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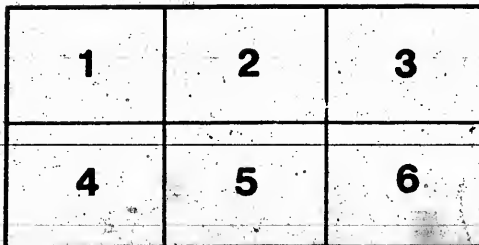
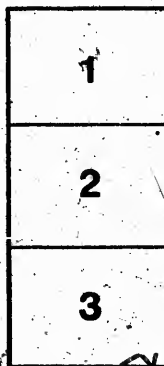
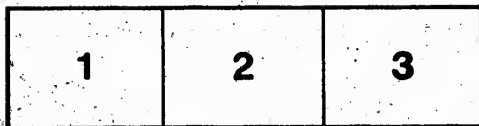
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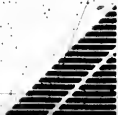
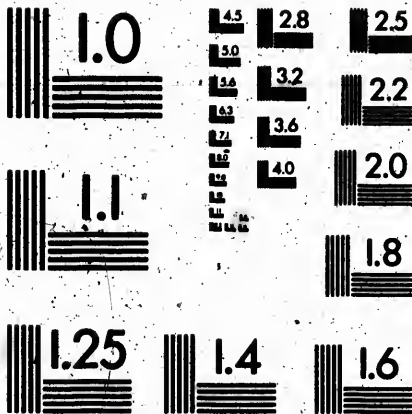
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THE

DOCTRINE AND DISCIPLINE

OF THE

British Methodist Episcopal Church

*Published by order of the General Conference, held in Toronto City,
Ont., Dominion of Canada, July, 1890.*

BY REV. W. T. MINTER,
GENERAL SECRETARY AND COMPILER.

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CONTENTS.

	PAGE.
Address to the Members of the British Methodist Episcopal Church	9
Origin of the British Methodist Episcopal Church	11
Report of Committee on Church Relationship	14

PART I.—ARTICLES OF RELIGION.

CHAPTER I.

On the Articles of Religion	19
-----------------------------------	----

CHAPTER II.

GENERAL RULES.

SECTION.		
I.	Rules of the Band Societies	28
II.	General Rules of the United Societies	30
III.	On Dress	35

CHAPTER III.

ON PUBLIC WORSHIP.

I.	Morning Services	35
II.	Afternoon and Evening Services	36
III.	Sacramental Services	36

CHAPTER IV.

REGULATIONS FOR SINGING.

I.	On Choirs	37
II.	On Proper Hymns	37
III.	On Appropriate Tunes	37

CONTENTS.

CHAPTER V.

ON CLASS MEETINGS.

SECTION.	PAGE.
I. Class Leaders	38
II. Duty of Leaders	39

CHAPTER VI.

MATRIMONIAL REGULATIONS.

I. On Marriages	40
II. On Divorcement	40

PART II.—GOVERNMENT OF THE CHURCH.

CHAPTER I.

THE GENERAL CONFERENCE.

I. Composition of the General Conference	45
II. Meeting of the General Conference	46
III. Restrictions of the General Conference	47
IV. The Financial Board	48

CHAPTER II.

ANNUAL CONFERENCES.

I. Their Composition	49
II. Annual Conference Meetings	49
III. Organizing for Business	49
IV. Mode of Procedure	50

CHAPTER III.

QUARTERLY CONFERENCES.

I. Their Composition	52
II. Quarterly Conference Meetings	53
III. Form of Business	53
IV. Reports—Miscellaneous Business	55

CONTENTS.

v

CHAPTER IV.

OFFICIAL BOARDS.

SECTION.	PAGE.
I. Members of the Board	56
II. Meetings of the Board	56
III. Business of the Board.....	57
IV. Restrictions of the Official Board	58

PART III.—REGULATION OF THE MINISTRY.

CHAPTER I.

THE EPISCOPACY.

I. The Election of Bishops.....	61
II. Filling Vacancies.....	61
III. Duties of a Presiding Bishop or General Superintendent	61

CHAPTER II.

TRAVELLING ELDERS.

I. Election and Ordination.....	64
II. The Duty of the Travelling Elder	64
III. Duty to Children and Sabbath Schools.....	69

CHAPTER III.

TRAVELLING DEACONS.

I. Election, Ordination and their Duty	70
II. Travelling Licentiates—Mode of Reception.....	71
III. Duty of a Licentiate	73
IV. Special Instructions	74
Preachers from Other Denominations.....	76

CHAPTER IV.

LOCAL PREACHERS.

I. Those Moved by the Holy Ghost to Preach	77
--	----

PAGE.
 38
 39
 40
 40
 45
 46
 47
 48
 49
 49
 49
 50
 52
 53
 53
 55

CH.

SECTION.	PAGE.
II. Licensing Preachers	78
III. Eligible to the Diaconate	79
IV. Eligible to the Eldership	79
V. Obligations of Local Elders and Deacons	80
VI. Of Exhorters	80

CHAPTER V.

QUALIFYING METHODS.

I. Religious Methods	81
II. Moral Methods	83

CHAPTER VI.

THE MATTER AND MANNER OF PREACHING.

I. The Matter	84
II. The Manner	85
III. Desisting from Preaching	85

CHAPTER VII.

PASTORAL VISITS AND THE ENFORCEMENT OF PRACTICAL RELIGION.

I. Personal Religion	86
II. Instructing from House to House	87
III. The Hindrances	87
IV. Objections Offered	88
V. Personal Defections	90

PART IV.—CONCERNING TRIALS.

CHAPTER I.

THE TRIAL OF EPISCOPATES.

I. Convening Committee	93
II. Committee's Decision	93
III. Inspection of their Character	94
IV. Final Determination	94

CONTENTS.

vii

CHAPTER II.

THE TRIAL OF ITINERANT PREACHERS.

SECTION.	PAGE
I. The Accusation	95
II. Order of Trial	95
III. Decision of the Conference	96

CHAPTER III.

TRIAL OF LOCAL PREACHERS.

I. Examination by a Committee	97
II. The Case before the Conference	97
III. The Condemnation	98

CHAPTER IV.

CAUSES FOR IMPEACHMENT.

I. Dealing in Liquors	98
II. Mal-Administration	99
III. Heresy and Schism	99
IV. Unacceptability in the Ministry	100
V. Neglect of Appointments	100
VI. Ministerial Interference	101
VII. Minister's Debts	101
VIII. Union among Ourselves	103
IX. How to Provide for Circuits in time of Conference	104

CHAPTER V.

TRIAL OF LAY MEMBERS.

I. Arraignment	104
II. The Verdict	105
III. On Insubordination	105
IV. Dissensions	108
V. Willful Neglect of Class Meetings	108
VI. Improper Conduct	107
VII. Concerning Spirituous Liquors	107
VIII. Frauds and Insolvencies	108

PAGE.

78

79

79

80

80

81

83

84

85

85

RELIGION.

86

87

87

88

90



CHAPTER VI.

DEBTS AND ARBITRATIONS.

SECTION.	PAGE.
I. Disputes between Members	109
II. The Decision.....	109
III. Rejecting Arbitration.....	110
IV. Non-payment of Debts	110
V. Expelled Members	111

PART V.—CONCERNING RITES.

CHAPTER.	PAGE.
I. Receiving Members into Full Connexion	115
II. The Lord's Supper	118
III. Baptism of Infants	127
IV. Baptism of Adults	131
V. Solemnization of Matrimony	136
VI. Burial Services.....	142
VII. Ordination of Deacons	145
VIII. Ordination of Elders	150
IX. Induction of Bishops	162
X. Laying Corner-Stones.....	169
XI. Church Dedication	177

PART VI.—TEMPORAL ECONOMY.

I. Boundaries of Conferences	187
II. A General Fund for the Propagation of the Gospel....	188
III. Financial Department.....	192
IV. Sunday School Department	197
V. The Primitive Rule of Giving for Benevolent Purposes	199
VI. Church Property	205
VII. Trustees of Church Property	212
VIII. Church Stewards.....	215
APPENDIX—Course of Study.....	218

ADDRESS

TO THE MEMBERS OF THE BRITISH METHODIST EPISCOPAL CHURCH.

BELoved BRETHREN,—We, having become a distinct body by reason of separation from our brethren in the United States, esteem it our duty and privilege most earnestly to recommend to you as members of the B. M. E. Church our form of Discipline, which has been founded on the experience of many years, as also on the observations and remarks we have made on ancient and modern churches.

We wish to see a copy of our book of Discipline in the house of every member of the Church, and the more so as it contains the articles of religion more or less maintained in part or in whole by every reformed Church in the world. Far from wishing you to be ignorant of any of our doctrines or any part of our Discipline, we desire you to read, mark, learn, and inwardly digest the whole.

You ought, next to the Word of God, procure the Articles and Canons of the Church of which you are members; therefore, we have made the present edition very cheap, and we can assure you that the profits of the sale thereof shall be applied to a religious purpose.

We remain, your affectionate brothers and pastors in the kingdom and patience of Jesus.

WALTER HAWKINS.

ROBERT MILLER.

Episcopates.

Page	109
.....	109
.....	110
.....	110
.....	111
.....	115
.....	118
.....	127
.....	131
.....	136
.....	142
.....	145
.....	150
.....	162
.....	169
.....	177
.....	187
.....	188
.....	192
.....	197
poses	199
.....	205
.....	212
.....	215
.....	218

B

SE

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to
th
Th
Al
Bi
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en
Co
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THE DOCTRINES AND DISCIPLINE
OF THE
British Methodist Episcopal Church.

CHAPTER I.

SECTION I.—*Origin of the British Methodist Episcopal Church.*

In or about the year 1834, certain ministers of God's word of the A. M. E. Church, United States, came over to Canada and preached the Gospel among that portion of the colored settlers who were of the Methodist persuasion. They also united them in classes, and formed societies. About 1838, these societies had increased so rapidly that Bishop Brown, of the A. M. E. Church before mentioned, and certain other ministers of the Gospel in conjunction with him, came over and organized an Annual Conference under his control, known as "The Canadian Annual Conference." In a few years it was found to be very inconvenient to be subject to a foreign bishop and discipline; and therefore, in 1856, a memorial from the Canadian Annual Conference was sent to the General Confer-

ence of the A. M. E. Church, setting forth the disadvantages under which the Canadian Church labored, and praying for the privilege to withdraw from the said A. M. E. Church; this memorial was granted by a very large majority; and arrangements were made with the General Conference before mentioned, for the organization of a distinct, separate and independent Church in Canada, and accordingly, on the 29th day of September, 1856, the ministers and delegates of the before mentioned societies in Canada, met in convention in their chapel, in the town of Chatham, Ont., and did constitute and organize an independent Church, to be hereafter styled and known as "The British Methodist Episcopal Church," and the convention did at the same time adopt the Episcopal form of Church government and the Articles of Religion of the Methodist Episcopal Church as given by the Rev. John Wesley, and did also unanimously elect Rev. Willis Nazrey (a regularly ordained bishop of the A. M. E. Church in the United States, but having settled permanently in Canada), General Superintendent of the British Methodist Episcopal Church; said Rev. Willis Nazrey having been ordained a bishop on the 13th day of May, 1852, in the city of New York, U. S., by Bishop Quinn, who had been ordained a bishop by Bishop Brown, who was also ordained a bishop by Bishop Allen, the said Rev. Richard Allen being seventeen years an ordained minister, by Bishop Asbury, of the M. E. Church, was on the 11th day of April, 1816, in the city of Philadelphia, U. S., solemnly set apart for the Episcopal office by prayer and imposition of the hands of five regularly ordained minis-

ers of the Gospel, one of whom was a priest of the Protestant Episcopal Church, who was then, and continued to be in good standing, under the diocese of Bishop White, of Pennsylvania. The convention being fully satisfied with the validity of the Episcopal ordination of Rev. Willis Nazrey, unanimously received him as their General Superintendent.

After the decease of the Right Rev. Willis Nazrey, which took place at Shelbourne, Nova Scotia, August 22nd, 1875, the General Conference, sitting in Hamilton, Ont., in 1875, deemed it necessary to appoint a bishop to attend to the business of the connexion. The Rev. R. R. Disney, being a regularly ordained elder for many years, was duly elected to fill that office, and on Sunday, November 21st, 1875, Richard Randolph Disney was solemnly set apart by prayer, the imposition of the hands of the Right Rev. Alexander Washington Wayman (one of the bishops of the African Methodist Episcopal Church, U.S.), and five regularly ordained elders, as bishop of the said B. M. E. Church. In A.D. 1880, Bishop Disney began negotiations looking toward "Organic Union" between the B. M. E. and A. M. E. Church of the United States. The said negotiations and agitations grew into such gigantic proportions that it finally resulted in the dropping of Bishop Disney's name, and the severance of all his relations with the B. M. E. Church. See committee's report herewith attached as unanimously adopted by the General Conference, sitting in the town of Windsor, Ont., A.D. 1886.

REPORT OF COMMITTEE ON CHURCH RELATIONSHIP.

Presentation of Committee on Church Relationship.

WHEREAS, We your Committee appointed on the Church Relationship of the Right Rev. Randolph Disney, former Bishop of the British Methodist Episcopal Church, do hereby erase his name and ignore his authority, and cancel his official relationship as Bishop of the British Methodist Episcopal denomination, for the following reasons :

1. For false statements made by him to the St. Louis General Conference of the A. M. E. Church, saying that the B. M. E. people were anxious and ready for union with the A. M. E.

2. For entering a lawsuit against his own Church and people because they wished to maintain their rights and secure their property.

3. For not accepting the offer made by the High Court of Chancery, which offered to put him back in the Church as a B. M. E. Bishop. He refused.

4. For not attending the B. M. E. General Conference after seeing the notification of the time and place of sitting.

5. For holding an A. M. E. Conference in one of our B. M. E. Churches on or about the time that our General Conference was in session. Also after the High Court of Chancery had declared that there was no union between the A. M. E. and the B. M. E. Churches, Rev. Disney went and held Conference in behalf of the A. M.

Church on our property and in our property in the Bermudas.

From the above facts we deem him withdrawn from our Church and authority, and therefore drop his name and official relation accordingly.

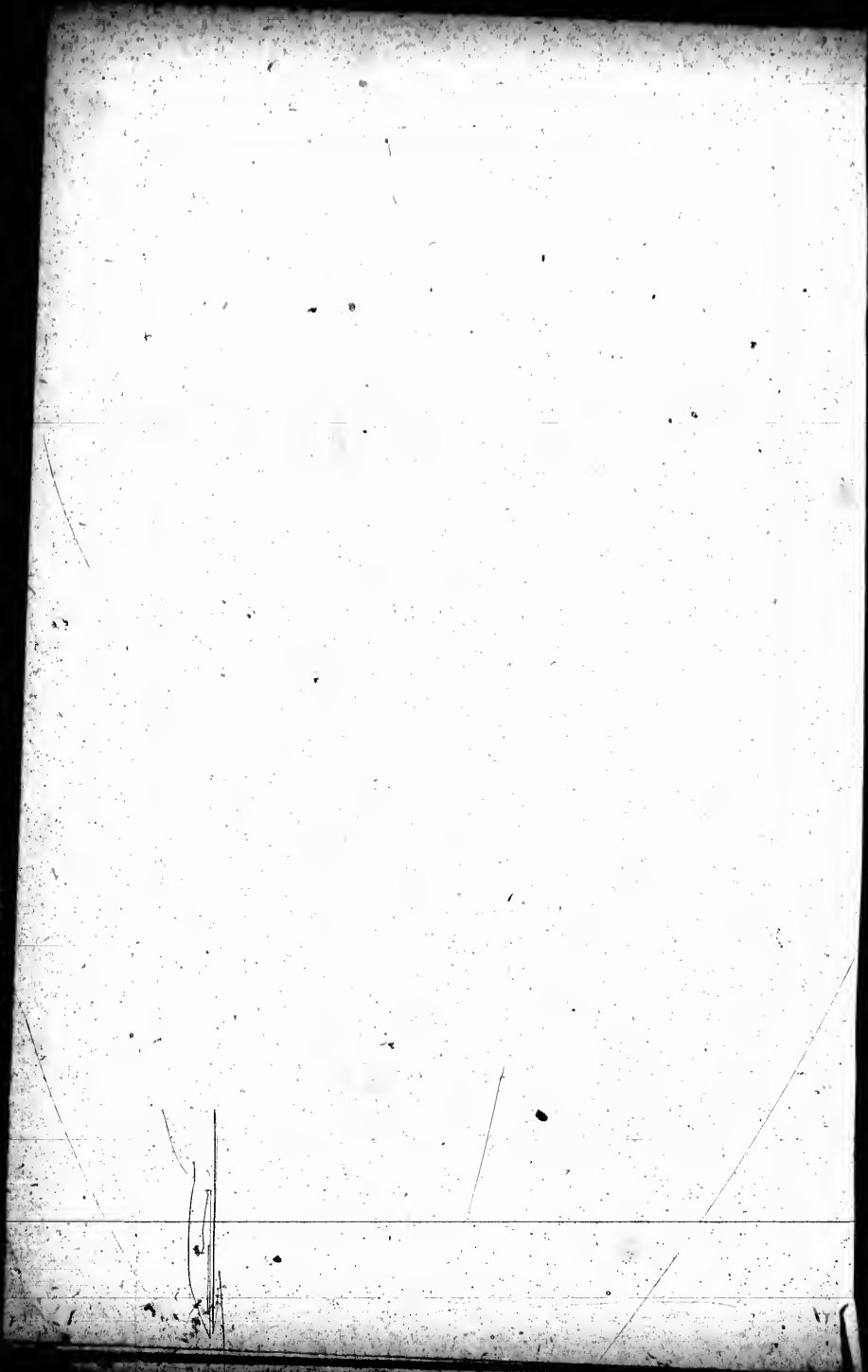
The said General Conference of A. D. 1886, did also pass a resolution unanimously, perpetuating the Episcopacy in five regularly ordained elders, and the election and induction of Superintendent, or Bishops, to be elected as follows: For the District of Ontario and the Canadas, by the General Conference every four years, and for the South American District every eight years. Done at the General Conference of the B. M. E. Church sitting in its seventh session, in the Town of Windsor, Ont., Canada, July, 1886.

The General Conference sitting in Windsor, Ont., did on Tuesday, July 6th, 1886, duly elect Rev. Walter Hawkins, for many years a regularly ordained elder, to fill the office of General Superintendent of the Connexion.

On Friday, July 9th, 1886, the Conference also elected Rev. Robert Miller, for many years a regularly ordained elder, to superintend the South American, West Indies, and the Bermudas for eight years.

On Saturday, July 10th, these prelates were duly inducted into their offices as Bishops of the B. M. E. Church.

The General Conference sitting in the City of Toronto, Ont., July, A. D. 1890, did unanimously re-elect Rev. Walter Hawkins, General Superintendent for the next four years.



Part I.

ARTICLES OF RELIGION.

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CHAPTER I.
ON THE ARTICLES OF RELIGION.

I. *Of faith in the Holy Trinity.*

There is but one living and true God, everlasting, without body or parts, of infinite power and goodness: the maker and preserver of all things, visible and invisible—and in unity of this Godhead are three persons of one substance, power and eternity—the Father, the Son and the Holy Ghost.

II. *Of the Word or Son of God, who was made very man.*

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin, so that two whole and perfect natures: that is to say, the Godhead and Manhood were joined together in one person, never to be divided, whereof is one Christ very God, and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. *Of the Resurrection of Christ.*

Christ did truly rise again from the dead, and took again His body, with all things appertaining to the perfection of man's nature, wherewith he ascended into

heaven, and there sitteth until He return to judgment at the last day.

IV. *Of the Holy Ghost.*

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

V. *The Sufficiency of the Holy Scriptures for Salvation.*

The Holy Scriptures contain all things necessary to salvation ; so that whatsoever is not read therein, nor can be proved thereby, is not to be required of any man that it should be believed as an article of faith or thought requisite or necessary for salvation. In the name of the Holy Scriptures, we do understand these canonical books of the Old and New Testaments, of whose authority was never any doubt in the Church.

The Names of the Canonical Books.

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Ruth, Judges, Joshua, the First Book of Samuel, the Second Book of Samuel, the First Book of Kings, the Second Book of Kings, the First Book of Chronicles, the Second Book of Chronicles, the Book of Ezra, the Book of Nehemiah, the Book of Esther, the Book of Job, the Psalms, the Proverbs of Solomon, Ecclesiastes, or the Preacher, Cantica, or the Songs of Solomon, Four Prophets the greater, Twelve Prophets the less. All the Books of the New Testament, as they are commonly received, we do receive and account canonical.

VI. *Of the Old Testament.*

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard, who feign that the Old Fathers did look only for transitory promises. Although the law given from God to 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 whatever is free from the obedience of the commandments which are called moral.

VII. *Of Original or Birth Sin.*

Original sin standeth not in the falling of Adam (as the Pelagians vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, wherefore man is very far from original righteousness, and of his own nature inclined to evil, and that continually.

VIII. *Of Free Will.*

The condition of man is such, after the fall of Adam, that he cannot turn and prepare himself by his own natural strength and works to 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 preventing us, that we may have a good will, and working in us when we have that will.

IX. *Of the Justification of Man.*

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not by our own works or deservings; wherefore that we are justified by faith only, is a most wholesome doctrine and full of comfort.

X. *Of Good Works.*

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

XI. *Of Works of Supererogation.*

Voluntary works, besides; over and above God's commandments, which are called works of supererogation, cannot be taught without arrogance and impiety. For by them men declare, that they not only render unto God as much as they are bound to, but that they do more for His sake than of bounden duty is required; whereas Christ saith plainly, When ye have done all that is commanded you, ye are unprofitable servants.

XII. *Of Sin after Justification.*

Not every sin willingly committed after justification, is the sin against the Holy Ghost and unpardonable. Wherefore the grant is not to be denied to such as fall into sin after justification. After we have received the Holy

Ghost we may depart from grace given, and fall into sin, and by the grace of God, rise again, and amend our lives. And, therefore, they are to be condemned, who say they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

XIII. *Of the Church.*

The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same.

XIV. *Of Purgatory.*

The Romish doctrine concerning purgatory, pardon, worshipping and adoration, as well as images, and relics, and also invocation of Saints, is a fond thing vainly invented, and grounded upon no warrant of Scripture, but repugnant to the Word of God.

XV. *Of Speaking in the Congregation in such a tongue as the people understand.*

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

XVI. *Of the Sacraments.*

Sacraments ordained by Christ are not only badges of Christian men's professions, but rather they are certain signs of grace, and God's will toward us, by the which

He doth work invisibly in us, and doth not only quicken but also strengthen and comfort our faith in Him.

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

Those five commonly called sacraments—that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for sacraments of the Gospel, being such as have partly grown out of the corrupt following of the apostles; and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible signs of the ceremony ordained of God.

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

XVII. *Of Baptism.*

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

XVIII. *Of the Lord's Supper.*

The Supper of the Lord is not only a sign that Chris-

tians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death; insomuch that to such as rightly, worthily, and with faith receive the same the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.—Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of the Sacrament, and hath given occasion to many superstitions.

XIX. Of Both Kinds.

The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

XX. Of the one Oblation of Christ, finished upon the Cross.

The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction, for the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses in the which it is commonly said that the priest doth offer Christ, for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable, and dangerous conceit.

XXI. Of the Marriage of Ministers.

The ministers of Christ are not commanded by God's

law, either to vow the estate of single life or to abstain from marriage; therefore it is lawful for them as for all other Christians, to marry at their own discretion; as they shall judge the same to be best to Godliness.

XXII. Of the Rites and Ceremonies of Churches.

It is not necessary that rites and ceremonies should in all places be exactly alike, for they have been always different; and may be changed according to the diversities of countries, times, and men's manners, so that nothing may be ordained against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the church to which he belongs, which are not repugnant to the Word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the Church, and woundeth the consciences of weak brethren. Every particular church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

XXIII. Of duty to the Rulers of Great Britain.

We acknowledge Her Majesty Queen Victoria as our rightful sovereign, possessing supremacy over all the British Empire, as it exists in Europe, Asia, Africa, Australia, North America, South America, the West Indies, and other Islands of the Ocean; also, the Governor-General and Dominion Parliament of Canada; and we also believe that no foreign potentate should exercise authority

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within the boundaries of her vast Dominions; and inas-
much as British law throws the broad shield of equal
protection over the life, the liberty, and personal happi-
ness of all its loyal subjects, without regard to the clime
in which they were born, or the hue of their skin, there-
fore we believe it to be lawful for Christian men to obey the
commandments of the Magistrate to wear weapons and
serve in the wars; and furthermore, we believe it to be
our duty to pray the Most High God, to make the reign
of Her Majesty peaceful, prosperous and happy, and
every member of the Royal Family wise, holy and useful,
and that the British Empire may continue to grow in
power and prosperity till Christ Himself descends to reign
on earth.

XXIV. Of Christian Men's Goods.

The riches and goods of Christians are not common as
touching the right, title, and possession of the same,
as some do falsely boast. Notwithstanding, every man
ought of such things as he possesseth, liberally to give
alms to the poor according to his ability.

XXV. Of a Christian Man's Oath.

As we confess that vain and rash swearing is forbidden
Christian men by our Lord and Saviour Jesus Christ and
James His apostle; so we judge that the Christian reli-
gion doth not prohibit, but that a man may swear when
the magistrate requireth, in a cause of faith and charity,
so it be done according to the prophet's teaching, in jus-
tice, judgment and truth.

CHAPTER II.

GENERAL RULES.

SECTION. I. *Rules of the Band Societies, drawn up
December 25th, 1738.*

Two, three, or four true believers who have confidence in each other, form a band.

The design of our meeting is to obey that command of God, "Confess your faults one to another, and pray for one another, that ye may be healed."—James v. 16.

To this end we agree :

1. To meet once a week at least.
2. To come punctually at the hour appointed, unless some extraordinary reason prevent.
3. To begin exactly at the hour with singing or prayer.
4. To speak, each of us, in order, freely and plainly, the true state of our souls, with the faults we have committed in tempers, words, or actions, and the temptations we have felt since last meeting.
5. To end every meeting with prayer, suited to the state of each person present.
6. To desire some person among us to speak of his own state first, and then to ask the rest in order, as many and as searching questions as may be concerning their state, sins, and temptations.

