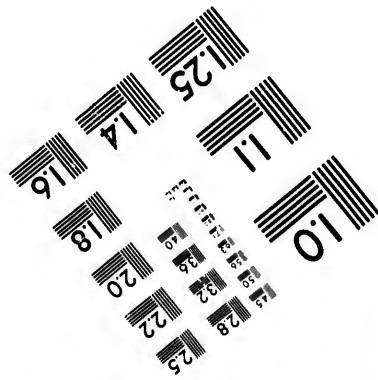


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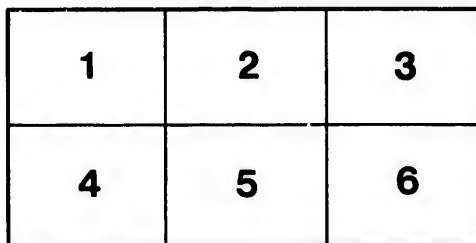
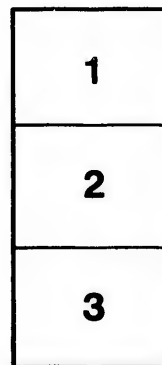
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THE
DOCTRINES,
INSTITUTIONS
AND
USAGES

OF THE
Methodist Church,

BY
REV. ROBERT WILSON, Ph. D.

ST. JOHN, N. B.
Press of The Sun Printing Company, Ltd.
1893.

DOCTRINES, INSTITUTIONS AND USAGES

OF THE

METHODIST CHURCH.

METHODISM is a magnificent fact. While one of the youngest she has become one of the strongest of Protestant Churches. Her success has been phenomenal, and that success grows greater as the years go by. In the multitudes that throng her sanctuaries, in the wealth that is consecrated to her service, in the intellectual ability of thousands of her children, and in the unquestioned piety and zeal of her rapidly increasing membership she has few equals and no superiors. Her representatives are found in almost every land, in almost every language they are telling the story of the Cross, and men of every colour, class and condition are being helped heavenward by their ministrations. She is sufficiently conservative to retain whatever has been proved to be good and useful, while sufficiently progressive to adapt herself to the ever-changing circumstances of society. More and more is she making herself to be felt outside the distinctively ecclesiastical sphere, and public men now recognize her as a power to be reckoned with. No abatement of zeal, no weakening of force, no lessening of the spirit of enterprise, no signs of being satisfied with what has already been achieved, are anywhere to be seen. Her prospects were never brighter, never did such peace and quiet prevail, never were her people more united and hopeful, and never were her doctrines so well understood or more faithfully preached. And while various forms of church polity obtain in various parts of the widespread territory in which she is operating, in her institutions, usages, and doctrines she is the same everywhere—a something unique and exceptional in the history and experience of a great denomination.

Up to the year 1874 the Methodism of the Dominion of Canada had been connected with the Wesleyan, New Connexion, Primitive, Bible Christian, and Methodist Episcopal denominations. In that year the two first named came together and constituted, "The Methodist Church of Canada." Ten years later the other three joined hands with these, the name being changed to that of "The Methodist Church,"—making the largest Protestant Body in "This Canada of Ours."

As all unions are based on compromises each party had to give up some rules or usages or to consent to some abridgement of liberty or privilege previously possessed and enjoyed. Owing to these necessary changes many alterations had to be made in our ecclesiastical polity, and, as a consequence, our people are not as familiar as formerly with the rules and usages of the church. And as it is every way desirable that the members of a church should be well acquainted with what is required of them, and that persons seeking admission to her communion should intelligently understand what they should be and do, to furnish such with the necessary information is the purpose of the following pages.

DOCTRINES.

The Doctrines of Methodism are in substantial agreement with those of all other Evangelical denominations. To some of these however special prominence has always been given, and to that fact her great success is largely to be attributed. While all Divine Truth is of equal authority, all is not equally useful, and hence the propriety of ever keeping in the forefront and pressing upon the heart and conscience those doctrines that more directly concern man's duty, danger and privilege. These are Human Depravity, the Universality of the Atonement, Repentance and Faith, Conscious Salvation, and Holiness of Heart and Life. The following, quoted from the Book of Discipline, are our Standards and Articles of Religion.

STANDARDS OF DOCTRINE.

The Doctrines of the Methodist Church are declared to be those contained in the twenty-five Articles of Religion, and those taught by the Rev. John Wesley, M. A., in his Notes on the New Testament, and in the first fifty sermons of the first series of his discourses published during his lifetime.

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, wisdom, and goodness; the maker and preserver of all things, visible and invisible. And in unity of this Godhead there are three persons, of one substance, power and eternity, the Father, the Son, and the Holy Ghost.

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 the 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 judge all men at the last day.

