the eternal praise of thy holy name; for these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present, to the same office and ministry appointed for the salvation of mankind, we render unto thee our most hearty thanks; we praise and worship thee; and we humbly beseech thee by the same, thy blessed Son, to grant unto all who either here or elsewhere call upon thy name, that we may continue to show ourselves
thankful unto thee, for these, and all other of thy benefits, and that we may daily increase and go forward in the knowledge and faith of thee and thy Son by the Holy Spirit, so that as well by these thy ministers, as by them over whom they shall be appointed thy ministers, thy holy name may be forever glorified, and thy blessed kingdom enlarged through the same, thy Son Jesus Christ our Lord; who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. Amen.

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

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

Then the President shall say:—

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

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

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

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

FORM OF CONSECRATION OF DEACONESS.

[Devotional exercises and suitable addresses may precede
the following order of service, which may be varied as oc­
casion may require.]

¶420. 1. Presentation of Candidate (or Candidates). Let the pastor or some official of the
church present the candidates to the person presiding
with these words: We present these sisters
to be consecrated for the office of Deaconess in
the Church of God.

2. Hymn. No. 309 from the Church Hymnal, or
some other 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 thy 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 God, 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.
CONSECRATION OF DEACONESS.

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. The Church now solemnly sets you apart for her special service. 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 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 candidate, kneeling, after a brief season of silent prayer, unite in singing:)

Take my life and let it be
Consecrated, Lord, to Thee;
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 will and make it Thine,
It shall be no longer mine;
Take my heart, it is Thine own,
It shall be Thy royal throne.
CONSECRATION OF DEACONESS.

Take my life, my God, I pour
At Thy feet its treasure store;
Take myself, and I will be
Ever, only, all for thee.

[The congregation rise 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 admit thee to the office of Deaconess in the Wesleyan Methodist Church, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

8. Dismissal with benediction.
SECTION XXXI.

BAPTISM.

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

Of Infants.

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

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

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

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

Answer. All this I steadfastly believe.

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

Answer. This is my desire.

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

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

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

Of Such As Are of Riper Years.

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

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

Answer. I renounce them all.

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

Answer. All this I steadfastly believe.

Question. Wilt thou be baptized in this faith?

Answer. This is my desire.

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

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

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

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

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

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

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

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

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

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

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

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

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

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


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

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

—I. Cor. x. 16, 17.
"For I have received of the Lord that which I also delivered unto you. That the Lord Jesus, the same night in which he was betrayed, took bread:

"And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

"After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me.

"For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come.

"Wherefore whosoever shall eat this bread and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

"But let a man examine himself, and so let him eat of that bread, and drink of that cup.

"For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body."—I. Corinthians xi. 23-29

(2) Let an appropriate hymn be sung.

(3) After which the elder shall say:—

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

(4) Then shall a general prayer be offered by the minister, in the name of all those who are
THE LORD'S SUPPER

minded to receive the holy sacrament, both he and all the people kneeling humbly upon their knees. The minister shall then proceed to distribute the bread, using the following words:

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

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

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

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

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

MARRIAGE.

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

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

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

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

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

[Not also speaking unto the persons who are to be married, the minister shall say]

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

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

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

[The man shall answer.]

I will.

[Then shall the minister say unto the woman.]

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

[The woman shall answer.]

I will.

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

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

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

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

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

[Then the minister shall speak unto the company.]

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

[And the minister may add this blessing.]

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

THE ORDER OF THE BURIAL OF THE DEAD.

[The following or some other solemn service may be used.]

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

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

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

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

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

Forasmuch as it hath pleased Almighty God, in his wise providence, to take out of the world the soul of the departed, we therefore commit his body to the ground; earth to earth, ashes to ashes,
BURLAL OF THE DEAD.

dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed and made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

[Then may be said:]

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

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

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:]

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

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

The earth is the Lord’s, and the fulness thereof; the world, and they that dwell therein:

For he hath founded it upon the seas, and established it upon the floods.

Who shall ascend into the hill of the Lord? and who shall stand in his holy place?

He that hath clean hands, and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

This is the generation of them that seek him, that seek thy face, O Jacob.

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

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.

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

Prayer.

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

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

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

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

Grant, O Lord, we beseech thee, that whosoever shall draw near to thee in this place, to give thee thanks for the benefits that they have received at thy hands, to set forth thy most worthy praise, to confess their sins unto thee, and to seek the blessed grace of entire sanctification, and ask such things as are requisite and necessary, as well for the body as for the soul, may do it with such steadiness of
DEDICATION OF CHURCHES.

faith, and with such seriousness, affection, and devotion of mind that thou mayest accept their bounden duty and service, and vouchsafe to give them whatever in thy infinite wisdom thou shalt see to be most expedient for them: all which we beg for Jesus Christ's sake, our most blessed Lord and Savior.

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

Dedicated Prayer.

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

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

SECTION XXXVI.
FORMS, CREDENTIALS, LICENSES, CERTIFICATES, ETC.

§ 426. Form of a License to Exhort.

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

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

This license to be renewed yearly.

C—— D——, Chairman.

E—— F——, Secretary.

