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DOCTRINE,

CONSTITUTION AND DISCIPLINE.

UNITED BRETHREN IN CHRIST.

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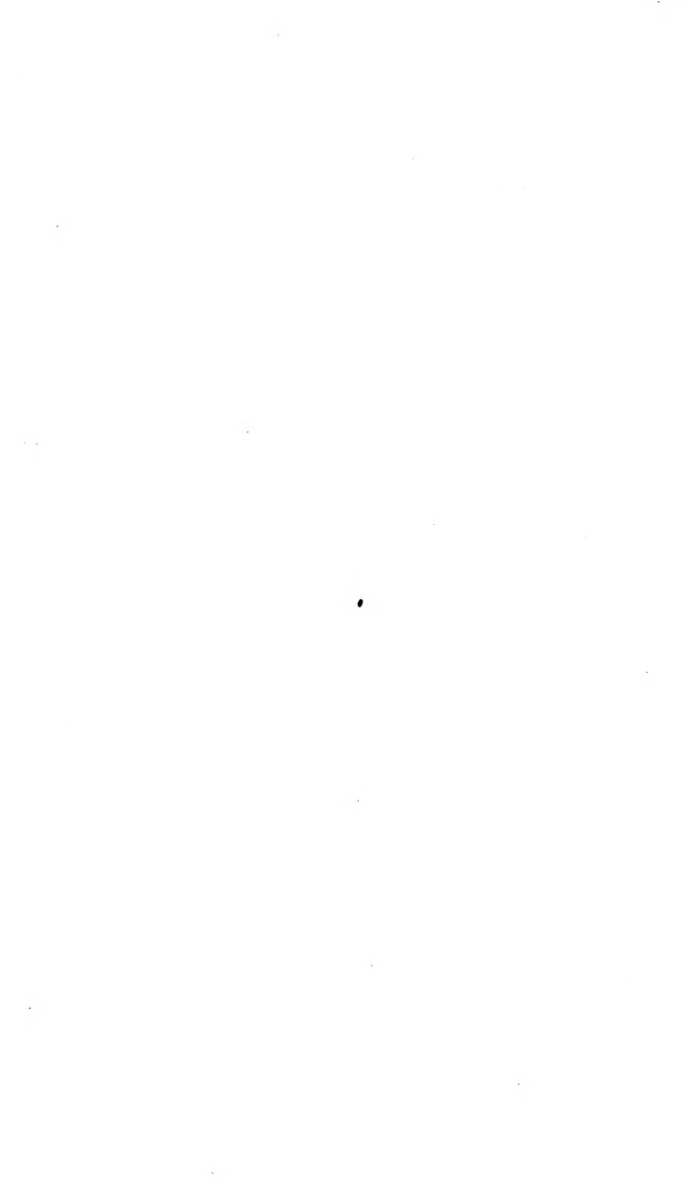
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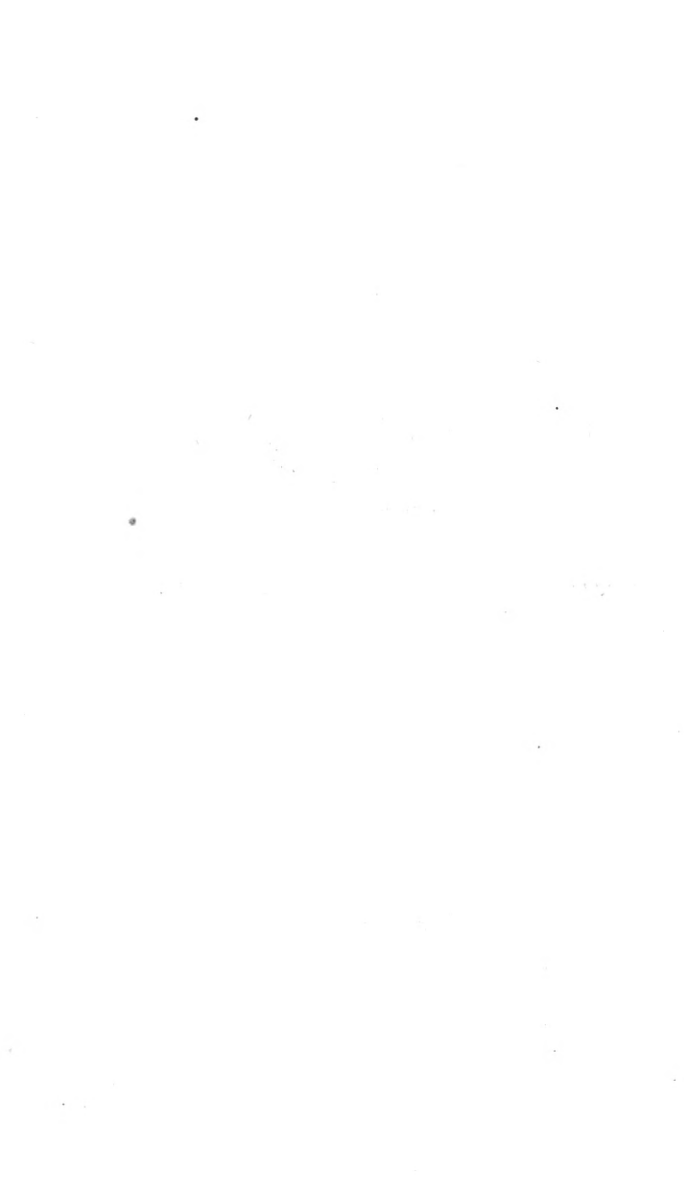
OF THE

UNITED BRETHREN IN CHRIST.

DAYTON, O.,

UNITED BRETHREN PRINTING ESTABLISHMENT

1869.



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ORIGIN

OF THE

UNITED BRETHREN IN CHRIST.

IN the eighteenth century it pleased the Lord our God to awaken persons in different parts of the world, who should raise up the Christian religion from its fallen state, and preach the gospel of Christ crucified in its purity.

About the middle of the said century, the Lord, in mercy, remembered the Germans in America, who, living scattered in this extensive country, had but seldom an opportunity to hear the gospel of a crucified Savior preached to them in their native language.

Among others, he raised up WILLIAM OTTERBEIN and MARTIN BOEHM, in the

state of Pennsylvania, and GEORGE A. GEETING in the state of Maryland—armed them with spirit, grace, and strength, to labor in his neglected vineyard, and to call, among the Germans in America, sinners to repentance. These men obeyed the call of their Lord and Master. Their labors were blest, and they established in many places excellent societies, and led many precious souls to Jesus Christ. Their sphere of action spread more and more, so that they found it necessary to look about for more fellow-laborers to engage in the vineyard of the Lord, for the harvest was great and the laborers but few. The Lord called others, who were willing to devote their strength to his service; such, then, were accepted by one or other of the preachers as fellow-laborers.

The number of members in the Society in different parts of the country,

continued to increase from time to time; and the gracious work of reformation spread through the states of Pennsylvania, Maryland and Virginia. Several great meetings were appointed and held annually; when on such occasions OTTERBEIN would hold particular conversations with the preachers then present, represent to them the importance of the ministry, and the necessity of their utmost endeavors to save souls. At one of these meetings, it was resolved to hold a conference with all the preachers, in order to take into consideration how, and in what manner, they might be most useful.

The first Conference was held in the City of Baltimore, Maryland, in the year of our Lord, 1789. The following preachers were present, viz:

WM. OTTERBEIN,	ADAM LEHMAN,
MARTIN BOEHM,	JOHN ERNST,
GEO. A. GEETING,	HENRY WEIDNER,
CHRISTIAN NEWCOMER.	

The second conference was held in Paradise township, York county, Pennsylvania, at the house of Bro. SPANGLER, in the year of our Lord, 1791. The following preachers were present, viz:

WM. OTTERBEIN,	JOHN ERNST,
MARTIN BOEHM,	J. G. PFRIMMER,
GEO. A. GEETING,	JOHN NEIDIG,
CH'N. NEWCOMER,	BENEDICT SANDERS,
ADAM LEHMAN.	

After mature deliberation how they might labor most usefully in the vineyard of the Lord, they again appointed such as fellow-laborers whom they had cause to believe had experienced true religion in their souls.

In the meantime, the number of members continued to increase, and the preachers were obliged to appoint an annual conference, in order to unite themselves more closely, and to labor more successfully in the vineyard of the Lord; for some had been Presby-

terians or German Reformed; some Lutherans, and others Mennonites. They accordingly appointed a conference to be held on the 25th of September, 1800, in Frederick county, Maryland, at the house of Bro. FREDERICK KEMP. The following preachers were present, viz :

WM. OTTERBEIN,	CHRISTIAN KRUM,
MARTIN BOEHM,	HENRY KRUM,
GEO. A. GEETING,	JOHN HERSHEY,
CH'N NEWCOMER,	JACOB GEISINGER,
ADAM LEHMAN,	HENRY BOEHM,
ABRAHAM TRACKSEL,	DIET'K AURAND,
J. G. PFRIMMER.	

There they united themselves into a society which bears the name, "UNITED BRETHREN IN CHRIST," and elected WM. OTTERBEIN and MARTIN BOEHM, as superintendents or bishops, and agreed that each of them should be at liberty as to the mode and manner of baptism, to perform it according to his own convictions.

From this time, the society increasing still more and more, preachers were appointed to travel regularly, inasmuch as the number of preaching places could not otherwise be attended to; and the work spread itself into the states of Ohio and Kentucky. It then became necessary to appoint a conference in the state of Ohio, because it was conceived too laborious for the preachers who labored in those states to travel annually such a great distance to conference.

In the meantime, brothers BOEHM and GEETING died, and brother OTTERBEIN desired that another bishop should be elected (because infirmity and old age would not permit him to superintend any longer), who should take charge of the society, and preserve discipline and order. It was resolved at a former conference, that whenever one of the bishops died another should be

elected in his place: accordingly brother CHRISTIAN NEWCOMER was elected Bishop, to take charge of, and superintend the concerns of the society.