IV. OF THE HOLY GHOST.—The Holy Ghost, proceeding from the Father and Son, is of one substance, majesty, 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 may be proved thereby, is not to be required of any man that it should be delivered as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical books of the Old and New Testament of whose authority was never any doubt in the Church. The names of the canonical books are—Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 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, Ecclesiastes, or the Preacher, Canticles or 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 to mankind by Christ, who is the only Mediator between 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 by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity to be received in any commonwealth ; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

VII. OF ORIGINAL OR BIRTH SIN.—Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk,) but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

VIII. OF FREE WILL.—The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling 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 with us, when we have that good 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 for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

X. 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 judgements, yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

XI. OF WORKS OF SUPEREROGATION.—Voluntary works—besides, over, and above God's commandments—which are called works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, 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, say, We 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 of repentance 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 of 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 public prayer in the Church, or to administer the Sacraments, in a tongue not understood by the people.

XVI. OF THE SACRAMENTS.—Sacraments ordained of Christ are not only badgés or tokens of Christian men's profession, but rather they are certain signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

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

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 sign or 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 Saint Paul saith, 1 Cor. xi. 29.

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 of the love that Christians ought to have among themselves one to another, but rather 's 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 a sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper, is faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

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 OBLIGATION OF CHRIST, FINISHED UPON THE CROSS.—The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all 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 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 deceit.

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 serve best to godliness.

XXII. OF THE RITES AND CEREMONIES OF THE CHURCH.—It is not necessary that rites and ceremonies should in all places be the same, or exactly alike ; for they have always been different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing 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 THE CIVIL GOVERNMENT.—We believe it is the duty of all Christians to be subject to the powers that be ; for we are commanded by the word of God to respect and obey the Civil Government : we should therefore not only fear God, but honour the King.

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 Jesus Christ and James his Apostle : so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophets teaching, in justice, judgement and truth.

GENERAL RULES.

Members of the Church are divided into classes, one in each class being styled *the Leader*. It is his business :—

(1.) To see each person in his Class once a week at least, in order to inquire how their souls prosper ; to advise, reprove, comfort, or exhort, as occasion may require ; to receive what they are willing to give, towards the support of the Gospel.

(2.) To meet the Ministers and Stewards of the Society once a week, in order to inform the Minister of any that are sick, or of any that walk disorderly, and will not be reproved,

to pay to the Stewards what they have received of their several classes in the week preceding ; and to show their account of what each person has contributed.

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

First, By doing no harm, by avoiding evil in every kind ; especially that which is most generally practised. Such as the taking the name of God in vain.

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

Drunkenness ; *buying or selling spirituous liquors, or drinking them*, unless in cases of extreme necessity.

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 uncustomed goods.*

The *giving or taking things on usuary* ; i. e., 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.

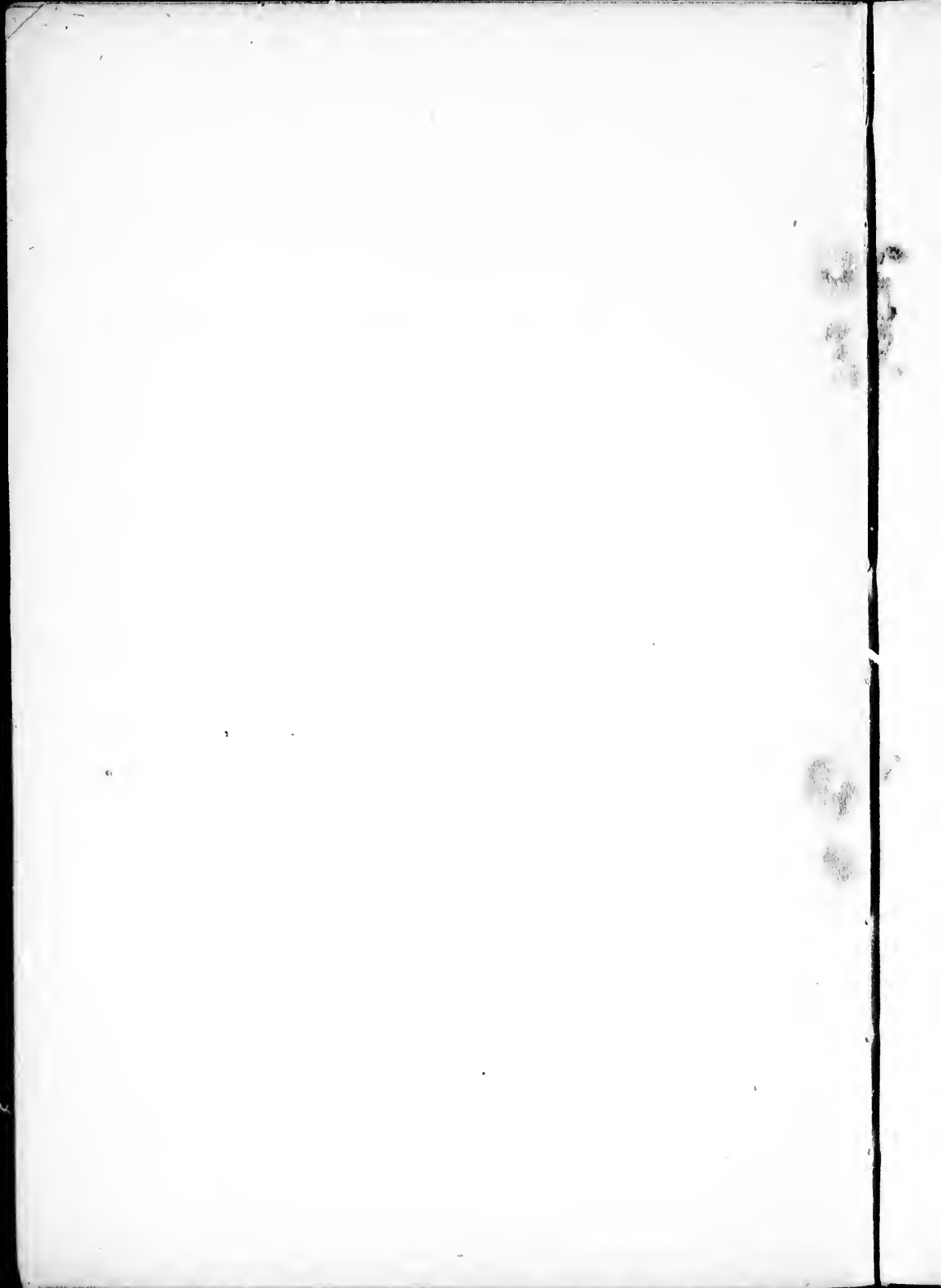
Laying up treasures upon earth.