Some of the questions proposed to every one before he is admitted among us, may be to this effect :

1. Have you had the forgiveness of sins ?
2. Have you peace with God through our Lord Jesus Christ ?
3. Have you the witness of God's Spirit with yours, that you are a child of God ?
4. Is the love of God shed abroad in your heart ?
5. Has no sin, inward or outward, dominion over you ?
6. Do you desire to be told of your faults ?
7. Do you desire to be told of all your faults, and that plainly and home ?
8. Do you desire that every one of us shall tell you, from time to time, whatsoever is in our hearts concerning you ?
9. Consider : Do you desire we should tell you whatsoever we think, whatsoever we fear, concerning you ?
10. Do you desire that in doing this, we should come as close as possible, that we should cut to the quick, and search your heart to the bottom ?
11. Is it your desire to be upon this, and all other occasions, entirely open, so as to speak without disguise and without reserve ?

Any of the preceding questions may be asked as often as occasion requires ; the four following, at every meeting :

1. What known sins have you committed since our last meeting ?
2. What particular temptations have you met with ?
3. How were you delivered ?
4. What have you thought, said, or done, of which you are in doubt whether it be sin or not ?

SOCIETY RULES.

SECTION II.

General Rules of the United Societies of 1739.

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

2. This was the rise of the United Societies, first in Europe and then in America; such a society is no other than a company of men 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.

3. That it may the more easily be discerned whether they are indeed working out their salvation, each society

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is divided into smaller companies, called classes, according to their respective places of abode. There are about twelve persons in a class, of whom one is styled "the leader." It is his duty—

(1) To see each person in his class once a week at least, in order (a) To inquire how their souls prosper. (b) To advise, reprove, comfort or exhort, as occasion may require. (c) To receive what they are willing to give towards the relief of the preachers, church, and poor.

(2) To meet the ministers and the stewards of the society once a week, in order (a) To inform the minister of any that are sick, or of any that walk disorderly, and will not be reprov'd. (b) To pay the stewards what they have received of their several classes in the week preceding.

(3) There is only one condition previously required of those who desire admission into these societies: 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.

(4) It is therefore expected of all who continue therein, that they should continue to evidence their desire of salvation, *Firstly*, By doing no harm; by avoiding evil of every kind, especially that which is the most generally practised, 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 drinking spirituous liquors, unless in cases of necessity; fighting or quarrelling, brawling, brother going to law with brother; returning evil for

evil, or railing for railing; the using of many words in buying or selling; the buying and selling goods that have not paid duty; the giving or taking things on usury, that is, unlawful interest; uncharitable or unprofitable conversation, particularly speaking evil of magistrates or ministers; doing to others as we would not they should do unto us; doing what we know is not for the glory of God, as the putting on of gold and costly apparel; the taking of such diversions as cannot be used in the name of the Lord Jesus; the singing those songs, and reading those books which do not tend to the knowledge or love of God; softness and needless self-indulgence; laying-up treasure on earth; borrowing without a probability of paying, or taking up goods without the probability of paying for them.

(5) It is expected of all those who continue in these societies, that they shall continue to evidence their desire of salvation, *Secondly*, By doing good; by being in every thing merciful according to their power, as they have opportunity; doing good of every possible sort, and as far as is possible, to all men; to their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison; to their souls, by instructing, reproving, or exhorting all we may have intercourse with; trampling under foot that enthusiastic doctrine,—that we are not to do good unless we feel our hearts free to it; by doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another; helping each

other in business ; and so much the more, as the world will love its own, and them only ; by all possible diligence and frugality, that the gospel may not be blamed ; by running with patience the race which is set before them, denying themselves ; and taking up their cross daily, submitting to bear the reproach of Christ, to be as the filth and offscouring of the world, and looking that man should say all manner of evil of them falsely, for the Lord's sake.

(6) It is expected of all who desire to continue in these societies, that they should continue to evidence their desire of salvation, *Thirdly*, By attending upon all the ordinances of God. Such are,—the public worship of God ; the ministry of the word, either read or expounded ; the supper of the Lord ; family and private prayer ; searching the Scriptures, and fasting or abstinence.

(7) These are the rules of our societies ; all of which we are taught of God to observe, even in his written word which is the only rule, and sufficient rule, both of our faith and practice. All these we know his spirit writes on every truly awakened heart. If there be any among us who observe them not, who habitually break any of them, let it be 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 then, if he repent not, he hath no more place among us. We have delivered our own souls.

Band Societies, December 26th, 1744.

You are supposed to have the faith that overcometh the world. To you, therefore, it is not grievous :

1. Carefully to abstain from doing evil: in particular,—
2. Neither to buy nor sell anything on the Lord's day.
3. To taste no spirituous liquors, nor dram of any kind, unless prescribed by a physician.
4. To be at a word, both in buying and selling.
5. To wear no needless ornaments, such as rings, earrings, necklaces, lace, or ruffles.
6. Not to mention the fault of any behind his back, and stop those short who do so.
7. *To use no needless self-indulgence.*
8. Zealously to maintain good works: in particular,—
 - (1) To give alms of such things as you possess, and that according to your ability.
 - (2) To reprove those who sin in your sight, and that in love and meekness of wisdom.
 - (3) To be patterns of diligence and frugality, of self-denial, and taking up the cross daily.
9. Constantly to attend on all the ordinances of God: in particular,—
 - (1) To be at church, at the Lord's Table, and at every public meeting of the bands at every opportunity.
 - (2) To use private prayer, every day; and family prayer, if you are at the head of a family.
 - (3) Frequently to read the Scriptures and meditate thereon. And,
 - (4) To observe as days of fastings or abstinence all Fridays in the year.

SECTION III.

On Dress.

Q. Should we insist on the rules concerning dress ?

A. By all means. This is no time to encourage superfluity of dress, therefore let our people be exhorted to conform to the spirit of the Apostolic precept, "not to adorn themselves with gold, or of pearls, or costly array."

CHAPTER III.

ON PUBLIC WORSHIP.

SECTION I.

Morning Services.

1. A voluntary, either sung by the choir or played on the organ.
2. A hymn given out by the pastor or officiating clergyman, and sung by the choir and congregation.
3. Prayer, all kneeling.
4. Responsive reading of the first Scripture Lesson in the following order : The minister to read one verse and the congregation to read the next one, and so on to the close of the lesson.
5. Reading of second Scripture Lesson by the officiating minister.
6. Singing by the choir and congregation.
7. Reading of the Ten Commandments by the minis-

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ter and the following response by the people : At the end of every command the people shall say, "Lord have mercy upon us, and incline our hearts to keep this law." Sing a verse at end of fifth command and tenth, etc.

8. A sermon, closed with the Lord's Prayer, by the minister.

9. Singing by the choir, and collection, after which the doxology and the benediction.

SECTION II.

Afternoon and Evening Services.

1. The same order of exercises observed in the morning shall be observed afternoon and evening.

2. Omission can be made on sacramental occasions, and when a want of time requires it.

3. Every member of the Church and of the congregation should have a hymn-book in hand, to enable him to engage in the singing. But when this is not the case, the minister should give out every verse to be sung. Generally, all hymns *should be selected by the minister.*

SECTION - III.

Sacramental Services.

1. The Scriptures shall be always read at the Sacramental services, although the minister may, if necessary, omit a sermon.

2. The reading of notices shall be dispensed with on this solemn occasion.

CHAPTER IV.

REGULATIONS FOR SINGING.

SECTION I.

On Choirs.

1. The leader of a choir shall be elected by the choir, and confirmed or rejected by the minister in charge.
2. No person shall be allowed to sing in our choirs who will not be subject to our authority.
3. Let the singers be directed to attend singing schools under our Government regulations for singing.

SECTION II.

On Proper Hymns.

1. The B. M. E. hymn-book shall be recommended to the people, and hymns used from it instead of any individual's composition.
2. In every large society let them learn to sing; and let them learn our hymns first. Let every person be exhorted to do this.
3. When a hymn is to be given out to the congregation and a preacher is present, let him alone give it out, and line it, and in doing this let him seldom give out more than five or six verses.

SECTION III.

On Appropriate Tunes.

1. The preacher should not encourage the singing of

such tunes as cannot be sung by the whole congregation. Public singing is a part of divine worship, and should be done by the whole congregation.

2. When a tune is to be taught to a congregation, it should be done in a treble voice, and the words of the hymn should be suited to the tune, and sung in as lively a manner as the tune will permit.

Regulations for Singing.

3. When a pastor himself cannot sing he should choose a person or two at each place to pitch a tune for him.

CHAPTER V.

ON CLASS MEETINGS.

SECTION I.

Class Leaders.

1. Leaders shall be men of sound judgment, and truly devoted to God.

2. No pastor or preacher is permitted to appoint a leader to a class who cannot read the Holy Scriptures.

3. The pastor shall have the right to examine leaders on biblical studies once a quarter, and to remove those who fail to pursue such studies. The pastor shall observe which leaders are the most useful, and change all improper ones, and remove every one who gives love-feast tickets or class privileges to expelled members.

4. The pastor shall take sufficient time, at least once a quarter, to carefully examine each leader concerning his method of conducting class meetings.

SECTION II.

Duty of Leaders.

1. Each leader shall inquire how every soul in his class prospers, how he observes the outward rules, and grows in the knowledge and love of God.

2. The leaders shall frequently and freely converse with those who have the charge of their circuits and stations, and also frequently meet each other's classes.

3. Leaders shall read the rules to those who meet for the first time in a class, and shall recommend those who have been faithful and have met class six months on probation. Tickets shall be given to none but those who have served out this probation.

4. Concerning serious persons, at every other meeting of the class, in any place, let no strangers be admitted. At other times they may be admitted, but not more than two or three times. They shall be admitted with the utmost caution to the love-feasts, and on no account more than two or three times without becoming members of the Society.

UNITED CHURCH
ARCHIVES

CHAPTER VI.
MATRIMONIAL REGULATIONS.

SECTION I.

On Marriages.

1. An evil has prevailed in our Church by many of the members marrying unawakened persons. By so doing they have been either hindered for life, or turned back to perdition. But our members are not prohibited from marrying persons who are not of our Church, provided those persons have the form, and are seeking the power of Godliness.

2. Every preacher shall publicly enforce the Apostle's mandate: "Be ye not unequally yoked together with unbelievers."—2 Cor. vi. 14. And shall exhort all concerned not to take such a course without seeking counsel from the most serious of their brethren.

3. A woman ought not to marry without the consent of her parents. But if she believe it to be her duty to marry and parents absolutely refuse to let her marry any Christian, she then ought to marry without their consent.

SECTION II.

On Divorcement.

1. If any minister, preacher, exhorter, or lay member, male or female, who has been legally married, shall leave his wife or her husband, save for the cause of adultery,

and marry again (which we believe to be a crime expressly forbidden by the Word of God), while the former wife or husband is living, he or she shall be expelled, and shall not be admitted to any of our churches during the natural life of the forsaken party.

2. Any of our ministers who shall knowingly perform the marriage ceremonies for any such person who has thus violated his or her previous marriage obligation, said minister shall forfeit his standing in the Connexion.

—General Conference.

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PRELIMINARY REMARKS.

It is desired that all things be considered on these occasions, as in the immediate presence of God; that every person speak freely whatever is in his heart.

Q. 1. How may we best improve our time at conferences?

A. 1. While we are conversing, let us have an especial care to set God always before us.

2. In the intermediate hours, let us redeem all the time we can for private exercises.

3. Therein let us give ourselves to prayer for one another, and for a blessing on our labors.

CHAPTER I.

THE GENERAL CONFERENCE.

SECTION I.

Composition of the General Conference.

1. It shall be composed of the Bishops, general officers, all the travelling preachers who have travelled two full conference years, and whose characters and standing are fair, and one delegate, a male member of the B. M. E. Church, of two years' good standing, for each and

every Circuit, Station, or Mission, to be elected by the members thereof at least one month before the sitting of the General Conference. In case of death, resignation, expulsion or removal from the Church of any delegate, the members of the Circuit or Station where such vacancy may occur shall fill the same, and it shall be the duty of the minister in charge to appoint the time of all elections of delegates, and announce or cause to be announced the same at least twice a day on the Sabbath, not less than five days before the time of the election.—Delegates may be elected by ballot or viva voce, and such delegates shall be furnished with a certificate certifying his or their election, which must be signed by the chairman and secretary of the said election.

SECTION II.

Meeting of the General Conference.

1. The Conference shall meet perpetually, once in four years, on the first Monday in September.
2. The Conference itself, at every quadrennial session, shall fix the place for its next quadrennial session.
3. The Episcopates, with the advice of two-thirds of the Annual Conferences, when necessary, shall call an extra session of the General Conference; but if there be no Episcopates, five elders, with the advice of two-thirds of the Annual Conferences, shall call it.
4. It shall be the duty of the ministers in charge to notify the delegates-elect of the time of the sitting of General Conference and of their duty to attend at the time and place appointed, and should there not be a

majority of the members present after such notice, those present shall proceed to business, and their proceedings shall be lawful.

SECTION III.

Restrictions of the General Conference.

The General Conference shall have full powers to make rules and regulations for our Church, under the following limitations and restrictions, viz. :—

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

2. They shall not change or alter any part or rule of our government so as to do away Episcopacy, or destroy the plan of our Itinerant General Superintendency.

3. They shall not do away the privileges of our ministers or preachers, of trial by a committee, and of an appeal. Neither shall they do away the privileges of our members, of trial before the Society, or by a committee and of an appeal. The preacher in charge shall have power to decide whether the accused be tried before the Society of which they are members, or a committee.

4. They shall not revoke or change the general rules of the United Societies.

5. They shall not appropriate the surplus of the Book Concern to any purpose other than for the benefit of the Episcopates, and Itinerant, Supernumerary and Superannuated Preachers; provided, nevertheless, that a majority of two-thirds of the General Conference shall

suffice to alter any of the above restrictions, except the first and second.

SECTION IV.

The Financial Board.

1. It shall be the duty of each member, and also of each delegate to the General Conference, to collect, previous to the sitting of the General Conference, the amount necessary to bear his own expenses to and from the General Conference.
2. At the close of each and every General Conference, it shall always be the duty of the Financial Committee, first, to pay the incidental expenses of the General Conference; secondly, to pay over the balance to the Financial Board or General Treasury, to pay for the printing of the Minutes of the General Conference, and the Book of Discipline.
3. The travelling expenses of the Episcopates to the General Conference shall be paid out of the General Treasury.
4. The amount of travelling expenses collected by each pastor shall be presented to the Annual Conference, and in no case shall he fail to collect his quota.

CHAPTER II.

ANNUAL CONFERENCES.

SECTION I.

Their Composition.

1. An Annual Conference shall be composed of all the travelling preachers in full connexion and on probation. All local preachers who are members of the Annual Conference, and each Society shall have the privilege of sending a lay delegate.

SECTION II.

Annual Conference Meetings.

1. Each Conference, at every Annual Session, shall designate the place where it will hold its next Annual Session.

2. The time at which the session shall be held shall be appointed by the presiding Episcopate, and should be done at each Annual Session.

3. An Annual Conference year shall begin when the appointments are read in the Conference, and shall continue until they are read at the next ensuing session.

4. Every session shall be held at least one week.

SECTION III.

Organizing for Business.

1. The Secretary of the preceding Conference, after devotional services, by order of the Chairman, shall call the Conference roll.



2. Immediately after this the Conference shall proceed to elect a Secretary and Recording Secretary; after which the presiding officer, unless otherwise ordered, shall appoint all committees necessary to carry on the Conference business.

3. The Recording Secretary shall engross all the proceedings of the Conference, and all the decisions rendered by the Episcopate as recorded by the Secretary; and the Episcopate shall see that his decisions are correctly entered in the Journal.

4. One Episcopate, at least, shall be present at each Annual Conference, to preside over it; but in case of absence the Conference shall elect a President *pro tem.*, and he, or the Episcopate, and the Secretary shall sign the Record, which shall be sent to every session of the General Conference.

SECTION IV.

Mode of Procedure.

Each pastor shall be asked the following questions:

1. What has been collected for the contingent expenses?
2. What has been collected for the support of the General Superintendent?
3. What has been collected for the support of preachers?
4. What has been contributed for the support of Missions?
5. What has been collected for Sabbath Schools?
6. What has been collected for the Book Concern?
7. What has been contributed for the Superannuated

Episcopates and Preachers, or for their widows and orphans?

8. How have these been expended?

9. Are all the Preachers blameless in life and conversation?

10. What Preachers are admitted on trial?

11. Who remain on trial?

12. Who are admitted into full connection?

13. Who have been elected and ordained Elders this year?

14. Who are the Deacons?

15. Who have been elected by the General Conference to exercise the Episcopal office and superintend the British Methodist Episcopal Church?

16. Who have located this year?

17. Who are the superannuated Preachers?

18. Who have been expelled from the connexion this year?

19. Who have withdrawn from the connexion this year?

20. What Preachers have died this year?

21. What are your statistics:—

(a) The number of members. (b) Of probationers. (c) Of local preachers. (d) Of exhorters. (e) Of churches in your charge. (f) The value of them or it. (g) The indebtedness of the charge. (h) Is there any parsonage? (i) The value of it?

22. What number of chapels, and their estimated value?

23. Where are the Preachers stationed this year?

24. Is there any other business to be done in the yearly Conference ?

A. The electing and ordaining of Deacons and Elders.

25. Where and when shall our next Conference be held ?

Q. Are there any other directions to be given concerning the yearly Conference ?

A. There shall be four Annual Conferences ; two in British America, one in Bermuda, and one in Demerara, until the General Conference shall deem it necessary to organize more.

No minister in charge in the B. M. E. Church will be allowed to absent himself from the Annual Conference to officiate upon his circuit or station, but it shall be his duty to attend the Conference at the day of its appointment, except in cases of sickness or unavoidable circumstances.

CHAPTER III.

QUARTERLY CONFERENCES.

SECTION I.

Their Composition.

1. The Quarterly Conference shall consist of the traveling preachers or pastors on a circuit, or in a station or mission, the local preacher, exhorters, stewards, class-leaders, the superintendent of the Sunday School, provid-

ing that they be members of the Church where the school is located, and one member of the trustee board.

SECTION II.

Quarterly Conference Meetings.

1. The sessions of the Quarterly Conference shall be held every three months or four times a year, on every circuit and in every station.

The time and place of meeting shall be appointed by the pastor or whoever is in charge.

3. At each Conference there shall be a secretary or secretaries, elected for the purpose of recording the proceedings, and this shall be faithfully and carefully done in a suitable book supplied for this purpose.

4. If no efficient secretary can be obtained, the pastor himself shall act as secretary of the Quarterly Conference.

5. All the questions shall be written out in the Quarterly Conference Journal previous to the sitting of the Conference, and shall be answered in general and in particular, the answer being written at the end of each question.

SECTION III.

Form of Business.

1. Are there any appeals from members of this Society?
2. Are there any applications for licenses to preach or exhort?
3. Are there any licenses to be renewed? (a) Of preachers; (b) Of exhorters.

QUARTERLY CONFERENCES.

4. How many persons have been received on probation?
5. How many persons have been received into full membership?
6. How many persons are to be received into full membership?
7. How many have left with certificates?
8. How many have been received by certificate?
9. How many have left without certificates?
10. How many have been expelled?
11. How many members have died this quarter, and what were their names?
12. What number of full members? If on a circuit?
(a) At A; (b) At B; (c) At C. Total, etc.
13. What number of probationers in this Society or on this circuit? At A, etc.?
14. What has been the increase this quarter?
15. How many infants and adults have been baptized this quarter? (a) Infants; (b) Adults.
16. What are the names of those who have been baptized?
17. How many Sunday Schools, and what number of pupils? schools; if a circuit? pupils at A, B, C, etc.? total?
18. What number of books in the library or libraries?
19. How much has been collected for Sunday School purposes?
20. How and for what purposes has this amount been appropriated?
21. How much has been collected to pay the minister or ministers this quarter? For pastor at A, B and C? Total?

22. Has anything been collected for building purposes or repairs, and paying debts? How much? How has it been applied?

23. What is the present indebtedness? (a) Of Trustees? (b) Of Stewards?

SECTION IV.

Reports.

1. The chairman shall, next in order to the questions, call for:

- (a) The Trustees' Report.
- (b) The Stewards' Report.
- (c) The Sabbath School Superintendent's Report.
- (d) The Choir Leader's Report.
- (e) Extra Reports.

2. All these reports shall be carefully written out previous to the Quarterly Conference sessions, and shall be received and adopted by the Conference, or shall be sent back to their respective departments for corrections if necessary. After being sent back they shall be returned to the next Quarterly Conference.

3. These reports shall contain incidents and particulars concerning the charges which are not drawn forth by the regular series of questions.

Miscellaneous Business.

1. The Conference shall next act upon such matters as are brought before it by proper motions, or resolutions. This being done, the Conference shall examine the moral,

religious, and official character of its members; the person whose character is on its passage (at the request of a member) shall withdraw; this concluded, the Conference may act upon such motions and resolutions as may come before it. The proceedings of the Conference shall be kept in a book prepared for that purpose, which book shall remain in the hands of the stewards, and for which they shall be responsible.

CHAPTER IV.

OFFICIAL BOARDS.

SECTION I.

Members of the Board.

1. The Board shall be composed of all the class leaders, exhorters, and stewards of a circuit or station.
2. The pastor shall be a member of the Board and its chairman *ex-officio*.
3. Local preachers shall be regarded as honorary members of the Board, and shall be requested to visit it at its regular session.

SECTION II.

Meetings of the Board.

1. The Official Board of every station shall meet at least once a week.
2. The Official Board of every circuit shall meet at least once in every two weeks.

3. Extra meetings shall be called by the pastor whenever he sees it necessary, and shall be promptly attended by the members, whether of a station or circuit.

4. All meetings of the Board shall be opened with religious service.

SECTION III.

Business of the Board.

1. It shall annually elect a Secretary, who shall keep a strict account of the proceedings.

2. It shall at the same time elect a Treasurer, to hold all moneys collected or obtained by other means under the auspices of the stewards.

3. The Board shall require the leaders to pay over to the stewards, at its session, whatever sums they may have collected for the Church, the pastor and the poor.

4. It shall see, at its sessions, that the pastor receives his regular support, and it shall devise ways and means to pay him all that is due him:

5. It shall receive of the leaders reports on the following subjects:

(a) On those who walk disorderly and will not be reprov'd.

(b) On those who are sick and need the attention of the pastor.

(c) On the death of members.

(d) On those who wilfully and persistently neglect their classes.

(e) On those who have left the Church without certificates.

6. The Board shall have power to send out committees for the purpose of making investigation concerning rumors affecting the moral standing of any member; and shall, moreover, have members to appear before it that they may explain such rumors.

7. It shall, after examination and due deliberation, drop the names of those probationers who wilfully and continuously absent themselves from the Church, and disregard its authority.

SECTION IV.

Restrictions of the Official Board.

1. It shall not have power to try and expel members of the Church. Such a course would make the chairman liable to the charge of maladministration.

2. It shall not overrule the pastor, or reverse his decisions, or change his plans for the government of the charge.

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CHAPTER I. THE EPISCOPACY.

SECTION I.

The Election of Bishops.

1. The Bishops shall be elected by the General Conference, providing their characters and qualifications should be approved by a majority vote of all the members present at said General Conference.

2. After his (or their) election, he (or they) shall be inducted into the office by taking the ordination vows of an Bishop.

3. There shall at present be two Bishops; one a General Superintendent, and a Foreign or Missionary Superintendent. The General Superintendent shall be elected every four years, and the Missionary Superintendent for the South American field every eight years.

SECTION II.

Filling Vacancies.

1. If by death, resignation, or expulsion, there should be no one to exercise the Episcopal office, an extra session of the General Conference shall be called at once, according to the third paragraph of the second section of the first chapter on the General Conference.

2. The said extra session of the General Conference shall then proceed to fill the vacancy by electing an Epis-

62 DUTIES OF GENERAL SUPERINTENDENT.

copate, and five elders shall induct him in his office by him taking the ordination vows.

SECTION III.

Duties of a Presiding Episcopate or General Superintendent.

1. He shall preside in all the Conferences, and fix, in conjunction with the Appointing Committee, all the appointments of the travelling preachers at the Annual Conferences.
2. To appoint presidents, principals, and teachers in our seminaries, when requested by the Annual Conference. But in the interval of the Conference he shall exercise his judgment in conjunction with one or more of the ministers in charge of the neighboring Circuit or Stations, and the Quarterly Conference where he wishes a minister removed from. Nevertheless, no minister shall be allowed to remain in charge of any Circuit or Station longer than three years, except in particular cases; the General Superintendent shall have power to allow him to remain longer.
3. To appoint an agent, or agents, for the benefit of our churches and Literary Institution, when requested by the Annual Conference.
4. In the interval of the Conference to change, receive and suspend ministers as necessity may require, and as the Discipline directs.
5. To decide all questions of law in the Annual Conference, subject to an appeal to the General Conference; to

apply the law in cases of imprudent conduct. But in all other cases the application shall be with the Annual Conference.

6. To travel through the connexion and visit all the charges as often as it is necessary.

7. To oversee the spiritual and temporal business of the Church.

8. To ordain elders and deacons.

9. The General Superintendent shall, whenever the officers of any church call him, and necessity requires him, visit any Episcopal district and act alone, in the absence of its Episcopate, or conjointly with him, in all cases in which the interest of the connexion demands his service.

10. He shall not allow any preacher to remain on a circuit or in a station when it is evident that his continuance is injurious to the prosperity of the Church.

11. He shall not remove a preacher, without his consent, beyond the bounds of his Conference until he has given him at least three months' notice prior to the time appointed for his removal.

12. The presiding Episcopate, whenever he transfers a member of an Annual Conference, shall give the following form of certificate:

This is to certify that A B , an elder, in good and regular standing, has been transferred from the C Annual Conference of the British Methodist Episcopal Church to the D Conference of the same Church, the transfer to take place on and after E 18 .

H. B., Presiding Episcopate.

13. He shall entertain all motions duly made and seconded in an Annual Conference, when they do not come in conflict with positive law.

14. He shall not exercise his Episcopal office in any degree over the Church, unless he travel at large throughout his district and throughout the connexion when requested. His duty in this respect shall be regulated by the General Conference, and it shall make provision for his travelling expenses.

CHAPTER II.

TRAVELLING ELDERS.

SECTION I.

Election and Ordination.

1. A preacher who has been ordained to the diaconate shall be constituted an elder by a majority of an Annual Conference electing him to the office, and by an Episcopate, and the examining elders ordaining him by the imposition of the hands.