The want of a *Discipline* in the Society had long been deeply felt, and partial attempts having been made at different times, it was resolved at the conference held in the state of Ohio, that a general conference should be held in order to accomplish the same, in a manner not derogatory to the Word of God. The members of this conference were to be elected from among the preachers in the different parts of the country, by a vote of the Society in general. The following brethren were duly elected, viz:

CH'N NEWCOMER,	DANIEL TROYER,
ABR'M HEISTAND,	GEO. BENEDUM,
ANDREW ZELLER,	ABR'M TRACKSEL,
CHRISTIAN BERGER,	HENRY G. SPAYTH,
ABRAHAM MYER,	I. NIGHSWANGER,
JOHN SCHNEIDER,	CHRISTIAN KRUM,
HENRY KUMLER,	JACOB BOWLUS.

The conference convened on the 6th of June, 1815, near Mount Pleasant, Westmoreland county, Pennsylvania. After mature deliberation, they presented to their brethren a discipline, containing the doctrine and rules of the Church, desiring that they, together with the Word of God, should be strictly observed.

God is a God of order, but where there is no order nor church discipline, the spirit of love and charity will be lost.

Therefore, brethren, we beseech you to follow the example of our Lord; as it is written, "Be kindly affectioned one to another, with brotherly love; in honor preferring one another. Let the mind be in you which was in Christ, who took upon him the form of a servant, humbled himself, and became obedient unto death, even the death of the cross," that by his grace we may

submit ourselves one to another in the fear of God. He who will not submit is in want of humble love. Jesus said, "Whosoever will be chief among you, let him be your servant. By this shall all men know that ye are my disciples, if ye have love one to another; and whoso loveth not his brother abideth in death." Let us walk in newness of life, that the prayer of our Lord may be answered in us: that we may be one in him, and that he may give us the glory which he gave to his disciples, that we may be one even as He and the Father are one. Therefore, beloved brethren, let us strive to be like-minded, having the same love, being of one accord, of one mind. Let no one speak or think evil of his brother, but pray God that he may grant us His Spirit and an earnest desire to lead a truly devoted life, to the honor and glory of His holy name. Amen.

SECTION I.

CONFESSION OF FAITH.

In the name of God we declare and confess before all men, that we believe in the only true God, the Father, the Son and the Holy Ghost, that these three are one: the Father in the Son, the Son in the Father, and the Holy Ghost equal in essence or being with both; that this triune God created the heavens and the earth, and all that in them is, visible as well as invisible, and furthermore sustains, governs, protects, and supports the same.

We believe in Jesus Christ; that He is very God and man; that he became incarnate by the power of the Holy Ghost in the virgin Mary, and was born of her; that he is the Savior and Mediator of the whole human race,

if they with full faith in him accept the grace proffered in Jesus; that this Jesus suffered and died on the cross for us, was buried, arose again on the third day, ascended into heaven, and sitteth on the right hand of God, to intercede for us; and that he shall come again at the last day, to judge the quick and the dead.

We believe in the Holy Ghost; that he is equal in being with the Father and the Son, and that he comforts the faithful, and guides them into all truth.

We believe in a holy Christian church, the communion of saints, the resurrection of the body, and life everlasting.

We believe that the Holy Bible, Old and New Testament, is the word of God; that it contains the only true way to our salvation; that every true Christian is bound to acknowledge and receive it with the influence of the Spirit

of God, as the only rule and guide; and that without faith in Jesus Christ, true repentance, forgiveness of sins, and following after Christ, no one can be a true Christian.

We also believe that what is contained in the Holy Scriptures, to wit: the fall in Adam and redemption through Jesus Christ, shall be preached throughout the world.

We believe that the ordinances, viz: baptism and the remembrance of the sufferings and death of our Lord Jesus Christ, are to be in use, and practiced by all Christian societies; and that it is incumbent on all the children of God particularly to practice them; but the manner in which ought always to be left to the judgment and understanding of every individual. Also the example of washing feet is left to the judgment of every one, to practice or not: but it is not becoming for any of our preach-

ers or members to traduce any of their brethren whose judgment and understanding in these respects is different from their own, either in public or private. Whosoever shall make himself guilty in this respect, shall be considered a traducer of his brethren, and shall be answerable for the same.

SECTION II.

CONSTITUTION.

We, the members of the Church of the UNITED BRETHREN IN CHRIST, in the name of God, do, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, as well as to produce and secure a uniform mode of action, in faith and practice, also to define the powers and the business of quarterly, annual and general conferences, as recognized by this Church, ordain the following articles of CONSTITUTION.

ARTICLE I.

SECTION 1. All ecclesiastical power herein granted, to make or repeal any rule of discipline, is vested in a general conference, which shall consist of elders, elected by the members in every conference district throughout the Society; provided, however, such elders shall have stood in that capacity three years, in the conference district to which they belong.

SEC. 2. General conference is to be held every four years; the bishops to be considered members and presiding officers.

SEC. 3. Each annual conference shall place before the Society the names of all the elders eligible to membership in the general conference.

ARTICLE II.

SECTION 1. The general conference shall define the boundaries of the annual conferences.

SEC. 2. The general conference shall, at every session, elect bishops from among the elders throughout the Church, who have stood six years in that capacity.

SEC. 3. The business of each annual conference shall be done strictly according to Discipline; and any annual conference acting contrary thereunto, shall, by impeachment, be tried by the General Conference.

SEC. 4. No rule or ordinance shall at any time be passed, to change or do away the Confession of Faith as it now stands, nor to destroy the itinerant plan.

SEC. 5. There shall no rule be adopted that will infringe upon the rights of any as it relates to the mode of baptism, the sacrament of the Lord's supper, or the washing of feet.

SEC. 6. There shall be no rule made

that will deprive local preachers of their votes in the annual conferences to which they severally belong.

SEC. 7. There shall be no connection with secret combinations, nor shall involuntary servitude be tolerated in any way.

SEC. 8. The right of appeal shall be inviolate.

ARTICLE III.

The right, title, interest, and claim of all property, whether consisting in lots of ground, meeting-houses, legacies, bequests or donations of any kind, obtained by purchase or otherwise, by any person or persons, for the use, benefit, and behoof of the church of the United Brethren in Christ, is hereby fully recognized and held to be the property of the Church aforesaid.

ARTICLE IV.

There shall be no alteration of the foregoing Constitution, unless by request of two-thirds of the whole Society.

SECTION III.

RECEPTION AND DUTIES OF MEMBERS.

Ques. How shall members be taken into our Society?

Ans. When at any meeting a person makes known a design to become a member of our Society, then the preacher present shall ask such person the following questions :

1. Do you believe the Bible to be the word of God?

2. Have you experienced the pardon of your sins, and are you determined by the grace of God to save your soul?

3. Are you willing to be governed by our Church discipline?

1. If the person answer the above questions in the affirmative, and no lawful objections be made by any member on account of immoral conduct, then the preacher shall give his right hand to such person as a member of our Society, and record the name on the Church or class-book; but so long as any person can not answer the above questions in the affirmative, such person shall not be considered in full membership, and shall have no vote in the Society, but shall be recognized as a seeker, under the watch-care of the Church.

2. If any persons thus received under the watch-care of the Church shall cease to manifest a desire to seek the Lord, the preacher in charge, by the consent of the class, can, at any time, after personal labor for their salvation

by the preacher in charge, or class-leader, publicly drop the name of such seekers.

3. All members of this Society shall acknowledge and confess that they believe the word of God; that they will henceforth strive, with all their hearts, to seek their eternal welfare in Christ Jesus, and work out their salvation with fear and trembling, to the end that they may be enabled to *flee from the wrath to come*.

4. Every member shall endeavor to lead a good life; be diligent in prayer, particularly in private, and, for his own edification, attend, when practicable, all of our prayer and class-meetings, and meetings for public worship.

5. Heads of families should never omit to pray with their families, mornings and evenings, and set them a good example in all the Christian virtues.

6. Every one should strive to walk

as in the presence of God ; also, accustom himself to a close communion with God in all his employments, and never speak evil of his fellow beings, but practice love toward friend and foe ; do good to the poor, and endeavor to be a follower of Jesus Christ *indeed*.

7. Every one shall keep the Sabbath-day holy, as required in the word of God ; neither buy nor sell, but spend the same in exercises of devotion, in reading and hearing the word of God, and with singing spiritual hymns to the honor and glory of God.

8. It is the duty of every member to lead a quiet, peaceable, and godly life among men, as it becomes a Christian to live in peace, and be subject to the higher or ruling powers, as the word of God requires.

9. It shall be the duty of all our members to encourage our Sabbath-schools by their presence when practi-

cable, and always lend them their aid and influence.

10. It is the duty of all members of the Church to pay toward the support of the itinerant ministry, quarterly, or oftener if need be, in proportion to their ability, as God has prospered them; for the Lord hath ordained that they who preach the Gospel shall live by the Gospel. 1st Cor. ix, 14th verse. 1st Tim. v, 18.

11. Each member of our Society should willingly and freely contribute quarterly, or oftener, if need be, as God has prospered him or her (1st Cor. xvi: 2), to the support of the helpless poor.

12. When it is known by any of our class-leaders that there are poor members among them, who, by sickness, accident, or other unavoidable circumstances, have been brought to want, it shall be the duty of the leader in

charge to go, or appoint one to wait upon the class, to ask alms, money, clothing, or produce, as the circumstances may require; and should any one class be too poor to alleviate its poor; it shall then be made known to the preacher in charge, whose duty it shall be to inform the different classes on his circuit; and if it should so happen that any one circuit should be insufficient to meet the wants of its poor, it shall be the duty of the presiding elder to present the matter on the different circuits at their quarterly conferences, so that the unavoidably poor of our Church may be considered and provided for. 1 John, iii: 17. Ps. xli: 1, 2.

The foregoing rules are drawn up for the better regulation of our Society; and we believe they are founded in the word of God, and incumbent on all who are members of our Church to observe.

Should any violate or habitually neglect these rules, they shall be, by their respective class-leaders, admonished to reformation; and should they not reform, they shall be suspended or expelled, as the case may require.

Inasmuch as the Lord has commanded us not to be conformed to this world (Rom. xii: 2), to lay apart all filthiness, and superfluity of naughtiness (James i: 21), and as the principles of the Christian religion, as taught both by the precepts and example of the meek and adorable Savior, are in strict and perfect accordance with these commandments: We therefore humbly beseech and admonish the members of our Church to observe these divine precepts, especially in the wearing of gold and jewels, which is forbidden expressly in the word of God, and also in the wearing of artificials, and buying, and making and wearing of apparel,

and the cutting and wearing of the hair—most ESPECIALLY our *ministers and their families*, they being ensamples to the flock.

