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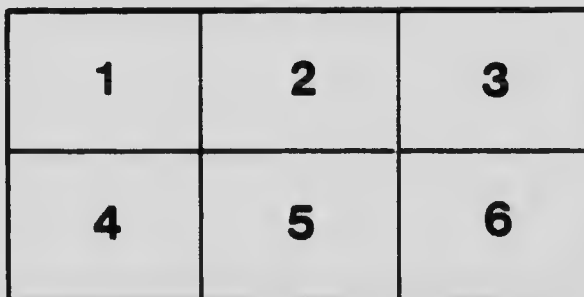
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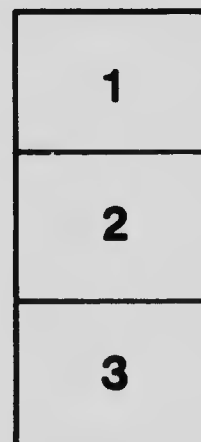
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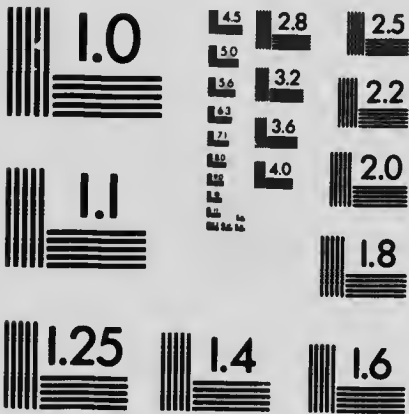
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# MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



**APPLIED IMAGE Inc**

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Rochester, New York 14609 USA  
(716) 482 - 0300 - Phone  
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Walt

by

1871.

1871

# THE METHODIST CHURCH.

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CLASS No. ....

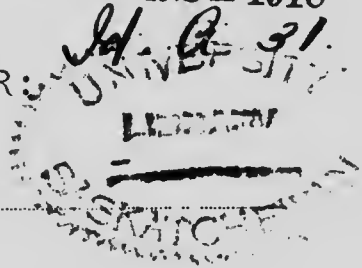
MEETS AT

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On ..... at ..... o' Clock

MAR 21 1918

LEADER: .....



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TORONTO:

WILLIAM BRIGGS,

WESLEY BUILDINGS.

MONTREAL: C. W. COATES. | HALIFAX: S. F. HUESTIS.

Church Class Book, with pocket for Tickets.....	\$0 20
Circuit Register .....	1 50
Marriage Certificate, Artotype, containing places for either two or three Photographs—very beautiful design from a new process .....	0 50
Marriage Certificates, in Book form; Benson's design, printed in bronze, containing 25 Certificates.....	1 00
Marriage Certificate Book, in the form of a Bank Cheque Book, with perforated line and duplicate at the sewed end for private use; beautifully printed with coloured ink. One containing 25 Certificates.....	0 40
One containing 50 Certificates .....	0 75
Ministers' Liturgy, large type .....	0 60
Ministers' Pocket Register.—The Methodist Ministers' Pocket Register, neatly bound in limp cloth, with flap and pocket. Price 50c.; by mail, prepaid, 55c. Full bound in leather, 60c.; by mail, prepaid .....	0 65
Full Membership Covenant Cards, per 100 .....	1 50
Rules of Society, with Proofs, in tract form, per 100 ....	1 50
Rules of Society, per 100 .....	0 50
Trial Ticket, with Rules attached, per 100 .....	1 00
Discipline. Latest edition. Cloth.....	0 60
Discipline. Latest edition Limp, French Morocco ....	1 00
Christian Perfection, by John Wesley. Paper covers, 10c.; cloth.....	0 20
Quarterly Tickets, 20 for each quarter on each sheet, per sheet .....	0 10
Sermon Paper, per package .....	0 90
Sermon Books, per dozen .....	0 60
Weekly Offering Book.....	1 50
Pence Envelopes, numbered, per thousand.....	1 25
Sermon Cases, limp leather, small, 65c.; large.....	0 75
Clarke's Pulpit Diary, for the use of Ministers, Local Preachers, etc., of all Denominations.....	0 25
Certificate of Removal, in form of a Blank Cheque Book, with Duplicate Certificate, and Stub for Memoranda, contains 50 Certificates .....	0 30
Gaskill's Preachers' Pulpit Memoranda, with Blanks for the Choir .....	0 30
Sermon Cards, blank, per package of 50 .....	0 20
Pastor's Record and Pocket Ritual. By Rev. G. H. Cornish. Bound in Limp Russia leather, round corners, 75c.; bound in Roan with pocket and flap..	0 90
Perfection Sermon Card. The neatest and most conveniently arranged sermon card yet made. Small size, per dozen, 25c.; large size, per dozen.....	0 35

*Mailed post-free on receipt of price.*

# CLASS MEETINGS.

EXTRACTED FROM THE DISCIPLINE OF OUR CHURCH.

*Question 1.* How may the Leaders of Classes be rendered more useful ?

*Answer 1.* Let each of them be diligently examined concerning his method of meeting a Class. Let this be done with all possible exactness, at least once a quarter. In order to do this, take sufficient time.

2. Let each Leader carefully inquire how every soul in his Class prospers : not only how each person observes the outward rules, but how he grows in the knowledge and love of God.

3. Let the Leaders converse frequently and freely with those who have the charge of their circuits.

*Ques. 2.* Can anything more be done in order to make the Class Meetings lively and profitable ?

*Ans. 1.* Change improper Leaders.