2. The Annual Conference that elects him shall be certain that he has been thoroughly instructed in the nature of the vows he must take and perform as an elder.

SECTION II.

The Duty of the Travelling Elder.

1. He shall attend the General Superintendent when-

ever he is in his charge, and by letter, give him, when absent, all necessary information concerning it.

2. He shall travel through his charge, administer baptism, the Lord's Supper, perform the rite of matrimony, and conduct all parts of divine worship,

3. He shall not cease to labor in the itinerancy, except in case of sickness, debility or uncontrollable circumstances, without the consent of the Annual Conference, certified by the hand of the presiding Episcopate. The final determination, though, of all such cases, shall be by the Annual Conference.

4. He shall call all meetings for the transaction of spiritual or temporal business in his charge, and preside over said meetings, except those in which he is to answer accusations against himself, or where he is the accuser.

5. He shall take charge of all the local elders, deacons, preachers and exhorters on his circuit, mission, or in his station, and shall be present at all of his Quarterly Meetings and shall preside in the Quarterly Conferences. He shall have every part of the Discipline enforced in his charge.

6. He shall see that no person officiates as a preacher or exhorter in his charge without first obtaining license from the Quarterly Conference; and moreover he shall insist that said license be renewed once every year.

7. He shall warn the members from time to time not to move from one charge to another without a note of recommendation from him, and inform them that they, without such a note, will not be received into other

societies. The note or certificate shall be good for six months only, and this shall be the form :

(Form).

This is to certify that the bearer, _____ has been
an acceptable member of our Society in good standing at
D. _____ Signed, _____

D. C.,

Pastor.

Q. Shall he have power to employ a preacher who has been rejected for immoral conduct at the previous Annual Conference ?

A. He shall not, without the consent of a majority of the Quarterly Conference, and permission from the said Annual Conference so to do ; neither shall he admit, or suffer to be admitted into any of our pulpits, any preacher or minister, except he be in good standing in some acknowledged evangelical church.

8. He shall meet the Societies, classes, general bands, and visit the sick.

9. He shall be diligent ; never be unemployed ; never be triflingly employed.

10. He shall see that the other preachers in his charge behave well ; renew the tickets quarterly, and regulate the bands.

11. He shall meet the stewards and leaders as often as possible ; appoint all the leaders, and change them when he sees it necessary ; (but the stewards shall be appointed in the way the Discipline directs).

12. He shall receive, try, and expel members, according to the form of Discipline; and, at every quarterly meeting, shall read the names of those who have been received, and those who have been excluded. He shall hold quarterly meetings, love-feasts, and watch-night services. The love-feasts he may permit to last one hour and a half.

13. He shall see that every Society is duly supplied with books, and take an exact account of the number of members in the Society on his circuit, mission or station, and deliver such account to the Annual Conference, that it may be printed in the Minutes.

14. He shall meet the men and women apart in the larger Societies, once a quarter, whenever it is practicable, and as soon as there are four men or women believers in any place put them in a band.

15. He shall see that every band leader has the rules of the band, and aided by the other preachers in his charge, shall read the rules of the Society once a quarter to every Society, and once a year to every congregation.

16. He shall overlook the accounts of the stewards, trustees, and other organizations belonging to the Church, and appoint a person to receive the quarterly collections in the classes, when there is no steward.

17. He shall see that public collections be made quarterly if need be, and to assist in making up the allowance of the preacher, and raise a yearly subscription in those circuits that can bear it, for the building of churches and paying the debts of those which have been already erected; and shall choose a committee of lay

members, to make just application of the money where it is most wanted (where there is no steward); to examine all the accounts of the trustees, and see that they make a quarterly report of all moneys received and expended by them.

18. He shall everywhere recommend decency and cleanliness; enforce vigorously, but calmly, all rules of the Society; see that in every Society on his circuit, mission, or station, a fast be held on the Friday preceding every quarterly meeting, and that a memorandum of it be written on all the class books.

19. He shall, whenever it is practicable, assign persons taken on probation to a class unto themselves, and keep them in it at least six months on probation.

20. He shall receive none into full membership but those who have stood out their probation, been baptized, recommended by a leader, and given on examination by himself before the church, satisfactory evidence of correct faith and of a willingness to observe the rules and keep them.

21. He shall give tickets to none but those who have met a leader for six months and have been recommended by him; neither shall he give certificates to any but those who have met three or four times in class, or been recommended by someone known to him.

22. Whenever he leaves a circuit or station, or is removed from it, he shall submit to his successor an accurate account of its condition.

23. He shall at once remove a leader when he deems him unprofitable to the Church. He shall suspend a

steward from his office, whenever he has sufficient cause, and shall appoint a substitute to act until the ensuing Quarterly Conference, which shall make a final disposition of the case.

SECTION III.

Duty to Children and Sabbath Schools.

1. Every pastor shall gather in the children; and wherever there are five or ten whose parents will permit it, he shall meet them once a week, or in two weeks, for the purpose of giving them instructions and training them in the Catechism.

2. He shall expressly preach on education, talk with the children at home, explain the nature of religion to them, and impress the necessity of it upon their hearts. He shall earnestly pray for them and exhort their parents at home.

3. He shall take the names of those who have been truly awakened, and admit them to the Society. But if he should say, "I have no gift for this," he should pray for it, and use every other means to obtain it.

4. He shall, so far as it is practicable, take the children of his congregation and form them into Sabbath Schools.

5. He shall take their names and form them into classes for the purpose of giving them religious instruction, and to do this as regularly himself as his other duties will allow him.

6. He shall teach them the nature of religion, and

also the nature, privileges, design and obligations of baptism.

7. He shall appoint a suitable leader for each class, to instruct it in his absence, and recommend to him those who are suitable to be admitted on trial.

8. He shall leave his successor a correct account of each class formed, and the name of its leader.

CHAPTER III.

TRAVELLING DEACONS.

SECTION I.

Election, Ordination, and their Duty.

Q. 1. How is a travelling deacon constituted ?

A. By the election of a majority of the yearly Conference, and the laying on of hands of an Episcopate.

Q. 2. What is the duty of a travelling deacon ?

A. To baptize, and perform the office of matrimony.

2. To assist the elder in administering the Lord's Supper.

3. To do all the duties of a travelling elder, except the consecration of the elements of the Lord's Supper.

Q. 3. What shall be the time of the probation of a travelling deacon for the office of an elder ?

A. Every travelling deacon shall exercise that office for two Conference years before he is eligible to the office of an elder, except when, in the opinion of the Annual Con-

ference, his services as an elder are wanted, and he is well qualified for the office. No deacon who ceases to travel without the consent of the yearly Conference, certified under the hand of the president thereof, except in case of sickness, debility, or other unavoidable circumstances, shall, on any account, exercise the peculiar functions of his office, or be allowed to preach among us. Nevertheless, the final determination in all such cases is with the Annual Conference.

SECTION - II.

Travelling Licentiates—Mode of Reception.

Q. How is a travelling preacher to be received?

A. 1. By the Annual Conference.

2. In the interval of the Conference by the Quarterly Meeting Conference, until the sitting of the Annual Conference.

Q. What method do we use in receiving a travelling preacher in Conference?

A. After solemn prayer, every person proposed shall be asked before the Conference, the following questions,—with any other that may be thought necessary,—viz.: Have you faith in Christ? Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you groaning after it? Are you resolved wholly to devote yourself to God and his work? Do you know the rules of the Society? Of the bands? Do you attend them? Do you constantly attend the sacrament? Do you read the form of Discipline? Are you willing

to conform to it? Have you considered the rules of a preacher,—especially the first, tenth, and twelfth? Will you keep them for conscience' sake? Are you determined to employ all your time in the work of God? Will you endeavor not to speak too long or too loud? Will you instruct the children in every place? Will you visit from house to house? Will you recommend fasting and abstinence both by precept and example? Are you in debt?

We may then, if he gives us satisfaction as to his knowledge of the discipline and doctrines of our Church; of the understanding he has in the connection necessary in a discourse; of his knowledge of church history, particularly ours, and all other studies prescribed in the Appendix, receive him as a probationer, by giving him the form of Discipline, inscribed thus: "To A. B. You think it your duty to call sinners to repentance. Make full proof of it, and we shall rejoice to receive you as a fellow laborer." Let him then carefully read and weigh what is contained therein; and if he has any doubt it may be removed.

Should he be destitute of the foregoing necessary qualifications, he may be referred to a committee, who shall examine him occasionally during the year, and if they recommend him, his application may be again presented at the next Annual Conference.

Observe, taking on trial is entirely different from taking a preacher into full connection. One on trial may be either admitted or rejected without doing him any wrong; otherwise, it would be no trial at all. No preacher shall

be admitted into full connection without the consent of the Annual Conference. Let every one who has the charge of a circuit or station explain this to those who are to be proposed in future.

But no one shall be admitted on trial, unless he first procure a recommendation from the Quarterly Conference of his Circuit, Station or Mission, with the exception of such as may be received by the Episcopate or Elder in the interval of the Conference, which shall be left to the Annual Conference for decision. After two years' probation, which is to commence from his being received on trial at the Annual Conference, being approved and examined by the Conference, he may be received into full connection by giving him the form of Discipline, inscribed thus: "As long as you freely consent to, and earnestly endeavor to walk by these rules, we shall rejoice to acknowledge you as a fellow-laborer."

If any preacher absent himself from his Circuit without the leave of the General Superintendent, his place shall be filled with another preacher, who shall be paid for his labors out of the allowance of the absent preacher, in proportion to the usual allowance, according to the time employed.

SECTION III.

Duty of a Licentiate.

1. He shall do all the work of a travelling deacon except that of baptizing and assisting in the Lord's Supper.

2. He shall travel two full years before he is eligible

to the Diaconate, but for the advantage of missions, if he give satisfaction in the course of studies prescribed in the Book of Discipline, the Annual Conference may elect him sooner.

SECTION IV.

Special Instructions.

1. Be diligent; never be unemployed; never be triflingly employed; never trifle away any time; neither spend any more time at any place than is strictly necessary.
2. Be serious. Let your motto be "Holiness unto the Lord." Avoid all lightness, jesting and foolish talking.
3. Converse sparingly and conduct yourselves prudently with women.—1 Tim. v. 2.
4. Take no step toward marriage without consulting your brethren.
5. Believe evil of no one without good evidence; unless you see it done, take heed you credit it not. Put the best construction on everything. You know the judge is always supposed to be on the prisoner's side.
6. Speak evil of no one, because your words especially doth eat as a canker. Keep your thoughts within your own breast till you come to the persons concerned.
7. 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.
8. Avoid all affectation. A preacher of the Gospel is the servant of all.
9. Be ashamed of nothing but sin.

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

11. You have nothing to do but to save souls; therefore, spend and be spent in this work. And go always not only to those who want you, but to those who want you most.

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

12. Act in all things, not according to your own will, but as a son in the Gospel. As such, it is your duty to employ your time in the manner in which we direct; in preaching and visiting from house to house; in reading, meditation and prayer. Above all, if you labor with us in the vineyard of the Lord, it is necessary you should do that part of the work which we advise, at those times and places which we judge most for his glory.

CHAPTER III.
PREACHERS FROM OTHER DENOMINATIONS.

SECTION I.

Reception of Ordained Preachers.

Ministers of the evangelical Churches who may desire to unite with our connection, whether as local or itinerant, may be received on trial, according to our usages, on condition of their taking upon them our ordination vows without re-ordination, giving satisfaction to our Annual Conferences of their being in order, and of their agreement with us in doctrine, discipline, government and usages: if the Conference is also satisfied with their gifts, graces and usefulness, provided that ministers from other evangelical Churches must become members of our Church, join a Quarterly Conference, and be recommended to the Annual Conference by some Quarterly Conference of our connexion, according to our usages, before they can be received on trial in the Annual Conference.

On being received, each shall be furnished with a certificate according to this form:

FORM.

This is to certify that A. B., having been ordained to the office of _____ according to the usages of the Church in which he has been a member, has been admit-

ted into the D—— Conference as preacher, and is hereby authorized, so long as his life and conversation become the Gospel of Christ, to exercise his functions in the British Methodist Episcopal Church. Given under my hand and seal at this day of in the year of our Lord

Signed,

SECTION II.

Reception of Licentiates.

1. Preachers who are not in orders may be received as licentiates, if they give satisfaction to a Quarterly Conference that they are proper persons: the Quarterly Conference being satisfied that they believe such applicant will be useful. They shall at the same time manifest a full agreement with the doctrine, discipline, government and usages of our Church, having previously become members proper, of our Church.



CHAPTER IV.

LOCAL PREACHERS.

SECTION I.

Those moved by the Holy Ghost to preach.

To applicants who think that they are moved by the Holy Ghost to preach: 1. Let the following questions be

asked, viz. : Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire and seek nothing but God? Are they holy in all manner of conversation?

2. 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 any degree of utterance? Do they speak readily, justly, clearly?

3. Have they fruit? Are any truly convinced of sin, and converted to God by their preaching?

Are they in the habit of using tobacco?

As long as these three marks concur in anyone, we believe he is called of God to preach.

These we receive as a sufficient proof that he is moved by the Holy Ghost.

SECTION II.

Licensing Preachers.

1. Before any person can be licensed to preach as a local preacher among us, he shall bring a recommendation from the society or class of which he is a member, and be personally examined before the Quarterly Conference, by the elder having the charge, touching his acquaintance with the doctrines of our Church, and the course of studies prescribed for him in the Appendix, (to which he shall declare his assent,) together with his gifts and grace for preaching; and if he be approved by the Quarterly Meeting Conference in these respects, and they believe that he

will be generally useful and acceptable as a preacher, he shall then receive a license, signed by the preacher in charge, which license he shall have annually renewed in the following form :

"This is to certify that the bearer, A. B., is licensed to preach in the British Methodist Episcopal Church. Signed in behalf of the Quarterly Conference of said Church, to be renewed once a year, so long as his life corresponds with the Gospel, and he submits to the Discipline of said Church. Given under my hand.

D. E., *Minister.*

SECTION III.

Eligible to the Diaconate.

A licensed local preacher shall be eligible to the office of deacon, after he has preached four years from the time he received a regular license, and by request of the Church has obtained a testimonial from the Quarterly Conference of the circuit or station to which he belongs, after proper examination, signed by the President, and countersigned by the Secretary, and his character has passed an examination before, and he has obtained the approbation, of the Annual Conference.

SECTION IV.

Eligible to the Eldership.

A local deacon shall be eligible to the office of an elder, after he has preached four years from the time he was ordained a deacon, and has obtained a recommendation

from two-thirds of the Quarterly Conference of which he is a member, certifying his qualifications in doctrine, discipline, talents and usefulness, and the necessity of his official services as an elder in the circuit where he resides, signed by the President, and countersigned by the Secretary. He shall, if he cannot attend, send to the Annual Conference such recommendation, and a note, certifying his belief in the doctrines and discipline of our Church, the whole being examined by the Annual Conference, and, if approved of, he may be ordained.

SECTION V.

Obligations of Local Elders and Deacons.

1. Every local elder, deacon or preacher, shall have his name recorded on the Journal of the Quarterly Conference of which he is a member. And every local elder, deacon and preacher shall have his name enrolled on a class paper, and meet in the class, if the distance of his place of residence be not too great from any class.

2. He shall also teach and labor in our Sabbath Schools, and be subject to the preacher in charge in receiving appointments to preach, teach or otherwise labor in our Sabbath Schools as occasion may require; and, if he neglect these duties, the Quarterly Conference, if it see proper, may deprive him of his ministerial office.

SECTION VI.

Of Exhorters.

1. Any person applying for license to exhort in our

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Society, shall produce to the Quarterly Conference of his circuit or station a recommendation from the class of which he is a member, and if they believe on examination, that he will be useful, the preacher in charge shall license him to exhort.

2. After receiving license to exhort he may be made a local preacher by complying with the second section of this chapter, concerning local preachers.

3. And after receiving his license he shall be required to employ his talents and time in the Sabbath Schools as teacher, where they are convenient; and it shall be his duty to lead and manage the prayer meetings, under the weekly appointments of the elder, deacon or preacher having the charge. But the elder shall not infringe on his temporal concerns.

CHAPTER V.

QUALIFYING METHODS.

SECTION I.

Religious Methods.

Q. 1. How shall a preacher be qualified for his charge?

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

Q. 2. Do we sufficiently watch over one another?

A. 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? At what hour do you rise? Do you punctually observe the morning and evening hour of retirement? Do you spend the day in the manner in which the Conference advises? 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 persons? They are instituted and prudential.

1. The instituted are: Prayer—private, family, public; consisting of deprecation, petition, in intercession, and thanksgiving. Do you use each of these? Do you forecast daily wherever you are, to secure time for private devotion? Do you practise it everywhere? Do you ask everywhere? Have you family prayer? Do you ask individuals? Do you use private prayer every morning and evening in particular?

Searching the Scriptures, by reading constantly some part every day regularly, all the Bible in order, carefully with notes, seriously with prayer before and after: fruitfully practising what you learn there. Meditating, at set times, by rule. Hearing, every opportunity, with prayer before, at, and after. Have you a Bible always about you?

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

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

Christian conference.—Are you convinced how important and how difficult it is to order your conversation aright. Is it always with grace? Seasoned with salt? Meat to minister, grace to the hearer? Do you not converse too long at a time? Is not an hour commonly enough? Would it not be well to have a determined end in view, and to pray before and after it?

2. Prudential means we may use either as Christians, as Methodists, or as preachers.

As Christians.—What particular rules have you, in order to grow in grace? What acts of holy living?

As Methodists.—Do you never miss your class or band?

As Preachers.—Have you thoroughly considered your duty? and do you make a conscience of executing every part of it? Do you meet every Society? Also the leaders and bands?

These means may be used without fruit, but there are others which cannot, namely, watching, denying yourself, taking up the cross, exercise of the presence of God.

SECTION II.

Moral Methods.

These questions may be asked:—

1. Do you steadily watch against the world? yourself? your besetting sin?

2. Do you deny yourself every useless pleasure of sense, imagination or honor? Are you temperate in all things, for instance, food? Do you use only that kind

and that degree which is best for your body and soul? Do you see the necessity of this? Do you eat no more at each meal than is necessary? Are you not heavy or drowsy after dinner?

3. Do you use only that kind of drink which is best for your body and soul? Do you choose and use water for your common drink, and only take wine medicinally or sacramentally?

4. Wherein do you take up your cross daily? Do you cheerfully bear your cross, however grievous to nature, as a gift from God, and labor to profit thereby?

5. Do you endeavor to set God always before you? To see His eye continually fixed upon you? Never can you use these means but a blessing will ensue. And the more you use them, the more you will grow in grace.

CHAPTER VI.

THE MATTER AND MANNER OF PREACHING.

SECTION I.

The Matter.

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

2. A preacher should, first, choose the plainest text he can; second, take care not to ramble, but keep to his text

and make out what he takes in hand; third, he should always suit his subject to his audience.

3. The objects in view should be: (1) To convince. (2) To offer Christ. (3) To invite. (4) To build up. This, in some measure, should be done in every sermon.

4. Preach against Sabbath-breaking expressly, evil speaking, unprofitable conversation, lightness, expensiveness or gaiety of apparel, and contracting debts without due care to discharge them.

SECTION II.

The Manner.

1. A preacher should begin at the time appointed, and never disappoint a congregation.

2. Let his whole deportment be serious, solemn and weighty.

3. He should be careful of anything awkward, either in gesture, phrase or pronunciation. Do not pray extempore usually above eight or ten minutes, at most, without intermission.

4. He should frequently read and enlarge upon a portion of Scripture, and young preachers should often exhort without a text. Avail himself of the great festivals by preaching on such occasions.

SECTION III.

Desisting from Preaching.

Q. 1. Is it advisable for us to preach in as many places as we can, without forming any societies?

A. By no means. We have made the trial in various places; and that for a considerable time. But all the seed has fallen by the wayside. There is scarcely any fruit remaining.

Q. 2. Where should we endeavor to preach most?

A. 1. Where there is the greatest number of quiet and willing hearers. 2. Where there is most fruit.

Q. 3. Ought we not diligently to observe in what place God is pleased at any time to pour out His Spirit more abundantly?

A. We ought; and to send more laborers than usual into that part of the harvest.

CHAPTER III.

PASTORAL VISITS AND THE ENFORCEMENT OF PRACTICAL RELIGION.

SECTION I.

Personal Religion.

Q. 1. How can we further assist those under our care?

A. By instructing at their own houses.

What unspeakable need is there of this?

The world says, "The Methodists are no better than other people." This is not true in general. But, first, personal religion, either toward God or man is too superficial among us. We can but touch on a few particulars: How little faith there is among us! How little commu-

nion 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! What continual judging one another! What gossiping, evil speaking, tale bearing! What want of moral honesty! To instance only one particular: Who does as he would be done by, in buying and selling?

SECTION II.

Instructing from House to House.

Family religion is wanting in many branches. And what avails public preaching alone, though we could preach as angels? We must, yea, every travelling preacher must instruct the people from house to house. Till this is done, and that in good earnest, the Methodists will be no better. Our religion is not deep, universal, uniform; but superficial, partial, uneven. It will be so till we spend half as much in thus visiting, as we do now in talking uselessly. Can we find a better method of doing this than Mr. Baxter's? If not, let us adopt it without delay. His whole tract, entitled, "Gildas Salvianus," is well worth a careful perusal. Speaking of visiting from house to house, he says, (page 351), "We shall find many hindrances, both in ourselves and the people."

SECTION III.

The Hindrances.

1. In ourselves there is much dulness and laziness, so

that 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 men perish rather than lose their love; we let them go quietly to hell; lest we should offend them.

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

4. But the greatest hindrance is weakness of faith—our whole motion is weak, because the spring of it is weak.

5. ~~Finally~~, 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 fittest subjects, and follow them with a holy mixture of seriousness, terror, love and meekness! But, undoubtedly, this private application is applied in those 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, out of season; reprove, rebuke, exhort, with all long-suffering." O, brethren, if we could but set this work on foot in all our societies, and prosecute it zealously, what glory would rebound to God! If the common lukewarmness were banished, and every shop and every house engaged in speaking of the Word of God, surely God would dwell in our habitations, and make us His delight.

SECTION IV.

Objections Offered.

But it is objected,—(1) This will take up too much

time. We shall not have leisure to follow our studies. We answer,—(1) Gaining knowledge is a good thing, but saving souls is a better. (2) By following every thing you will gain the most excellent knowledge of God and eternity. (3) You will have time for gaining other knowledge too. Only sleep not more than you need. But (4), if you 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 a soul.

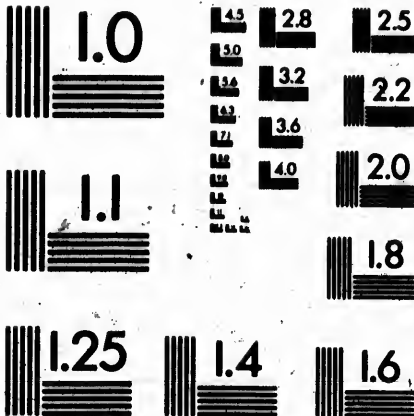
It is objected (2). The people will not submit to it. If some will not, others will; and success with them will repay all your labors. O, let us herein follow the example of St. Paul. (1) For our general business, serving the Lord with all humility of mind. (2) Our special work, "Take heed to yourselves and to the flock." (3) Our doctrine, "Repentance towards God and faith towards 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 our motives, let these be ever before our eyes: (1) "The Church of God, which He hath purchased with His blood;" and let us remember that it is written: "Grievous wolves shall enter in among you, not sparing the flock." Write these things upon your hearts, and it will do more good than twenty years' study. Then you will have no time to spare; you will have work enough.



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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. In order then to perform your duty, far above your knowledge, you will have need of all the grace you can obtain.

SECTION V.

Personal Defections.

Q. 2. Why are we not more holy? Why do we not live in eternity, walking with God all the day long? Why are we not all devoted to God, breathing the whole spirit of missionaries?

A. Chiefly because we are enthusiasts, looking for the end without using the means. To touch only upon two or three instances: Who of us rises at four, or even at five, when we do not preach? Do we know the obligation and benefit of fasting or abstinence? How often do we practise it? The neglect of this alone is sufficient to account for our feebleness and faintness of spirit. We are constantly grieving the Holy Spirit of God, by the habitual neglect of a plain duty. Let us amend from this hour.

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Part IV.

CONCERNING TRIALS.

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CHAPTER I.

THE TRIAL OF EPISCOPATES.

SECTION I.

Convening Committee.

1. In the interval of the General Conference, if an Episcopate be accused of any crime expressly forbidden in the Word of God, the minister in charge of the circuit or station where such transaction or crime may have been committed, shall notify five elders to form a committee.

2. He shall then notify said Episcopate and committee to meet at some stated time and place, that the said Episcopate may be examined.

3. All accusations against him by those who are to prove the crime or complaint shall be given to him in writing before the examination.

SECTION II.

Committee's Decision.

1. If at this examination he be found guilty of crime sufficient to exclude a person from the kingdom of grace and glory, or to have acted so improperly as to justify suspension, said committee shall have power to suspend him from all official functions until the ensuing Annual Conference.

2. The Annual Conference then, if it determine in his favor, shall have power to reverse the decision of the committee, and restore him to his former functions. If, though, it should find him guilty, it shall continue his suspension until the next ensuing General Conference.

SECTION III.

Inspection of their Character.

1. The General Conference, at each session, shall choose a committee before which each Episcopate in person shall pass an examination.

2. The examination shall concern his travelling among the people in his district, his administration and decisions.

3. If he should be condemned by the committee, he shall be allowed to appeal to the General Conference in whole, and may be permitted to object to any one of said committee.

SECTION IV.

Final Determination.

1. The General Conference shall have power to reverse or approve the decision of the committee, and if it approve, its decision shall be final.

2. If on examination it be found that an Episcopate's character is not fair, or that he has neglected his duty, or violated the Discipline, or been guilty of any crime sufficient to exclude a person from the kingdom of grace and glory, or has acted so improperly as to justify suspension or expulsion, the General Conference shall suspend or expel him from his Episcopal functions.

CHAPTER II.

THE TRIAL OF ITINERANT PREACHERS.

SECTION I.

The Accusation.

1. If any travelling elder, deacon or preacher, shall be accused of any crime expressly forbidden in the Word of God, or any practice sufficient to exclude a person from the kingdom of grace and glory, a charge shall be made known to the stewards of the circuit or station, and they shall lay it before the Official Board.