It is the advice of the General Conference, that all districts, stations, circuits, and missions, cheerfully receive the preachers appointed by the stationing committee of the respective annual conferences.

SECTION IV.

CLASSES.

1. A class shall consist of three or more members, who shall annually elect one member from their own or some other class, who shall be called their leader.

2. Classes shall be divided, or new ones formed, by a committee, consisting of the preacher in charge, and one or more brethren, elected by the Church

or class at any place where it may be deemed necessary.

3. In case it becomes impracticable to keep up an organization by the election of class officers, the members at such place shall be required to join the nearest class; and any one failing to do so may be dropped.

Ques. What is the duty of a leader?

Ans. 1. It shall be his duty to meet his class, in class or prayer-meeting, at least once a week, to speak to them concerning the spiritual welfare of their souls, and exhort them to unity and love. He shall extend the freedom of our prayer and class-meetings to all sincere and well-disposed persons who may desire to attend them. And it shall be his duty to visit any member or members of his class who may absent themselves from our regular social meetings.

Any class-leader failing to discharge

these duties may, on complaint, be removed by the quarterly conference.

2. Every class shall annually elect (or, if the class prefer it, the preacher may appoint) one who shall be called class-steward.

Ques. What is the duty of a steward?

Ans. 1. He shall collect quarterly contributions, or oftener than quarterly, if needed, for the support of the traveling preachers. He shall keep an accurate account of the amount paid by each member of the class, and report the same to each quarterly conference or official meeting.

2. For the faithful discharge of his duties as steward of his class, he shall be accountable to the quarterly conference, which shall have power to dismiss him for official delinquency.

3. It shall also be his duty to provide the elements for Sacrament.

SECTION V.

EXHORTERS.

Ques. How are exhorters received?

Ans. Any person wishing to obtain license to exhort or preach must obtain from the class of which he is a member, by a vote of two-thirds of the members, a recommendation in writing, signed by the leader, or preacher in charge, to the quarterly conference of the circuit, station, or mission to which he belongs.

Ques. What are the duties of exhorters?

Ans. To make appointments wherever acceptable to the people; read portions of sacred Scripture, exhorting therefrom; exhorting saints, that they with purpose of heart should cleave to the Lord, and sinners to flee from the wrath to come; and this they shall do as often as practicable

SECTION VI.

RECEPTION OF PREACHERS.

Ques. How are preachers received ?

Ans. Every person proposed as a preacher shall be examined by the conference, or a select committee; and the following questions shall be put to him, viz :

1. Have you known God in Christ Jesus to be a sin-pardoning God ?

2. Have you now peace with God; and is the love of God shed abroad in your heart by the Holy Spirit ?

3. Do you believe the Bible to be the word of God, and that therein is contained the only true way to our salvation ?

4. What foundation have you for that belief ?

5. Do you follow after holiness ?

6. What is your motive for desiring permission to preach the Gospel ?

7. Do you believe that man, abstract of the grace of our Lord Jesus Christ, is fallen from original righteousness, and is not only entirely destitute of holiness, but is inclined to evil, and only evil, and that continually; and that except a man be born again he can not see the kingdom of God?

8. What is your knowledge of redemption, of faith, of repentance, justification, and sanctification?

9. Does your own salvation, and the salvation of your fellow mortals, lie nearer to your heart than all other things in the world?

10. Will you subject yourself to the counsel of your brethren?

11. Are you satisfied with our Church government?

12. Are you willing, as much as is in your power, to assist in upholding the itinerant plan?

None can be admitted without hav-

ing a recommendation from the quarterly conference, and then only to be received on probation; but if conference should, on examination, find that his abilities are insufficient to preach the Gospel, it may refer him back to the quarterly conference, for further instruction.

When a preacher or elder is expelled from one annual conference, he shall not be received into another, without the consent of the conference from which he was expelled.

A preacher removing from one conference to another shall, when he applies to another for admission, produce a transfer from the conference to which he formerly belonged, signed by the presiding officer, or published in the minutes of the conference from which he is transferred.

A preacher or elder who receives a transfer is required to present said

transfer to another conference, or return it to the conference by which it was issued, within eighteen months after its date. Otherwise the transfer shall be null and void, and the name of the preacher shall be published as no longer connected with the Church as a minister.

Provided, preachers taking transfers to the Pacific coast shall be allowed two years in which to present their transfers.

. A preacher or elder receiving a transfer, shall be a member of the Quarterly Conference, in whose bounds he may reside, and be accountable also, to the Annual Conference granting said transfer for his moral and official conduct.

SECTION VII.

PREACHERS' DUTIES.

Ques. What are the duties of preachers?

Ans. To preach Christ crucified, whenever they can get hearers; to form classes; to converse with the members on the spiritual condition of their souls; to administer relief, to strengthen and direct those that are afflicted and labor under temptations; to animate the indolent; to endeavor as much as possible to edify and instruct all in faith, in grace, and in the knowledge of Jesus Christ; to visit the sick on all occasions; to strive to enforce and confirm the doctrine they deliver by a well-ordered and exemplary life.

Ques. What are the directions given to our preachers?

Ans. 1. Be diligent. Never trifle away your time. Always be serious. Let your motto be, "HOLINESS UNTO THE LORD!" Avoid all lightness and jesting; converse sparingly; conduct yourself prudently with women; and demean yourself in all respects as a

true Christian. Be at all times averse to crediting evil reports; believe evil of no one without good evidence. Put the best construction on every thing.

2. Speak evil of no one. Whatever may be your thoughts, keep them within your own breast until you can tell the person concerned what you think wrong in his conduct.

3. Let your business be to save as many souls as possible. To this employment give yourself up wholly. Visit those who need it; and act in all things, not according to your own wills, but as sons in the Gospel; for as such it becomes your duty to employ your time in the manner prescribed, in preaching, and visiting from house to house; in instruction and prayer, and in meditating on the word of God. With these be occupied until our Lord cometh.

No preacher shall arbitrarily form

a mission or circuit within the embrace of any circuit or presiding elder's district.

SECTION VIII.

GENERAL CONFERENCE.

Ques. 1. Who are the members of the General Conference? (*See Constitution.*)

Ques. 2. What shall be the number of delegates to the General Conference?

Ans. Three from each annual conference district.

Ques. 3. How are they to be elected?

Ans. 1. It shall be the duty of each annual conference to appoint a committee of three to receive and count the votes, and immediately apprise those who may have been elected; also to furnish each preacher in charge

with a list of the names of all the elders eligible.

2. The preacher in charge shall furnish each class-leader or steward in his charge with a copy of the above-named list, at least ten months before the sitting of General Conference, and the election shall be held invariably within the month of November, next preceding the sitting of the said conference.

3. It shall be the duty of each class-leader or steward to appoint a meeting of the members of his class, for the purpose of electing, by ballot or otherwise, their delegates to represent them in General Conference. Should any be incapacitated, by affliction or age, to attend such meetings, they may send their ballots, containing the names of the candidates of their choice, and their own names signed on the back of their ballots.

4. It shall be the duty of each class-leader or steward to sign, inclose, and seal each bill of election, and keep a correct copy of the same, stating what class and circuit, and immediately transmit it (prepaid) to the committee appointed by the annual conference.

5. Said committee shall make out a list of all the persons voted for, and of the number of votes for each. And should any two or more of the candidates have an equal number of votes, the committee shall determine, by lot, which of them is elected. They shall also forward, by the first of February, the names of those elected, to the Conference Printing Establishment for publication; and if one or more of those elected should be prevented, by death, sickness, or otherwise, from attending, it shall be the duty of the tellers to notify the next highest on the bill to

take his place; and so descend, if need be, to the last candidate. All bills of election received by the tellers after the first of February shall not be counted.

Ques. 4. How shall the expenses of the delegates to the General Conference be defrayed?

Ans. The annual conference next preceding the election of delegates to the General Conference shall ascertain the amount of money that will be necessary to defray the expenses of its delegates to General Conference, and apportion the same among its different fields of labor; and the preacher in charge shall collect and forward such amount to the presiding elder of his district, who shall transmit such amount to the tellers by the first of February preceding the General Conference. Should any preacher neglect his duty, he shall be accountable

therefor to the next annual conference.

It shall be the duty of the General Conference to examine the administration of each annual conference, whether it has strictly observed the rules and preserved the *moral* and *doctrinal* principles of the discipline in all its transactions.

In the election of all officers of the General Conference, a majority of all the votes shall be necessary to a choice

SECTION IX.

ANNUAL CONFERENCE.

Ques. 1. Who are the members of this conference?

Ans. All the elders and licentiate preachers who have been duly received by the conference.

Ques. 2. In what manner are the

transactions of a conference to be conducted?

Ans. 1. A portion of Scripture shall be read; also, singing and prayer each day, at the opening and at the closing of conference.

2. The conference shall elect two secretaries—one German and one English, wherever it may be necessary. one of whom shall immediately, on the adjournment of the Annual Conference, transmit to the publishing agent at Dayton, Ohio, a true transcript of the footings of the Conference Chart. If no bishop should be present, it shall be the duty of the Annual Conference to elect a bishop *pro tem.*, whose official acts shall be valid.

3. The preachers shall be examined respecting their deportment toward their fellow-beings, whether their conduct in life be blameless, and whether they employ as much time as practi-

cable to promote the kingdom of God ; (according to Titus, 1st chap., 7th to 9th verse, and 2d Tim., 2d chap., 15th verse;) and if found delinquent, shall be admonished or advised as the case may require. But should all admonition or advice fail, then the name of the delinquent person shall be erased from the minutes of the conference.

4. Should any member of the annual conference absent himself from the session of conference three years in succession, without giving a satisfactory reason for so doing, his name may be erased from the minutes of the conference.

5. No preacher shall be permitted to electioneer favorably to his own election to any office or delegation in the Church ; and, should any one be found doing so, he shall be accountable to the next annual conference of which he is a member, to be dealt

with according to the judgment of said conference.

The following questions shall also be asked:

1. Have any of the preachers died during the last year?

2. Who are candidates for the ministry?

3. Are any to be ordained to the office of elder?

4. What has been collected for contingent expenses and the salary of traveling preachers?

5. What has been done for missions?

6. What has been done for Sabbath-schools?

7. Has reckoning been made with the traveling preachers?

8. Who are the presiding elders?

9. Where are the preachers stationed this year?

10. Where shall our next conference be held?

11. Is there any thing else to be done?

12. Is all that has been done entered upon record?

SECTION X.