PREFACE.

The following pages have been especially prepared for the benefit of persons about to unite with our Church, in order to their intelligently understanding what will be required of them. The need of something of this character has been greatly felt by our ministers, and to meet that need this pamphlet is now sent forth. That it may serve the interests of the Church and be helpful to our people generally is the sincere prayer of the writer.

ROBERT WILSON.

St. John, N. B., 1893.



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

It is expected of all who continue in these 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 is possible to all men :

To their bodies, of the ability that 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 they have any intercourse with ; trampling under foot that enthusiastic doctrine of devils, that “ we are not to do good, unless *our heart be free to it.*”

By doing good especially to them that are of the household of faith, or groaning so to be ; employing them perferably 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 that 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.*

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.

These are the General Rules of our Societies ; all which we are taught of God to observe, even in His written word, the only rule, and the sufficient rule, both of our faith and practice. And 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 that 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.

NOTE.—The General Rules are to be understood as forbidding neglect of duties of any kind, imprudent conduct, indulging in sinful tempers or words, the buying, selling, or using intoxicating liquors as a beverage, dancing, playing at games of chance, encouraging lotteries, attending theatres, horse races, circuses, dancing parties, patronizing dancing schools, taking such other amusements as are obviously of a misleading or questionable moral tendency, and all acts of disobedience to the Order and Discipline of the Church.

*As the spirit of the New Testament is, “manifestly against the use of costly or gaudy apparel, and the wearing of needless ornaments,” the ministers are to “discourage in the Church, whatever in this respect is contrary to Christian simplicity.”

Members of the Church are cautioned against marrying “with careless *unawakened* persons,” are exhorted, “to take no steps in so weighty a matter without earnest prayer to God, and consultation with judicious Christian friends.” And “in general, no young woman should marry without the consent much less without the knowledge, of her parents or natural guardians. Nevertheless there may be exceptional cases, as when they refuse to allow her to marry at all, or to marry any Christian.” But even in such cases she is advised to seek counsel of those competent to advise wisely.

THE MEANS OF GRACE.

Methodism is rich in religious ordinances. In addition to the Divinely instituted she has others that have been Divinely endorsed again and again. These are the weekly class and prayer meetings, the quarterly Love-feasts, and the annual Watchnight and Covenant services. In these the gifts and talents of the membership are developed, their piety promoted, their spiritual power increased, and their love for and interest in each other greatly strengthened. At the quarterly visitation of the classes, the pastor is brought into direct touch with the people, and is enabled to form a pretty correct estimate of the fitness of the Church for effective work. The character and order of these several services may be gathered from the following :

The Sabbath Services open with the Doxology, after which there is a Hymn, Prayer, Anthem, one lesson from the Old and one from the New Testament, Hymn, Sermon, Prayer, Collection and Anthem, Notices, Hymn, Benediction. In the evening service but one lesson is read, and at the close of each, the congregation bows the head for a brief period in silent prayer.