2. The Board shall then, if deemed necessary, authorize the stewards to call in the next neighboring elder, if there be no other travelling elder on the circuit or in the station, to bring the accused to trial.

SECTION II.

Order of Trial.

1. The elder shall form a committee of not less than three travelling preachers, if they can be obtained; if not, then of local elders, deacons or preachers. If possible, the accused and the accuser shall then be brought face to face.

2. If the accused, though, flee from trial, it shall be taken as presumptive proof of guilt, and out of the mouth of two or three witnesses he shall be condemned.

3. If he should be clearly convicted, he shall be suspended from all official standing in the Church until the ensuing Annual Conference.

SECTION III.

Decision of the Conference.

1. When the case is laid before the Conference, it shall fully consider and determine it, even though it be one in which the accused has fled from trial.

2. If the result be expulsion, the Annual Conference shall demand the credentials of the accused, which, on being obtained, shall be filed away among the Conference records.

3. If the accused be expelled for the crime of adultery or fornication, he shall not be admitted again to the ministry under four years from the time he joins the Church again. Whether he be travelling or local, he must join on probation and come again from his class.

4. If any preacher, deacon or elder, whether travelling or local, be accused of immoral conduct, the preacher having the charge of the circuit or station where he resides, shall, if he be proved guilty on trial, demand and receive from him his credentials, which shall be retained among the records of the Church. And should he refuse to deliver them up, his name shall be published by said preacher in charge, without delay, as a refractory preacher.

CHAPTER III.

TRIAL OF LOCAL PREACHERS.

SECTION I.

Examination by a Committee.

1. If an accusation be brought against a local elder, deacon or preacher, the preacher having the charge shall summon three or more local preachers of the neighborhood; or, for the want of preachers, as many exhorters or leaders.

2. If they, or a majority of them, on due examination, judge that the local elder, deacon or preacher aforesaid, has been guilty of such a crime, or has publicly or privately disseminated such false doctrines as required his suspension from all public offices and privileges in our Church, the committee shall accordingly suspend him till the ensuing Quarterly Meeting Conference.

SECTION II.

The Case before the Conference.

1. When the case is laid before the Quarterly Conference, it shall proceed upon his trial, and shall have the power to clear, censure, suspend or expel him, according to their judgment.

2. The elder who has the oversight of a circuit shall, at the commencement of the trial, appoint a secretary, who shall take down regular minutes of the evidence and proceedings of the trial, which minutes, when read and ap-

proved, shall be signed by the said preacher having the charge, and also by the members of the said Quarterly Meeting Conference, or by a majority of them.

SECTION III.

The Condemnation.

1. In case of condemnation, the local elder, deacon or preacher condemned, shall be allowed an appeal to the next Annual Conference, provided that he signify to the said Quarterly Conference his determination so to do.

2. When said appeal is presented to the Annual Conference, the minister in charge of the said circuit or station from which the appeal comes, shall also present the minutes of the trial kept by the Quarterly Conference.

3. The condemned local elder, deacon or preacher may then appear in behalf of his appeal, and the Annual Conference, after hearing it, shall finally render its judgment upon the minutes laid before it.

CHAPTER IV.

CAUSES FOR IMPEACHMENT.

SECTION I.

Dealing in Liquors.

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

SECTION II.

Mal-Administration.

1. A preacher charged with badly administering the law, improper temper, words or actions, shall be reproved by an Episcopate.

2. In case of a second transgression, one, two or three preachers, or if preachers cannot be obtained, exhorters or leaders shall be taken as witnesses.

3. If the foregoing admonitions be of no avail, he shall then be tried either by an Episcopate or a committee, in the interval of the Annual Conference, and if found guilty, be suspended by the Episcopate or committee.

4. The Annual Conference ensuing shall fairly try the case, and if the suspended preacher be found guilty, and impenitent, his suspension shall be continued, and noted in the minutes.

SECTION III.

Heresy and Schism.

1. Ministers or preachers who hold, and publicly or privately disseminate doctrines which are contrary to our Articles of Religion, shall be dealt with as in cases of gross immorality.

2. But if he solemnly promise not to disseminate any more such doctrines, either in public or private, he shall be endured until his case can be laid before the next Annual Conference, and it shall finally dispose of it.

SECTION IV.

Unacceptability in the Ministry.

1. When any member of an Annual Conference shall be charged with having so conducted himself as to render himself unacceptable to the people as a travelling preacher, it shall be the duty of the Conference to which he belongs to investigate the case, and if it appears that the complaint is well founded, and he do not give the Conference satisfaction that he will amend or voluntarily retire, they may locate him without his consent—providing that he shall be at liberty to defend himself before the Conference in person, or by his representative.

2. If he be located in his absence, without being previously notified of an intention thus to proceed against him, he may apply to the Conference at its next session to be heard in his defence, in which case they shall reconsider the matter. Should there be an omission on the part of the circuit or station or mission to try the case of crime in the interval of the Conference, of any travelling preacher, it shall not in the least prove any hindrance to the fullest and fairest investigation of the character of any of its members in the Annual Conference.

SECTION V.

Neglect of Appointments.

1. Should any local elder, deacon or preacher neglect to fill any of his appointments, and give no sufficient reason for doing so, the minister in charge shall reprove him for the first offence.

2. If a local elder, deacon or preacher persist in neglecting his appointments, he shall be summoned to appear before a committee; and should he then fail to give satisfaction, said committee shall silence him until the ensuing Quarterly Conference, which shall have power to take his license from him.

3. If any local preacher, without a previous agreement between himself and his pastor, attempt, in the absence of the pastor, to collect money for his services, he shall, upon conviction, be silenced for three months.

SECTION VI.

Ministerial Interference.

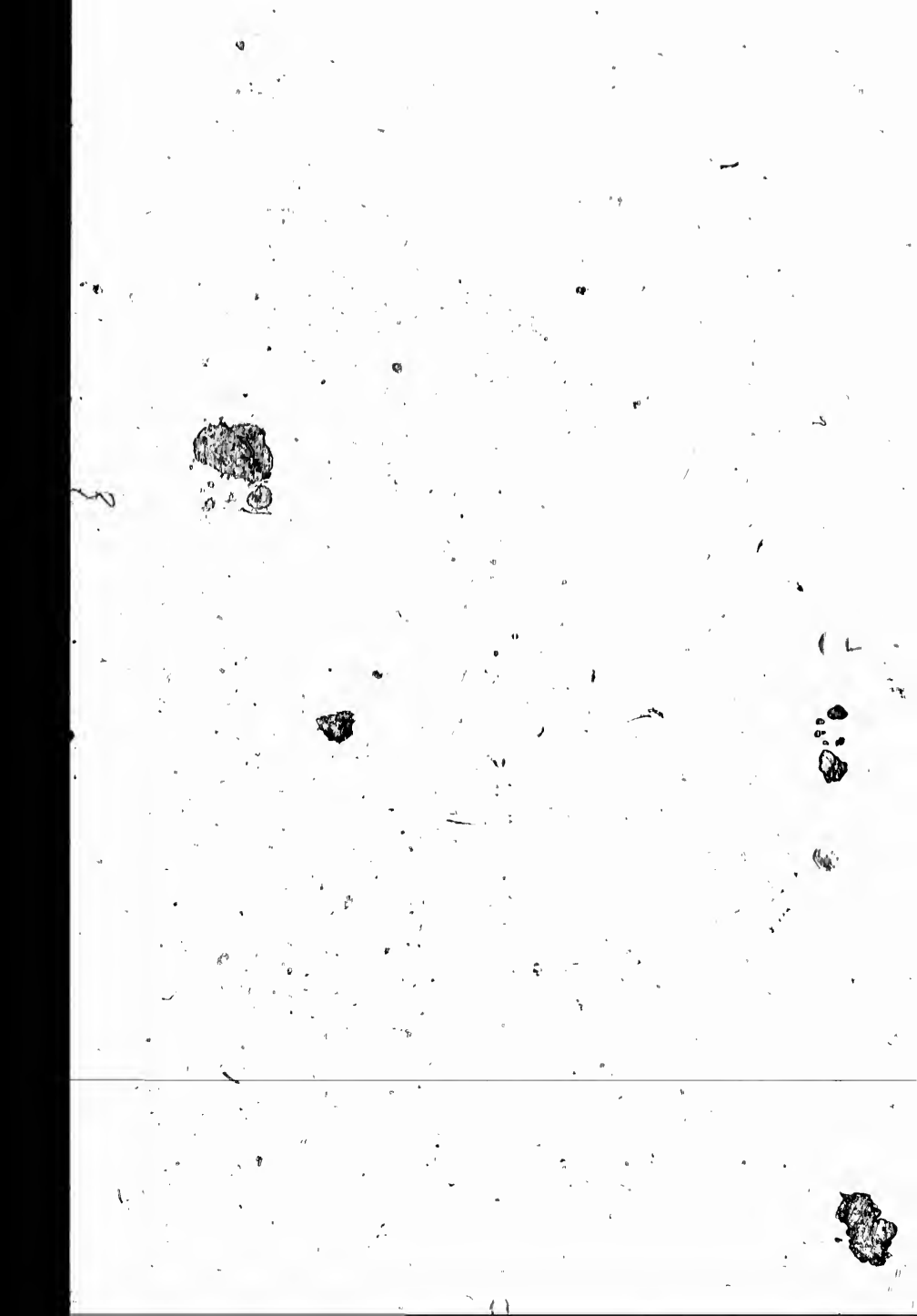
1. No elder, deacon or preacher in any charge shall interfere with the business of an adjoining charge.

2. If any should be found guilty of so doing without having been called according to Discipline, or by the Episcopate, he shall be dealt with as in other cases of violation of the Discipline.

SECTION VII.

Minister's Debts.

1. If complaint be made against a minister or preacher for non-payment of debt in the interval of the Conference, to an elder, or if there be no travelling preacher on the circuit or station, to one of the stewards, who shall request the neighboring elder to call the said indebted preacher, and the contending party or parties shall choose each one an arbiter, one for the plaintiff and another for



the defendant, and the two shall choose a third one, all of whom shall be preachers or official members of the Church.

If, on examination, it is proved that the said minister or preacher has neglected or refused to pay his debts, it shall be the duty of the said arbiters to determine what longer time shall be given to said preacher for payment.

And if either party be not satisfied with the decision given, they may apply for a second arbitration; and each party shall choose two arbiters, and the four shall choose a fifth, and their decision shall determine the case. If judgment in the case shall be given by the second arbitration against the said minister or preacher, and the time specified for payment, and he refuse to comply with the decision in the case, after sufficient time has been given, he shall be suspended from all official standing in the connection until the ensuing Annual Conference; at which time and place the contending parties shall appear either in person or by their representatives. And if said Annual Conference should reject the decision of the arbiters, chosen in the interval of the Conference, then they shall determine what is due, and the time granted for payment; and if not complied with, he shall be suspended or expelled, as the ensuing Conference may decide. All accusations shall be given to him in writing, on first examination.

Provided, nevertheless, that in all the above mentioned cases of trial and conviction, an appeal to the ensuing General Conference shall be allowed.

SECTION VIII.

Union Among Ourselves.

Q. 1. Do we not see a great necessity of closer union among ourselves?

A. As the ministers of the Lord, and servants of the Church of Christ, we do see the vital importance of it, for the advancement of the cause of our Lord and Master.

Q. 2. Do we not often cause by our conduct and conversation, the spirit of disunion, by treating with coldness and indifference, when in company, and speaking lightly and disrespectfully of any brother, or undervalue his talents, abilities, or usefulness; but we will strive in all we say and do, as far as consistent with the principles of the Gospel of Christ, to support and defend the character and abilities of our brethren and co-workers in the labor of love.

Q. 3. What means shall we use for a closer union among ourselves?

A. When we have an opportunity of being in each other's charge, we will promote each other by preferring them to fill our appointments, and as often as possible by meeting and conversing freely on the advancement of the *Redeemer's Kingdom*, and our own Christian progress, and in all our meetings to never part without fervently invoking the mercy and blessings of God upon ourselves and upon the whole Church.

SECTION IX.

How to provide for the Circuits in time of Conference, and to preserve and increase the Word of God.

Q. 1. What can be done to supply the circuits during the sittings of Conferences?

A. Let all the appointments stand according to the plan of the circuits, stations, or missions.

2. Engage as many local preachers or exhorters as will supply them.

3. If preachers and exhorters cannot attend, let some person of ability be appointed to sing and pray and read an evangelical sermon. If this cannot be done, let them sing and pray.

CHAPTER V.

TRIAL OF LAY MEMBERS.

SECTION I.

Arraignment.

1. When a lay member is accused of any crime or misdemeanor, he shall be brought to trial before the Society, or a committee selected from it.

2. The trial shall take place in the presence of an elder, deacon, or preacher, and the accused and accuser shall be brought face to face; but if this cannot be done, the next best evidence shall be procured.

3. If the accused person evade a trial by absenting himself after due notice being given him, and the circumstances of the accusation be strong and presumptive, let him be esteemed as guilty, and be accordingly excluded. Witnesses from without shall not be rejected.

SECTION II.

The Verdict.

1. If the accused person be found guilty by the decision of a majority of the members before whom he is brought to trial, and the crime be such as is expressly forbidden by the Word of God, sufficient to exclude a person from the kingdom of grace and glory, let the preacher who has charge of the circuit expel him.

2. If the minister or preacher in charge differs in judgment from the majority of the Society or the select number, as to the guilt or innocence of the accused person, the trial may then by him be referred to the ensuing Quarterly Conference.

SECTION III.

On Insubordination.

1. Should any member or members of any of our churches refuse to be governed by the Discipline by which he, or they, was or were made a member or members of said Church, he or they shall be called before the Society, or a select number of it, according to Discipline, and tried for insubordination.

2. If said person or persons should be found guilty of

insubordination, and will not retract, then he or they shall be expelled for insubordination or disobedience to the order and discipline of the Church.

3. Should any class-leader or steward intimate that he adheres to the "charter" and discards the law of the Church as set forth in the book of Discipline, said class-leader or steward shall be removed at once by the preacher in charge.

4. Should any local elder, deacon, or preacher favor by word, act, or influence, the "charter" instead of the Discipline, he shall be called before a committee, according to the Discipline, and if found guilty of pursuing such a course, shall be suspended from all official standing in the British Methodist Episcopal Church.

SECTION IV.

Dissensions.

If a member of our Church shall be clearly convicted of endeavoring to sow dissension in any of our Societies, by inveighing against either our doctrines or discipline, such person so offending shall be first reprov'd by the senior minister or preacher of his circuit; and, if he afterwards persist in such pernicious practices, he shall be expelled from the Society.

SECTION V.

Wilful Neglect of Class Meetings.

1. Those members of our Church who wilfully and repeatedly neglect to meet their classes, shall be visited by

the elder, deacon, or preacher, whenever it is practicable, and informed that exclusion will be the consequence of their continued neglect.

2. If they should not amend, then they shall be tried before the Society, or a select number of it, and expelled by the preacher in charge, who at the same time shall state that they are expelled for a breach of rules, and not for immoral conduct.

SECTION VI.

Improper Conduct.

In case of neglect of duties of any kind, imprudent conduct, indulging in sinful tempers or words, quarreling, speaking evil of ministers, dealing in lotteries or policies, or disobedience to the order and discipline of the Church, first, let private reproof be given by a preacher or leader; and if there be any acknowledgment of the truth, and proper humiliation, the person may remain on trial. On a second offence, the preacher or leader may take one or two faithful friends. On a third offence, let the case be brought before the Society, or a select number; and if there be no sign of real humiliation, the offender must be cut off.

SECTION VII.

Concerning Spirituous Liquors.

No member of our Society shall give, distil, drink, or traffic in spirituous liquors. Whosoever shall violate this rule, the preacher who has the charge of the circuit or station, shall proceed against such person, as in other

cases of gross immoralities; and the person so accused shall be deemed censurable, or suspended, according to his or her conduct, as in other charges of immorality.

SECTION VIII.

Frauds and Insolvencies.

1. The preachers who have the oversight of circuits are required to execute all our rules fully and strenuously against all fraud, and particularly against dishonest insolvencies, suffering none to remain in our Society, on any account, who are found guilty of any fraud.

2. In all cases where a member of the Church is accused of any crime, and summoned by the elder or minister in charge to answer such accusation, it shall be the duty of the elder or minister, upon the request of either or both parties, to give his name or official authority as minister in charge, for the attendance of such persons as witnesses, which either party shall name, together with any documentary evidence that may be called for, and it shall be made the duty of the members of the Church, upon receiving such notice, to attend pursuant thereto, and furnish such evidence as shall be demanded, if the same be in their possession.

3. The minister shall deliver a copy of the charges preferred to the accused person when ordered to trial.

4. We will not receive any person into our Society, as a member, who is a slave-holder, and any that are now members, that have slaves, and refuse to emancipate them, shall be excluded.

CHAPTER VI.

DEBTS AND ARBITRATIONS.

SECTION I.

Disputes Between Members.

1. On any dispute between two or more members of our Society, concerning the payment of debts or otherwise, which cannot be settled by the parties concerned, the preacher who has charge of the circuit or station, shall inquire into the circumstances of the case, and shall recommend to the contending parties a reference, consisting of one arbiter chosen by the plaintiff, and another chosen by the defendant; which two arbiters, so chosen, shall nominate a third; the three arbiters being members of our Society.

SECTION II.

The Decision.

1. But if one of the parties be dissatisfied with the judgment given, such party may apply to the ensuing Quarterly Conference of the circuit or station, for permission to have a second arbitration; in which case, each party shall choose two arbiters, and the four arbiters shall choose a fifth, the judgment of the majority of whom shall be final; and any person refusing to abide by such judgment, shall be excluded from the Society.

SECTION III.

Rejecting Arbitration.

If any member of our Society shall refuse, in case of debt, or other disputes, to refer the matter to arbitration, when recommended by him who has the charge of the circuit, or shall enter into law suits with another before these measures are taken, he shall be expelled, excepting the case be of such a nature as to justify a process of law.

SECTION IV.

Non-payment of Debts.

1. To prevent scandal, when any of our members fail in business, or contract debts which they are not able to pay, let two or three judicious members of the Society inspect the accounts of the supposed delinquent and if he has behaved dishonestly, or borrowed moneys without a probability of paying, let him be expelled.

2. Whenever a complaint is made against any member of our Church, for non-payment of debts, when the accounts are adjusted, and the amount ascertained, the preacher having the charge shall call the debtor before a committee of three, at least to show the cause why he does not make payment.

3. The committee shall determine what further time shall be granted him for payment, and what security, if any, shall be given for payment.

4. In case the debtor refuses to comply he shall be ex-

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elled ; but in such a case he may appeal to the Quarterly Conference, and their decision shall be final.

5. In case the creditor complains that justice is not done him, he may lay his grievance before the Quarterly Conference, and their decision shall be final ; and if the creditor refuses to comply, he shall be expelled.

SECTION V.

Expelled Members.

1. If there be a murmur or complaint from any excluded person, in any of the above mentioned instances, that justice has not been done, he shall be allowed to appeal to the next Quarterly Conference, except such as absent themselves from trial, after sufficient notice is given them ; and the majority of the travelling and local preachers, exhorters, stewards and leaders present, shall finally determine the case.

2. After such forms of trial and expulsion, such persons shall have no privileges of Society or sacrament in our Church, without contrition, confession, and proper trial on probation.



Part V.

CONCERNING RITES.

R.F.

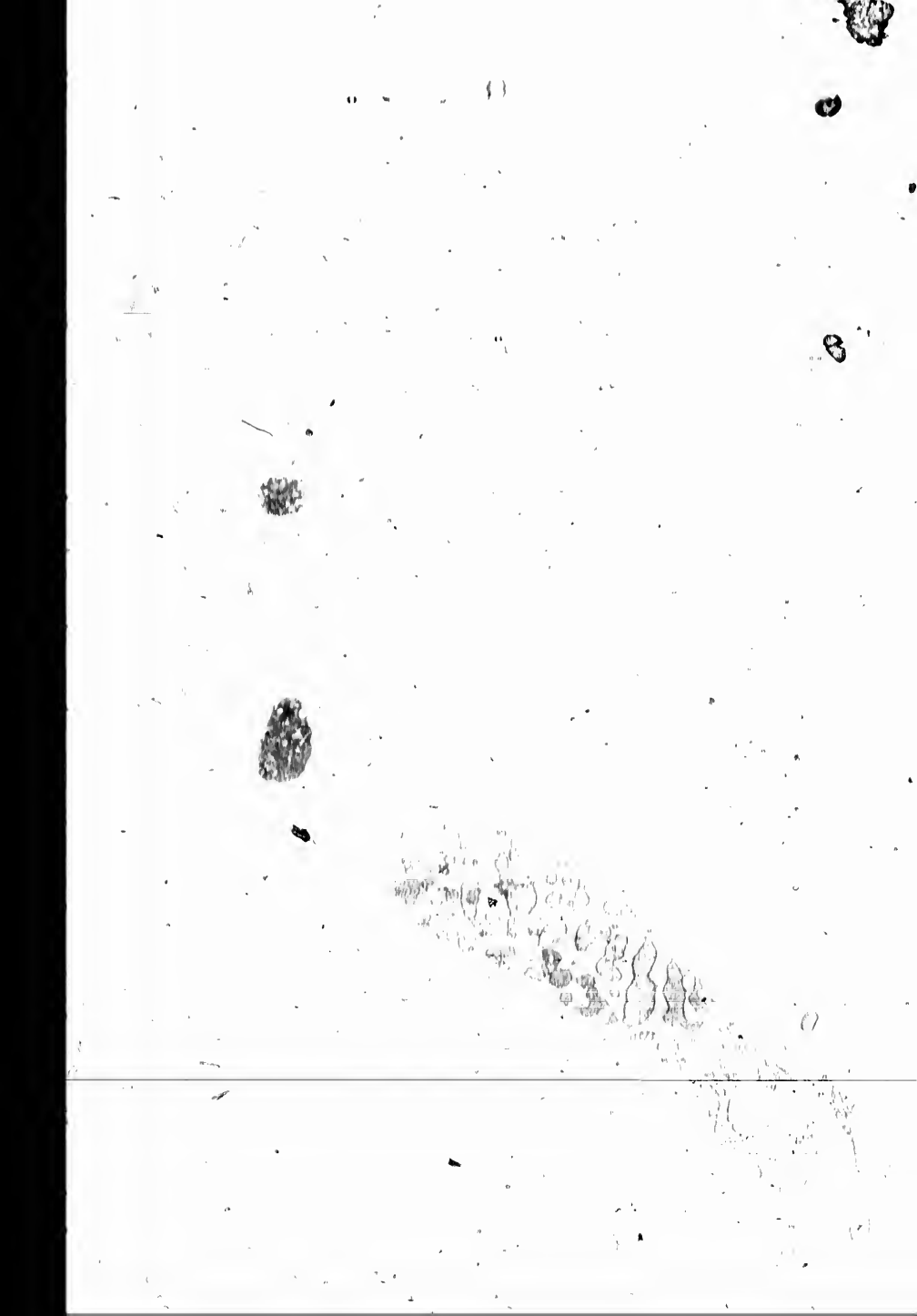
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CHAPTER I. RECEIVING MEMBERS INTO FULL CONNEXION.

Upon the day appointed, all that are to be received shall be called forward, and the Minister, addressing the congregation, shall say:

Dearly Beloved Brethren,—The Scriptures teach us that the Church is the household of God, the body of which Christ is the Head, and that it is the design of the Gospel to bring together in one all who are in Christ. The fellowship of the Church is the communion that its members enjoy, one with another. The ends of this fellowship are, the maintenance of sound doctrine, and of the ordinances of Christian worship, and the exercise of the power of godly admonition and discipline which Christ has committed to His Church for the promotion of holiness. It is the duty of all men to unite in this fellowship, for it is only those that “be planted in the house of the Lord, that shall flourish in the courts of our God.” Its more particular *duties* are, to promote peace and unity; to bear one another’s burdens; to prevent each other’s stumbling; to seek the intimacy of friendly society among themselves; to continue steadfast in the faith and worship of the Gospel; and to pray and sympathize with each other. Among its *privileges* are, peculiar incitements to holiness from the hearing of God’s Word and sharing in Christ’s ordinances; the being



placed under the watchful care of pastors, and the enjoyment of the blessings which are promised only to those who are of the household of faith. Into this holy fellowship the *persons* before you *have* already received the sacrament of baptism, and having been under the care of proper leaders for six months on trial, come seeking admission. We now propose, in the fear of God, to question *them* as to *their* faith and purposes, that you may know that *they* are proper *persons* to be admitted into the Church.

Then, addressing the applicants for admission, the Minister shall say:

Dearly Beloved,—You are come hither seeking the great privilege of union with the Church our Saviour has purchased with His own blood. We rejoice in the grace of God vouchsafed unto you in that He has called you to be His *followers*, and that thus far you have run well. You have heard how blessed are the privileges and how solemn are the duties of membership in Christ's Church; and before you are fully admitted thereto, it is proper that you do here publicly renew your vows, confess your faith, and declare your purpose, by answering the following questions:

Do you here, in the presence of God and of this congregation, renew the solemn promise contained in the baptismal covenant, ratifying and confirming the same, and acknowledging *yourselves* bound faithfully to observe and keep that covenant?

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Have you saving faith in the Lord Jesus Christ ?

A. I trust I have.

Do you believe in the doctrines of Holy Scripture, as set forth in the Articles of Religion of the British Methodist Episcopal Church ?

A. I do.

Will you cheerfully be governed by the rules of the British Methodist Episcopal Church, hold sacred the ordinances of God, and endeavor, as much as in you lies, to promote the welfare of your brethren and the advancement of the Redeemer's kingdom ?

A. I will.

Then the Minister, addressing the Church, shall say :

Brethren,—You have heard the responses given to our inquiries. Have any of you reason to allege why *these persons* should not be received into full membership in the Church ?

No objection being alleged, the Minister shall say to the candidates :

We welcome you to the communion of the Church of God ; and in testimony of our Christian affection and the cordiality with which we receive you, I hereby extend to you the right hand of fellowship ; and may God grant that you may be a faithful and useful *member* of the Church militant till you are called to the fellowship of the Church triumphant, which is "without fault before the throne of God."

Then shall the Minister offer extemporary prayer.

CHAPTER II.

THE LORD'S SUPPER.

Preliminary.