ORGANIZATION OF THE ITINERANCY AND THE MANNER OF SUS- TAINING IT.

Ques. Who are the itinerants?

Ans. 1. All who propose themselves without reserve, after having traveled two years under the direction of the stationing committee or presiding elder, and have been received, by a vote of two-thirds of the members of conference, shall be considered itinerants from year to year, and may be employed under the direction of the general or annual conferences.

2. The bishop and presiding elders

of the past and present years, together with an equal number of local elders or preachers, elected by the annual conference, shall constitute a stationing committee, whose duty it shall be to supply all the circuits, stations, and missions, as far as practicable, from the above list :

Provided, however, that if any of the preachers thus stationed, or any who may not receive an appointment, are dissatisfied, they shall have a right to appeal to the annual conference, if two-thirds grant the appeal,* the decision of which shall be final ; and the report of said stationing committee shall be read at least six hours before the adjournment of conference.

*NOTE.—In case of an appeal from the decision of the stationing committee, no preacher stationed by said committee shall be changed, without his consent, to accommodate the preacher asking such appeal.

3. Should there not be enough itinerants to fill all the circuits, stations, and missions, such vacancies shall be supplied by the stationing committee or presiding elders.

Ques. 2. What shall be done to regulate the annual conferences in the division of circuits or stations?

Ans. A circuit or station shall not consist of any specific number of members or appointments; but when the annual conference thinks it able to support a minister, it may be recognized as such.

If any who are received, as above stated, shall cease to travel without giving satisfaction to the conference of which he is a member, he shall not be entitled to any support from the funds belonging to said conference. And, furthermore, he shall not re-enter the itinerancy without the consent of at least two-thirds of the

conference. Yet supernumerary and superannuated relations shall be duly recognized as in accordance with this section, and may be secured to any brother having just claims thereto, by a vote of conference. Should a traveling preacher or elder desire to leave the work assigned him, he must first acquaint the presiding elder of his intention, by writing; and should any one leave or neglect his station, except it be through sickness or other unavoidable circumstances, he shall be accountable to the next annual conference.

SECTION XI.

ITINERANT PREACHERS' DUTIES.

Ques. What are the duties of a circuit preacher?

Ans. 1. To take the circuit assigned him willingly.

2. To attend the appointments on

his circuit regularly, preach to the people, and hold society meetings.

3. The preacher in charge is to see that there are suitable persons elected in all the classes as leaders and stewards, at the close of the conference year.

4. To read the following four sections of our discipline every six months, in each regular congregation, viz. : *The Confession of Faith, Reception and Duties of Members; Ardent Spirits and Secret Societies.*

5. To sit as president on the trial of members, and see that a correct account of the same is kept.

6. To render a strict account of the condition of his circuit to each quarterly conference, where he is to be held accountable for the neglect of any regular appointment on his circuit.

7. It shall be his duty to use every

laudable effort to circulate our books and Church periodicals, and to use due diligence to advance the interests of the Conference Printing Establishment.

8. It shall be his duty to keep a list of the names of all the subscribers to our Church periodicals, and the time of subscribing, at the different appointments on his circuit, and hand it over to his successor at the annual conference, with the list of the appointments. He shall also report the number of subscribers to our periodicals on his field of labor at each Quarterly Conference; and be examined by the presiding elder and Quarterly Conference as to whether he performs his duty in circulating the periodicals of the Church among the people of his charge.

9. No preacher shall dismiss any appointment from his circuit, without

the consent of Quarterly Conference.

10. He shall secure a suitable book for a Church record, in which he shall register all the appointments and classes on his circuit, station, or mission, in their regular order, with the name of each member attached to his or her class. He shall also make a record of all the baptisms, marriages, deaths, and proceedings of Church trials, with names of all the parties in each case. He shall report this record with the proceedings therein to the last Quarterly Conference of each year for approval or improvement. This book shall be the property of the Quarterly Conference, and shall be in addition to the regular class books.

11. It shall be the duty of preachers in charge of circuits, stations, and missions, to collect the annual amount apportioned to their fields of labor for the support of the bishops.

12. He shall hold a general missionary meeting at some convenient place on his work. He shall also preach a missionary sermon, and appoint a soliciting committee at every appointment, whose duty it shall be, in conjunction with himself, to canvass the class and community, personally, to solicit funds for the missionary society. He shall also keep a list of the names of contributors, so far as possible, and report the same to Conference for publication with the minutes, or in the annual report of the Board of Missions, as the Conference may direct; he shall also establish monthly missionary prayer meetings wherever practical in the Societies of his charge. He shall be held to a strict account for the faithful performance of these duties.

13. It shall be the duty of all stationed preachers to visit every family under their care, at least once every quarter, and pay strict attention to the

young members of their charge.

14. It shall be the duty of circuit preachers to visit as much as possible.

15. It shall be the duty of all preachers, whether local or itinerant, to make use of every laudable effort to enlarge the borders of our Zion, in spreading scriptural holiness, and report to their respective annual conference the number of new appointments obtained.

SECTION XII.

BISHOPS—ELECTION AND DUTIES.

Ques. How are the bishops to be elected?

Ans. The General Conference shall elect them, for the term of four years, by a majority of the whole number of votes, to be, at the option of conference, re-elected. The bishops must

be capable of attending the conferences appointed them, otherwise they can not be elected.

Ques. How shall the bishops' fields of labor be assigned them?

Ans. By the General Conference; and in the fields thus assigned them they shall devote their whole time: but no bishop shall be stationed more than four consecutive years on the same district.

Provided, however, that they shall have the privilege of making such temporary interchanges as they may deem proper.

Ques. How shall their support be secured?

Ans. 1. Each annual conference shall apportion its respective part of the salary of its bishop, annually, to the several fields of labor in its bounds, according to the ability thereof.

2. The bishops shall publish an-

nually, in the columns of the Religious Telescope, reports of their respective districts, and also the amount of salary received from the several annual conferences in their charge.

Ques. What are the duties of bishops?

Ans. 1. To preside over the annual and General Conferences.

2. In conjunction with the presiding elders of the past and present year, together with an equal number of local elders or preachers, they may fix the appointments of the traveling preachers for the several circuits, stations, and missions: *Provided*, that they do not allow any itinerant preacher to remain on the same station or circuit more than three consecutive years, unless particular circumstances require it, and then only with consent of the conference.

3. The bishop, in conjunction with

two elders from each presiding elder district, shall appoint the presiding elders to their respective districts.

4. It shall be their duty to perform the rite of ordination at the annual conferences, and at such other times and places as circumstances may require it, and then only upon such persons as have passed the usual examination required of candidates for ordination, by a committee of three elders chosen for that purpose by one of the bishops.

5. The bishops shall hold annual meetings, at which they shall determine the time of holding the annual conferences, decide questions of discipline, adopt measures to secure uniformity in their administration; and, when circumstances demand it, appoint fast and thanksgiving seasons, and counsel upon the general interests of the Church.

6. In conjunction with the board of missions, the bishops shall have power to organize mission conferences.

7. The bishops shall devote as much of their time as possibly, consistent with their other duties, to visiting our missions in the South and elsewhere, and exploring new fields.

8. When a bishop fails to perform his duty, unless through unavoidable circumstances, he can not be suffered to retain his office.

9. If our Church should at any time be destitute of a bishop, a bishop *pro tem.* shall be elected from among the elders at each annual conference. Each bishop *pro tem.* shall attend the next succeeding conference, in conjunction with the bishop *pro tem.* there elected, that a regular correspondence be maintained until the ensuing General Conference.

10. It shall be the duty of the

bishops to see that a suitable sermon be delivered to the preachers present at each annual conference.

SECTION XIII.

ELECTION OF ELDERS

Ques. How is an elder constituted?

Ans. After a probation of three years, a preacher may be presented to the annual conference for consideration; whereupon the bishop shall propose to conference the following questions:

Ques. 1. Is he blameless touching the marriage state?

2. Is his deportment in the social circle marked with watchful sobriety?

3. Is he hospitable toward the afflicted and needy?

4. Is he faithful in the public ministration of God's word, and diligent

in reading and study?

5. Is his household subject to rules of piety?

Should the above questions be answered in the affirmative, a committee of three or five elders shall be appointed, before whom the candidate shall appear, and answer to the following questions, viz. :

Ques. 1. Upon what foundation do you believe the Bible to be the word of God?

2. How do you prove the fall of man by transgression?

3. How do you prove the redemption of man by Jesus Christ?

4. Do you believe in the Godhead of Jesus Christ?

5. What foundation have you for such a belief?

6. Do you believe in the Holy Ghost as presented in our Confession of Faith?

7. Upon what evidence do you believe this?

8. Do you believe in future, everlasting punishment?

It shall be the privilege of the committee, in the close, to propose any question touching the answers given, wherein their understanding may not have been distinct. It shall also be their duty to make out, sign, and deliver to conference a report of each case which may have been before them. Whereupon, by a majority of the votes of the elders of conference, said candidates may be elected to ordination. All ordained elders of other denominations, who may join our Church as such, must pass the above examination; but they may be exempt from the laying on of hands. Yet, circumstances demanding it, a licentiate may be presented to conference for ordination at any time prior to a probation

of three years, provided two-thirds of the elders present vote for the same.

SECTION XIV.

ORDINATION OF ELDERS.

I. On the day appointed there shall be a suitable sermon delivered.

II. After their names have been read aloud, the bishop or elder shall read the following articles to all who may be chosen for ordination :

“An elder must be blameless as the steward of God, not self-willed, not soon angry, not given to wine; no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men; sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able, by sound doctrine, both to exhort and convince the gainsayers.” Titus i, 7-9.

Ques. Do you trust that you are inwardly moved by the Holy Ghost to take upon you the office of the ministry, to serve God in the Church of Christ to the honor and glory of his holy name? If so, answer, I trust I am.

Ques. Do you believe the Holy Scriptures, Old and New Testament? If so, answer, I do believe them.

Ques. Will you apply due diligence to frame and fashion your life according to the doctrines of Christ; and to make yourself, as much as in you lieth, a wholesome example of the flock of Christ? If so, answer, I will, the Lord being my helper.

Ques. Will you obey them to whom the charge and government over you is committed, and follow their godly admonitions with a willing and ready mind? If so, answer, I will endeavor, through the grace of God, to do so.