The Sacramental Service is elsewhere described, as is the Class meeting. The Prayer service is too well known to require more than mention. The Love-feast is simply a fellowship meeting for all the members of the Church, over which the pastor presides, and is conducted after this order : Singing, prayer, address on the nature of the service, singing a grace, partaking of bread and water passed round by members of the Church, singing the Thanks, Collection for the poor, relation of experience interspersed with singing, doxology and benediction.

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The Watchnight service is held during the closing hours of the last night of the year, and is usually one of great profit. The singularity and appropriateness of the hour, the simple solemnity of the service, the entombing of one division of time and the inauguration of another, in a manner so intimately connected with the great end of life, combine to produce a profound impression upon the mind. The heart must have grown very hard that can remain unmoved during the silent pause, amid which the dying year with all its faults and failings, its promises unfulfilled, its resolutions broken, its good undone, passes to the great account ; and strangely constituted must be that nature that fails to be moved to a better life while listening to the stirring song in which the godly ones avow their determination to "anew" gird themselves for the work of the year. The order usually observed is : singing, prayer, sermon, singing, silent prayer, pastor's "Happy New Year to all" and singing and benediction.

The Renewal of the Covenant is held on the first Sabbath of the year, and is an exceptionally solemn and impressive service. After the usual preliminary exercises the minister reads an exhortation from the Discipline on the nature of the obligations proposed to be taken, at the close of which all who are willing to engage in this exercise are requested to stand up. Then all kneeling, the minister, in the name of the congregation offers an appropriate prayer, followed by a brief period in silence, after which led, by the minister, all are supposed to use these words :--

Now, Almighty God, Searcher of Hearts, Thou knowest that I make this Covenant with Thee this day without any known guile or reservation, beseeching Thee, if Thou espiest any flaw or falsehood therein, that Thou wouldst discover it to me, and help me to do it aright.

O Great Jehovah, the Lord God Omnipotent, Father, Son, and Holy Ghost, Thou art now become my covenant-friend,

and I, through Thine infinite grace, have become Thy covenant-servant. Amen. And the covenant which I have made on earth, let it be ratified in heaven.

[The Minister may here conclude with singing and extemporaneous prayer.]

The opening prayer in every service is to be closed with the Lord's Prayer, and all parts of public worship, including singing, are under the control of the pastor.

Repeated non-attendance at any of the means of grace, without sufficient reason is enough to exclude the neglecter from the membership of the Church, if persisted in after reproof and admonition. The offender has, however, the privilege of bringing his case before the Leaders' Meeting or Quarterly Board.

BAPTISM OF INFANTS.

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

Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, except a man be born of water and of the Spirit he cannot enter into the kingdom of God, I beseech you to call upon God the Father, through our Lord Jesus Christ, that having of his bounteous mercy redeemed [this child] by the blood of his Son. He will grant that [he] being baptised with water may also be baptised with the Holy Ghost, be received into Christ's Holy Church, and become [a lively member] of the same.

* * * * *

Then shall the people stand up and the Ministers shall read at least one of the following passages of Scripture—Gen. 18: 7; Acts 2: 39; Ezek. 36: 25.

They brought young children to Christ, that he should touch them. And His disciples rebuked them that brought them. But when Jesus saw it he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, 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 in his arms, and say to the parents or friends of the child:

NAME THIS CHILD.

And then naming it after them, he shall baptise the child, saying:

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

We receive this child into the congregation of Christ's flock, that *he* may be instructed and trained in the doctrines, privileges, and duties of the Christian religion, and trust that *he* will be Christ's faithful soldier and servant unto *his* life's end.

The Minister may close with extempore prayer.

We hold that all children are by virtue of the unconditional benefits of the atonement, members of the Kingdom of God, and, therefore, graciously entitled to baptism. By this means they are placed in visible covenant relation with God, and under the special care and supervision of the Church. Ministers are required, as far as is in their power, to look after their spiritual interests, and further, "Whenever a baptised child shall, by orphanage or otherwise, become deprived of Christian guardianship, the Superintendent shall ascertain and report to the Leaders' Meeting the facts in the case; and such provision shall be made for the Christian training of the child as the circumstances may admit and require."

BAPTISM OF ADULTS.

After a brief address from the Minister, each candidate is required to answer the following questions :—

Ques. Dost thou renounce the devil and all his works the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them ?

Ans. I renounce them all.

Ques. 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 the third day ? that He ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence He shall come again, at the end of the world, to judge the quick and the dead ? And dost thou believe in the Holy Ghost ; the holy Catholic Church ; the communion of saints ; the remission of sins ; the resurrection of the body, and life everlasting.

Ans. All this I steadfastly believe.

Ques. Wilt thou be baptized in this faith ?

Ans. This is my desire.