NOTE.—Those persons who have scruples about kneeling to receive the Lord's Supper may be permitted to receive it whilst either sitting or standing. No person shall be admitted to the Supper among us who is guilty of any crime or practice for which we would exclude a member from our Church.

Scripture Selections.

The elder shall say one or more of these sentences :

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

“Lay not up for yourselves treasures upon earth, where moth and rust do corrupt and where thieves break through and steal ; but lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.” Matt. vi. 19, 20.

“Whatsoever ye would that men should do unto you, do ye even so to them : for this is the law and the prophets.” Matt. vii. 12.

“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.” Matt. vii. 21.

“Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor : and if I

have taken anything from any man by false accusation, I restore him four fold." Luke xix. 8.

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." 2 Cor. ix. 6, 7.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. vi. 10.

"Godliness with contentment is great gain. For we brought nothing into this world, and it is certain that we can carry nothing out." 1 Tim. vi. 6, 7.

"Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. vi. 17, 18, 19.

"God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister." Heb. vi. 10.

"To do good and to communicate, forget not; for with such sacrifices God is well pleased." Heb. xiii. 16.

"Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John iii. 17.

“He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again.” Prov. xix. 17.

“Blessed is he that considereth the poor; the Lord will deliver him in the time of trouble.” Psalm xli. 1.

While these sentences are in reading, some fit person, appointed for that purpose, shall receive the alms for the poor, and other donations of the people, in a decent basin to be provided for that purpose, and then bring it to the Elder, who shall place it upon the table.

The Solicitation.

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 humble confession to Almighty God, meekly kneeling upon your knees.

General Confession.

Then shall this general confession be made by the Minister in the name of all those that are minded to receive the Holy Communion, both he and all the people kneeling humbly upon their knees, and saying:

Almighty God, Father of our Lord Jesus Christ, maker of all things, judge of all men; We acknowledge and bewail our manifold sin and wickedness, which we from time to time most grievously have committed, by thought,

word and deed, against Thy Divine Majesty, provoking most justly Thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us. Have mercy upon us, most merciful Father; for Thy Son our Lord Jesus Christ's sake, forgive us all that is past, and grant that we may hereafter serve and please Thee in newness of life, to the honor and glory of Thy name, through Jesus Christ our Lord. AMEN.

First Collection.

Then shall the Elder say:

O Almighty God, our Heavenly Father, who of Thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Thee, have mercy upon us; pardon and deliver us from all our sins; confirm and strengthen us in all goodness, and bring us to everlasting life, through Jesus Christ our Lord. AMEN.

Second Collection.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of the Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy name, through Jesus Christ our Lord. AMEN.

Prayer of Adoration.

Then shall the Elder say :

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty and everlasting God. Therefore, with angels and arch-angels, and with all the company of heaven, we laud and magnify Thy glorious name ; evermore praising Thee and saying, holy, holy, holy, Lord God of hosts, heaven and earth are full of Thy glory. : Glory be to Thee, O Lord, most high. AMEN.

Prayer of Humiliation.

We do not presume to come to this Thy table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy table. But Thou art the same Lord, whose property is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of Thy dear Son, Jesus Christ, and to drink His blood, that our sinful souls and bodies may be made clean by His death, and washed through His blood ; and that we may evermore dwell in Him and He in us. AMEN.

Prayer of Consecration.

Then the Elder shall say the prayer of Consecration as follows :

Almighty God, our heavenly Father, who of Thy tender mercy didst give Thine only Son Jesus Christ, to suffer upon the cross for our redemption ; who made there (by His oblation of Himself once offered) a full, perfect and sufficient sacrifice, oblation, and satisfaction for the

sins of the whole world ; and didst constitute, and in His holy Gospel command us to continue, a perpetual memory of His precious death, until His coming again :

Hear us, O merciful Father, we most humbly beseech Thee, and grant that we receiving these Thy creatures of bread and wine, according to Thy Son, our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed body and blood, who in the same night that He was betrayed, took bread : (1) and when He had given thanks, He brake it (2) and gave it to His disciples, saying, Take, eat, this (3) is My body which is broken for you : This do in remembrance of Me : Likewise after supper He took (4) the cup ; and when He had given thanks, He gave it them, saying, Drink ye all of it, for this (5) is My blood of the New Testament, which is shed for you, and for many, for the remission of sins ; do this as often as ye shall drink it in remembrance of Me. AMEN.

Then shall the Minister first receive the communion in both kinds himself, and then proceed to deliver the same to the other ministers (if any be present), after which he shall say :

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God.

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- (1) Here the elder is to take the plate of bread into his hand.
 - (2) And here to break the bread.
 - (3) And here to lay his hand upon all the bread.
 - (4) Here he is to take the cup into his hand.
 - (5) And here to lay his hands upon all the vessels containing the wine.

Therefore, with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious name; evermore praising Thee and saying, holy, holy, Lord God of hosts, heaven and earth are full of Thy glory. Glory be to Thee, O Lord, most high. AMEN.

The Minister shall then proceed to administer the communion to the people in order, kneeling, into their uncovered hands. And when he delivereth the bread, he shall say:

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

And the Minister that delivereth the cup, shall say:

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

[If the consecrated bread and wine be all spent before all have communed, the Elder may consecrate more by repeating the prayer of consecration.]

[When all have communed, the Minister shall return to the Lord's table, and place upon it what remaineth of the consecrated elements, covering the same with a clean linen cloth.]

Then shall the Elder say the Lord's Prayer:

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 that trespass against us. And lead us not into temptation, but deliver us from evil; for Thine is the kingdom, the power, and the glory, for ever and ever. AMEN.

After which shall be said, as follows:

O Lord and heavenly Father, we, Thy humble servants, desire Thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant, that by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we, and Thy whole Church, may obtain remission of sins, and all other benefits of His passion. And here we offer and present unto Thee, O Lord, ourselves, our souls, and bodies, to be a reasonable, holy, and lively sacrifice unto Thee; humbly beseeching Thee that all we who are partakers of this holy communion, may be fulfilled with Thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service, not weighing our merits but pardoning our offences, through Jesus Christ our Lord, by Whom, and with Whom, in the unity of the Holy Ghost, all honor and glory be unto Thee; O Father Almighty, world without end. AMEN.

Then shall be said:

Glory be to God on high, and on earth peace, good will towards men. We praise Thee, we bless Thee, we wor-

ship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, Heavenly King, God the Father Almighty.

O Lord, the only begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. For Thou only art holy, Thou art the Lord, Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. AMEN.

Then the Elder, if he see it expedient, may put up an extempore prayer; and afterwards shall let the people depart with this blessing:

May the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and His Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. AMEN.

N. B.—If the elder be straitened for time, he may omit any part of the service, except the Solicitation, the Confession, and the Prayer of Consecration.

CHAPTER III.

BAPTISM OF INFANTS.

Special Directions.

1. Let every adult person, and the parents of every child to be baptized, have their choice either of immersion, sprinkling or pouring. In no case shall any of our ministers re-baptize any person.

2. We will make no charge whatever for administering baptism, or for burying the dead.

The Exhortation.

The Minister coming to the font, which is to be filled with pure water, shall use the following, or some other exhortation suitable to the sacred office:

Dearly Beloved,—Forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith none can enter into the kingdom of God, except he be regenerated and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of His bounteous mercy He will grant to this child that thing which by nature it cannot have, that it may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made a lively member of the same.

PRAYER OF SANCTIFICATION.

Then shall the Minister say:

Let us pray.

Almighty and everlasting God, who of Thy great mercy

didst save Noah and his family in the ark from perishing by water, and also did safely lead the children of Israel, Thy people, through the Red Sea, figuring thereby Thy holy baptism; and by the baptism of Thy well-beloved Son, Jesus Christ, in the river of Jordan, didst sanctify water for His holy sacrament, we beseech Thee of Thine infinite mercies, Thou wouldst look upon *this child*; wash *him* and sanctify *him* with the Holy Ghost, that *he* being received into the ark of Christ's Church, and being steadfast in faith, joyful through hope, rooted in love, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life; there to reign with Thee, world without end, through Jesus Christ our Lord. AMEN.

O merciful God, grant that the old Adam in *this child* may be so buried, that the new man may be raised in *him*. AMEN.

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. AMEN.

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. AMEN.

Grant that whosoever is dedicated to Thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded through Thy mercy, O blessed Lord God, who dost live and govern all things, world without end. AMEN.

Almighty, ever-living God, whose most dearly beloved Son, Jesus Christ, for the forgiveness of our sins, did shed

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out of His most precious side, both water and blood, and gave commandment to His disciples that they should go teach all nations and baptize them in the name of the Father, and of the Son, and of the Holy Ghost; regard, we beseech Thee, the supplications of Thy congregation, sanctify this water for this holy sacrament, and grant that this child now to be baptized, may receive the fullness of Thy grace, and ever remain in the number of Thy faithful and elect children, through Jesus Christ our Lord. AMEN.

Then shall the Minister say:

DEARLY BELOVED,—Forasmuch as this child is presented by you for Christian baptism, you must remember that it is your part and duty to see that he be taught, as soon as he shall be able to learn, the nature and end of this holy sacrament; and that he may know these things the better, you shall call upon him to give reverent attention upon the appointed means of grace, such as the ministry of the word, and the public and private worship of God; and, further, you shall provide that he shall read the Holy Scriptures, and learn the Lord's Prayer, the Ten Commandments, the Apostle's Creed, the Catechism, and all other things which a Christian ought to know, and believe to his soul's health, in order that he may be brought up to lead a virtuous and holy life, remembering always, that baptism doth represent unto us that inward purity, which disposeth us to follow the example of our Saviour, Christ, that as he died and rose again for us, so should we who are baptized, die unto sin, and rise again unto right-

80

eousness, continually mortifying all corrupt affections, daily proceeding in all virtue and goodness.

Do you, therefore, solemnly engage to fulfil these duties so far as in you lies, the Lord being your helper ?

ANS.—We do.

Then shall the people stand up and the Minister shall say:

Hear the words of the Gospel, written by St. Mark, in the tenth chapter, at the thirteenth verse :

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

Then the Minister shall take the child into his hands, and say to the friends of the child:

Name this child.

And then, naming it after them, he shall sprinkle or pour water upon it, or if desired, immerse it in water, saying:

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

Then shall he say, all kneeling:

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 that trespass against us ; and lead us not into temptation, but deliver us from evil. AMEN.

Then shall the Minister conclude with an extemporary prayer.

CHAPTER IV.

BAPTISM OF ADULTS.

Exhortation.

The Minister shall use the following, or some other exhortation, suitable to this holy office :

Dearly Beloved,—Forasmuch as all men are conceived and born in sin (and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions), and that our Saviour, Christ, saith, None can enter into the kingdom of God, except they be regenerate and born anew of water and of the Holy Ghost, and received into Christ's holy Church, and be made lively members of the same, I therefore beseech you to call upon God the Father, through our Lord Jesus Christ, that of His bounteous goodness He will grant unto *these persons* that which by nature *they* cannot have, that *they* may be baptized with water and the Holy Ghost.

Then shall the Minister say:

Almighty and immortal God, the aider of all that need, the helper of all that flee to Thee for succor, the life of them that believe, and the resurrection of the dead, we call upon Thee for *these persons* that *they* coming to Thy holy baptism, may receive the remission of *their* sins, by spiritual regeneration. Receive *them*, O Lord, as Thou hast promised, by Thy well beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you; so give now unto those who ask; let us that seek find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of Thy heavenly washing, and may come to the eternal kingdom which Thou hast promised by Christ our Lord. AMEN.

After which he shall say:

Almighty and everlasting God, heavenly Father, we give Thee humble thanks, for that Thou hast vouchsafed to call us to the knowledge of Thy grace and faith in Thee; increase this knowledge and confirm this faith in us evermore. Give Thy Holy Spirit to *these persons* that they may be born again and made heirs of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Spirit now and forever. AMEN.

Then shall the people stand up and the Minister shall say:

Hear the words of the Gospel written by St. John, in the third chapter, beginning at the first verse:

There was a man of the Pharisees named Nicodemus, a ruler of the Jews; the same came to Jesus by night, and saith unto him, Rabbi, we know that thou art a teacher come from God; for no man can do the miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born again when he is old? Can he enter a second time into his mother's womb and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.

Then shall the Minister speak to the persons to be baptized, on this wise:

Well beloved, who are come hither desiring to receive holy baptism, ye hath heard how the congregation hath prayed that the Lord Jesus Christ would vouchsafe to receive you, and bless you, to release you of your sins, to give you the kingdom of heaven and everlasting life. And our Lord Jesus Christ hath promised in His holy word, to grant all these things we have prayed for, which promise He, for His part, will most surely keep and perform.

Wherefore, after this promise made by Christ, you must also faithfully on your part, promise in the presence of this whole congregation, that you will renounce the devil and all his works, and constantly believe God's word, and obediently keep His commandments.

Then shall the Minister demand of each person to be baptized, severally :

Q. 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 of the Holy Ghost, born of the Virgin Mary? That He suffered under Pontius Pilate, was crucified, dead, and buried; that He rose again on the third day; that He ascended into heaven, and sitteth on 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 Holy Catholic Church, the communion of saints, the remission of sins, the resurrection of the body, and everlasting life after death?

A. All this I steadfastly believe.

Q. Wilt thou be baptized in this faith?

A. This is my desire.

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

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

Then shall the Minister say:

O merciful God, grant that the old Adam in *these persons* may be so buried, that the new man may be raised in *them*. AMEN.

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. AMEN.

Grant that *they* may have power and strength to have victory, and triumph against the devil, the world, and the flesh. AMEN.

Grant that *they*, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through Thy mercy, O blessed Lord God, who dost live and govern all things, world without end. AMEN.

Almighty, ever-living God, whose most dearly beloved Son, Jesus Christ, for the forgiveness of our sins, didst shed out of His most precious side both water and blood; and gave commandment to His disciples, that they should go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; regard, we beseech Thee, the supplications of this congregation: and grant that the persons now to be baptized may receive the fulness of Thy grace, and ever remain in the number of Thy faithful and elect children, through Jesus Christ our Lord. AMEN.

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

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

Then shall be said the Lord's Prayer, all kneeling.

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 trespasses as we forgive those that trespass against us; and lead us not into temptation, but deliver us from evil. AMEN.

Then let the Minister conclude with an extemporary prayer.

CHAPTER V.

SOLEMNIZATION OF MATRIMONY.

PUBLISHING THE BANNS.

First, the banns of all that are to be married together, must be published in the congregation three several Sundays in the time of divine service (unless they be otherwise qualified according to law,) the Minister saying after the accustomed manner:

I publish the banns of marriage between *M* of—, and *N* of—. If any of you know just cause or impediment why these two persons should not be joined together in holy matrimony, ye are to declare it. This is the first [second or third] time of asking.

At the day and time appointed for solemnization of matrimony, the persons to be married standing together, the man on the right hand and the woman on the left, the Minister shall say:

Dearly beloved, we are gathered together here in the sight of God, and in the presence of these witnesses, to join together this man and this woman in holy matrimony: which is an honorable estate instituted by God in the time of man's innocency, signifying unto us the mystical union which is between Christ and His Church; which holy estate Christ adorned and beautified with His presence, and the first miracle that He wrought at Cana of Galilee, and is commended of St. Paul to be honorable among all men, and therefore not by any to be entered upon or taken in hand unadvisedly but reverently, discreetly, advisedly, and in the fear of God.

Into which holy estate these persons come now to be joined. Therefore; if any can show any just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

And also speaking to the persons to be married, he shall say:

I require and charge you both (as you will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed), that if either of you know any impediment why you may not be lawfully joined together in matrimony, you do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's word shall allow, are not joined together by God, neither is their matrimony lawful.

If no impediment be alleged, then shall the Minister say unto the man:

M, Wilt thou have this woman to be thy wedded wife, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honor and keep her, in sickness and in health, and forsaking all others, keep thee only unto her as 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 obey him, serve him, love, honor and keep him, in sickness and in health, and forsaking all others, keep thee only unto him as long as ye both shall live?

The woman shall answer:

I WILL.

Then the Minister shall cause the man with his right hand to take the woman by her right hand, and to say after him, as followeth:

I, M, take thee, N, to be my wedded wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death do us part, according to God's holy ordinance; and thereto I plight thee my faith.

SOLEMNIZATION OF MATRIMONY.

139

Then shall they loose hands, and the woman with her right hand, taking the man by his right hand, shall likewise say after the Minister :

I, *N*, take thee, *M*, to be my wedded husband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and obey, till death do us part, according to God's holy ordinance ; and thereto I give thee my faith.

Then shall the Minister say :

Let us pray.

O Eternal God, creator, preserver of all mankind, giver of all spiritual grace, the author of everlasting life, send Thy blessings upon these Thy servants, 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.

If the parties desire it, the man shall here hand a ring to the Minister, who shall return it to him; and direct him to place it upon the third finger of the woman's left hand. And the man shall say to the woman, repeating after the Minister :

With this ring I thee wed, and with my worldly goods I thee endow, in the name of the Father, and of the Son, and of the Holy Ghost. AMEN.

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Then shall the Minister join their right hands together, and say:

Those whom God has joined together, let no man put asunder.

Forasmuch as *M* and *N* have consented to live together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith each to the other, and have declared the same by joining of hands: I pronounce that they are man and wife together, in the name of the Father, and of the Son, and of the Holy Ghost. AMEN.

Then the Minister shall 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 so fill you with all spiritual benediction and grace, that you may so live together in this life, that in the world to come ye may have life everlasting. AMEN.

Then shall the Minister say:

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 that trespass against us; and lead us not into temptation, but deliver us from evil. AMEN.

Then shall the Minister say:

O God of Abraham, God of Isaac, God of Jacob, bless

this man and this woman, and sow the seeds of eternal life in their hearts, that whatsoever in Thy holy Word they shall profitably learn, they may indeed fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as Thou didst send Thy blessings upon Abraham and Sarah, to their great comfort, so vouchsafe to send Thy blessings upon this man and this woman, that they obeying Thy will, and always being in safety under Thy protection, may abide in Thy love unto their lives' end, through Jesus Christ our Lord. AMEN.

O God, who by Thy mighty power has made all things of nothing, who also (after other things set in order), didst appoint that out of man (created after Thine own image and similitude), woman should take her beginning; and knitting them together didst teach that it should never be lawful to put asunder those whom Thou, by matrimony, hadst made one; O God, who hast consecrated the state of matrimony to such an excellent Mystery, that in it is signified and represented the spiritual marriage and union betwixt Christ and His Church: Look mercifully upon this man and this woman: that both this man may love his wife according to Thy Word (as Christ did love His spouse, the Church, who gave Himself for it, loving and cherishing it even as His own flesh), and also that this woman may be loving and obedient to her husband; and in all quietness, sobriety, and peace, be a follower of holy and Godly matrons. O Lord, bless them both, and grant them to inherit Thy everlasting kingdom, through Jesus Christ our Lord.

AMEN.

Then shall the Minister say :

Almighty God, who at the beginning didst create our first parents, Adam and Eve, and did sanctify and join them together in marriage, pour upon you the riches of His grace, sanctify and bless you, that ye may please Him both in body and soul, and live together in holy love unto your lives' end. AMEN.

CHAPTER VI.

BURIAL SERVICES.

N. B.—The following or some other solemn service shall be used.

The Minister meeting the corpse, and going before it, 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, 26, 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.”—1 TIM. vi. 7 ; JOB i. 21.

At the grave, when the corpse is laid in the earth, the Minister shall say:

“Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.”

In the midst of life we are in death; of whom may we seek for succor, but of Thee, O Lord, who for our sins art justly displeas'd? Yet, O Lord God most holy, O Lord most mighty, O holy and merciful Saviour, deliver us not into the bitter pains of eternal death. Thou knowest, Lord, the secrets of our hearts, shut not Thy merciful ears to our prayers, but spare us, Lord most holy, O God most mighty, O Holy and merciful Saviour, Thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from Thee.

Then while the earth shall be cast upon the coffin by some person standing by, the Minister shall say:

Forasmuch as it hath pleased Almighty God, in His wise Providence, to take out of this world the soul of the departed, we therefore commit *his* body to the ground; * earth to earth, ashes to ashes, 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 shall 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 say :

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

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 them that trespass against us ; and lead us not into temptation, but deliver us from evil. AMEN.

THE COLLECT.

O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life, in whom whosoever believeth shall live though he die ; and whosoever liveth and believeth in Him shall not die eternally. We meekly beseech Thee, O Father, to raise us from the death of sin unto the life of righteousness, that when we shall depart this life we may rest in Him ; and at the general resurrection at the last day, may be found acceptable in Thy sight, and receive that blessing which Thy

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well-beloved Son shall then pronounce to all them that love and fear Thee, saying,—“Come, ye blessed children of My Father, receive the kingdom prepared for you from the beginning of the world.” Grant this, we beseech Thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. AMEN.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. AMEN.

CHAPTER VII.

ORDINATION OF DEACONS.

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

After which, one of the Elders shall present unto the Episcopate the persons to be ordained deacons, saying these words:

Reverend Father in God, I present unto you *these persons* present, to be admitted deacons.

The Episcopate.—Take heed that the persons whom ye present unto us be apt and meet, by their godly conversation, to exercise their ministry duly to the honor of God and the edifying of His Church.

The Elder shall answer:

I have enquired concerning them, and also examined them, and think them so to be,

Their names being read aloud, the Episcopate shall say unto the people :

Brethren, if there be any of you who knoweth any impediment or crime in *any* of *these persons* presented to be ordained deacons, for the which he ought not to be admitted to that office, let him come forth in the name of God, and show what the crime or impediment is.

[If any crime or impediment be objected, the Episcopate shall cease from ordaining that person, until such time as the party accused shall be found clear of that crime.]

Then shall be read the following Collect and Epistle :

THE COLLECT.

Almighty God, who by Thy Divine Providence hath appointed divers orders of ministers of Thy Church, and didst inspire Thy apostles to choose into the orders of deacon, the first martyr, St. Stephen, with others: mercifully behold these Thy servants now called to the like office and administration: replenish them so with the truth of Thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve Thee in this office, to the glory of Thy holy name, and the edification of Thy Church, through the merits of our Saviour, Jesus Christ, who liveth and reigneth with thee, and the Holy Ghost, now and forever.
AMEN.

The Epistle, 1 Tim. iii. 8-13.

“Likewise must the deacons be grave, not double-

tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved, then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husband of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Jesus Christ."

Then shall the Episcopate examine every one of them that is to be ordained in the presence of the people, in the following manner:

The Episcopate.—Do you trust that you are inwardly moved by the Holy Ghost, to take upon you the office of the ministry in the Church of Christ, to serve God for the promoting of His glory and the edifying of His people?

A. I trust so.

The Episcopate.—Do you unfeignedly believe all the canonical Scriptures of the Old and New Testaments?

A. I do believe them.

The Episcopate.—Will you diligently read or expound the same unto the people whom you shall be appointed to serve?

A. I will.

The Episcopate.—It appertaineth to the office of a deacon to assist the elder in divine service. And especially when he administereth the holy communion, to help him

in the distribution thereof, and to read and expound the Holy Scriptures: to instruct the youth, and, in the absence of the elder, to baptize. And, furthermore, it is his office to search for the sick, poor and impotent, that they may be visited and relieved. Will you do this gladly and willingly?

A. I will do so, by the help of God.

The Episcopate.—Will you apply all your diligence to frame and fashion your own lives (and the lives of your families,) according to the doctrines of Christ; and to make both yourselves, and them, as much as in you lieth, wholesome examples of the flock of Christ?

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

The Episcopate.—Will you reverently obey them to whom the charge and government over you is committed, following with a glad mind and will, their godly admonitions?

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

Then shall the Episcopate deliver to every one of them, the Holy Bible, saying:

Take thou authority to read the Holy Scriptures, and to preach the same in the Church of God.

Then the Episcopate, laying his hands severally upon the head of every one of them, shall say:

Take thou authority to execute the office of a deacon in the Church of God, in the name of the Father, and of the Son, and of the Holy Ghost. AMEN.

Then one of them appointed by the Episcopate shall read the Gospel. Luke xii. 35, 38.

“Let your loins be girded about and your lights burning, and ye yourselves like unto men that wait for their Lord when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.”

[Then shall the Episcopate proceed in the communion, and all that are ordained shall receive the Holy communion.]

The communion ended, immediately before the benediction, shall be said these collects following:

Almighty God, giver of all good things, who, of Thy great goodness hath vouchsafed to accept and take these Thy servants in to the office of Deacon in Thy Church: make them, we beseech Thee, O Lord, to be modest, humble, and constant in their ministration, and to have a ready will to observe all spiritual discipline; that they having always the testimony of a good conscience, and continuing ever stable and strong in Thy Son Jesus Christ, may so well behave themselves in this inferior office, that they may be found worthy to be called unto the higher ministries in Thy Church, through the same, Thy Son, our Saviour Jesus Christ, to whom be glory and honor, world without end. AMEN.

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

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

CHAPTER VIII.

THE ORDINATION OF ELDERS.

[When the day appointed by the Episcopate is come, there shall be a sermon or exhortation, declaring the duty and office of such as come to be admitted Elders: how necessary that order is in the Church of Christ, and also how the people ought to esteem them in their office.]

After which one of the Elders shall present unto the Episcopate all them that are to be ordained.

Reverend Father in God, I present unto you these persons present to be ordained elders.

The Episcopate.—Take heed that the persons whom ye present unto us be apt and meet by their godly con-

versation, to exercise their ministry duly to the honor of God, and the edifying of the Church.

The Elder shall answer :

I have inquired concerning them, and also examined them, and think them so to be.

Then their names being read aloud, the Episcopate shall say unto the people ;

Brethren, these are they whom you purpose, God willing, this day to ordain elders. For after due examination we find, not the contrary, but they are lawfully called to this function and ministry, and that they are persons meet for the same. But if there be any of you who knoweth any impediment or crime in any of them, for 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.

[If any crime or impediment be objected, the Episcopate shall cease from ordaining that person, until such time as the party accused shall be found clear of the crime.]

Then shall be said the Collect, Epistle, and Gospel.

THE COLLECT.

Almighty God, giver of all good things, who by thy Holy Spirit hast appointed divers orders of ministers in thy Church ; mercifully behold these thy servants now called to the office of elders, 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 Saviour Jesus Christ, who liyeth and reigneth with thee and the Holy Ghost, world without end.
AMEN.

The Epistle, Eph. 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 first, into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.”

this shall be read for the Gospel, part of the tenth chapter of St. John,—St. John, x. 1-16.