§ 427. Form of Transfer.

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

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

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

¶ 428. Form of a Local Preacher's License.
To whom it may concern:
This may certify that A— B—, the bearer, having been duly recommended by the church of which he is a member, and having been examined concerning his gifts, graces and usefulness, is judged by us to be a proper person; therefore he is hereby authorized to preach the gospel according to the usages of the Wesleyan Methodist Connection (or Church) of America, as a Local Preacher.
Done at the Quarterly Conference, (or Church) of ——, this —— day of ——, A. D., 19—, and signed by its order and in its behalf.
C—— D——, Chairman.

¶ 429. Form of Annual Conference License to Preach.
To all whom it may concern:
This certifies that A— B—, the bearer, has been received by the —— Annual Conference to travel under its direction, and has been appointed by said conference to pastoral labors therein; therefore he is hereby authorized to preach the gospel according to the usages of the Wesleyan Methodist Connection (or Church) of America.
Done by the —— Annual Conference this —— day of —— A. D. ——, and signed by its order and in its behalf.
C—— D——, President.
E—— F——, Secretary.
(This license is good for one year only.)
FORMS.

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

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

F --- Circuit, January 1, 19--.

W--- P---, Preacher in Charge.

§ 431. Form of Elder's Credentials.

To whom it may concern:

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

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

E— C—, Pres. E— F—, Sec'y.
FORMS.

§ 432. Recommendation for Admission to Travel.

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

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

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

G--- H---, Chairman.

E--- F---, Clerk.

§ 433. Form of a Certificate of Membership.*

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

Given on behalf of the aforesaid church the --- day of --- A. D. ---

E--- F---, Pastor, (or Clerk.)

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

¶ 434.
Certificate of Election to General Conference.

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

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

E—— H——, Chairman.

C—— W——, Secretary.

¶ 435.
Authorization to Administer the Sacraments.

To all whom it may concern:

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

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

—— President.
FORMS.

§ 436.
Form of Letter of Dismissal.

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

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

D—— E——, Pastor, (or Clerk).

§ 437.
Form of Recommendation of Local Preacher to be Received by an Annual Conference to Study Under Its Direction.

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

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

Clerk.

Chairman.

N. B. Please designate whether the licentiate is a Brother or Sister by the use of an ink line through either the word Brother or Sister.
FORMS.

§ 438.
Certificate of Election to Annual Conference.

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

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

E—— F——, Chairman.

§ 439.
Form of a Certificate for a Stationed Minister or Preacher, who Desires to Remove to Another Conference.

The bearer, J—— L——, having fully complied with engagements to the ——— Annual Conference living a good moral character, and desiring to remove to another Conference, is entitled to this certificate of good standing.

A—— S——, President of the M—— Annual Conference. January 1, 19——.
FORMS.

440. Letter of Standing of Elder.
This certifies that A—— B——, the bearer, an elder, being in good standing in the C—— Conference of the Wesleyan Methodist Connection (or Church) of America, and being desirous of residing for a time without the bounds of said conference, is entitled to this certificate of his good standing.

A—— B——, President.
Given at C—— this ——— day of ———.

[Limited to one year.]

441. Recommendation for Deaconess Work.
To the members of the C—— Annual Conference, next to be held at D——, on the ——— day of ——— next:
The Quarterly Conference (or Church) of E——, being acquainted with the gifts, grace and usefulness of our Sister A—— B——, do hereby recommend her as a suitable person for deaconess work under the supervision and direction of the Annual Conference.

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

G—— H——, Chairman.
E—— F——, Clerk.
FORMS.

§ 442. Probationary Deaconess License.
To All Whom It May Concern:
This certifies that A— B—, the bearer, has been received by the Annual Conference as a probationary deaconess to study and to labor under its direction, looking forward to consecration as a deaconess in the Wesleyan Methodist Church; therefore she is authorized to do the work and bear the name of deaconess, subject to the usages and provisions for such work and office in the Wesleyan Methodist Connection (or Church) of America.
Done by the Annual Conference this day of ——, 19—, and signed by its order and in its behalf.
C— D—, President.
E— F—, Secretary.

§ 443. Form of Deaconess Credentials.
To Whom It May Concern:
Be it known that A— B—, having been duly elected by the Annual Conference of the Wesleyan Methodist Connection (or Church) of America, has this day been set apart by consecration to the work and office of a deaconess of the Wesleyan Methodist Connection.
Signed by order and in behalf of the aforesaid Annual Conference, held at ——, this ——, day of ——, 19—.
C— D—, President.
E— F—, Secretary.

265
### Form of a Register of Marriages to be Kept by the Quarterly Conference

<table>
<thead>
<tr>
<th>Man's name</th>
<th>Woman's name</th>
<th>When married</th>
<th>Where Married</th>
<th>Min's name</th>
</tr>
</thead>
<tbody>
<tr>
<td>T</td>
<td>S</td>
<td>E</td>
<td>K</td>
<td>Dec. 9, 19-</td>
</tr>
</tbody>
</table>

### Form of a Register of Baptisms to be Kept by the Quarterly Conference

<table>
<thead>
<tr>
<th>Child's name</th>
<th>When born</th>
<th>When baptized</th>
<th>Minister's name</th>
<th>Par'ts name</th>
</tr>
</thead>
<tbody>
<tr>
<td>C</td>
<td>Sep. 7, 19-</td>
<td>Dec. 8, 19-</td>
<td>C</td>
<td>L-C</td>
</tr>
</tbody>
</table>
INDEX.