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

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

Then shall the Minister ask the name of the person to be baptized, and repeating the same shall baptize him, saying :

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

This is followed by exhortation and prayer.

RECEPTION OF MEMBERS.

This service usually follows the sermon, when the Minister, after a short exhortation on the duties and privileges of membership shall require each candidate to answer the following questions :—

Ques. Do you here in the presence of God and of this congregation, renew the solemn consecration of yourself to God, and take upon you the sacred obligations involved and set forth in the holy ordinance of Baptism, and do you purpose that in heart and life, in death and for ever, you will be a true servant of God and of Christ?

Ans. I do ;—such is my purpose, by God's help.

Ques. Do you believe in our Lord Jesus Christ, as the only and all-sufficient propitiation for the sins of mankind, and do you look to him for the remission of sin and eternal life?

Ans. Such is my faith and hope.

Ques. Do you believe in the inspiration and divine authority of the Holy Scriptures, and accept the same as a sufficient rule of faith and practice?

Ans. I do.

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

Ans. I will.

Ques. Will you contribute of your earthly substance, according to your ability, to the support of the Gospel and the various benevolent enterprises of the Church?

Ans. I will.

Then the Minister, addressing the Church, shall say :

Brethren, you have heard the responses given to our enquiries. Have any of you any 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, until you are called to the fellowship of the Church triumphant, which is "without fault before the throne of God."

Then shall the Minister offer extempore prayer.

THE LORD'S SUPPER.

This Sacrament is usually administered on the first Sabbath evening of every month, and the following order, omitting such portions as are optional with the administrator, is the one given in the Discipline.

While one or more passages of Scripture are being read, a Collection for the poor is taken, after which the Minister says :

"Ye that do truly and earnestly repent of your sins and are in love and charity with your neighbours, 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 on your knees.

* * * * *

Then the Minister shall offer the Prayer of Consecration as followeth :

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

world, and did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious death until his coming again : hear us, O merciful Father, we most humbly beseech Thee, and grant that we, receiving these Thy creatures of bread and wine, according to Thy Son our 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 ; and when he had given thanks, He brake it and gave it to His disciples, saying, Take eat : this is My body which is given for you : do this in remembrance of Me. Likewise after supper He took the cup ; and when He had given thanks He gave it to them, saying, Drink ye all of this : for this is My blood of the New Testament, which is shed for you, and for many, for the remission of sins : this do ye, as often as ye shall drink it, in remembrance of Me. AMEN.

Then shall the Minister or Ministers first receive the Communion in both kinds : and proceed to deliver the same to the people also, in order, 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 of this in remembrance that Christ's blood was shed for thee, and be thankful.

If the consecrated bread or wine be all spent before all have communed, the Minister may consecrate more by repeating the Prayer of Consecration.

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

* * * *

After which may follow an extempore prayer, closing with the Benediction.

GOVERNMENT.

Reason, Revelation, and the highest human authority concur in declaring government to be a divine institution. Legislation is necessary not only to prevent the commission of crime or to punish the transgressor, but also to promote what is good and to protect the virtuous. A judicious administration of wise laws is as essential to the peace, order, and prosperity of the Church as of the State, and the carrying out of the gracious purposes of the Almighty largely depends thereon. Hence the best thought of the best thinkers has been given to furnish a system of church government, that would meet the requirements of the case. As the Bible nowhere indicates what the *form* shall be the largest liberty is allowable, and the excellence of any system must be tested by practical results. To this test we are quite willing that ours should be subjected, for by a wise adjustment and general recognition of Rights and Privileges, of Duties and Obligations, the most magnificent results have been realized.

The General Conference legislates for the whole Church, meets quadrennially, is presided over by the General Superintendent who holds office for eight years, and is composed of an equal number of ministers and laymen elected at the preceding Annual Conferences, the number of ministers now being one in every twelve. Laymen must be at least twenty-five years of age, and must have been members of the church

continuously for the five years immediately previous to their election. September is the month of meeting. Fifty members constitute a quorum. Its power to make Rules and Regulations for our Church is subject to the following limitations and restrictions, viz. :—

1. It shall not revoke, alter, or change any Article of Religion, nor establish any new standards or rules of doctrine contrary to our existing and established standards of doctrine.
2. It shall not destroy the plan of our Itinerant system.
3. It shall not make any change in the General Rules of our Society.
4. It shall not do away with the privileges of our ministers or probationers for the ministry, of trial by a Committee, and of an appeal ; neither shall it do away with the privileges of our members of trial before the Society, or by a Committee, and of an appeal.

NOTE.—The General Conference may, by a constitutional vote, vary or change any of the rules of our Society embraced in the 3rd of the above restrictive rules.