Then prayer is to be offered.

After prayer, the bishop and elders shall lay their hands upon the head of every one of them, and say:

“Take thou authority to execute the office of an elder in the Church of God, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.”

[Hereupon the bishop or elder shall deliver to every one of them the Holy Bible, saying:]

“Take thou authority to preach the Word of God, and administer the ordinances in the Church of Christ.”

[Then the bishop or elder shall pray. And after prayer he shall read from 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 shall 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 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." [After this the following benediction is to be pronounced:]

The peace of God keep your hearts and minds in the knowledge of Jesus Christ our Lord. Amen.

SECTION XV.

ELDERS' DUTIES.

It is the duty of an elder to preach as often as he can; to baptize, to administer the Lord's Supper, solemnize marriages, to perform all parts of di-

vine service, to be an example to the flock of Christ by imitating his moral example; and in a very special manner it shall be the duty of an elder to cherish and encourage young ministers, and always to be looking for those whom God has called to preach, and advise them to take up the cross, and begin the work without delay, that the labor of this Gospel harvest may be faithfully performed.

SECTION XVI.

PRESIDING ELDERS.

Ques. 3. How shall the presiding elders be elected?

Ans. The annual conference shall elect them by ballot. A majority of the whole number of votes shall be necessary to a choice.

Ques. 4. What shall be done for the support of the presiding elders?

Ans. It shall be the duty of each annual conference to make such regulations for the support of the presiding elders as they in their wisdom may think best calculated to accomplish the desired end.

Ques. 3. How shall they be stationed?

Ans. By the bishop and two elders from each presiding elder district.

Ques. 4. What are the duties of a presiding elder?

Ans. 1. To travel through the district appointed him, and to preach as often as is practicable.

2. He shall appoint the quarterly and camp-meetings, and attend them. He shall hold quarterly conferences, and administer the ordinances of God's house. He shall inquire whether the preachers do their duty, and exhort them to maintain discipline and order, love and seriousness in the society.

3. He may also, in conjunction with two elders, preachers, exhorters, or leaders, [one from each circuit,] change the preachers in his district.

4. Should any district happen to be without a presiding elder, information shall be immediately given to a bishop, who shall appoint an elder to preside in said district until the ensuing annual conference.

SECTION XVII.

QUARTERLY CONFERENCE.

Ques. 1. Who are the members of the quarterly conference?

Ans. All the properly recognized preachers, exhorters, leaders, stewards, and trustees of meeting and parsonage-houses, and superintendents of Sabbath-schools, (when said trustees and superintendents are members of the Church of the United Brethren in

Christ,) who reside within the bounds of the circuit, station or mission.

Ques. 2. What is the business of the Quarterly Conference?

Ans. 1. In the absence of the presiding elder, the Quarterly Conference shall elect a presiding elder *pro tem.*, whose official acts shall be valid.

2. To elect a secretary, whose duty it shall be to keep a correct record of all their proceedings in a book provided for that purpose, in which the names of all the members composing the said conference shall be entered.

3. To make inquiry into the moral deportment and official character of all its members.

4. To receive and try all appeals, references, and complaints that may come regularly before it; but no member of quarterly conference can be suspended or expelled prior to a committee trial.

5. To grant license to exhort or preach to such as may have been recommended by at least two-thirds of the class (in each case a recommendation must be obtained) of which they may be members; provided, however, that none shall receive license who can not give satisfactory evidence of their call, experience, soundness in doctrine, and attachment to our Church and government.

6. To make settlement with the stewards and traveling preachers.

7. To enforce discipline in all the classes under its jurisdiction; but in no case to disorganize a class unless the preliminary steps have been taken as required in section 4 of Discipline.

8. To renew the license of exhorters and quarterly conference licensed preachers, annually, if they be found worthy, and to arrange a plan for the local preachers to preach regularly at

stated places, as the Quarterly Conference may direct.

9. After such licentiate preachers have stood in that capacity one or more years, the quarterly conference may recommend them to the annual conference.

10. All preachers recommended to the annual conference, and not received, may sustain their former relation.

11. The quarterly conference, at its last session in each year, shall appoint an estimating committee for the ensuing year; which committee shall meet at the time and place specified by the preacher appointed to the charge for the ensuing year, and make out an estimate of the regular expenses of the circuit, station, or mission, and apportion the same among the different appointments according to their several abilities:

Provided, however, that it shall be

the privilege of any class to collect the amount apportioned to it by subscription or otherwise.

Ques. 3. How are preachers from other societies received?

Ans. If they come to us with certificates of good standing in the society in which they have had membership, and give satisfaction to the quarterly conference on examination on the doctrine, discipline, government, and usages of our Church, then quarterly conference may license them, with the understanding that the quarterly conference relation continue for at least one year, (provided, that an elder coming to us shall be allowed to perform the functions of an elder during his probation,) after which, if their conduct and doctrine be in accordance with the Gospel of Christ, they may be received into the annual conference as preachers, or elders, as the case may be.

Ques. 4. What directions are necessary in case of appeals?

Ans. Any exhorter or preacher, dissatisfied with the decision of a quarterly conference, shall, within thirty days after the quarterly conference, notify the secretary, in writing, of his intention to appeal, together with his reasons for so doing; and it shall be the duty of the secretary to take or send a certified copy of the proceedings, the notification and reasons assigned, to the annual conference.*

Ques. 5. Where shall our next quarterly conference be held?

Ques. 6. Is there any thing more to be done?

* NOTE.—In all cases of appeal, whether to the quarterly, annual, or General Conference, the course laid down in this section on appeals is the proper course to be pursued.

All exhorters and quarterly conference preachers are required to join some convenient class; and, upon neglect or refusal to do so, shall lose their official relation.

It shall also be the duty of the quarterly conference to open and close with prayer.

SECTION XVIII.

OFFICIAL MEETINGS FOR STATIONS.

Ques. 1. Who are the members of the official meeting?

Ans. 1. All the properly recognized members of the quarterly conference.

2. The preacher in charge shall be the president of the meeting; and in his absence one of the members shall be elected president *pro tem*.

Ques. 2. What is the business of the official meeting?

Ans. 1. The president shall call the meeting to order, and begin and conclude with prayer.

2. To elect a secretary, who shall make a record of all the proceedings of the meeting.

3. To receive a statement from each class-leader in reference to the prosperity of religion in his class.

4. To receive all moneys from the stewards that have been collected since the last meeting for the preacher in charge, or preachers, and pay over the same.

5. This body shall meet once a month, and may meet oftener if circumstances require.

6. It shall be the duty of the official meeting to receive all reports of subscriptions, and moneys collected and disbursed for the interest of the station; and all persons intrusted with subscriptions or moneys shall report

the same to the meeting as soon as possible.

7. It shall be the duty of the official meeting to submit its doings to the quarterly conference for examination and approval.

SECTION XIX.

TRIAL OF MEMBERS.

Ques. What shall be done when members trespass against each other?

Ans. "If thy brother shall trespass against thee, go and tell him his fault between him and thee alone; if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more; and if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican."

Ques. What shall be done in case of members accused of trespass or immoral conduct?

Ans. The class shall appoint one or more to visit the accused brother or member, and, if possible, reclaim him; but if unsuccessful, he or she shall be tried by the class to which they belong, or a select number thereof, chosen by the parties concerned, with the preacher in charge of the circuit or station, who shall be chairman; and if found guilty, the accused shall be expelled, unless satisfaction be given by an expression of repentance or otherwise. Yet cases may happen where it would be expedient to choose a committee from any other class or classes than the one to which the parties belong; also an elder may be chosen as chairman, should the preacher in charge deem it best to do so. But

should any member be dissatisfied with the decision, an appeal may be had to the quarterly conference, by giving notice thereof to the preacher in charge. In such case, however, the same persons shall not sit in judgment on the same case. In cases of neglect of duty of any kind, imprudent conduct, indulging sinful tempers or words, or disobedience to the order and discipline of the Church: First, let private reproof be given by the preacher or leader; and if there be an acknowledgment of the fault and proper humiliation, the person may be borne with. On a second offense, the preacher or leader shall take with him one or two faithful members. On a third offense, let the case be brought before the Church or class, or a select committee; and if there be no satisfactory humiliation, the offender shall be expelled.

In case of trial under this clause, the leader shall act in behalf of the Church; or if the leader be the offender, the steward shall act as prosecutor.

Ques. What shall be done in case of disputes between the members or preachers?

Ans. The preacher to whom it shall be known shall inquire into the circumstances of the case, and, if necessary, shall recommend to the contending parties a reference, consisting of one arbiter, chosen by the plaintiff, and another by the defendant, and a third by these two; then these three are to decide.

But, if either be dissatisfied with the decision, such may have a right to an appeal to the next quarterly conference for a second arbitration, where each party shall choose two arbiters, and the four shall choose a fifth, a decision of the majority of whom shall

be final. Any person refusing to abide by this decision, and every member refusing, in case of debt or dispute, to refer the matter to arbitration when recommended to him by a preacher or leader; or who shall enter into a lawsuit with another member before these measures are taken, shall be expelled without further process, and his or her name be erased from the Church Record by the preacher in charge, or the class leader, except when the case is of such a nature as to require and justify a process at law, as executors or administrators, or when a member is in danger of suffering an unexpected loss of property.

Every class-leader shall keep a record of the proceedings of Church trials, deaths, expulsions, and removals, in a book provided for that purpose; and it shall be his duty, in case of an ap-

peal, to send his record to the quarterly conference.

SECTION XX.

IMMORAL CONDUCT OF PREACHERS.

Ques. What shall be done when an elder or preacher is reported guilty of immorality?

Ans. When an elder or preacher is charged with immoral conduct, the preacher to whom it is known shall take with him another preacher, exhorter, or leader, and examine into the charge; but, as the Apostle saith, (1 Tim., 5th chap., 19th verse): "Receive not an accusation against an elder but before two or three witnesses." If no one is found willing to prosecute the case, it shall be the duty of the quarterly conference to appoint one or more persons to do so. Should

it appear he is justly accused, notice thereof shall be given him, and a time and place appointed where the accuser and accused shall meet. Then three elders, or one elder and two preachers, shall try his case, who are to be appointed by the parties concerned, each party appointing one, and the two a third. Should they be satisfied that the accusation is sustained, then the accused shall hold his peace until the annual conference, where he shall be accountable. If the accused refuse to choose his committee-man when properly notified, the quarterly conference shall choose a second person, and these two a third, which committee shall try the case and decide. But if the elder be a bishop, he shall be tried by the annual conference within whose bounds the cause of accusation occurred. Should they be satisfied that the ac-

cusation is sustained, then the accused shall hold his peace until the annual conference, where he shall be accountable. But should sufficient satisfaction be given by an expression of repentance or otherwise, he may be retained. But should the accused preacher, elder, or bishop refuse to attend, after having been notified of the time and place of trial, he shall be suspended; and the committee shall notify him to appear at the next quarterly or annual conference, to answer to the charges preferred against him; and if he fail to attend, (unavoidable circumstances excepted,) he shall be suspended or expelled, as the conference may think proper.