Note.—The figures refer to the numbers of the paragraphs. Those in parentheses, to the divisions of the said paragraphs.

Administration, judicial, (See Trials) 399-418
Adultery, only cause for divorce 425, (2) ministers expelled for 408
Advisory Board, annual conference 151
preachers from other denominations 171
Agent, Connecional; how elected, term of office 217
member of the general conference 208
by whom salary is determined 224
may be removed 225, 226
furnishes blanks to pastors 233
reports to executive board 243
Agreements, between ministers and churches 129

Annual conference 111-207
Annual conference preachers 170
standing in course of study when transferred 124
when neglecting to report to annual conference 135
characters examined 139
complaints against 146
neglect of duty 143
licenses renewed 94
must take examinations 95
must preach once during the year 91
when under conference employ 92
to whom amenable 93

Annual conference preachers 170
when going on another’s charge 163
must pass course of study 164-187

Annuities 383
Applications for aid in church extension 272-274
Articles of religion 8-30
Associate members 73
Auditing committee 227, 228
Authorization, form of 435

Bands, Y. M. W. B., 283 (1), 284 (1), 291 (1), 292 (6), 301 (1), 302 (6)
Bands, Y. M. W. B. Constitution 205-217

267
INDEX.

Baptism:
- sign and nature of .................................. 23
- of infants and adults ................................ 421
- record of .................................................. 75

Benevolences, practical .................................. 380-383

Bequests ....................................................... 382, 383

Bible, in the public schools ................................ 391

Blanks, for ministers at conference ..................... 139

Board of Review ............................................. 418

Book Committee: ........................................... 221-238
- how elected .............................................. 221
- term of office .......................................... 217 (1)
- duties of in organization of annual conference ........... 123, 123 (2)
- to organize mission conferences ....................... 123 (1)
- who are eligible as members of ........................ 222
- officers of, notice of meetings, power to fill vacancies ... 223
- time and place of meetings ............................. 223
- determines salaries of connectional officials ............ 224
- may remove those under its employ ..................... 225
- quorum of .............................................. 226

supervision of connectional societies ............... 227-230

right of president to demand investigation of .......... 228

elects executive board .................................. 223

gives direction to the agent regarding publication .... 227

reviews work of connectional trustees ................. 229

elects business manager ................................. 237

elects finance committee ................................ 236

manager of publishing association ...................... 219-246

manager of educational society ......................... 247

manager of missionary society ......................... 228

Book Concern: (See Book Committee.)

Boundaries:
- general conference determines annual conference ...... 216
- conference boundaries ................................ 178-207