The General Conference Special Committee consists of twelve ministers and twelve laymen, and attends to all matters requiring to be dealt with during the quadrennium. The *Court of Appeal* consists of six ministers and six laymen, and deals with all disputed questions referred to it for adjudication. And the *Committee on Transfers* determines whether or not applications for transfers from ministers or circuits shall be entertained. It is understood in all cases that no minister can be transferred without his consent.

The Annual Conference is largely an administrative body, must meet sometime in May or June, is composed of all the ministers whose names are in the Minutes, and an equal number of laymen elected by the laymen at the preceding District Meetings, and whose qualifications in regards to age and

membership are the same as for lay delegates to the General Conference. It is presided over on alternate days by the General Superintendent when present, and a President elected from among its ministerial members. The work of the Conference is the examination of ministerial character in reference to morals, belief and fitness for the itinerancy, the admission of candidates for the ministry, and the ordination of such as have completed their period of probation, the placing of those on the supernumerary list who are unequal to effective service, the reception of reports from the District Meetings concerning the condition of the Church, and the adoption of such measures as are best calculated to promote the prosperity of the cause of God. Each Annual Conference has a *Special Committee* consisting of the President, Secretary, the Chairmen of Districts, and five other ministers appointed by the Conference. It deals with all questions requiring attention during the year, which were unforeseen at the close of the Conference. There is also a *Stationary Committee* composed of the Chairmen of Districts and one minister from each District which shall station the ministers and preachers for the year. But no minister or preacher shall be appointed to the same Circuit or Mission for a longer period than three years, nor a second time to the same Circuit or Mission until after an absence of six years therefrom.

The District Meeting is really a Committee of the Conference, and deals with the same questions only within narrower limits. Applications for admission to the ministry, ordination, or to become Supernumeraries must pass the District; Circuit Returns of membership, Sabbath School Statistics, and contributions to Connexional funds are put in shape for the larger body. Members of Conference Committees are chosen, and laymen elect laymen in equal numbers with the ministers to attend the Conference. The members of the Meeting are the ministers and probationers stationed within its territory, and an equal number of laymen elected by the several Quarterly Boards.

Another meeting is held in the autumn of each year, of the Superintendent of each Circuit or Mission, and a layman, at which time arrangements are made for holding the Missionary, Sustentation and Educational Services, and the receipts of the several Circuits for the year and the claims of the Missions upon the Missionary Fund are estimated. There is a ministerial session at the opening of each District Meeting and Conference for the transaction of business of a purely ministerial character.

The Quarterly Official Board is the highest Circuit Court, and consists of the ministers and probationers stationed thereon, the Local Preachers, Exhorters, Class Leaders and their Assistants, Superintendents of Sabbath Schools, the Circuit Stewards and an equal number of representatives elected by the members of the Church at a meeting held for that purpose, one representative from each Board of Trustees, and the Presidents of Epworth Leagues, provided in the case of the two last named they are members of the Church. It hears and tries appeals, pays the salaries of the ministers and probationers appointed thereto, transacts the business of the Local Preachers' and Leaders' Meetings where these cannot be held, recommends candidates for the ministry, elects representatives to the District Meeting in the proportion of one for every minister and probationer stationed on the circuit, and attends to all other matters of local concern. Women in any of the above offices are members of the Board.

On every Circuit or Mission where there are six or more *Local Preachers* of three years standing a meeting is held once in three months, composed of the Ministers, Probationers, Local Preachers and Exhorters. Its business refers entirely to the admission and examinations of candidates, dealing with questions of character and fitness for service, and all matters concerning the work of local preachers on the circuit.

The Ministers, Leaders and Stewards constitute the *Leaders' Meeting*, the business of which is the appointment or removal

of Class Leaders, and to look after the distinctively religious interests of the Church.

The Stewards meet once a quarter to estimate the financial needs of the circuit, and to recommend to the Quarterly Board the ways and means of providing for the same.

Trustee Boards consists of not fewer than five nor more than twenty members, meet as occasion may require, according to the provisions of the Act of Parliament incorporating the several sections of the Methodist Church in Canada, and are required to lay before the Quarterly Board at its first meeting after the first of January in each year, a full financial statement of all business pertaining to the Trust.

BENEVOLENT INSTITUTIONS.

"Christianity in Earnest" was the expressive designation given to Methodism by the great Dr. Chalmers, of the Free Church of Scotland. That earnestness has been manifested in various ways throughout her whole career, and especially in the numerous benevolent institutions to which she has given birth. Essentially aggressive from the first she has ever stood ready to undertake any work to which she might be called, and the record will show she has not been disobedient to the call. At the twenty-sixth Conference held in Leeds in 1763, in response to an appeal from Methodists in America, Richard Boardman and Joseph Pillmoor were sent to New York, and a collection of £70 was taken up to defray their expenses. And from that small beginning has grown the various Missionary organizations in connection with the several sections of Methodism throughout the world.