2. Let the Leaders frequently meet each other's classes.

3. Let us observe which Leaders are the most useful ; and let these meet the others' Classes as often as possible.

4. See that all the Leaders be not only men of sound judgment, but men truly devoted to God.

5. As a general rule, let no Leader have charge of more than one Class.

*Ques. 3.* How shall we prevent improper persons from insinuating themselves into the Church ?

*Ans. 1.* Give tickets to none until they are recommended by a Leader, with whom they have met at least three months on trial.

2. Give trial tickets to none but those who are recommended by one you know, or until they have met three or four times in a Class.

3. Read the rules to them the first time they meet.



4. **Private members** in connection with other Evangelical Churches, or any seceding body of Methodists, who make application for admission into our Church, may be received by the Ministers on the Circuit as members without the usual term of probation.

*Ques.* 4. What shall we do with those members of our Church who wilfully and repeatedly neglect to meet their Class?

*Ans.* 1. Let the Chairman, or one of the Preachers, visit them whenever it is practicable, and explain to them the consequence if they continue to neglect,—viz., exclusion.

2. If they do not attend, let him who has the charge of the Circuit exclude them (in the Church), showing that they are laid aside for breach of our rules of Discipline, and not for immoral conduct.

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## MARKS

*Necessary to be regularly made, as circumstances may require.*

WEEKLY ATTENDANCE....*p* for Present.

*a* — Absent.  
*d* — Distance.  
*s* — Sickness.

STATE OF MIND.....*p* — Penitent.

*j* — Justified.  
*s* — Sanctified.  
*d* — Doubtful.

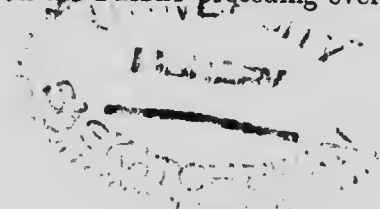
STATION IN LIFE.....*b* — Meets in Band.

*m* — Married.  
*s* — Single.  
*w* — Widow or Widower.

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## RULES ON FASTING.

The Discipline of our Church, Rule 5, Section IV., ¶ 162, § 5, directs that a FAST shall be held in every Society on the FRIDAY preceding every Quarterly Meeting.



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# THE METHODIST CHURCH.

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THE  
Origin, Design, and General Rules  
OF OUR  
UNITED SOCIETIES.

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EXTRACTED FROM THE RULES OF OUR CHURCH.

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(1) In the latter end of the year 1739, eight or ten persons came to Mr. Wesley, in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired, as did two or three more the next day, that he would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That he might have more time for this great work, he appointed a day when they might all come together; which from thenceforward they did every week, namely, on *Thursday*, in the evening. To these, and as many more as desired to join with them (for their numbers 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 SOCIETY, 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 own salvation, each Society is divided into smaller companies, called classes, according to their respective places of abode. There are about twelve persons in a class, one of whom is styled *The Leader*. It is his duty—

*First.* To see each person in his class once a week at least, in order—

1. To inquire how their souls prosper.
2. To advise, reprove, comfort, or exhort, as occasion may require.
3. To receive what they are willing to give towards the support of the Ministers, Church, and Poor.

*Second.* To meet the Ministers and Stewards of the Society once a week, in order—

1. To inform the Minister of any that are sick, or of any that walk disorderly and will not be reproved.
2. To pay the Stewards what they have received of the several classes in the week preceding.

(4) There is only one condition previously required of those who desire admission into these Societies, “a desire to flee from the wrath to come, and be saved from their sins.” But wherever this is really fixed in the soul, it will be shown by its fruits.

(5) It is therefore expected of all who continue therein, that they should continue to evidence their desire of salvation—

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

The taking of the name of God in vain.

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

Drunkenness, buying or selling spirituous liquors, or drinking them, unless in case of extreme necessity.

The buying or selling of men, women, and children, with the intention to enslave them.

Fighting, quarrelling, brawling, brother going to law with brother; returning evil for evil, or railing for railing; the using many words in buying or selling.

The buying or selling goods that have not paid the duty.

The giving or taking on usury, that is, unlawful interest.

Uncharitable or unprofitable conversation; particularly speaking evil of magistrates or of 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 or costly apparel.

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

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

Softness and needless self-indulgence.

Laying up treasure upon earth.

Borrowing without a probability of paying; or taking up goods without a probability of paying for them.

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

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

To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison.

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

By doing good, especially to them who 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 because the world will love its own and them *only*.

By all possible *diligence* and *frugality*, that the Gospel be not blamed.

By running with patience the race which is set before them, *denying themselves, and taking up their cross daily* ; submitting to bear the reproach of Christ, to be as the filth and offscouring of the world ; and looking that men should say *all manner of evil of them falsely for the Lord's sake*.

(7) 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 as—

The public worship of God ;

The ministry of the word, either read or expounded ;

The Supper of the Lord ;

Family and private prayer ;

Searching the Scriptures ;

Fasting or abstinence.

(8) These are the General 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 the sufficient rule, both of our faith and practice*. And all these we know his Spirit writes on truly awakened hearts. If there be any among us who observes them not, who habitually breaks any of them, let it be known unto them who watch over that soul, as they who must give an account. We will admonish him of the error of his ways. We will bear with him for a season. But if then he repent not, he hath no more place among us. We have delivered our own souls.

---

TORONTO :

WILLIAM BRIGGS.

MONTREAL : C. W. COATES.

HALIFAX : S. F. HUESTIS.