Boundary line defined ..................................... 207

Budget, the ................................................ 376-379

Building, church .......................................... 110

Burial of the dead ........................................... 56

Call to preach, evidences of ............................. 89

Ceremonies of the church .................................. 26

Certificates, of membership ................................ 433

of election to general conference ....................... 234

Chaplaincies, in army and navy ......................... 238

Charges, entitled to delegates, (See Churches.) .......... 213

268
INDEX.

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Charges, how preferred</td>
<td>403-411</td>
</tr>
<tr>
<td>Circuits, boundaries fixed by annual conference</td>
<td>128</td>
</tr>
<tr>
<td>Christ, His resurrection</td>
<td>9</td>
</tr>
<tr>
<td>His name in constitutions</td>
<td>396</td>
</tr>
<tr>
<td>Church, Christian</td>
<td>31, 61</td>
</tr>
<tr>
<td>head of, 32; has right to form and enforce rules</td>
<td>37, 38</td>
</tr>
<tr>
<td>Church, Wesleyan Methodist:</td>
<td>1-7</td>
</tr>
<tr>
<td>origin and character of</td>
<td>31-40</td>
</tr>
<tr>
<td>elementary principles</td>
<td>43-49</td>
</tr>
<tr>
<td>general rules of</td>
<td>43, 44</td>
</tr>
<tr>
<td>rise in Europe and America</td>
<td>43, 44</td>
</tr>
<tr>
<td>managed by trustees</td>
<td>222</td>
</tr>
<tr>
<td>incorporate bodies of</td>
<td>222</td>
</tr>
<tr>
<td>Church, local Wesleyan:</td>
<td>3</td>
</tr>
<tr>
<td>first Wesleyan church</td>
<td>62-65</td>
</tr>
<tr>
<td>how organized</td>
<td>45, 66</td>
</tr>
<tr>
<td>conditions of membership</td>
<td>46-49, 51, 57, 402</td>
</tr>
<tr>
<td>of particular nationality</td>
<td>63</td>
</tr>
<tr>
<td>duty of person organizing</td>
<td>65</td>
</tr>
<tr>
<td>president's duty in organization</td>
<td>64, 65</td>
</tr>
<tr>
<td>records of members</td>
<td>74</td>
</tr>
<tr>
<td>who shall serve them</td>
<td>132</td>
</tr>
<tr>
<td>trustees of</td>
<td>100, 101</td>
</tr>
<tr>
<td>the class-leader and his duties</td>
<td>107, 108</td>
</tr>
<tr>
<td>officers, when and how elected</td>
<td>165 (4)</td>
</tr>
<tr>
<td>finances of</td>
<td>384-389</td>
</tr>
<tr>
<td>property and deeds to</td>
<td>394-396</td>
</tr>
<tr>
<td>buildings</td>
<td>425</td>
</tr>
<tr>
<td>trial of</td>
<td>344-346</td>
</tr>
<tr>
<td>dedication of</td>
<td>425</td>
</tr>
<tr>
<td>grants letter of standing or dismissal</td>
<td>78</td>
</tr>
<tr>
<td>entitled to delegate</td>
<td>113</td>
</tr>
<tr>
<td>Church Trials. (See Trials).</td>
<td>384-389</td>
</tr>
<tr>
<td>Church property, securing titles to</td>
<td>97</td>
</tr>
<tr>
<td>Church treasurers, reporting to quarterly conference</td>
<td>107</td>
</tr>
<tr>
<td>Class book, revising of</td>
<td>108</td>
</tr>
<tr>
<td>Class-leaders, how elected</td>
<td>108</td>
</tr>
<tr>
<td>Commission on prohibition and public morals</td>
<td>205</td>
</tr>
<tr>
<td>Committees:</td>
<td>71 (1)</td>
</tr>
<tr>
<td>church advisory committee, examines candidates</td>
<td>71 (2)</td>
</tr>
<tr>
<td>for violation of discipline</td>
<td>71 (2)</td>
</tr>
<tr>
<td>on pulpit supply</td>
<td>86</td>
</tr>
<tr>
<td>advisory with pastor</td>
<td>86</td>
</tr>
<tr>
<td>examines roll of members and visits them</td>
<td>86</td>
</tr>
<tr>
<td>secures pastor</td>
<td>86</td>
</tr>
</tbody>
</table>
INDEX.

Committees:
- judiciary .................................................. 399-418
- on vacancies .............................................. 121
- on itineracy and orders ................................ 127
- on pastoral relations, duties of ...................... 136
- on revision of course of study ......................... 371, 372

Conference, General .................................. 208-220
- first, 4; members of .................................. 208, 209
- delegates, how elected, who are eligible ........... 210
- time of meeting ....................................... 211
- extra sessions, how called ........................... 212
- officers of .................................................. 213
- president's decision is law in interim ............. 214
- deliberations and division of house ................. 215
- determines annual conference boundaries .......... 216
- elects connectional officials ......................... 217
- powers and restrictions of ............................ 218
- elects book committee ................................ 221
- receives book committee's report .................... 230
- takes charge of publications ......................... 231
- elects examining committee on course of study ..... 370
- elects board of review and defines its power ..... 418

Conference, Annual:
- names and boundaries of ............................... 111-207
- boundaries fixed by general conference ............ 216
- members of .................................................. 111, 112
- lay delegates to, how elected ........................ 113
- officers of .................................................. 120
- separate nationality ..................................... 122
- elects to elders' orders ................................ 124
- local preachers employed ............................. 125
- elects committee on itineracy and orders .......... 127
- fixes boundaries of circuits ........................ 128
- takes supervision of ministers and churches ..... 128
- elects committee on pastoral relations .............. 136
- right of appeal to general conference .............. 138
- examines character of preachers .................... 139
- deliberation and division of house ................. 144
- time of meeting determined by book committee ... 234
- sets educational day .................................... 254
- conference missionary society ....................... 276
- elects missionary board ................................ 277
- power of ...................................................... 278
- elects Sunday-school board and secretary ........ 231, 233
- the president and his duties ......................... 447-151
- elects advisory board .................................. 251
- elects judiciary committee ............................ 405

Conference, Quarterly .................................. 83-110
- members and method of business ...................... 83
- regular and special sessions ........................ 84
- chairman of ............................................... 85

270
Conference, Quarterly:
elects committee on pulpit supply, duties of 86
grants licenses, 90, 91; recommends licentiates to annual conference 92, 94
reads pastor's statistical report 99
receives report of Sunday-school 345
order of business 109

Connection, Wesleyan Methodist. (See Church.)
receives donations 383

Consecration of Deaconess 
consecration of deaconess 

Constitutional law defined 41

Constitutions:
of woman's missionary society 281-286
of conference missionary society 287-295
of local missionary society 296-304
of Y. M. W. B. 305-312
of Senior Y. M. W. B. 314-327

Course of Study:
importance of 364
preliminary course 365
must be taken before ordination 366
per cent required in examinations 367-369
committee on 370
books to be studied for elders' orders 373
for local preachers 374
for deaconess 383

Covenant, church 72

Credentials, form of Elders 431

Deacons, how received 173
Deaconess Work 362
credentials of 443
course of study for 363
consecration of 430
form of license 441
of probationary deaconess 442
Death, burial of 424
Debts, dispute over payment of 414
Deeds, to church property, (note) 423
Dedication of churches 425
Deeds, to church property, 384