The Missionary Society of our Church is managed by a Board appointed quadrennially by the General Conference. Its present income is about a quarter of a million of dollars, and

its work is carried on in the poorer districts of the several provinces of the Dominion ; in Newfoundland and Labrador ; among the French and Indians, and in Japan and China. Each Annual Conference has its Auxiliary Society, the business of which is managed by a committee of ministers and laymen in equal numbers. There is also a *Woman's Missionary Society* with branches in the several Annual Conferences, managed by a committee of women and which has missions in the Northwest, in British Columbia and in Japan.

Similar in its object is the *Sustentation Society*, authorized by the General Conferences, but which is controlled entirely by each Annual Conference. Its purpose is to aid our weaker charges. In the Conference of New Brunswick and Prince Edward Island there is *Woman's Sustentation Society*, officially recognized, which has done good work in this important field of effort.

The Educational Society exists for the purpose of providing a High Class training for the young of our Church, at moderate rates amid safe surroundings, and to aid indigent but worthy young men desirous of entering the ministry, by loans or otherwise, to equip themselves for the work. The Society is managed by a Committee quadrennially appointed, with Branches connected with and controlled by the several Annual Conferences.

The Sabbath School Aid Society is supported by an annual collection in all our Sabbath Schools, and the funds thus obtained are devoted to the purchase of books and papers, to be given away in whole or in part towards the support of new or poor schools in any part of our work. As in the foregoing cases it is a General Conference Institution with Branches in the Annual.

The Epworth League is a Society of very recent origin, having been first recognized as an institution of our Church by the General Conference of 1890. Its object is to promote the

piety and develop the talents of our youth, and to train them for effective service in the Master's cause. The members are Active, Associate, and Honorary. The officers are a President who must be a member of the Church and who while in office is a member of the Quarterly Official Board; an Honorary President who shall be the Pastor, four Vice-Presidents, a Secretary and Treasurer. Each Annual Conference has a Committee of one minister and one layman elected by each District to which all matters concerning the work of the League is entrusted. There is also a General Conference Committee which takes an oversight of the work throughout the entire Church.

The Supernumerary Fund provides for Ministers who are unable to do Circuit work. Each minister has to pay \$12 per annum, and when he becomes a claimant is entitled to receive at the rate of \$10 for each year he has travelled,—i. e.—a minister of twenty years standing has a claim for \$200. The only exception to this is that ministers of less than ten years standing only receive at the above rates for an equal number of years in which they have paid into the fund. Widows of ministers receive one half the above.

The Contingent Fund is intended to relieve cases of special affliction in the families of ministers, and to defray extraordinary expenses incurred in the service of the Church. In some of the Conferences, however, the cost of printing the Minutes, as well as the expenses of the President and Secretary, are made a first charge on the Fund. It is managed by a Committee of the Annual Conference.

The Union Church Relief Fund was created for the relief of such Trustee Boards as were in debt at the time of the Union, and whose Churches had to be sold being no longer necessary. The congregations having been merged in others, the Trustees had to be protected. It is not intended to be a permanent institution.

The General Conference Fund is intended to meet all expenses connected with the meeting and work of the General Conference, such as the expenses incurred by the delegates in attendance thereat, a certain proportion of the salary of the General Superintendent, and whatever outlay is required for the proper administration of the government of the Church during the quadrennium.

In some of the Conferences needy Parsonage Trustee Boards are aided by gifts or loans from the Parsonage Aid Fund.

Most of the funds named above are supported by annual collections in our several places of worship, by subscription, donations and legacies. Each is a necessity for the effective carrying on of the work of God, and while the complaint is sometimes heard of "So Many Calls" it is well to remember that God's claims are the first and strongest and cannot be either honestly or safely set aside.

CHURCH DISCIPLINE.

The enforcement of law is as necessary in the ecclesiastical realm as in the civil, and society requires that offenders should not go unpunished. Citizenship and church membership alike partake of the character of a contract, by which each party engages to do or not to do certain things, and failure on either side constitutes an offence for which reparation should be made. Methods of procedure differ according to circumstances, but the purpose in all cases is to vindicate the rights and bring the transgressor to penitence and reformation. The following is a brief synopsis of our discipline proceedings:—

It is a recognized principle of our economy, that a minister must preside in all our Courts and Meetings, unless otherwise specially provided for. Charges must be made by a member of the Church, but any one can give evidence. The Court of

Trial shall consist of five persons, three of whom shall form a quorum, and, if they agree, can render a verdict. Charges must be made in writing at least one week previous to trial by the officer appointed to preside. The accused may appear in person or by a representative who must be a member of the Church. The decision must be reported to both parties within three days after the Court rises. The penalties may be expulsion, suspension or reproof according to the merits of the case. Appeal is allowed if made within two weeks after decision is rendered.