Also, if the accused preacher or elder be a member of the annual conference, the presiding elder of the district upon which such accused preacher or elder lives, or of the adjoining one,

shall act as chairman on the trial; if he be a member of the quarterly conference, the preacher in charge of the circuit upon which he lives, or the next nearest, shall sit as chairman in trying the offense.

SECTION XXI.

PREACHERS' SALARIES.

1. The annual allowance of a traveling preacher shall be such sum as may be agreed upon between such preacher and the Quarterly Conference of the field of labor to which he is sent.

If he be a missionary employed by the Board of Missions, the Board shall grant such allowance as in its judgment it shall see proper.

3. It shall be the duty of a circuit

or station, when a preacher is sent to it by annual conference, to move said preacher on such circuit or station at its own expense.

Ques. What shall be done for the needy, superannuated, or worn-out traveling preachers, and their widows and orphans?

Ans. The annual conferences to which they respectively belong shall make provision for them.

SECTION XXII.

SECRET SOCIETIES.

We believe that secret societies are evil in their nature and tendency; (a secret society is one whose initiatory ceremony is a secret;) and any member or preacher of our Church who shall be found connected, in any way, with such a society, shall be ad-

monished to sever said connection. If the offender be a lay member he shall be so admonished by the preacher in charge; if a preacher, or exhorter, by the presiding elder; if a presiding elder, by the bishop; if a bishop, by the presiding elder of the district in which such bishop may reside.

If such offending person fail to comply with this admonition within six months after it is given, he shall be reported to the class, quarterly, or Annual Conference, as the case may be, and his name be erased from the record, and he be no longer considered a member of our Church,

Provided, that should the accused deny said connection, the case shall be tried according to Sections **xix** and **xx** of Discipline.

SECTION XXIII.

SLAVERY.

All slavery, in every sense of the word, is totally prohibited, and shall in no way be tolerated in our Church. Should any be found in our society who hold slaves, they can not continue as members unless they do personally manumit or set free such slaves.

And when it is known to any of our ministers in charge of a circuit, station, or mission, that any of its members hold a slave or slaves, he shall admonish such members to manumit such slave or slaves; and if such persons do not take measures to carry out the discipline, they shall be expelled by the proper authorities of the Church; and any minister refusing to attend to the duties above described, shall be dealt with by the authorities to which he is amenable.

SECTION XXIV.

WAR.

We most positively record our disapproval of engaging in voluntary, national, aggressive warfare; yet we recognize the rightful authority of the civil government, and hold it responsible for the preservation and defense of our national compact, against treason, or invasion by any belligerent force; and we believe it to be entirely consistent with the spirit of Christianity to bear arms when called upon to do so by the properly-constituted authorities of our government, for its preservation and defense.

SECTION XXV.

DOCTRINAL PUBLICATIONS.

No one of our preachers or laymen

shall become the author of any doctrinal book or pamphlet, in a printed form, in the name of the Church, without the approbation of the annual conference, or of a committee chosen by the same. And if any preacher or layman violates this rule, he shall be accountable to the class, or the quarterly or annual conference, as the case may be.

SECTION XXVI.

OATHS.

We believe that the mode of testifying to the truth when required so to do in a legal form, by way of affirmation, is on us solemnly, conscientiously, and fully binding, before God, to tell the truth, the whole truth, and nothing but the truth.

SECTION XXVII.

ARDENT SPIRITS.

The distilling, vending, and use of ardent spirits as a beverage shall be, and is hereby forbidden throughout our society; and should any of our members or preachers be found guilty in this respect, they shall be dealt with as in case of other immoralities; provided, however, that this rule shall not be so construed as to prevent druggists and others from vending or using it for medicinal or mechanical purposes.

SECTION XXVIII.

NECESSITY OF UNION AMONG
OURSELVES.

Let us be deeply sensible (from what we have known) of the evil of a division in principle, spirit or practice, and of the dreadful consequences to our-

selves and others. If we are united, what can stand before us? If we are divided, we shall injure ourselves, the work of God, and the souls of our people.

What can be done in order to a closer union with each other?

1. Let us be deeply convinced of the absolute necessity of it.

2. Pray earnestly for, and speak truly and freely to each other.

3. When we meet, let us never part without prayer, when practicable.

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

5. Never speak lightly of each other.

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

7. Labor in honor, each preferring another before himself.

8. We recommend a serious exam-

ination of the causes, evils, and cures of heart and Church divisions.

SECTION XXIX.

VISITING FROM HOUSE TO HOUSE, AND ENFORCING PRACTICAL RELIGION.

Ques. How can we further assist those under our care?

Ans. By instructing them at their own houses, which is necessary to promote confidence and communion with God among us, to wean us from the love of the world, and to inure us to a life of heavenly-mindedness; also, to encourage us to strive after and practice brotherly love, that no evil thinking or judging of one another be found among us; and lastly, that we may learn to do as we would wish to be done by.

2. Every preacher should make it

his duty to instruct the people on every occasion, both public and private, and exhort them to be diligent in all good works and doctrine. Until this be done, and that in sincerity, we shall, upon the whole, be of but little use, and our good shall be evil spoken of; therefore, wherever we may be, we should guard against useless and idle conversation.

Undoubtedly this private application of visiting from house to house, and exhorting the people, is found or implied in these solemn words of the apostle :

‘I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine.’ 2 Tim. 4: 1, 2.

SECTION XXX.

SABBATH-SCHOOLS.

1. What shall be done to benefit the rising generation?

Ans. Let him who is in any way zealous for God and the souls of men begin the work immediately. Wherever children are found, speak freely to them and instruct them diligently; exhort them to be good, and pray with them earnestly, yet simply and plainly, that they may learn to know their Creator and Redeemer in the days of their youth.

2. For the more harmonious and successful operation of this good work, we would present the following

CONSTITUTION AND BY-LAWS.

ART. I.

This shall be called the Sabbath-school Association of the United Brethren in Christ.

ART. II.

The object of this association shall be to promote the cause of Sabbath-schools in connection with our Church, and elsewhere, and thus, by our united efforts, to promote the glory of God and the happiness and final salvation of mankind.

ART. III.

SEC. I. The officers of the association shall consist of *three* general officers, viz.: superintendent, treasurer, and secretary, and six directors, who together shall constitute a board of directors; and shall be elected every four years by the General Conference.

SEC. II. The general officers shall constitute a publishing committee, to whom all books, and manuscript books, and tracts are to be submitted for examination and publication.

SEC. III. The superintendent shall have the general operations of the association under his care; he shall preside at all the meetings of the board of directors, and in conjunction with the secretary he may call such meetings at any time; and he shall sign all orders drawn on the treasurer for the use of the association as appropriated by the board.

SEC. IV. The treasurer shall take charge of and hold in trust all the funds and papers of value belonging to the association, subject to the directions of the board of directors and the order of the superintendent.

SEC. V. The secretary shall keep a record of the business transactions of the association, and conduct its correspondence; he shall publish annual reports of the workings of the association, embracing statistics and other matters of interest, and, at the request

of the board of directors, he shall devote his whole time to the business and interests of the association.

SEC. VI. The board of directors shall hold annual meetings, to determine the salaries of the general officers; provide ways and means to carry into successful operation the plan and purpose of this association; and appropriate money to defray all necessary expenses, and they shall fill all vacancies occurring in the offices and directors of the association.

ART. IV.

SEC. I. The funds coming into the treasury shall be used as follows: one-fourth of all such funds shall be set apart to constitute a publication fund, and shall only be used to pay for manuscript or copyright books and tracts suitable for Sabbath-schools and their publication.

SEC. II. The balance of such funds shall be used to conduct the business of the association, and to assist in organizing Sabbath-schools in localities where our Church has not a sufficient membership to bear the necessary expenses.

SEC. III. When such aid is needed, those making the application shall organize a Sabbath-school by electing officers and adopting the rules and regulations provided by the constitution and by-laws of this association, and make known the fact of such action to the secretary, as well as the kind and amount of help needed; and upon a favorable consideration of the application by the general officers, the secretary shall furnish such supplies as may be considered necessary and advisable; provided, however, that such donations shall not be continued where no Church organization can be effected within a reasonable time.

ART. V.

Each Conference shall, at some suitable time during its annual sessions, hold Sabbath-school anniversary meetings for the purpose of advancing the object and interest of the association, and forward to the general secretary the minutes of such conference containing proceedings of the anniversary exercises, etc.

ART. VI.

It shall be the duty of all our preachers, whether local or traveling, to exert their influence in favor of this organization, and to assist in organizing and sustaining Sabbath-schools wherever it may be practicable; and those in charge of a work shall preach on the subject of Sabbath-schools at least once a year at each appointment, and report the following items to the Annual Conference: 1. The number of

schools organized ; 2. The whole number in his charge ; 3. The number of scholars enrolled ; 4. The number of teachers appointed ; 5. The amount of money collected. 1. For the use of the school. 2. For the general fund.

ART. VII.

SEC. I. The superintendents of Sabbath-schools shall be elected annually by the members of the Church and members of the S. S., twelve years of age and over. The Superintendents, when members of the Church, shall be members of Quarterly Conference, and shall be responsible to that body for their moral and official conduct, and may be dismissed for any delinquency, and the Quarterly Conference appoint one to fill the vacancy until another election can be held.

SEC. 2. The superintendent of a Sabbath-school shall, in every, case be a

member of our Church, except in a case of a mission or other school, where, if there is no suitable member of our Church, some other competent person may be elected.

ART. VIII.

SEC. I. Every Sabbath-school in our Church shall organize a Sabbath-school missionary association, which shall be auxiliary to the Sabbath-school Association of the United Brethren in Christ.