Delegates, General Conference:
members of, basis of representation, 208, 209
method of electing 210
when ministerial and lay may divide when voting 215

Delegates, Annual Conference:
lay members of, basis of representation 111, 113
how elected, who are eligible 118

Directions to elders and preachers, 152-161, 172, 247-357

271
## INDEX

Discipline, Wesleyan Methodist:
- contains doctrines and forms of government ........... 6, 7
- not a substitute for Holy Scriptures ....................... 7

Divisions, useless .............................................. 46

Divorce ........................................................................... 423

Doctrine, reaffirmation of ........................................ 39

Dress plain ............................................................ 50-56

Dress of Rescue Home Matron .................................... 54

Dropping names of members ........................................ 402

Drunkenness, forbidden ................................................ 46

Duties, relative ........................................................ 14
- of church members .................................................. 39-40-46-48
- of elders ............................................................... 115-161
- of local preachers .................................................... 91-96
- of annual conference president .................................. 147-151
- of annual conference preachers ................................ 170
- of pastors ................................................................ 169-165, 176, 36
- of evangelists ........................................................... 166
- of general evangelists ................................................. 167, 168
- of connectional evangelists ........................................ 169, 266, 267
- of stewards .............................................................. 102-106
- of exhorters ............................................................ 90
- of class leaders ......................................................... 108

Editor, Connectional:
- how elected, term of office ........................................ 217
- member of book committee ...................................... 221
- member of general conference .................................. 208
- book committee fixes salary ..................................... 224
- may be removed ....................................................... 225, 226
- head of editorial department ................................... 244
- to publish summary of statistical report ..................... 244 (1)

Educational Day .......................................................... 254

Educational report adopted ........................................... 255

Educational Society:
- book committee managers of .................................... 247, 248
- time and place of meeting ........................................ 250
- paying and borrowing money .................................... 251
- has charge of educational interests ............................. 248
- may elect educational secretary ................................. 252
- report adopted in 1923, see ...................................... 253

Elders:
- all are equal ........................................................... 36
- unstationed elders no vote ......................................... 117
- when serving other churches .................................... 134
- reports to annual conference ................................... 131
- characters examined ............................................... 139
- complaints against ................................................ 140
- when not sustaining pastoral relations ....................... 142

272
INDEX.

Elders:
  when neglecting duty ........................................... 143
  how constituted ................................................ 153
  duties of .......................................................... 154
  taking work in another conference .......................... 155
  when transferring membership ................................. 156
  must be member of church and conference ................ 160
  when withdrawn, vote necessary to reinstate ............. 161
  when going on another's charge .............................. 163
  special duties .................................................... 164
  directions in work ............................................... 352, 353
  duties to themselves and others ............................. 354-357
  visiting from house to house ................................. 358-361
  trial of .......................................................... 403-408
  expelled for adultery .......................................... 408
  supernumerary, superannuated and unstationed
  list of ........................................................... 115-117

  credentials, form of ............................................. 431

Election of General Conference officers .................... 213
Election of Annual Conference officers ........................ 120
Elementary principles ............................................. 31-40

  not to be changed by general conference ............... 218

Entire sanctification ............................................. 21

Evangelism, Connectional ........................................ 169, 266, 267
Evangelists:
  annual conference appoint ...................................... 166
  work outside of conference .................................... 168
  when not members how employed ................................ 168
  book committee may grant certificates to ................ 169
  connectional ...................................................... 264, 265
  general evangelists ............................................. 167, 168

Evil speaking forbidden .......................................... 252 (4)

Examination:
  ministers .......................................................... 139
  candidates in course of study ................................ 365, 369
  candidates for church membership ............................ 70, 72

Examination Board ................................................ 379

Executive Board: (See Book Committee.)
  of book committee ............................................... 232
  of publishing association ................................. 240
  of educational society ....................................... 240
  of the missionary society ................................... 260
  may organize mission conferences ............................ 123 (1)
  power of .......................................................... 232

Exhorters ............................................................ 90

Extensions, Church .................................................. 268-271
  Board of .......................................................... 268, 269
  annual conference extension ................................... 271, 272

Fairs and festivals forbidden ................................... 102

Fasting, recommended ............................................. 165

273
INDEX

Fighting quarreling, forbidden .................................. 46
Finance:
  committee for publishing association, duties of ........ 236
  on church finance ........................................... 375-379
Forms .............................................................. 426-445
Fornication, convicted of ................................... 408
Free will ............................................................ 16
Funds:
  annual conference fund .................................... 145
  for sick ......................................................... 104
  church aid fund ............................................. 273
Furnishings, plain recommended ................................ 55
General Conference. (See Conferences) .................... 208-225
General evangelists .............................................. 167
General Judgment ................................................ 28
Ghost, Holy ........................................................ 11
God:
  his name in constitutions ................................ 390
  not to be taken in vain .................................... 46
Gold, wearing of forbidden .................................. 46, 51
Good Works ........................................................ 18
Holy Ghost, the ................................................... 11
Holy Scriptures, sufficient for salvation ................... 12
Holy Trinity, faith in .......................................... 8
Invoice Committee:
  how elected ................................................... 228
  duties of ....................................................... 246
Judgment, General ................................................ 28
Judgment, private ................................................ 34
Judiciary Committees:
  for the local church ....................................... 399
  for the annual conference ................................ 405
Judiciary Rules ................................................... 399-418
Justification of Man ............................................ 17
Law, members going to ........................................ 401
  constitutional and statutory ................................ 41, 42
  statutory ......................................................... 42
Lay Delegates:
  one for each charge ........................................ 113
  elected by ballot, who are eligible ....................... 118
  how elected to general conference ....................... 208-210
Lay Delegation ..................................................... 218
Lay representation on judiciary committee .................. 405
## INDEX