“Verily, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice; and he calleth his own 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 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 destroy; I am come that ye 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 I know the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd."

And that done, the Episcopate shall say unto them as hereafter followeth:

You have heard, brethren, as well in your private

examination, as in the exhortation which was just made to you, and in the holy lessons taken out of the gospel, and in writings of the apostles, of what dignity, and of how great importance this office is whereunto you are now 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 to 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 His blood was shed. The Church and congregation whom you must serve, is His spouse, and His body. And if it shall happen the same Church, or any member thereof, to 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 towards the children of God, towards the spouse and body of Christ, and see that you never cease your labor, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith, and to that ripeness of perfectness of age in Christ, that

there may be no place left among you, either for error in religion or 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 to that Lord, who hath placed you in so high a dignity, as also to beware that neither you yourselves offend, nor be occasion that others offend. Howbeit ye cannot have a mind and will thereunto 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 you ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves and those that specially pertain unto you, according to the rules of the same Scriptures, and this self-same clause, how ye ought to forsake and set aside (as much as ye may) all worldly 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 yourself to this office whereunto it hath pleased God to call you, so that as much as in you lieth, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way, and that you will con-

tinually pray to God the Father by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry, and that ye may so endeavor yourselves from time to time to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

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

Obligation of the Candidates.

Do you think in your heart that you are truly called, according to the will of our Lord Jesus Christ, to the orders of elders?

A. I think so.

The Episcopate.—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 Scripture?

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

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

A. I will do so, by the help of the Lord.

The Episcopate.—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 give?

A. I will, the Lord being my helper.

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

A. I will endeavour to do so, the Lord being my helper.

The Episcopate.—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?

A. I will apply myself thereto, the Lord being my helper.

The Episcopate.—Will you maintain and set forth 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?

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

The Episcopate.—Will you reverently obey your chief ministers, unto whom is committed the charge and government over you; following with a glad mind and will the godly admonitions; submitting yourselves to their godly judgments?

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

Then shall the Episcopate standing up, say:

Almighty God, who hath given you this will to do all these things, grant also unto you strength and power to perform the same, that He may accomplish His work which He hath begun in you, through Jesus Christ our Lord. AMEN.

[*After this the congregation shall be desired, secretly in their prayers, to make their humble supplications to God, for all these things, for the which prayers there shall be silence kept for a space.*]

After which shall be said by the Episcopate (the persons to be ordained Elders, -all kneeling,) Veni, Creator, Spiritus, the Episcopate beginning, and Elders and others that are present answering by verse, as followeth:

Come Holy Ghost, our souls inspire,
 And lighten with celestial fire;
 Thou the anointing Spirit art,
 Who dost Thy seven-fold gifts impart.
 Thy blessed unction from above
 Is comfort, light, and fire of love.
 Enable with perpetual light

*The dullness of our blinded sight ;
 Anoint and cheer our soiled face
 With the abundance of Thy grace,
 Keep far our foes, give peace at home ;
 Where Thou art Guide no ill can come.
 Teach us to know the Father, Son,
 And Thee of both, to be but one,
 And through the ages all along
 This may be our endless song,—
 Praise to Thy eternal merit,
 Father, Son, and Holy Spirit.*

*That done, the Episcopate shall pray in this wise, and say :
 Let us pray.*

Almighty God, and heavenly Father, who of Thy infinite love and goodness towards 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 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 praise of Thy holy name ; for these so great benefits of Thy eternal goodness, and for that Thou hast vouchsafed to all these Thy servants, here present, to the same office and ministry appointed for the salvation of mankind, we render unto Thee most hearty thanks : we praise and worship Thee ; 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 Thy other 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 Holy Spirit, world without end. AMEN.

[When this prayer is done, the Episcopate, 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 Episcopate saying:]

The Lord pour upon thee the Holy Ghost for the office and work of an Elder in the Church of God, now committed unto thee by the imposition of our hands. And be thou a faithful dispenser of the Word of God, and of His holy sacraments. In the name of the Father, and of the Son, and of the Holy Ghost. AMEN.

[Then the Episcopate shall deliver to every one of them kneeling, the Bible into his hands, saying:]

Take thou authority to preach the Word of God, and to administer the holy sacraments in the congregation.

When this is done, the Episcopate shall go on in the service of the communion, which all they who receive orders shall take together, and remain in the same place where hands were laid upon them, until such time as they have received the communion.

The communion being done, after the last collect and immediately before the benediction, shall be said this collect :

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

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

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

If on the same day the order of Deacons be given to some, and that of Elders to others, the Deacons shall be first presented, and then the Elders. The Collects shall both be used; first, that for the Deacons, then that for Elders. The Epistle shall be Eph. iv. 7 to 13, as before in this office. Immediately after which, they that are to be ordained Deacons shall be examined and ordained as above prescribed.

Then one of the Elders having read the Gospel, which shall be St. John x. 1, as before in this office, they that are to be ordained Elders shall likewise be examined and ordained as in this office before appointed.

CHAPTER IX.

INDUCTION OF EPISCOPATES.

THE INTRODUCTORY PRAYER.

Almighty God, who by Thy Son Jesus Christ, didst give to Thy holy apostles many excellent gifts, and didst charge them to feed Thy flock; give grace, we beseech Thee, to all the ministers and pastors of the Church, that they may diligently preach Thy word, and duly administer the godly discipline thereof; and grant unto the people that they may obediently follow the same: that all may receive the crown of everlasting glory, through Jesus Christ our Lord. AMEN.

*Then shall be read by one of the Elders, the Epistle,
Acts xx. 17-35.*

From Miletus, Paul sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them: Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befel me by

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the lying in wait of the Jews, and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the Grace of God. And now, behold, I know that ye all among whom I have gone preaching the Kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things, to draw away disciples after them. Therefore, watch and remember, that, by the space of three years, I ceased not to warn every one night and day with tears. And now brethren I commend you to God, and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified.

I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Then another shall read the Gospel. St. John xxi. 15-17:

Jesus saith to Simon Peter, Simon, son of Jonas, Lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Or this: St. Matthew xxviii. 18-20.

Jesus came and spake unto them, saying, All power is given unto me, in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.

Then the Episcopate shall say to him that is to be inducted:

Brother,—Forasmuch as the Holy Scriptures command that we should not be hasty in laying on of hands, and admitting persons to government in the Church of Christ, which He hath purchased with no less price than the effusion of His own blood; before I admit you to this administration, I will examine you in certain articles, to the end that the congregation present may have a fair trial, and to bear witness how you are minded to behave yourself in the Church of God.

The Episcopate.—Are you persuaded that you are truly called to the ministration according to the will of our Lord Jesus Christ?

A. I am so persuaded.

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

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

The Episcopate.—Will you then faithfully exercise yourself in the same Holy Scriptures, and call upon God, by prayer, for the true understanding of the same, so as you may be able, by them, to teach and exhort with wholesome doctrine, to withstand and convince gainsayers?

A. I will do so, with the help of God.

The Episcopate.—Are you ready with faithful diligence

to banish and drive away all erroneous and strange doctrines contrary to God's Word, and both privately and openly to call upon and encourage others to do the same?

A. I am ready, the Lord being my helper.

The Episcopate.—Will you deny all ungodliness and worldly lusts, and live righteously, soberly, and godly, in this present world, that you may show yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

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

The Episcopate.—Will you maintain and set forward as much as lie in you, quietness, love and peace among all men; and such as may be unquiet, disobedient and criminal within your district, correct and punish according to such authority as you have by God's Word, and as shall be committed unto you?

A. I will do so, by the help of God.

The Episcopate.—Will you be faithful in ordaining, sending, or laying hands upon others?

A. I will do so, by the help of God.

The Episcopate.—Will you show yourself gentle and merciful, for Christ's sake to poor and needy people, and to all strangers destitute of help?

A. I will so show myself, by God's help.

Then shall be said:

Almighty God, our heavenly Father, hath given you a good will to do all these things, grant also unto you strength

and power to perform the same; that He accomplishing in you the good work which He hath begun, you may be found perfect and irreprehensible at the last day, through our Lord Jesus-Christ, who liveth and reigneth forever.

AMEN.

Then shall Veni, Creator, Spiritus. be said.

Come Holy Ghost our souls inspire,
 And lighten with celestial fire.
 Thou the anointing Spirit art
 Who dost thy seven-fold gifts impart.
 Thy blessed unction from above
 Is comfort, light and fire of love.
 Enable with perpetual light
 The dullness of our blinded sight,—
 Anoint and cheer our soiled face
 With the abundance of thy grace.
 Keep far our foes, give peace at home,
 Where thou art guide, no ill can come.
 Teach us to know the Father, Son,
 And thee of both to be but one.
 That through the ages all along
 This may be our endless song,—
 Praise to Thy eternal merit,
 Father, Son, and Holy Spirit.

Lord, hear our prayer.

A. And let our cry come unto thee.

Then the Bible shall be delivered him, saying:

Give heed unto reading, exhortation, and doctrine.

Think upon these things contained in this book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to thy doctrine; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost, be not so merciful that you may be too remiss; so minister discipline that you forget not mercy; that when the Chief Shepherd shall appear, you may receive the never-fading crown of glory, through Jesus Christ our Lord. AMEN.

[Then administer the Lord's Supper to all present.]

Immediately before the benediction, shall be said the following prayers:

Most merciful Father, we beseech Thee to send down upon this Thy servant Thy heavenly blessing, and so endue him with Thy Holy Spirit that he preaching Thy word may not only be earnestly reprove, beseech, and rebuke with all patience and doctrine, but also may be to such as believe, a wholesome example in word, in conversation, in love, in faith, in chastity, and in purity; that faithfully fulfilling his courses, at the latter day he may receive the crown of righteousness laid up by the Lord, the righteous Judge, who liveth and reigneth, with God the Father and the Holy Ghost, world without end.

Present us, O Lord, in all our doings with Thy most gracious favor, and further us with Thy continual help,

that in all our works begun, continued, and ended in Thee, we may glorify Thy holy name, and finally, by Thy mercy, obtain everlasting life, through Jesus Christ our Lord. AMEN.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and His Son Jesus Christ our Lord, and the blessing of God Almighty the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. AMEN.

The mode of receiving Chapels and Societies.

The General Superintendent, or any Minister in charge, shall have power to receive any chapel or society that may make application to unite with us, until the sitting of the Annual Conference, and the Annual Conference may perfect the union.

The Annual Conference shall have full power to establish missions, and form circuits and stations whenever they consider it necessary.

CHAPTER X.

LAYING CORNER STONES.

NOTE.—This ceremony should be preceded or followed by the delivery of an appropriate discourse. The officers and members of the congregation being present, the services are introduced by singing a suitable hymn. If the discourse has not been pronounced, the following prayer may be used :

Prayer.

Supremely great and glorious Jehovah, who art the King eternal, immortal and invisible, the only wise God, to whom belong honour and glory for ever and ever! Thou fillest all space with Thy presence, pervading universal nature, and manifesting Thy perfection in all Thy works. We desire to approach Thee in deep humility, and in the exercise of living faith. We rejoice that through Jesus Christ, our Mediator and Redeemer, we have access to Thy throne of grace, and are taught to call Thee *our* God, and to worship Thee as our reconciled Father. We thank Thee for permitting us to assemble on the present occasion amid circumstances of so much mercy, to lay the corner stone of an edifice which is to be reared to Thy honour, and be dedicated to the exclusive worship of the true and living God, Father, Son and Holy Ghost. We earnestly beseech Thee to draw nigh to us as a God of love, and bless us with Thy special presence. May the object that has called us together be acceptable to Thee, and may the solemnities of this joyful and interesting occasion meet with Thy sanction and be attended by Thy blessing. While we devoutly acknowledge our dependence upon Thee as well in our attempts to erect a house for Thy worship, as in the prosecution of the object for which it is intended, we pray Thee that no unholy desire may find place in our breast, that all our motives may be pure, and that our great aim may be the promotion of Thy glory, the conversion of sinners, and the edification of Thy people in

the truth as it is in Christ. May we obtain favour in Thy sight, and may Thy rich mercy be upon us. Pardon our sins, help our infirmities, and accept our prayers, through the merits of Jesus Christ, our adorable Saviour. And to Thee, the Triune God, be all praise, now and evermore. AMEN.

Here a suitable portion of Scripture may be read ; for instance, Psalm xevi., or 1 Cor. iii., or 1 Kings v., or Haggai i. 1-10.

If the discourse has been preached, the preceding prayer may be omitted ; also, if deemed necessary, the Scripture lesson ; and the exercises, after an appropriate hymn, may be continued with the following :

ADDRESS.

° BELOVED BRETHERN,—Believing it to be your duty as well as privilege, to worship God in a public and social capacity, and impressed with the conviction that the interests of Christ's kingdom and the salvation of souls may be thereby promoted, you have resolved in reliance on God's blessing to erect an edifice for purposes of public worship, and are now assembled to lay the corner-stone. Though there is no specific law of God expressly requiring this at your hands, yet you justly infer from general principles laid down in the sacred Scriptures, as well as from the dictates of enlightened reason, that it is your duty ; and hence you do well in uniting for the accomplishment of a work so important, and holding forth the promise of so much good to yourselves and descendants. We trust you are actuated by motives which God ap-

proves, and that you sincerely love Zion, and can truly adopt the language of the devout Psalmist: "How amiable are Thy tabernacles, O Lord of Hosts? My soul longeth, yea, even fainteth, for the courts of the Lord."

We find frequent allusions in God's word to the *corner-stone*. "Behold," says the Lord in Isaiah, "I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation; he that believeth shall not make haste." And in the Epistle to the Ephesians, the Apostle remarks: "Being built upon the foundations of the apostles and prophets, Jesus Christ being the chief corner-stone." Thus it appears the corner-stone was a part of the *foundation* on which the edifice rested. Having its place in the corner, it united and bound together two walls. One corner-stone was laid upon another, and the same was done at each of the four corners of the building. The corner-stones were therefore many; but all of them taken collectively were spoken of as *one*. A single stone, larger, stronger and more beautiful than the others, was laid in one of the corners, either at the top or the bottom of the foundation wall as the representative of all the rest, and of the whole foundation, and was emphatically termed *the* corner-stone, the chief corner-stone, or the head of the corner. Hence Jesus Christ is called both the *foundation* and the *corner-stone* in the stupendous edifice of Christianity. By which it meant, that He is the support and strength of His Church, preserving it firm and unshaken, and extending its borders till it shall encompass the earth; that He loves and binds together its members by the cords of that love

which forms the strongest of all incentives to harmony of feeling and action ; and that He is also the glory of the Church, both because of the elevating and sanctifying influences of His doctrines on the moral character of His followers, and on account of His supreme personal excellency. He is therefore most appropriately denominated a chief corner-stone, elect, precious, sustaining the whole system, and without which Christianity would cease to be Christianity, and soon fall to the ground.

By laying the corner-stone of a house of worship you perform a decisive act ; you publicly announce that a commencement is made to build the house, and that it is your determination, by the help of God, to complete it. This decisive act, so full of promise, and waking up emotions and prospects so pleasing and joyful, is justly made a prominent one, and accompanied by solemnities suited to the occasion, and adapted to inspire us with an abiding sense of God's goodness, and our insufficiency without Him. It is right and proper that we should publicly acknowledge our dependence on Him, both in the attempt to erect an edifice, and in the discharge of the solemn duties for which it is intended. Such an acknowledgement gives to God an honor which is due to Him, and at the same time impresses our hearts with reverence and awe towards Him. " Except the Lord build the house, they labor in vain who build it." This was the sentiment of Solomon, the wisest and richest of the kings of Israel, whose prosperity in all his great undertakings was so remarkable and brought so much glory to his reign. It becomes us, like him, on all occasions, especially in every

important matter, to be deeply sensible of the power, the universal dominion, the all-wise, holy and irresistible government of God ; to feel that we are His needy creatures, and dependent on His pleasure for each moment of our existence ; that the success of all our exertions is the result of His blessing ; and that, when we design to honour Him, or to promote the public good, it is for *Him* to say whether we are the instruments and *our measures* the means which He will choose to employ for those ends. When David contemplated the erection of a house of God, the Lord forbade him, and said : " I have chosen thy son to build Me a house."

Let us therefore humble ourselves before the Lord, confess His name, and seek His blessing in fervent prayer.

Prayer.

O Thou, whom the heaven of heavens cannot contain ! Thou fillest the universe with Thy presence, and all the praise of angels and men can add nothing to Thy majesty and glory. But though Thou needest not our worship, we adore Thee that Thou art too good to despise it, and that millions have experienced that Thou art a prayer-hearing and prayer-answering God. We rejoice that Thou hast established Thy Church here on earth, and preserved the same against all assaults of its enemies ; that the blessed sound of the gospel has also saluted our ears, and that Thou hast in this place gathered a congregation of believers in Jesus Christ.

We render thanks unto Thy name that Thou hast put it into the hearts of Thy people to rear a temple to Thine

honor at this place, where Thy name may be regarded and Thou mayest come to them, and bless them. We extol Thy grace for enduing them with a spirit of liberality, and inclining them to contribute of their substance to prosecute this laudable undertaking. May they indeed esteem it a high privilege to lend unto the Lord, and may many others co-operate in this holy work, and all labor together in concord and love until the habitation of Thy house shall be completed, and be held in possession free from debt and all incumbrance, as a standing memorial of their Christian benevolence, and an evidence to future generations of their attachment to Thy cause. May the work of this house be performed without hurt or accident to any person; may harmony and enlightened zeal animate every heart; and may discord, jealousy and every selfish aim be far removed. And when Thou shalt have prospered this enterprise, and a house of God shall stand here as a monument of Thy glory, may it be filled with the fulness of every gospel blessing; that through the preaching of Thy truth many blood-bought souls may here be awakened, enlightened, sanctified, and thus be prepared for an entrance into the mansions of bliss. We beseech Thee to grant unto us the pardon of all our offences, to own us Thy ransomed people through Jesus Christ, to sanctify us thoroughly by Thy Spirit, to guide us through life by Thy counsels, to secure us by Thy grace, and to exalt us at last to an inheritance that is incorruptible, undefiled, and that fadeth not away. These, and all other needful blessings, we ask for the sake and in the name of our Lord Jesus Christ, to whom, with

the Father, and the Holy Spirit, be endless praise.
AMEN.

The preceding prayer, or any other suitable one having been offered, the stone shall be laid and adjusted. The officiating minister deposits the documents in the excavation prepared in the stone for their reception.

These documents may be the articles of subscription and names of the subscribers : a list of the church officers, the pastors and the building committee, and of the ministers officiating on the occasion ; the Discipline of the Church, hymn-book, Bible ; the names of the highest officers of government, religious papers of the Church, etc., etc. The minister then concludes with the following

Declaration.

In the name of the Triune God, the Father, the Son, and Holy Ghost, we lay this stone for a foundation of a house of worship to be consecrated to His service. In so doing, we acknowledge his all-ruling providence, and proclaim Jesus Christ as the great Corner-stone of His Church, and the foundation of all our hopes of salvation in time and eternity ; and may the God of all grace hear us ; sanction our work, and at last accept us through the Son of His love, our only Lord and Saviour. AMEN.

CHAPTER XI.

CHURCH DEDICATION.

The Episcopate with the ministers shall be met by the stewards and trustees at the door of the church, as they enter the door; and passing up the aisle they shall read the following Psalm, the bishop commencing with the first verse, and the ministers reading the second, and so on alternately:

Psalm lxxxiv.

Episcopate.—How amiable are thy tabernacles, O Lord of hosts!

Minister.—My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God.

Episcopate.—Yea, the sparrow hath found a house and the swallow a nest for herself, where she may lay her young; even thine altars, O Lord of hosts, my King, and my God.

Minister.—Blessed are they that dwell in thy house: they will still be praising thee.

Episcopate.—Blessed is the man whose strength is in Thee; in whose heart are the ways of them.

Minister.—Who passing through the valley of Baca make it a well: the rain also filleth the pools.

Episcopate.—They go from strength to strength, every one of them in Zion appeareth before God.

Minister.—O Lord, God of hosts, hear my prayer: give ear, O God of Jacob.

Episcopate.—Behold, O God our shield, and look upon the face of thine anointed.

Minister.—For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of God, than to dwell in the tents of wickedness.

Episcopate.—For the Lord God is a sun and a shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.

Minister.—O Lord of hosts, blessed is the man that trusteth in Thee.

The Episcopate, with those who are appointed to lead the exercises, will now take their seats in the pulpit, the rest of the clergy sitting around it, and the choir will chant the following:

Psalm cxxii.

1. I was glad when they said unto me, Let us go into the house of the Lord.

2. Our feet shall stand within Thy gates, O Jerusalem.

3. Jerusalem is builded as a city that is compact together.

4. Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.

5. For there are set thrones of judgment, thrones of the house of David.

6. Pray for the peace of Jerusalem, they shall prosper that love Thee.

7. Peace be within thy walls, and prosperity within thy palaces.

8. For my brethren and companions' sake, I will now say, peace-be within thee.

9. Because of the house of the Lord our God, I will seek thy good.

The bishop, kneeling, shall then say the following prayer :

I Kings viii. 23-51.

O Lord God of Israel, there is no God like Thee, in heaven above or on earth beneath, who keepest covenant and mercy with Thy servants that walk before Thee with all their heart. But will God indeed dwell on the earth? Behold, the heaven of heavens cannot contain Thee, how much less this house which we have builded. Yet have Thou respect unto the prayer of Thy servants, and to their supplication, O Lord our God, to hearken unto the cry and unto the prayer which Thy servants pray before Thee this day, that Thine eyes may open toward this house night and day, even toward the place of which Thou hast said, My name shall be there; that Thou mayest hearken unto the prayer which Thy servants shall make in this place. And hearken Thou to the supplication of Thy servants, and of Thy people Israel, when they shall pray in this place; and hear Thou in heaven Thy dwelling place, and when Thou hearest, forgive. If any man trespass against his neighbor, and an *accusation* be laid against him and the *accusation* come before Thee in this house, then hear Thou in heaven, and do, and judge Thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his

righteousness. When Thy people Israel be smitten down before the enemy because they have sinned against Thee, and shall turn again to Thee, and confess Thy name, and pray and make supplication unto Thee in this house: then hear Thou in heaven, and forgive the sin of Thy people, Israel, and restore them again to *Thy tender mercy and loving kindness*. When heaven is shut up, and there is no rain because they have sinned against Thee; if they pray in this place and confess Thy name, and turn from their sins when Thou afflictest them, then hear Thou in heaven and forgive the sins of Thy servants, and of Thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon the land, which Thou hast given to Thy people for an inheritance. If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land or their cities; whatsoever plague, whatsoever sickness there may be; what prayer and supplication soever be made by any man, or by all Thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands in this house; then hear Thou in heaven Thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; that they may fear Thee all the days of their lives. Moreover, concerning a stranger, that is not of Thy people Israel, but cometh out of a far country for Thy name's sake, when he shall come and pray within this house; hear Thou in heaven Thy dwelling place, and do according to all that the stranger calleth to Thee for; that all the people of the earth may

know Thy name to fear Thee; as do Thy people Israel; and that they may know that this house which we have builded, is called by Thy name. If Thy *people* sin against Thee, for there is no man that sinneth not, and Thou be angry with them; yet if they shall bethink themselves and repent, and make supplications to Thee, saying, we have sinned, and done perversely, we have committed wickedness, and so return unto Thee with all their heart, and with all their soul, then hear Thou their prayer and supplication, in heaven, Thy dwelling place, and forgive Thy people that have sinned against Thee, and all their transgressions wherein they have transgressed against Thee, for they be Thy people and Thy inheritance, which Thou hast bought with the precious blood of Thy Son Jesus Christ, our Lord, to whom, with the Holy Spirit, be glory, praise and power, by all in earth and all in heaven. AMEN

This prayer being over, the Bishop or Elder shall stand up and say :

And now, O Lord God, most high, whom the heavens, and heaven of heavens cannot contain, we dedicate this house to Thy service; receive it, we humbly beseech Thee, receive it unto Thyself, and number it among Thy earthly sanctuaries, that Thine own presence, the presence of Thy Son Jesus Christ, and the presence of Thy Holy Spirit, may ever fill the house which we have builded and called by Thy name, so that whenever the Gospel is preached in this house, it may descend with all authority, power and demonstration upon the impenitent; turning them from darkness to light, and from the power of sin and Satan

unto God ; that its sanctifying influences may be felt in the souls of all believers, lifting their desires, their hopes, and their affections from earth to heaven, and leading back the wandering sheep of the house of Israel into the fold of eternal life. AMEN.

Hear us, O merciful Father, and grant that whosoever shall be dedicated to Thee in this house by the holy ordinance of baptism they may also receive the fulness of Thy grace, be made useful members of the Church militant, and finally obtain an abundant entrance into the Church triumphant through Jesus Christ our Lord. AMEN.

Hear us, O merciful Father, and grant that whosoever shall in this house partake of the symbols of the Saviour's broken body and shed blood, they may also realize by faith that He is indeed the Lamb of God that taketh away the sin of the world, and thus being regenerated and sanctified, stand spotless and life-crowned at Thy right hand, world without end. AMEN.

Hear us, O Thou, who art the Spouse of the Church, and grant, that whosoever shall in this house be joined together in holy matrimony, they may also live as did Isaac and Rebecca, in the purest enjoyment of connubial love, mutually assisting each other in the way to heaven, and training up their children for usefulness in this life, and for glory in that which is to come, through Jesus Christ our Lord. AMEN.

O Thou High and Holy One of Israel, regard, we beseech Thee, the prayers of Thy servants, and grant that whosoever shall in this house make confession of their

sins, or lift their voices in praise and thanksgiving for mercies past or benefits received, the joyful voice in the light of Thy countenance, with the peace which passeth all understanding, with the joy that is unspeakable and full of glory. AMEN.