SEC. II. Any person paying twenty-five cents annually shall be considered a member of the auxiliary association, such funds to be for the exclusive use of the general association, to be collected by the superintendent annually in the month of May, and forwarded to the general treasurer.

ART. IX.

In addition to the above constitution

our Sabbath-schools shall adopt the following by-laws for their own regulation and government:

BY-LAWS.

SEC. I. Each auxiliary sabbath-school association shall elect annually one secretary and one treasurer, each to continue in office till his successor is elected. They, in connection with the superintendent, shall be the officers of the association, and of the Sabbath-school; the officers may, by the consent of the school, choose assistants.

SEC. II. The members of the auxiliary association may meet at any time when the interest of the Sabbath-school shall demand it; to devise plans, appropriate funds, and supply means to promote the object of the organization, and to fill any vacancies that may occur in the office of secretary and treasurer.

SEC. III. All persons whose names are recorded on the roll-book, and have become generally attentive, are members of the Sabbath-school.

SECTION XXXI

ORDER TO BE OBSERVED IN BUILDING MEETING-HOUSES.

Ques. Is any thing advisable in regard to the building of meeting-houses?

Ans. Let all our meeting-houses be built plain and neat, with free seats, and not more expensive than necessary.

Ques. To whom are our meeting-houses, and the premises belonging to them, to be deeded?

Ans. To a board of trustees, and their successors in office, in trust, as property of the Church of the United Brethren in Christ.

Ques. How is the board of trustees to be constituted?

Ans. Whenever it is contemplated by a society to purchase or build a meeting-house, it shall be the duty of a leader or steward of such society to make it known to the quarterly conference of the circuit or station to which he belongs, whose duty it shall be to appoint a judicious board of trustees, of not less than three in number, or as the law of the state in which said house is to be built may direct; provided, however, that at least a majority of such board of trustees shall be members of our Church. The trustees shall hold their office during the pleasure of the quarterly conference.

Ques. How are the trustees to proceed in building a house?

Ans. No society shall commence the building of any meeting-house without

first getting an act of incorporation, where the law of the state requires it. They shall form an estimate of the amount necessary to procure a lot, to build, and to make such other improvements as may be conceived necessary. And they shall at no time proceed with the building of a house of worship beyond the means, either in hand, or sufficiently secured, so as to avoid involving our houses of worship in any way in debt; and also secure a lawful title for the lot upon which they intend to build.

The trustees shall hold annual meetings, and keep a fair and regular record of the transactions of the board, in a book provided for that purpose, which shall at all times be open for inspection by the quarterly conference of said circuit or station.

To take charge of the meeting-house, property, furniture, premises, burial-grounds, etc.

Ques. What shall be done when a vacancy or vacancies occur in the board of trustees?

Ans. It shall be the duty of the quarterly conference to appoint a suitable person or persons to fill such vacancies.

Ques. What shall be done when any of our houses are vacant?

Ans. It shall be the duty of the quarterly conference of the nearest circuit or station to appoint not less than three suitable persons for trustees, who shall have the power, when authorized by two-thirds of the members of that conference, to lease, rent, or sell such meeting-house, and the appurtenances belonging to it; and to appropriate the money arising from such lease, rent, or sale, by the direction of said conference, toward the erection of new meeting-houses, or the liquidation of debts on old ones. If

the vacated house be a parsonage, its proceeds shall be applied to a like purpose. When a lot is deeded to an English United Brethren Society, or to a German United Brethren society, and one or the other party cease to exist in an organized form by deaths, removals, expulsions or otherwise, the remaining organized class shall have full right to make such improvements or repairs on said lot, as may be needed for worship, and a peaceable possession.

The above rules to be observed in purchasing or building parsonage-houses.

It shall be the duty of our presiding elders, as soon as convenient, to appoint, or see that three or five suitable persons are appointed, with the consent of the quarterly conference, to take up subscriptions to build or purchase parsonage-houses for their respective stations or circuits, the same

to be deeded to those three or five trustees, and their successors in office, for the use of the Church of the United Brethren in Christ. We command that all our parsonage-houses be plain, and located in some central place.

NOTE.—The trustees should be careful in all cases to have deeds of conveyance legally executed, and recorded in the county records where the property is; that is, to have the deed made to them and their successors in office, in trust, for the Church of the United Brethren in Christ; and to erect and build, or cause to be built, a house of worship for the members of said Church.

SECTION XXXII.

SINGING.

We believe it to be the duty of all the people of God to sing his praises; and to sing them in the great congregation as well as in the private circle. We therefore earnestly recommend to all our people the cultivation of vocal music, so that the singing in our congregations may be improved. As a help to this end we advise all our people to provide themselves with Hymn Books for use in times of public and social worship.

We would counsel our societies to avoid the introduction of choirs and instrumental music into their worship.

SECTION XXXIII.

CONSTITUTION OF THE MISSIONARY
SOCIETY.

1. This society shall be called the "*Home, Frontier, and Foreign Missionary Society of the United Brethren in Christ,*" and is organized for the purpose of aiding the annual conferences in extending their missionary labors throughout the country, and into foreign and heathen lands.

II. The payment of ten dollars at one time shall constitute a life member, or fifty dollars at one time a life director. No certificate of life-membership or life-directorship shall be granted until the full amount is paid.

III. The officers of this society shall consist of a President, three Vice-Presidents, Secretary, Treasurer, and six Directors, who, together, shall

constitute a Board of Directors; and shall be elected every four years by the General Conference.

IV. The president shall preside at all meetings of the board, and shall have power, in conjunction with the secretary, to call special meetings. In the absence of the president, one of the vice-presidents shall fill his place.

V. The secretary shall keep a correct record of all the proceedings of the society, conduct its correspondence, and devote himself exclusively to the interests of the society. He shall keep a record of all the life members, life directors, legacies, etc., etc. He shall also make out, and publish, under the direction of the board, an annual report of the whole missionary work; also a quadrennial report to the General Conference. His salary shall be determined by the board, according to the Discipline.

VI. The treasurer shall hold the funds of the society, subject to the order of the board, and, at the discretion of the board, devote himself exclusively to the interests of the Missionary Society.

VII. The board of directors shall hold annual meetings; have power to appoint an executive committee, consisting of five members; make by-laws to regulate its own business; appropriate money to defray incidental expenses; employ missionaries and agents; open new missions; employ laborers for mission conferences; dissolve mission conferences; fill vacancies in its own body; in connection with the bishops, or any one of them, ordain ministers to the office of elder; and publish, at our own press, such matter as the cause may from time to time demand.

VIII. Each missionary in the employ of the board shall report quar-

terly to the secretary the condition of his mission; and no missionary shall be entitled to his salary who shall neglect to comply with this requirement. The presiding elders of mission conferences shall report quarterly the condition of their respective works.

IX. Each conference shall be considered a branch of this society, and shall elect a treasurer and secretary. 1. The branch treasurer shall hold the funds designed for the board, subject to its order. 2. The branch secretary shall keep a record of the proceedings of the annual conference in relation to home, frontier, and foreign missions, separately, and report the same *immediately* after the session of the Conference to the secretary of the board.

He shall report the number of missions; appointments; Sabbath-schools, scholars and teachers; what paid on

missions as salary; what collected for missions on missions; what collected for missions in the whole Conference; how much paid the parent board, and how much paid to home missions; and the names and *post-office* address of life directors and life members.

The branch secretaries shall be responsible to their respective annual conferences for the faithful discharge of their duties.

Each of our Sabbath-schools is hereby constituted an auxiliary to the branch society within whose limits it is located; and the superintendent, secretary, and treasurer of the Sabbath-school shall be president, secretary, and treasurer of the said auxiliary, and shall report annually, through the preacher in charge, to the branch society.

Said preacher is to notify the above-named officers, at the close of each Con-

ference year, that such report is due, and, if need be, assist in its preparation.

Any person may become a life member of the auxiliary by the payment of three dollars, and shall be entitled to a certificate of life membership.

X. The branch societies, or individual members, may specify to what particular portion of the work their funds shall be applied; provided, however, that if more is thus designated than is necessary for the work specified, it may be applied to some other work, as the board shall determine.

XI. Each branch society shall have the exclusive management of the home missions within its own limits.

XII. Treasurers of the parent board and of the branch societies shall give approved security.

XIII. All bequests or donations, the interest of which is to go to missionary purposes, made to any of the

above societies, shall be kept sacred.

FORM OF BEQUEST.—I give and bequeath to the Home, Frontier, and Foreign Missionary Society of the United Brethren in Christ, organized by the General Conference of said Church, May 20, 1853, and incorporated in Butler County, Ohio, September 23, 1854, the sum of —— dollars; and the receipt of the treasurer of the society shall be a sufficient discharge thereof to my executors and administrators.

SECTION XXXIV.

CHURCH ERECTION SOCIETY.

I. This society shall be known as *The Church Erection Society of the Church of the United Brethren in Christ*, and is organized for the purpose of aiding feeble societies in the erection of houses of worship.

II. The board of missions and the

bishops shall constitute the board of managers of this society, and shall be governed by the constitution and by-laws of the missionary society so far as they are applicable to this society.

III. It shall be the duty of preachers in charge of fields of labor throughout the Church to solicit donations annually to the fund of this society, and pay them over to their respective Annual Conferences, who shall transmit them through the branch missionary treasurer to the treasurer of the parent board at Dayton, Ohio.

It shall be the duty of the bishops to superintend this interest in their respective districts, and enlist the conferences in its behalf.

IV. The treasurer of the parent Board of Missions shall receipt to the branch missionary treasurers for all monies sent him, that they may make settlement with their respective annual conferences.

V. Application for aid from this society must be made to the board of managers, through the presiding elder or preacher in charge, who shall state in writing the condition of the society, if any exists, desiring such aid, the prospects of success, and the security of the investment.

VI. Should any society thus aided lose its organization, so as to make the sale of such house necessary, then, out of the proceeds of such sale, the amount loaned them, with interest, shall be refunded to the parent board.

VII. The board shall make no appropriations where there is reasonable prospect that the society asking aid can succeed without it; also, where there is no prospect of building a good society.

VIII. All aid rendered shall be only as a loan, the principal to be refunded, without interest, at such times as the board may direct

SECTION XXXIV.

RULES AND REGULATIONS OF OUR
PRINTING ESTABLISHMENT, IN
DAYTON, OHIO.