**Legal Societies** .......................................................... 381

**Letters:**
- of standing from church ........................................... 76
- of dismissal, 73; form of ........................................... 369
- of standing and transfer for elders, forms of .................. 426, 445

**Licenses:**
- to preach and exhort, must be renewed, 94; see also ........... 93, 93
- forms of ............................................................... 426, 429, 429

**Line, boundary, defined** ............................................. 207

**Literature in Sunday School** ........................................ 344

**Local preachers** ....................................................... 91

**Lord’s Supper:**
- nature of ............................................................... 24
- administration of .................................................... 422
- by whom solemnized .................................................. 422, 154, 170

**Lord’s Day, proper observance of** .................................. 322

**Man, justification of** .................................................. 17

**Manager, Business, for publishing association** ................. 236, 237

**Marriage:**
- with unconverted persons, forbidden ................................ 423
- form of ................................................................. 423
- by whom solemnized .................................................. 423
- shall be licensed ..................................................... 54

**Means of Grace** ........................................................ 355-357

**Meetings:**
- monthly, recommended for church ................................... 67, 83
- how called ............................................................... 67
- chairman of ............................................................. 67
- quarterly meetings, regular and special ........................... 84
- chairman of quarterly conference ................................... 85
- young people’s meetings ............................................... 398

**Members:**
- conditions of membership .......................................... 46-49, 57, 402
- duties of ............................................................... 57, 402
- how received ............................................................ 70-73
- church vote necessary ............................................... 70-73
- majority vote may capel .............................................. 80
- objections to requires two-thirds vote ............................ 69
- candidates must be examined ........................................ 48
- record of ............................................................... 71 (1)
- those uniting on certificates ....................................... 92
- dropping names from roll ............................................ 74
- when deprived of vote ............................................... 74
- dropped when joining secret societies .............................. 79
- associate, length of probation, privileges ......................... 79
- basis of representation in general conference .................... 209

**Vis. revising the roll** .................................................. 165 (4)

275
INDEX.
Methodism, origin of ........................................ 43, 44
Ministers: (see Elders and 152-161) duties of ........... 39, 40, 352-361
may enter into agreement with churches ............... 129-131
must be member of church .................................. 132, 160
when serving other churches ................................. 234
character examined ........................................... 139
complaint against ............................................. 140
special duties of .............................................. 164, 165, 335, 280, 254
directions in work ............................................ 352-356
must meet stewards to arrange salary ....................... 302
when coming from other denominations .................... 171-173
rights when received ......................................... 175, 174
visiting from house to house ............................... 358-361
when considered withdrawn .................................. 134
Ministerial Character, how examined ...................... 139, 140
Missionary Secretary, (See Secretary.)
Missionary Society;
Parent board ..................................................... 258-275
book committee board of managers ......................... 258
time and place of meeting ..................................... 258
woman's society entitled to an honorary member, .... 258
officers and duties of ......................................... 259
may form contracts with woman's society ............... 261
give directions regarding new work ....................... 262
appropriations to annual conferences ..................... 262
securing funds by missionary secretary ................. 264, 265
elects executive board .......................................... 266
Missionary Society, Annual Conference .................. 276-280
devotes one meeting to work ................................ 276
elects a missionary board .................................... 277
duties of .......................................................... 277
the pastor's duty ............................................... 280
Missionary Society, Woman's:
constitution and by-laws .................................... 281-286
constitution of conference society ......................... 287-295
constitution of local society ................................ 296-304
constitution of Y. M. W. B. .................................. 305-312
constitution of senior band .................................. 313-327
methods of raising funds .................................... 312
Missions, pastor's duty regarding ......................... 280
Monthly business meetings recommended ................. 280, 281
Name of Christ in government .............................. 394
National Reforms .............................................. 390-394
New Testament ................................................... 12
Oblation of Christ .............................................. 25
Officers:
connectional ..................................................... 217
genereal conference ............................................ 213
276
INDEX.