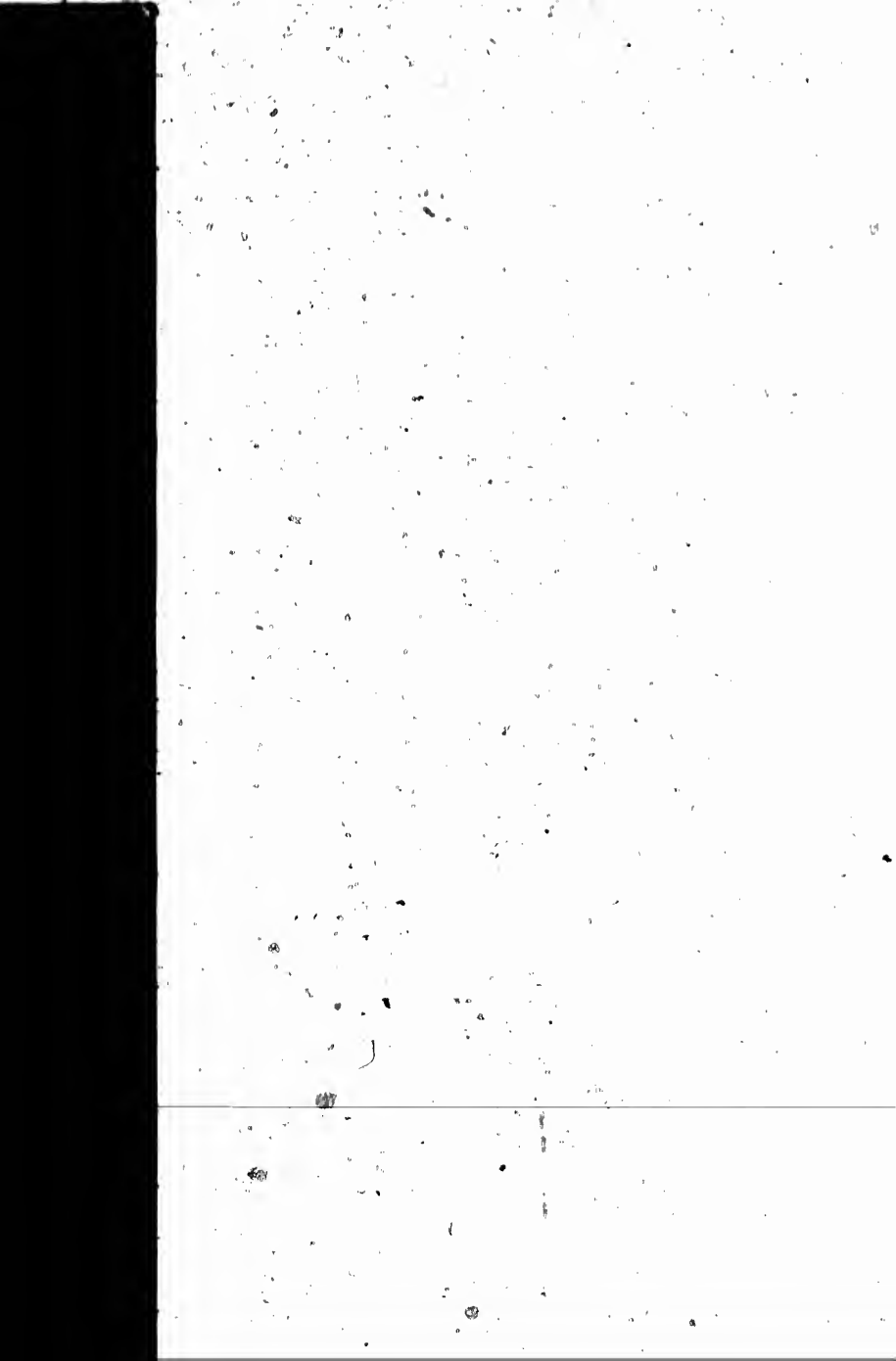
Great Head of the Church, we beseech Thee hear us, and grant that whosoever shall in this house be set apart, or ordained to the holy office of the ministry, may also receive the anointing of Thy Spirit, and go forth in the fulness of the blessing of the Gospel, to preach its unsearchable riches to a ruined world; then, having finished their course, fought the fight, and kept the faith, receive the crown of life, and reign with Thee world without end. AMEN.

Thou God of missions, hear us, and grant that the sacred cause of missions, with every other institution of Christianity, may ever find in this house an able advocacy and an ample support, so as to be rendered instrumental in hastening on the day when the kingdoms of this world shall have become the kingdom of our Lord and His Christ. AMEN.

Thus have we dedicated this house unto Thee, O Thou that dwellest in heaven. Receive it, O receive it, among Thine earthly sanctuaries, and grant that all who may worship Thee here from Sabbath to Sabbath, and from generation to generation, even our children's children, may feel it to be indeed the house of God, and the gate to heaven. AMEN.

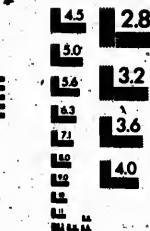
Then may be sung the consecration hymn, which ought not to exceed six stanzas; then the sermon; immediately





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after let the collection be taken up; conclude with an appropriate hymn and extemporaneous prayer and the benediction.

After such dedication, no minister having the charge of any of our churches shall allow them to be used for any other purpose than for the glory of God: and any minister suffering the violation of this law, shall be deemed guilty of grossly improper conduct, and may be suspended according to the decision of the Annual Conference.

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Part VI.

TEMPORAL ECONOMY.

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CHAPTER I.

BOUNDARIES OF CONFERENCES.

1. The Ontario District Annual Conference shall embrace the Provinces of Ontario, Quebec, Central America, Manitoba, British Columbia, Vancouver's Island, and all that part of British Territory lying west and north-west of the two Dominion Provinces formerly known as Canada East and West.

2. Nova Scotia District Annual Conference shall embrace the Provinces of Nova Scotia, New Brunswick, Newfoundland and Prince Edward Island.

3. The Bermuda District Annual Conference shall embrace all the Bermuda Islands.

4. The British Guiana District Annual Conference shall embrace British Guiana, French Guiana, Dutch Guiana, British Honduras, the West-India Islands, etc.

Episcopates of the Districts for the Quadrennium beginning 1890: General Superintendents, Episcopate Walter Hawkins, Episcopate Robert Miller.

EPISCOPAL DISTRICTS.

First District: Ontario and Nova Scotia Conferences:
Rev. Walter Hawkins.

Second District: The Bermuda and the South America:
Rev. Robert Miller.

CHAPTER II.

A GENERAL FUND FOR THE PROPAGATION
OF THE GOSPEL.

How shall we send laborers into those parts where they are most of all wanted? Many are willing to hear, but not to bear the expenses. Nor can it be expected of them; stay till the Word of God has touched their hearts, and then they will gladly provide for them that preach it. Does it not lie upon us in the meantime to supply their lack of service? To raise money, out of which from time to time that expense may be defrayed. By these means, those who willingly offer themselves may travel through every part, whether there be societies or not, and stay wherever there is a call, without being burdensome to any. Thus may the Gospel, in the life and power thereof, be spread from sea to sea. Which of you will not rejoice to throw in your mites to promote this glorious work?

Besides this, in carrying on so large a work through the Continent, there are calls for money in various ways, and we must be frequently at considerable expense, or the work must be at a full stop.

It shall therefore be the duty of each pastor to hold an annual missionary meeting, at which time there shall be a collection taken up for the support of the missionaries. At such meeting one or more collectors shall be appointed and furnished with books. It shall be the duty of said collectors to return all moneys they have collected

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to the minister in charge, and the minister shall forward the same to the District Treasurer.

It shall be the duty of each member of the B. M. E. Church to pay one cent per month to the missionary cause, which sum shall be forwarded quarterly to the Treasurer, and appropriated exclusively for the missionary or missionaries.

The members of each Annual Conference, in addition to the carrying out of the law already established in our Discipline, for raising a general fund for the propagation of the Gospel, shall organize and establish Missionary Societies in their respective fields of labor, for the purpose of raising moneys by voluntary contributions; to sustain the missionaries in their respective Conference Districts, and forward quarterly the amounts thus raised to the Conference Treasurer, who may appropriate half of the said funds collected for support of missionaries during the interval of the Annual Conference; but who shall bring or send the remaining portion to the next Annual Conference for appropriation, unless otherwise ordered to be applied by the Bishop.

Each Annual Conference may procure a Sabbath School Missionary Banner, and the said Banner shall be presented annually to the Sabbath School that raises the largest amount for the missionary cause. The pastor shall bring the banner to each subsequent Annual Conference for presentation.

A Missionary Meeting shall be held at each Annual Conference for the above purpose.

THE BOOK CONCERN.

ARTICLE 1.—The British Methodist Episcopal Book Concern shall be carried on for the time being in Chatham, Ont., except the General Conference see cause to move it, and the affairs thereof shall be conducted by a General Book Steward appointed by each District Annual Conference where the Book Concern is located, to which he shall be amenable for the faithful discharge of his duty hereinafter described.

ARTICLE 2.—The General Book Steward, in conjunction with the General Superintendent, shall publish all books, pamphlets, magazines, minutes, papers, etc., when ordered by the Annual Conference, provided that the Annual Conferences furnish the means to defray the expenses.

ARTICLE 3.—It shall be the imperative duty of every minister in charge to act as agent to sell our publications, and he shall render a satisfactory account of the faithful discharge of his duty in this respect, to each and every Annual Conference, and any minister neglecting to perform this duty, may be suspended by the Bishop in the interval of the Conference until the sitting of the next Conference, where the case shall be investigated, and if, in the opinion of the Conference, he has acted dishonestly, they shall have power to expel him from the connexion. At every Annual Conference there shall be a District Treasurer appointed, who shall satisfy the Annual Conference that he will faithfully discharge his duty as Treasurer.

ARTICLE 4.—He shall receive all moneys forwarded to him or put in his hands for the use of the Book Concern, and pay out the same for the use of the said Book Concern, upon an order signed by the General Book Steward.

ARTICLE 5.—It shall also be the duty of the Treasurer to make a faithful report of all his acts as Treasurer at each and every Annual Conference.

ARTICLE 6.—All agents forwarding moneys to the Treasurer, shall send the same either by mail or express; and they shall invariably obtain a receipt for the amount forwarded, and produce the same at the next Annual Conference.

ARTICLE 7.—The General Book Steward shall make a clear and satisfactory report at every Annual Conference of the performance of his duty, and furnish the Conference with the true condition of the Concern.

ARTICLE 8.—To defray expenses of our publications, it shall be the duty of every minister in charge to collect from each and every member of his charge, and all other persons willing to contribute, the sum of twelve cents per year.

ARTICLE 9.—It shall be the duty of the General Book Steward to furnish the agents with our publications, and obtain the receipts for the same; and it shall be the duty of the agents to forward to the Treasurer, as per rule, all moneys in their hands as soon as possible after the sale of such publications.

ARTICLE 10.—And if any local preacher is appointed by the Annual Conference as Treasurer, he shall be

amenable to the Annual Conference for the faithful discharge of his duty, who are hereby empowered to deal with him in this respect as an itinerant preacher.

ARTICLE 11.—The appointment of the General Book Steward shall be always made after the announcement of the appointments by the Episcopate in the Annual Conference.

ARTICLE 12.—There shall be one District Book Steward appointed at each Annual Conference, except in the district where there is a General Book Steward.

CHAPTER III.

FINANCIAL DEPARTMENT.

(PASSED 1890.)

Question.—What shall be done to build up the financial interest of our Church?

Answer.—We do hereby establish a Church Treasury.

SECTION I.

1. There shall be a Board of Managers for the Church Treasury, to be known, as the Financial Board of the British Methodist Episcopal Church.

2. The Board of Managers shall consist of three members: two ministerial and one lay, who shall be the Treasurer.

3. The members of the Board shall be elected by the General Conference, and shall serve for four years, unless removed by death, resignation, or otherwise.

4. The officers shall rank as follows:—A President, General Secretary, and General Church Treasurer. The Episcopates shall be *ex officio* members of the Board.

5. The Board shall present, through the General Secretary, a printed report annually, to each Conference of the connexion, of all their proceedings, and also a similar quadrennial report to the General Conference.

6. The Board shall have power to remove an inefficient or otherwise disqualified Secretary, when it is clearly necessary for the best interest of the Church, provided an immediate investigation be had in all such cases, as required by our Discipline in like cases, as applied to travelling preachers.

7. The Board, with the Episcopates, shall fill all vacancies in the Board which may occur during the interval of the General Conference.

SECTION II.

Support of Episcopates.

1. The Episcopates shall be maintained out of the General Treasury, at a stipend of \$500 per annum and travelling expenses.

2. In case of distant travelling in the direct interest of the Church, (instant), to the Bermudas, or elsewhere, the Episcopate about to make such a trip, shall, at least three months before the time of starting, make applica-

tion through the General Secretary to the Board for the amount necessary to defray his expenses. The Board, in all such cases, are hereby authorized to solicit, if it be necessary, contributions from all our churches to aid in defraying such travelling expenses of the Episcopate.

3. It shall be the duty of every minister holding charge in the British Methodist Episcopal Church, to collect the sum of twenty-five cents from or for each member of his church or churches for the maintenance of the Church Treasury.

4. Should any minister having charge fail to raise the above collection during the Conference year, or a fair proportion of it, according to the number of membership reported by him to the Conference (the number to be certified to by the Quarterly Conference next preceding the sitting of the Annual Conference), it shall be the duty of Conference to refer the matter to the Financial Board for enquiry.

5. If, on examination, they find that the said minister has wilfully refused or wilfully neglected his duty in raising the collection, he shall, upon vote of the Conference, be reprov'd by the presiding Episcopate for the first offence, and if he refuse or neglect a second time, he shall, upon the vote of the Conference, be suspended or dismissed from the itinerant work.

6. The General Secretary shall publish the appropriations, item by item, for the information of the whole Church.

7. It shall be the duty of the Episcopates and ministers to use the greatest possible diligence in collecting the money thus asked for.

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8. The Board shall audit the Treasurer's accounts, and advise the disbursements of all moneys not regularly provided for.

9. All moneys collected in the interval of the Annual Conference shall be sent immediately to the Treasurer, and all moneys collected at, or brought to the Annual Conference for the Church Treasury, shall be paid to the Secretary of the Board, in the absence of the Treasurer, and the Conference shall take his written acknowledgment of it, and the same shall be transmitted to the Treasurer.

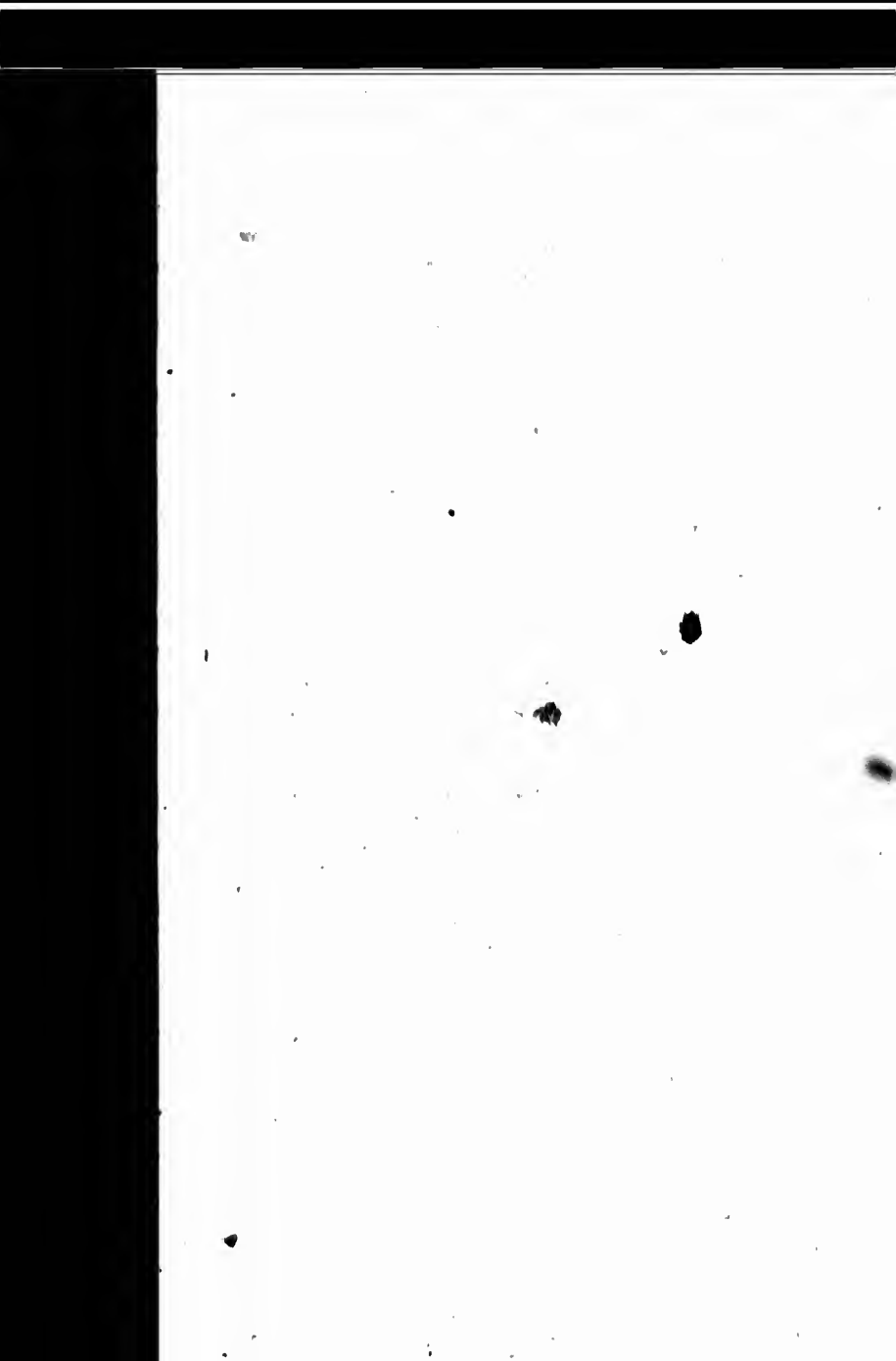
10. The Treasurer shall open an account in some safe and reliable bank or banks, where he shall deposit all moneys not otherwise provided for. His books, papers and bank account shall always be open to the inspection of the Episcopate and travelling preachers.

11. He shall, through the Secretary, keep the Episcopates and all the travelling preachers informed of the state and condition of the treasury, and shall advise them, if necessary, to use more diligence to secure the success of our financial interest.

12. He shall give bonds to the amount of \$10,000 for the faithful performance of his duty.

13. It shall not be lawful for any Episcopate, elder or preacher to use or appropriate any part or portion of the money belonging to the treasury, excepting as appropriated by law. Any person so offending, shall, upon conviction thereof, be censured or suspended from official standing.

14. All moneys collected under these provisions shall be used for the following purposes :



- (1) For the support of the Episcopates.
- (2) To pay Connexional debts.
- (3) To aid the cause of Missions.
- (4) For the relief of widows and orphans of deceased ministers and Episcopates.
- (5) Should there be a balance, it shall be constituted a Sustentation Fund, out of which the ministers not receiving the regular allowance of support as pastor, after it is clearly shown that he did his whole duty in collecting the connexional funds and his own support, and thus failed, the deficiency shall be paid him out of the said Sustentation Fund; nevertheless, the minister or ministers on Missions shall have the first claim on said funds.

Support of Travelling Preachers.

The allowance of the married pastor shall be five hundred dollars per year for salary. Each Circuit, Station or Mission, shall provide a house either by purchase or hire for the residence of the preacher's family. Said pastor's family shall be furnished with table expenses and fuel, or their equivalent. Should his wife die he shall have the same allowance of a married pastor for the support of his children (if any) until they become ten years old.

The salary of an unmarried preacher shall be two hundred and fifty dollars per Conference year, his board and travelling expenses.

It shall be the duty of each and every member of the B. M. E. Church to pay twenty-five cents per year for the Episcopal fund.

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CHAPTER IV.

SUNDAY SCHOOL DEPARTMENT.

In order to bring about harmony and uniformity in the government of the Sunday-schools of our Church, the General Conference at its last session, July, 1890, in the City of Toronto, unanimously adopted the following :

SECTION I.

Constitution for the government of Sunday-schools of the British Methodist Episcopal Church.

1. This Sunday-School shall be under the jurisdiction of the General Conference of the B. M. E. Church, and shall be known as the Sunday-School, connected with the British Methodist Episcopal Church at

2. The officers of this School shall be the pastor in charge, who shall be Chief Superintendent, a Superintendent, Assistant Superintendent, a Secretary, an Assistant Secretary, Treasurer, a Librarian, and a Chorister, each of whom shall perform the usual duties of their respective offices, and, together with the teachers, shall constitute a Sunday-School Board.

3. The pastor shall nominate the officers, and they shall be elected by the Sunday-School Board.

4. The Sunday-School Board shall hold monthly meetings for the transaction of business, at such time as may be agreed on, when the following order of business shall be observed : 1. Religious exercises. 2. Reports of officers

3. Reports of teachers. 4. Reports of committees. 5. Unfinished business. 6. Miscellaneous business.

5. The nomination of any person for teacher shall be made at the regular meeting of the Board, and any person so proposed, by the consent of a majority, and subscribing to this constitution, may become a teacher.

6. The teachers in all our Schools, wherever the same is practicable, shall be religious and of good report. In every case they must at least possess a good moral character.

7. By-laws may be adopted by the Sunday-School Board, provided the said by-laws are in accord with all the provisions of this constitution.

8. An annual meeting of the Sunday-School Board shall be held, at which time all the officers shall be elected. The officers elect shall resume the duties of their respective positions the first Sunday after their election.

9. It shall be the duty of the pastor, in connection with the Sunday-School Board, to arrange for the holding of weekly Teachers' meetings, quarterly reviews, and the Children's Day Anniversary.

10. The pastor shall be *ex-officio* Chairman of the Teachers' meeting, and the meetings of the Sunday-School Board. In his absence the Superintendent shall preside.

11. Each Sunday-School shall observe the order of the opening and closing services of each session, as laid down in the Canadian Methodist Sunday-School *Banner*.

12. It shall be the duty of the Sunday-School Board

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13. In order to enable the Financial Department to carry forward its legitimate work, we do hereby ordain and set apart the second Sunday in June to be hereafter known as Children's Day, at which time each and every Church and Sunday-School shall raise a collection for the support of the Financial Department of the Church.

14. In no case, or under no circumstances, shall any Sunday-School appropriate all, or any part, of the money raised on Children's Day for its own use; but the entire amount shall be immediately forwarded to the General Treasurer of the Financial Department, who will return a receipt showing the amount received, and said receipt shall be read by the Secretary to the school in open session.

15. This constitution can only be altered or amended at a session of the General Conference of the British Methodist Episcopal Church.

CHAPTER V.

THE PRIMITIVE RULE OF GIVING FOR BENEVOLENT PURPOSES.

SECTION I.

Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come.—1 COR. xvi. 2.

Such a system it is my present object to unfold. I can lay no claim to novelty; but this I do not regret, since I am able to commend the plan to be brought forward, as *scriptural*. I may also add, it is exceedingly simple and feasible. It has no complicated, impracticable details. It was acted on by many of the disciples of Jesus, eighteen centuries ago, and has, doubtless, to some extent, been followed by the benevolent in subsequent ages. It is to be feared, however, that the instances are wide apart in which it is adhered to at the present day; though a mere inspection of it is enough to show that a better cannot be framed, as might also be argued from the fact of its having an inspired Apostle for its author.

All the elements of this system are contained in the direction of the Apostle Paul to the Church at Corinth, respecting collections for the needy saints in Judea. I refer to the passage, "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come."—1 Cor. xvi. 2.

We learn from the verse preceding that the Apostle had given the same direction to the Churches of Galatia. It is therefore probable that the rule was extended to all the Churches that were solicited to contribute for the same purpose. Whether it was the practice of the primitive Christians to lay by them in store for *all* their pious and benevolent objects on the first day of every week, we have not the means of determining. When we consider, however, the circumstances of believers in that early period, it appears most likely that there was little

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opportunity afforded, as a general thing, for *laying by* their benefactions. They were themselves on strictly missionary ground, subject to all the demands and embarrassments of such a position; and they could not, except occasionally, as in the case to which the rule specifically refers, have operated for the benefit of the distant. It was in their power to do but little beyond what was pressingly needed on the spot, and was appropriated as soon as secured. Bringing in promptly and disbursing without delay must ordinarily, with them, have superseded laying by them in store. But even as the case stood, it is hardly to be doubted that their benevolent contributions were made weekly on the Lord's Day, and every one was expected to give as God had prospered him.

Still they did do for others beyond their own neighborhood, and where opportunities for forwarding their donations must have been unfrequent. Now observe, in the only case of this kind in which we have particular information, they were instructed not to defer their preparation until these opportunities should offer, but to lay by them in store in anticipation of these opportunities. Let us now suppose other cases similar to have arisen, in which they were called on to bestow for objects which could be reached only at intervals greater than a week; why would not the rule apply in its full force to every case in which it was convenient only occasionally to convey their quotas to the general treasury? I confess I do not see. If the rule was the best for the original purpose, why is it not the best for every purpose where

funds are not to be appropriated on the spot, and as fast as they can be raised? It is difficult to conceive of a case of religious donation to which the rule may not be substantially, if not literally, applied.

I would not claim too much for this rule. I pretend not to say that the Apostle contemplated for it universality and perpetuity. I pretend not to say that any anathema awaited those who did not practise it, even at Corinth. Still less would I say that it is at this day obligatory in such a cause as to render it a test of piety. But it was clearly the very best that could be followed by those to whom Paul sent it; and a better cannot be found to guide the pious and philanthropic of the present day. In the name of God and of humanity, let all who love our Lord Jesus Christ adopt some system by which they shall both do what they can, and do it the most effectually, for the promotion of the Gospel.

[*Bishop Nazrey's exposition on an important item in the General Rules.*]

I will now invite your attention to a very important item in the General Rules, which are considered as the Constitution of the Methodist Church. Third edition of Discipline, page 71, third paragraph, the condition required of those who desire admission into our Churches: 1st. "A desire to flee from the wrath to come, and to be saved from their sins." Every one that comes forward and joins the Methodist Church under those rules expresses that desire. But these are only the buds or leaves—signs of fruit. 2nd. The six months' probation

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is the season for the appearance of the fruit, which consists in obedience and good works, and is also the condition of their continuance in the Methodist Church, for it is said that where this is really fixed in the heart and soul, it will be shown by its "fruits."

1. They are to "do no harm." Now, you will doubtless all agree with me, that a member of the Church who would refuse to pay anything for the support of the preachers, Church and poor, and teach others the same wicked practices, would be doing harm.

2. See page 72, fifth paragraph: "It is expected of all those who continue in these societies, that they will continue to evidence their desire of salvation; secondly, by doing good of every possible sort, and, as far as possible, to all men." Now, the man or woman that refuses to support the Church and ministry, refuses to do good; therefore, they violate the conditions of their continuance in the Church.