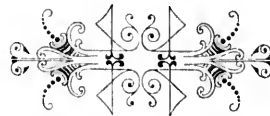
A General Superintendent must be tried by a Committee of Chairmen of Districts, presided over by the President of the Conference within which he resides. A President of an Annual Conference or a Chairman of a District, by a Committee of Chairmen of Districts, or if a sufficient number of these are not available, Circuit Superintendents may be substituted. The Senior Chairman presiding. Other ministers by ministers. Local Preachers by local preachers or other officers, and members by a Committee of members in the District. Except in special cases members of the Quarterly Board to which the parties belong are excluded.

MINISTERIAL SUPPORT.

The duty of suitably supporting the ministry is strongly insisted upon in Scripture, and in our Service for the Reception of Members into the Church every candidate promises such support according to his or her ability. The scale of allowances as decided upon by the Conference is \$750 and a furnished house for married minister; \$520 for an ordained unmarried one, and \$400 for a probationer, and Circuits paying the above sums in full rank as first-class in their respective departments. Circuits are designated, Independent as above;

Dependent, those which raise less than the above; and Domestic Missions, those receiving grants from Conference funds--the Missionary or Sustentation. As a rule pew rents go towards the support of the Church edifice, collections and subscriptions towards the ministry and incidental expenses.

In the preceding pages we have endeavoured to give as full and clear an epitome of our Doctrines and Usages as our limits would allow. We are willing to have them tested by Scripture and experience, and ask for them the prayerful consideration of all who are looking for a church home. And to all such we commend the words of that well known and genial minister of Christ, Rev. G. O. Huestis, in his "Mauual of Methodism," in which he speaks of it as "A holy movement," full of grace and power of God, and not only characterized by a high toned morality, but promotive of intelligence and refinement of manners. Among its preachers were men of superior Scholarships and remarkable mental ability whose productions find a conspicuous place among the literature of the nineteenth century. Its hymnolgy is unsurpassed. Its mission is yet far from being accomplished. And we believe among the numerous agencies employed by the head of the Church for the extension of His Kingdom, Methodism will be one of the most prominent until "The Kingdoms of this world shall have became the Kingdoms of our God and of his Christ."



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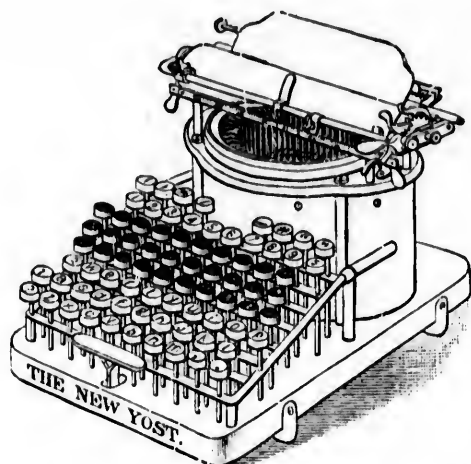
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PERSONAL EXPERIENCE.

Personal experience is the best test as to the merits or virtues of an article. Read the following personal experiences of the value of HAWKER'S TOLU AND WILD CHERRY BALSAM, the best and most effective remedy for Coughs, Colds, Croup, Bronchitis, Hoarseness or any throat, lung or bronchial trouble ever offered to the public.

REV. GEO. M. CAMPBELL, Pastor Exmouth St. Methodist Church, St. John, N. B., says : Hawker's Tolu and Wild Cherry Balsam has been in use in my family for several years for Colds and Throat affections, with results so satisfactory that I have confidently recommended it to my friends.

THOMAS MCAVITY, Esq., of the firm of T. McAvity & Sons, St. John, writes : "I take pleasure in stating that I have used Hawker's Tolu and Wild Cherry Balsam in my family for years, and find it an excellent remedy for Coughs and Colds."

BRAIN WORKERS.

Thinkers, Students, are more subject to that class of diseases which have their origin in an exhausted state of the nerve system, such as: Nervousness, Sleeplessness, Loss of Memory, Neuralgia, Nervous Headache, Anæmia, Partial Paralysis, Palpitation, Nervous Dyspepsia, Loss of Vital Vigor, Despondency, Lack of Energy, General Debility, etc. For all such sufferers HAWKER'S NERVE AND STOMACH TONIC is invaluable, giving tone to the nerves and stomach, vigor to the mind and body, and strength to the blood. Read the following testimonials:

His Worship the Mayor, T. W. PETERS, Esq., St. John, N. B., says : "I consider Hawker's Nerve and Stomach Tonic has no equal as a nerve invigorator, blood builder and appetizer, having tested it myself."

C. H. DEARBORN, Esq., St. John, writes : "I have used Hawker's Nerve and Stomach Tonic for several months and have received much benefit from it. I have found it especially beneficial as a nerve tonic."