Old Testament, relation to the new ........................................ 13
Ordination:
   course of study must be passed before ................................ 364
   form and manner of ......................................................... 419
Organization of churches. (See Churches.) ............................. 61-64
Origin, of Connection ......................................................... 1-7
   of Methodism ................................................................. 43, 44
Pastors: (See also Elders and Annual Conference Preachers.)
   chairman of church meetings .......................................... 67
   on reporting statistics .................................................... 99
   should hold educational service ....................................... 254
   should hold missionary service ........................................ 280
   his duty in Sunday Schools ............................................. 335
   in charge of churches .................................................... 162
   forbidden to go on another's charge ................................ 163
   special duties of pastors ............................................... 164
   directions for their work ............................................... 352-361
   must meet stewards ....................................................... 103
   duties to themselves and others ...................................... 353-361
   visiting from house to house ......................................... 358-361
   presides at church trials ............................................... 399
   receives complaint against members .................................. 404
   must be member of conference and church ............................ 128, 160
Pastoral Relations committee ............................................... 136
Pastoral visiting ............................................................... 358-361
Peace .............................................................................. 396
Practical Benevolences ....................................................... 380-383
Preachers, Annual Conference ............................................... 170
   Preaching, matter and manner of ...................................... 347-351
   Presidents:
      of general conference. (See Conference.) ....................... 213
      of annual conference ................................................... 120
      how elected and his duties .......................................... 147-151
      to whom amenable ....................................................... 149
      may be required to travel ............................................. 150
      his duty regarding evangelists ..................................... 168
      regarding preachers from other denominations .................. 171
      may demand investigation of book concern ....................... 228
   Principles, Elementary .................................................... 31-40
      not to be changed by general conference ......................... 218
Private opinion, right of ..................................................... 34
Prohibition ........................................................................ 38
Prohibition and public morals .............................................. 393
Property:
   connection connection .................................................... 238
   disposing of, by individuals ........................................... 381
   church, securing titles of ............................................... 110, 384, 389
Public worship, order of .................................................... 351

277
INDEX.

Publishing Association .................................................. 239-246
  how managed .......................................................... 239, 241
  time and place of meeting .......................................... 241
  who is the head of .................................................. 242
  prints paper and books ............................................. 243
  assets and liabilities of, borrowing money ...................... 245
Pulpit Supply, committee on .......................................... 86
Quarterly Conference. (See Conference.) ............................ 84
Quarterly Meetings, regular and special ........................... 84
Questions:
  in organization of churches .......................................... 72
  in examination of local preachers and exhorters ................. 89
  in examination of ministers .......................................... 139, 141
  on course of study ................................................... 370
Reaffirmation of doctrines ............................................ 30
Reception of members .................................................. 70-72
  objection to .......................................................... 69
  of ministers from other denominations ............................ 171-174
Recommendation, for admission to travel ................................ 432
  of local preachers to Annual Conference ......................... 437
Record of members. (See Members.) .................................. 74
Reform, national ......................................................... 390-394
Regeneration .................................................................. 20
Register, of marriages .................................................... 444
  of baptisms ............................................................... 445
Relative duties ............................................................ 14
Religion, articles of ..................................................... 8-30
Representatives, to annual conference ................................ 234
Rescue Home Matron, garb of .......................................... 54
Resurrection, of Christ .................................................. 10
  general ................................................................. 27
Revising class book ....................................................... 165 (4)
Rites, may be changed or abolished .................................... 26
Rituals:
  on ordination ........................................................... 419
  on consecration of deaconess ........................................ 420
  on baptism ............................................................... 421
  on the Lord's supper ................................................ 422
  on marriage ............................................................. 423
  on burial of the dead ................................................ 424
  on dedication of the churches ....................................... 425
  on public worship ...................................................... 351
Rules:
  judiciary ................................................................. 399-418
  when violating annual conference .................................... 406
Sacraments:
  number of ............................................................... 22
  who are authorized to minister ....................................... 154, 170

278
INDEX.

Sanctification, entire ........................................... 21
Second coming of Christ ......................................... 29
Secretary, Annual Conference .................................. 120
Secretary, Connectional Sunday School ....................... 221
Secretary, Educational ........................................... 252
Secretary, Foreign Missionary .................................. 221
Secretary, Home Missionary ...................................... 221
how elected, term of office .................................... 217
members of book committee .................................... 221
book committee determines salary ............................... 224
may be removed .................................................... 225, 226
duties defined ...................................................... 264, 265
duties when occupying new territory ........................... 262
duties regarding connectional evangelism ...................... 266, 267
securing funds for parent board ................................ 265, 266
Secretary, Quarterl y Conference ................................. 83
Secretary, Tithing, duties of ................................... 371
Securing titles to church property ............................... 184-189
Secret Societies:
  directions concerning and made test of membership .... 57
  church duties when a member joins one ...................... 402
Sin:
  original or birth ............................................... 15
  after justification ............................................. 19
  against the Holy Ghost ....................................... 19
Slavery ............................................................... 46
Societies, Wesleyan:
  rise in Europe ............................................... 43, 44
  rise in America ............................................... 44
  origin and character of Wesleyan Methodist ................. 1-7
Son of God .......................................................... 9
  his second coming ............................................. 29
Songs, worldly, forbidden ........................................ 46
Special session of annual conference ......................... 175
Statistical list ...................................................... 111, 114
Statistical report, pastor's ................................... 99
Statistics, report to the Editor ................................. 177
Statutory law defined ............................................ 48
Stewards:
  number of, how elected ....................................... 102
  methods, and general directions in raising money ....... 102-106
Storehouse plan .................................................... 375 (3)
Study, Course of ................................................... 364-374
Subscriptions to Wesleyan ....................................... 233
Sunday Schools ..................................................... 328-346
  necessity of .................................................... 328
book committee Sunday School board ......................... 329
may elect a Sunday School secretary ......................... 321
  duties of annual conference ................................ 331
election of secretary ........................................... 332
local board for .................................................... 333
INDEX.