3. They are to evidence their desire of salvation by attending upon all the ordinances of God. (See page 74.) These ordinances are the public worship of God. Now, I ask, where is the public worship to be found if the Church and ministry get no support? For, if one member is to be exempted from supporting the Church, all of the members may justly claim the same right of exemption. Their conclusion must, therefore, be that there is no necessity for public worship, and the world must go back into heathenism, with all its doleful consequences and untold evils.

5. They forfeit their membership, because they violate the teachings of God's word.

5. They who are able and not willing to give anything towards the relief of the preachers, Church, and poor, are occupying the position of slave-holders. They are sitting in the Church at ease, while those who are willing to give are paying for the Church for them to sit in—paying for the stove, fuel and lights, and for a minister to preach to them or attend on them when sick or in want of Church benefits—paying for leaders to lead them; and what more can a slave-holder demand of his slaves? My conclusion is that those parties before mentioned who are unwilling to pay anything, as above stated, are guilty of violating the conditions of their continuance in the B. M. E. Church, or any other Church that make the general rules of the United Society their rules for the government of their Church. And in my opinion they come under the 7th paragraph, on page 74, that reads thus: "If there be any among us who observe them not—who habitually break any of them—they should be dealt with as stated ten lines from the bottom of that page, which reads thus: We will admonish him of the error of his ways, we will bear with him for a season, but if he repents not, he hath no more place amongst us." This should, and in fact must, be strictly attended to by every administrator of the law. Very respectfully yours,

WILLIS NAZREY, *Bishop.*

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CHAPTER VI.
CHURCH PROPERTY.

SECTION I.

*Building of Chapels and the Order to be Observed in
Them.*

Q. 1. Is there anything advisable in regard to building?

A. 1. Let all our chapels be built plainly and decently, but not more expensively than is necessary.

Let the males and females sit apart in all our chapels, except in those in which it is considered practicable to sit together.

Q. 2. Ought we to allow persons to talk in our chapels before and after service?

A. 2. We ought not under any circumstances; and in order to prevent it, let all the ministers and authorities of our chapels join as one man, and enlarge on the impropriety of talking before and after divine service in the temple of the Living God: let them not stop their efforts to put down this indecency until they shall have succeeded.

Q. 3. What shall be done for the security of our chapels and the property belonging thereto?

A. 3. Let the following plan of a deed of settlement be brought into effect in all possible cases:

SECTION II.

The Form of Deed.

THIS INDENTURE, made the day of in the year of Lord one thousand eight hundred and , in the presence of the Act to facilitate the conveyance of real property, between of the in the County of and Province of , of the first part, [(see note one) wife of the said party of the first part, of the second part,] and Trustees of Congregation of the British Methodist Episcopal Church in Canada, in trust for the use and purposes hereinafter mentioned, of the third part.

Whereas a religious congregation of Methodists in connection with the British Methodist Episcopal Church in Canada, residing in the of in the said Province, have occasion for, and are desirous of taking a conveyance of the piece or parcel of land hereinafter mentioned for the site of a Church or Meeting-house, (or as the case may be, for a burial ground, schoolhouse, or the minister's residence,) which shall be held by the Trustees, who shall be designated and described as Trustees to (describe the Trustees by the name of the Church, burial ground, school-house, or other name that may be selected, letting it correspond with the name given in the beginning of the deed.)

Now this indenture witnesseth that the said party of the first part in consideration of the premises and of the

sum of _____ of lawful money of Canada, to him in hand now paid by the said parties of the third part, as such Trustees as aforesaid,—the receipt whereof is hereby acknowledged,—doth grant unto the said parties of the third part, as such Trustees as aforesaid, their successors and assigns, all and singular, that certain parcel or tract of land and premises situate, lying, and being in the _____ of _____ in the County of _____ and Province of _____, containing by admeasurement _____ more or less, being composed of (here insert particular description of the land).

To have and to hold the same unto the said parties of the third part, their successors and assigns, forever, upon the trusts, and to and for the uses, intents and purposes following: that is to say; *in trust*: that they shall (see note 2) erect, or cause, or suffer and permit to be erected thereon, a Church, Meeting-house, or place of worship for the use of the members of the said British Methodist Episcopal Church in Canada, to hold Divine services therein and meetings in connection with the affairs of the said Church, according to the rules and discipline of the said Church, which from time to time may be adopted and agreed upon by the ministers and preachers of the said Church in their General Conference in Canada.

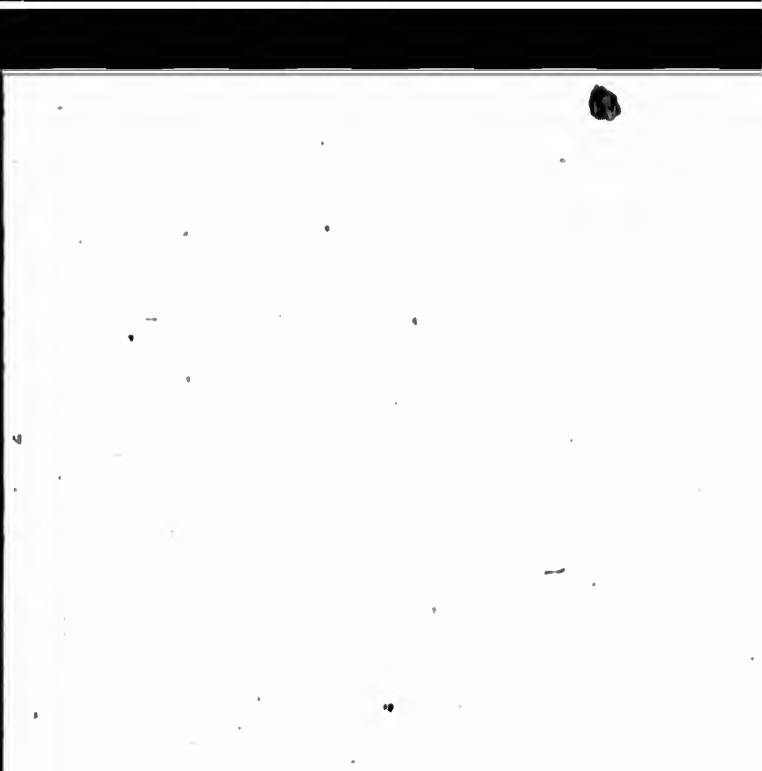
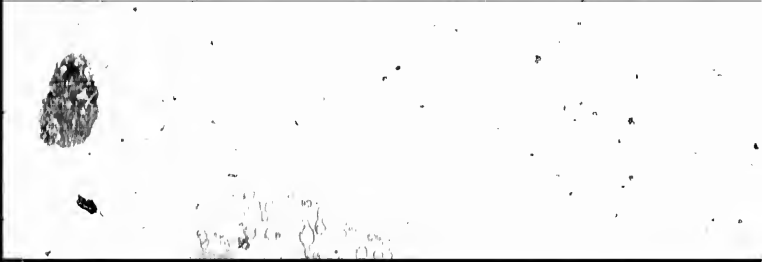
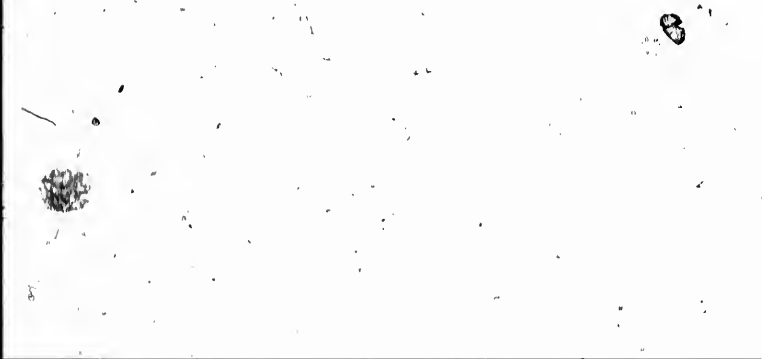
Provided always, and it is hereby declared and agreed, that as often as any or one or more of the Trustees hereinafter named, or any successor or successors of such Trustee or Trustees shall die or cease to be a member or members of the said Church, according to the rules and

discipline aforesaid ; then, and in every such case, it shall be the duty of the minister or preacher duly authorized by such General Conferences from time to time to preach God's Holy Word to the members of such Church, who shall have the pastoral charge of the congregation or members of the said Church, for whose use, as aforesaid, the said land has been required, to call a meeting of the male members of such congregation as soon as conveniently may be after the death of such Trustee or Trustees, or his or their ceasing to be a member or members of the said Church as aforesaid ; and when the said meeting shall be convened, the said minister or preacher shall nominate one or more persons to fill the place or places of the Trustee or Trustees so dying or ceasing to be members as aforesaid ; and the male members present at such meeting shall thereupon approve or disapprove of the person or persons so nominated, which approval or disapproval shall be signified by a majority of votes, yea or nay ; and in case of approval, the persons so nominated shall become a Trustee or Trustees in the room or place of the Trustee or Trustees so dying or ceasing to be a member or members of the said Church, and shall be vested with, and have and enjoy all rights, privileges and powers of the Trustees herein named, and be subject to the same rules and regulations ; and in case the said minister or preacher's first nomination shall not be approved by a majority of the male members present at such meeting, it shall be lawful for the said minister or preacher to make a second, and in case of a second disapproval as aforesaid, a third nomination ; and in case of a

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disapproval, the male members so present as aforesaid, shall themselves proceed to nominate and elect a Trustee or Trustees to supply the place of the Trustee or Trustees so dying or ceasing to be a member or members of the said Church; and the person or persons so elected shall have all the powers and be subject to the same rules and regulations as the Trustee or Trustees so dying or ceasing to be members as aforesaid. Provided always that no person shall be nominated, or be eligible to be elected a Trustee as aforesaid, unless he shall have been for one year at the least next preceding the time of such nomination or election, a member of the said Church, and shall be at the time of such nomination of the full age of twenty-one years. Provided also, that in case of an equal number of votes for or against any person or persons so nominated as aforesaid, the said minister or preacher in charge as aforesaid shall have a casting vote.

Provided also, that if the said Trustees, or any of them or their successors, shall at any time advance any sum or sums of money, or shall be personally responsible for any sum or sums of money on account of the purchase of the said premises, or for any building erected thereon, or laid out for the necessary purposes of the said church, land or premises, and shall be obliged to pay the same out of his or their private means—they, or a majority of them, may mortgage the said land and premises for the purpose of raising money thereon to reimburse him or them the money so paid for the use of the said church as aforesaid: or in their discretion may sell or absolutely dispose of the said land and premises after the expiration of one year from



the time of giving notice to the minister or preacher having charge of the said congregation as aforesaid, of their intention so to do, unless the moneys so paid or advanced shall be in the meantime paid to such Trustee or Trustees, or his or their legal representative or representatives; and in case any such sale shall be made, the purchaser shall not be obliged to see to the application or be responsible for the misapplication or non-application of the purchase money; and the Trustee or Trustees receiving such purchase money shall pay out of the same to the Trustee or Trustees so advancing or paying such money as aforesaid the amount so paid or advanced, and the surplus, if any, to the Steward or Stewards of such congregation, who shall hold the same for the use of the said church, subject to any order or direction to be made respecting the same at any Annual Conference of the ministers and preachers of the said Church held in Canada, as aforesaid.

And it is hereby further declared and agreed that the Trustees hereinbefore mentioned, and their successors, shall have, possess and enjoy all other powers and privileges given by any of the Statutes of this Province to Trustees holding lands for any religious society or congregation of Christians.

And the said party of the first part covenants with the said party of the third part, the right to convey the said lands to the said parties of the third part—notwithstanding any act of the said party of the first part.

And that the said parties of the third part and their successors, shall have quiet possession of the said lands, free from all incumbrances.

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And that the said party of the first part will execute such further assurances of the said lands as may be requisite.

And that the said party of the first part has done no act to encumber the said lands.

(See note 1). And the said party of the second part, wife of the said party of the first part, hereby bars her dower in the said lands.

In witness whereof, the said parties hereto have hereunto set their hands and seals.

Signed, sealed and delivered)
 in presence of)

[L.S.]

[L.S.]

N.B.—(1) If the party conveying the land is unmarried, the words between the brackets must be omitted, and the Trustees must be described as parties of the second part, and the release of the Dower at the end must be omitted.

(2) The Declaration of Trust must be made to meet the intention of the Deed, and the purpose intended in taking or acquiring the land—thus, for the purpose of a School or Burial Ground, etc.

CHAPTER VII.

TRUSTEES OF CHURCH PROPERTY.

SECTION I.

The Number.

1. Where proper persons can be procured, let nine Trustees be elected for churches and meeting houses ; otherwise seven, five or three.
2. Each Board shall consist of not less than three, nor more than nine persons.

SECTION II.

Qualifications.

1. Every person to be elected Trustee shall be twenty-one years of age, and shall have been not less than six months a full member of our Church, except in case of missions, new work or other emergencies.
2. No person shall be eligible as a Trustee of any of our houses, churches or schools who is not a regular member of our Church.

SECTION III.

Mode of Election.

1. All Trustees in the B. M. E. Church shall be elected annually by the members of the Church.
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place for holding the election, and give notice of it from the pulpit at least one Sabbath previous to it ; shall conduct the said meeting and shall nominate all candidates for trustees.

3. Every member of the Church, in full fellowship, shall have the right to vote for the nominees, and if present at the meeting shall cast his or her ballot for those of their choice. And the election shall proceed until by a majority of votes cast, the required number of trustees are elected. The minister in charge shall then make a declaration of the result.

SECTION IV.

Chairman of the Board.

1. The minister in charge shall be chairman of Trustee Board (where the laws of the country do not otherwise provide), but in his absence they shall have power to appoint a chairman.

2. The foregoing mode of election shall be legal in all places except in cases where the laws of the country require a specified mode of election.

SECTION V.

Duty of Trustees.

1. The Trustees shall manage all the temporal concerns of the Church except that which belongs to the Minister and Stewards, and shall have a Treasurer of the Board elected by the Board.

2. They are to guard the real estate, chapels, parson-

ages and school houses owned by the people in the connexion.

3. They are to improve the said real estate and other property when ordered by a majority of the members.

4. They shall procure by purchase or hire, a house for the preacher's family, and also comfortably furnish it for them.

SECTION VI.

Order of Improvement.

1. When ever improvements are to be made, the minister in charge shall call together the legal members of the Church, and a majority of them will have to give their consent, by vote, for the improvement to be made.

2. Should a majority of them not be present at the meeting after due notice has been given, then a majority vote of those present shall be legal.

SECTION VII.

Concerning Reports.

1. The Trustees shall make an itemized report of all their receipts and expenditures for the quarter to every Quarterly Conference.

2. The Quarterly Conference shall cause a report of the doings of the Trustees to be made once a year to the Church.

3. They are amenable to the Quarterly Conference for the faithful discharge of all their duties as Trustees.

4. Trustees in the British Methodist Episcopal Church

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are to be tried for any crimes of which they may be accused, as other lay members.

5. They shall never close any of our chape's against any minister sent them by the Episcopate or by the General or Annual Conferences, unless he be suspended or excluded by the proper authorities of the Church as Di-cipline directs.

SECTION VIII.

Effects of Expulsion.

1. No person who is a trustee shall be ejected while he is a joint security for money, unless such relief is given as is demanded, or the creditors will accept

2. Any trustee ceasing to be a member of our Church by reason of expulsion or otherwise, shall immediately cease to be a trustee, except in case of debt in which he is a joint security; but even then he shall not be continued any longer than such relief can be given as the creditors will accept.

CHAPTER VIII.

CHURCH STEWARDS.

SECTION I.

The Appointment of Stewards.

1. The number of stewards for each church shall not be less than three nor more than seven.

2. The minister having the charge shall nominate the number of stewards needed, and submit the nominations to the Quarterly Conference, which shall confirm it, or, if it see proper cause, reject it.

3. The stewards so nominated and confirmed, shall serve for the term of one year; or be appointed annually.

4. Q. 1. What are the qualifications necessary for stewards?

A. Let them be men of solid piety, who both know and love the Methodist doctrine and discipline, and of good natural and acquired abilities, to transact the temporal business.

SECTION II.

The Duty of Stewards.

Q. 1. What are the duties of the stewards?

A. To take an exact account of all the money or other provision collected for the support of the preachers in the Circuit, Station, or Mission, make an accurate return to each Quarterly and Annual Conference, of every expenditure of money, whether to the preacher, sick or poor; to seek the needy and distressed, in order to relieve and comfort them; to inform the preachers of any sick or disorderly persons; to attend the Quarterly Meeting of their Circuit or Station; to give advice, if asked, in planning the Circuit or Station; to attend committees for the applications of money to churches; to give counsel in matters of arbitration; to provide elements for the Lord's Supper; to write circular letters to the societies in the Circuit or Station, to be more liberal, if need be; as also

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to let them know, when occasion requires, the state of the temporal concerns at the last Quarterly Meeting; to register the marriages and baptisms, and be subject to the episcopate, elder, deacon and travelling preachers of their own Circuit or Station; to assist the elder or preacher in charge in raising collections, as per Discipline, to sustain the connexion.

SECTION III.

Accountability of the Stewards.

1. The Stewards, for the faithful performance of their duty, shall be accountable to the Quarterly Conference of their Circuit or Station, and it shall have power to remove them when they fail or refuse to do their duty.

2. In the interval of the Quarterly Conference sessions, the preacher in charge shall have power to suspend a Steward who refuses, neglects, or fails to discharge his duty, and to fill the vacancy until the next meeting of the Quarterly Conference, which shall dispose of his case.

SECTION IV.

Church Records.

1. The Board of Stewards shall have a regularly labelled Church Record for the registration of baptisms, marriages, deaths, probationers, and members.

2. The preacher in charge of the circuits and stations shall see that the foregoing is enforced.

APPENDIX.

COURSE OF STUDY.

For Licentiates, Deacons and Elders of the British Methodist Episcopal Church.

PRELIMINARY.

For Local Preachers, Students, and all Candidates for the Itinerancy.

I. REVEALED THEOLOGY.

Text-Book—Binney's Theological Compend. Subjects : Existence of God, Attributes of God, The Trinity, Jesus Christ, The Holy Ghost—pages 47-64. Read the Holy Bible in connection with the Evidences of Christianity in the Compend—pages 5-46.

II. COMMON ENGLISH BRANCHES.

Orthography and Etymology.—The definition of all the parts of speech, viz. : The Noun, Article, Adjective, Pronoun, Verb, Adverb, Preposition, Conjunction and Interjection. Decline all the pronouns in the text-book, and any nouns, by telling their kind, number, person, gender, case, etc.

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Conjugate the verb "To be" in all its moods and tenses, also conjugate any verb in the active and pas ive voice.

Parse all the words of any given sentence. Text-Book: Lennie's Grammar, or its equivalent.

Arithmetic.—All the fundamental rules of arithmetic, viz.: Numeration and Notation, Addition, Subtraction, Multiplication and Division, Multiplication and Division by factors, Prime and Composite Numbers. Text-Book: Any standard Arithmetic.

Geography.—Geography of British America, and the outlines of general geography.

III. CHURCH GOVERNMENT.

Study the Discipline to the reception and expulsion of members. Carefully read the Origin of the British Methodist Episcopal Church. Chapter I., pages 5-7.

FIRST YEAR.

For Candidates for Deacons' Orders in the Itinerancy.

I. REVEALED THEOLOGY.

Read and carefully weigh the Twenty-five Articles of Religion contained in the Discipline, pages 19-27. Finish the study of the Doctrinal part of the "Compend," from page 64 to the end. Read Edmondson's Short Sermons.

II. COMMON ENGLISH BRANCHES.

Study *Syntax and Analysis*. Define a simple sentence,

a grammatical and logical subject, predicate, adjuncts, adjective, adverbial and participle phrases. Explain the rules of Syntax, etc. Analyze and parse any simple sentence.

Arithmetic.—Reduction, Addition, Subtraction, Multiplication and Division of Compound Numbers, Weights and Measures.

Geography.—Study all the particulars contained in Chamber's Geographical Primer.

III. CHURCH GOVERNMENT.

Study the B. M. E. Discipline from page 45 to 111.

IV. COMPOSITION.

Compose an essay or sermon on Prayer, to be read before Conference or its Committee.

SECOND YEAR.

I. REVEALED THEOLOGY.

Study Jamieson's Notes on the XXV. Articles. Read carefully the B. M. E. Discipline from page 112 to the end.

II. COMMON ENGLISH BRANCHES.

Grammar.—Analyze and parse any complex sentence. Expand the phrases and adjuncts of any simple sentence into subordinate sentences, telling what kind, etc.

Arithmetic.—From Compound Numbers to Proportion, including Vulgar and Decimal Fractions.

Geography.—Review the study of the previous year.

History.—Read British History. Text-Book: Colliers. Also, British American History.

Logic.—Text-Book: True's Logic. Study Part I., on Terms; Part II., Propositions; Part III., Argument; pages 13-94.

III. CHURCH GOVERNMENT.

Review all of the studies of Discipline. Read carefully Bishop Baker's Guide Book on the Discipline.

IV. COMPOSITION.

Compose an essay or sermon on the Resurrection of the Body, to be read before Conference or its Committee.

THIRD YEAR.

For Candidates for Elders' Orders in the Itinerancy.

I. REVEALED THEOLOGY.

Study The Philosophy of the Plan of Salvation, and Horne's Introduction.

II. COMMON ENGLISH BRANCHES.

Grammar and Analysis.—Analyze compound sentences. Construct simple, complex and compound sentences. Explain the differences between them. Explain the difference between Grammatical and Rhetorical arrangement, giving examples. Compose sentences of the following kinds: Imperative, Declarative, Interrogative and Exclamatory.

Prosody.—Define all the figures of rhetoric, giving examples of each.

Elocution.—Read a piece of prose or poetry before Conference or its Committee.

Arithmetic.—Solve any example in Commercial Arithmetic, including square and cube root duodecimals.

Geography.—Geography of Palestine.

History.—White's Universal History, History of Palestine, Horne's Introduction on the Manners, Customs, Dress, etc., of the Jews.

Logic.—True's Logic to the end.

III. CHURCH GOVERNMENT.

Study the three leading forms of Church Government, viz.: Episcopal, Congregational, and Presbyterian.

IV. COMPOSITION:

Study Quackenbos' Composition. Compose an essay or sermon on the Immortality of the Soul, to be read before Conference or its Committee.

FOURTH YEAR.

For Candidates for Elders' Orders in the Itinerancy.

I. REVEALED THEOLOGY.

Text-Book: Cook's Theology, or Shmucker's Popular Theology; McIlvane's Evidences of Christianity.

II. THE BRANCHES.

Butler's Analogy; begin the study of Latin and Greek.

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Text-Books: Albert Harkness' or their equivalent. Read Steven's History of the Methodist Episcopal Church; Tanner's Apology for African Methodism; Rollin's Ancient History.

Mental Philosophy.—Dr. Haven's.

Natural Philosophy.—Quackenbos'.

III. CHURCH GOVERNMENT.

Review the preceding studies.

IV. COMPOSITION.

Compose an essay or sermon on the Sacraments, to be read before Conference or its Committee.

Books for the Elder's Library: Read Smith's Hebrew People; Mosheim's Ecclesiastical History; Hibbard's Palestine—its Geography and Bible History; Townley's Illustrations of Biblical Literature; Watson's Institutes and Sermons; Claude's Essay on the Composition and Delivery of a Sermon; and all Methodist Literature.

REMARKS.

1. It is important, yea vital, to the student's future usefulness that he make himself familiar with the first year's study before he advances to the second, and with the third before he advances to the fourth.

2. Conference should never ordain a man, nor receive him into full connexion if he does not give evidence of diligence in his studies, holiness in his life, and faithfulness in his ministerial office.



3. The ministerial gown shall be worn by all the Bishops and Elders of the British Methodist Episcopal Church at their own discretion, whenever and wherever it is practical.

A RECOMMENDATION TO STUDENTS.

We recommend those who are candidates for either exhorters' or preachers' licenses, and also those who are probationers in the Conference, and those who are travelling, and local deacons, who desire most profitably to read the Scriptures, that they pursue the following course, viz. : Read a portion of the Scriptures in each and every day. Let nothing prevent you in this good undertaking. Read a lesson of one or two chapters from the Old, and the same number from the New Testament. Do not attempt to master a lesson of more than two chapters from the Old and the same number from the New Testament. These four chapters will be quite as much as you will be able to profitably study. Let your course of reading be regular, and study from day to day. Do not skip from book to book and from place to place. Such a course of study will profit you very little, and by it you can never become learned in the Scriptures. Read a few sentences or a paragraph, then stop, reflect, and inwardly digest the subject; then proceed again in like manner with a few more sentences or another paragraph, and so continue on until you have completed your Scripture lessons. This will do more good than an attempt to commit the whole to memory.

The course marked out for the study of the Scriptures will be the best, the most profitable of any for you to pursue in the study of those works which we have given to you in the course of study which we have enjoined ; with this simple difference, that we recommend you to take as a lesson, a certain number of pages for a daily lesson, instead of a certain number of chapters. For instance two or four pages of Jamieson's notes, read and studied per day, would be a sufficiently large lesson for anyone pursuing a regular course of study, and a most certain course to pursue in order to become a master of that work. The same truth holds good of all other books contained in that course.

Through much prayer and watchfulness, our hearts are made better by study. "Through desire a man having separated himself, seeketh and intermeddeth with all wisdom." Proverbs xviii. 1.

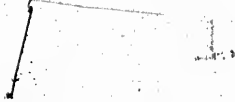
"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me," says the Saviour. "Study to be approved, a workman that needeth not to be ashamed," says the Holy Spirit by the sainted Paul.

In conclusion, we say there is not a book on earth so favorable to all the kind, and all the sublime affections ; or so unfriendly to hatred and persecution, to tyranny, to injustice, and every sort of malevolence, as the Gospel. It breathes nothing throughout but mercy, benevolence and peace. Poetry is sublime when it awakens in the mind any great or good affection, or piety, or patriotism. This is one of the noblest effects of the art. The Psalms

are remarkable, beyond all other writings, for their power of inspiring devout emotions. But it is not in this respect only, that they are sublime. Of the divine nature, they contain the most magnificent descriptions that the soul of man can comprehend. The one hundred and fourth Psalm, in particular, displays the power and goodness of Providence, in creating and preserving the world and the various tribes of animals in it, with such majestic brevity and beauty, as it is in vain to look for in any human composition.

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