Sunday Schools:
officers and teachers elected by church ........................................... 334
duties of pastor on ................................................................. 335
general supervision of ............................................................ 330
offering for home missions .......................................................... 341
secondary and adult divisions ...................................................... 342
the departments and how graded .................................................. 336
the cradle roll ............................................................................. 337
the home department of ............................................................... 338
temperance department ............................................................... 339
missionary department ................................................................. 340
teacher training class, how organized ............................................. 343
what literature shall be used ......................................................... 344
report to quarterly conference of .................................................. 345
to annual conference .................................................................... 345
to connectional secretary .............................................................. 345
Sunday School Banner ................................................................. 231
Sunday School methods ................................................................. 346
Sunday School Lesson Helps ......................................................... 211
Junior Class Paper ........................................................................ 231
Supper, the Lord's:
nature of ...................................................................................... 24
by whom solemnized .................................................................. 154, 170
Supernumerary list ......................................................................... 115
Supernumerary ministers: list of ..................................................... 211
collection for ............................................................................... 141, 146
Supplies, preachers ........................................................................ 177
Teachers in Sunday School ............................................................. 334
Teachers in Training Course ............................................................ 343
Temperance .................................................................................... 38
Testament, Old, books of ............................................................. 12
New, books of ............................................................................... 12
Tithing, recommended .................................................................. 375
Tobacco:
directions concerning .................................................................... 58
its use forbidden ........................................................................... 60
Titles to church property ............................................................... 384-389
Transfer form of ............................................................................ 427, 430
Treasurers reporting to quarterly conference ................................... 99
Treasurer:
of publishing association ................................................................ 243
of educational society .................................................................... 249
doing of ......................................................................................... 251, 253
of missionary society ..................................................................... 259
Trials: (See 399-418.)
judicial committee elected for ..................................................... 199
pastor chairman ............................................................................ 400
for personal and public offences .................................................... 401
when joining secret society ........................................................... 402
INDEX.

Trials:
form of bill of charges ........................................ 403
   to whom presented ....................................... 404
trial of an elder ........................................ 405-408
   of a conference preacher ............................... 409, 410
   of a local church ..................................... 411-413
for non-payment of debts .................................. 414
   may be public .......................................... 415
   testimony of absent persons ............................ 416
   regarding an appeal .................................... 417
   cases that may be tried by board of review ........... 418

Trinity, Holy, faith in ........................................ 8

Trustees, Connectional:
   how elected ............................................ 222
   business reviewed ..................................... 229

   Trustees of local church:
   how elected ............................................ 101
   duties and powers of .................................. 100

Union, necessity of ......................................... 397

Unprofitable conversation .................................. 45

Unstationed Elders ........................................... 117

Violating rules of annual conference ...................... 406

Visiting from house to house ............................... 358-361

Voting:
   in general conference .................................. 215
   in annual conference .................................. 120, 144
   annual conference preacher ............................ 170
   regarding a pastor ...................................... 86
   on reception of members ................................ 80
   when three-fourths required ............................ 69

Wesleyan Methodist:
   authorized by general conference ...................... 231
   by whom printed ....................................... 231
   subscriptions to ....................................... 231

   Wesleyan Methodist Connection:
   origin and character of ................................ 1-7
   to receive donations ................................... 383
   property held in trust for .............................. 338

   Wesleyan Methodist Educational Society ............ 247-257
   (see educational society.)

   Wesleyan Methodist Publishing Association ......... 239-246
   (see publishing association.)

Will, freedom of ............................................ 16

Wills to be executed ....................................... 381

Woman's Missionary Society: (See Missionary Societies.)
   entitled to honorary member in book committee .... 238
   may form contract with parent board .................. 261
   constitution and by-laws of ........................... 281-304

281
<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Works, good</td>
<td>18</td>
</tr>
<tr>
<td>Word of God, only rule of faith</td>
<td>34</td>
</tr>
<tr>
<td>Worship, public, order of</td>
<td>351</td>
</tr>
<tr>
<td>attendance upon required</td>
<td>79</td>
</tr>
<tr>
<td>Young Missionary Workers' Band</td>
<td>305-327</td>
</tr>
<tr>
<td>general conference superintendent</td>
<td>283</td>
</tr>
<tr>
<td>duties of</td>
<td>284</td>
</tr>
<tr>
<td>conference superintendent</td>
<td>291, 392</td>
</tr>
<tr>
<td>duties of</td>
<td>301</td>
</tr>
<tr>
<td>local superintendent</td>
<td>302</td>
</tr>
<tr>
<td>duties of</td>
<td></td>
</tr>
<tr>
<td>Young People's Meetings</td>
<td>398</td>
</tr>
</tbody>
</table>