Rule 1. The above establishment shall be called "The Printing Establishment of the United Brethren in Christ."

Rule 2. The legislative authority herein granted shall be vested in the General Conference of said Church, whose duty it shall be to elect the necessary officers not otherwise provided for, and make or amend any rules as in their judgment may seem expedient.

Rule 3. The proceeds of said establishment, over and above contingent expenses, shall be applied to the benefit of traveling and worn-out preachers, and their widows and orphans; this division to occur equally and annually

among the different annual conferences.

Rule 4. A board of five trustees, elected by the General Conference, shall take the oversight of the establishment.

Rule 5. The officers of the establishment shall consist of one agent and treasurer, and such number of editors as the General Conference shall deem necessary.

Rule 6. It shall be the duty of the trustees to make settlement with the officers of the establishment every six months, and see that they properly discharge their duties, and, if found derelict, may suspend them from office until the ensuing General Conference; provided, no such officers shall be suspended until they have been furnished with a copy of the complaints in writing, and have had an opportunity of defense before the board of trustees.

The trustees shall, as book committee, examine, purchase, and publish or republish books, pamphlets, and tracts. They shall also have the privilege of making any by-laws which may seem expedient for the better regulation of the minor concerns of the office; provided they do not violate any part of the foregoing rules.

Rule 7. It shall be the duty of the agent to take charge of the temporal concerns of the office, furnish such material as may be needed, and to act as the general book agent under the direction of the board of trustees. He shall prepare and publish a report annually, through the *Religious Telescope* and *Joyful Messenger*, and shall also make a report to the General Conference.

Rule 8. It shall be the duty of the treasurer to keep the books pertaining to the office, and hold all the funds

thereof, subject to the order of the agent.

Rule 9. Should a vacancy occur in any of the offices of the establishment, or in the board of trustees, the trustees may fill said vacancy until the sitting of the next General Conference.

Rule 10. No editor or officer employed in the establishment shall accept any office or engage in any business which will interfere with the duties of his office.

SECTION XXXV.

MARRIAGE CEREMONY.

ADDRESS.

We are gathered together in the sight of God, and in the presence of these witnesses, to join together N. and M. as husband and wife. If any person present knows any just cause

or impediment why these persons should not be joined in marriage, let the same now speak, or forever after keep silent.

[If no impediment be alleged, then shall the minister say unto the man:]

“N., wilt thou have this woman to be thy wedded wife, to live together after God’s ordinance? Wilt thou love, honor, and comfort her, in sickness and in health, in prosperity and adversity, and forsaking all others, keep thee only unto her so long as ye both shall live? If so, then answer, ‘I will.’”

[Then shall the minister say to the woman:]

“M., wilt thou have this man to be thy wedded husband, to live together after God’s ordinance? Wilt thou love, honor, and obey him, in sickness and in health, in prosperity and adversity, and forsaking all others, keep

thee only unto him so long as ye both shall live? If so, then answer, 'I will.'"

[Then the minister shall require them to join their right hands, and say:]

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

"Inasmuch as N. and M. have consented together in marriage, and have witnessed the same before God and these witnesses, I pronounce them husband and wife, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Ques. Who of our ministers are permitted to solemnize marriage?

Ans. All ordained ministers, and also those that have obtained license from an annual conference, where the law of the state makes it the privilege of every regularly licensed minister to solemnize marriage; but none are per-

mitted to solemnize marriage with quarterly conference license.

SECTION XXXVI.

BURIAL OF THE DEAD.

After the coffin is lowered into the grave, the minister, if the deceased is a child or an adult Christian, may say :

“Man that is born of woman is of few days and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not.”

In the midst of life we are in death. Unto whom should we seek for succor but unto Thee, O Lord! who for our sins art justly displeased? Our hope is in Thee; for Thou hast said: “I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whoso-

ever liveth and believeth in me shall never die.”

Inasmuch as God, in his providence, has called out of time into eternity the soul of our (brother, sister, or child), we now commit his (or her) body to the ground—earth to earth, ashes to ashes, dust to dust—in the confident hope that Christ will raise this body in the great day, and reunite it with the soul, and receive it to himself. Amen.

SECTION XXXVII.

COURSE OF READING AND STUDY

For licentiate preachers, upon which they are to be examined by the annual conference to which they belong. They shall be examined, also, each year of their probation, on the doctrine and government of the Church, as taught

in our book of Discipline. It is presumed that a fair knowledge of the ordinary branches of an English or German education has been acquired before entering upon this course. If the licentiate does not possess such knowledge, he shall be examined, in each year, on grammar and geography.

FIRST YEAR—BIBLE DOCTRINE.

Human Depravity; The Atonement; Redemption; Repentance; Justification by Faith; Regeneration; Adoption; Witness of the Spirit; Christian Perfection; Possibility of Final Apostasy.

Books Required.—Bible; Watson's Institutes; Preacher's Manual, by Sturtevant, to Lecture XVI; Ripley's Sacred Rhetoric; Fletcher's Appeal; History of the United Brethren in Christ; an Essay or written Sermon.

Books Recommended.—Bridge's

Christian Ministry; Upham's Life of Faith; Philosophy of the Plan of Salvation; Whateley's Rhetoric; Shedd's Christian Doctrine.

SECOND YEAR—BIBLE DOCTRINE.

Existence and Attributes of God; Trinity; Divinity and Humanity of Christ; Personality and Deity of the Holy Ghost; Immortality of the Soul; Resurrection of the Body; Future General Judgment; Eternal Rewards and Punishments.

Books Required.—Bible; Watson's Institutes, continued; Preacher's Manual, by Sturtevant, from Lecture XVI to the end; Mosheim's Church History to the Reformation; Alexander's Evidences of Christianity; Waylands Moral Science, written Sermon.

Books Recommended.—Upham's Interior Life; Neander's Planting and Training of the Christian Church,

(Robinson's translation); Jahn's Archæology; Haven's Mental Philosophy; Weber's Universal History; Shedd's Homiletics.

THIRD YEAR—BIBLE INSTITUTIONS.

The Christian Sabbath; the Lord's Supper; Christian Baptism.

Books Required.—Bible; Mosheim's Church History, from the Reformation to the close; Coleman's Geographical History of the Bible; Butler's Analogy; McClelland's Canon and Interpretation of Scripture; Whately's Logic, written Sermon.

Books Recommended.—Vinet's Homiletics; D'Aubigne's History of the Reformation; Josephus' Antiquities of the Jews; Hackett's Illustrations of Scripture; Upham's Divine Union; Gillfillan on the Sabbath.

Any licentiate who fails to read the books required, and to submit to the

examination, shall, at the close of the third year of his probation at farthest, be erased from the annual conference record, unless a reasonable excuse can be given for such failure.

No candidate for the ministry shall receive ordination until he has completed his course of study, except in extraordinary cases, such as missionaries, and persons who have otherwise received a fair theological training.

GERMAN COURSE OF READING.

1st Year. Bible, Discipline, History of the United Brethren Church, Clark's Hand-book, Fletcher's Appeal, Nelson on Infidelity, Herr on Justification, Heyse's German Grammar, written Sermon.

2d Year. Bible, Church History, Discipline, and Grammar continued, Buck's Theological Dictionary, D'Aubigne's

Reformation, Zellers on the Soul, Philosophy of the Plan of Salvation, Essay.

3d *Year*. Bible, Discipline, and Grammar continued, Lisco's Apostolic Creed, Preface to Nast's Commentary, Nast on the God-Man Christ, Erdman's first Christian Church.

SECTION XXXIX.

CHARTERS.

Whereas, the laws of certain states require churches and institutions to be incorporated, in order to be recognized by law :

Therefore, in such cases, the quarterly conference of the respective circuits, stations, and missions shall appoint a competent committee, consisting of three, who shall apply to the proper source for an act of incorporation on all the Church property within

the bounds of such circuits, stations, or missions; and at the last quarterly conference of each year, the presiding elder shall examine said committee in reference to the above subject.

2. When legacies are bequeathed to the Church, the names of the presiding bishops should be inserted in the will of the testator, to be under the control of said bishops and their successors in office, to be appropriated to the purpose specified by the donors.

SECTION XL.

CERTIFICATES.

When members of our society move from one place or class to another, they shall obtain a certificate, by the vote of a majority of the class to which they belong, signed by a preacher, or leader; except where they are not in reach of a class, in which case

any of our preachers may give a certificate to such persons, if they are known to be in good standing.

FORM OF CERTIFICATE.

This to certify that A. B. is a member of good standing in the Church of the United Brethren in Christ, at ———, and is hereby recommended to the confidence and fellowship of Christians every-where.

[Dates, etc.]

FORM OF TRANSFER.

This is to certify that ——— is a regular ——— or ——— in the Church of the United Brethren in Christ, of ——— Annual Conference; and is hereby transferred to ——— Annual Conference of said Church.

SECTION XLI.

BOUNDARIES OF CONFERENCES.

Virginia Conference.—Beginning at the south-east corner of the state of Virginia; thence along the western shore of the Chesapeake Bay to Baltimore; thence to Westminster; thence to the summit of the South Mountain, on the state line between Maryland and Pennsylvania; thence west on said line to the summit of the Alleghany Mountain; thence south, along the summit of said mountain, to the state line between Virginia and North Carolina; thence east on said line to the place of beginning.

East Pennsylvania Conference.—Beginning at the point where the line between Pennsylvania and Maryland crosses the Susquehannah river; thence to the south-east corner of Snyder coun-

ty; thence along the south line of said county across Shade Mountain, to the south-west corner of Snyder county; thence north-west along the line of Snyder and Mifflin counties to the south-east corner of Center county; thence along the line of Center and Union counties to the north-west corner of Union county; thence north-east, along the lines of Clinton and Union counties, across the West Branch; thence along the West Branch to the north-west corner of Northumberland county; thence north-west to the south-west corner of Bradford county; thence due north to the New York state line, embracing all that part of the state of Pennsylvania east of the above line.

Pennsylvania Conference. — Beginning on the summit of the South Mountain, on the line between Maryland and Pennsylvania; thence to

Westminster, Maryland; thence to Baltimore, including that city; thence along the Chesapeake Bay and Susquehannah river to the Juniata river; thence up said river to its source; thence south, so as not to interfere with any territory occupied by the Alleghany Conference, to the line between Maryland and Pennsylvania; thence east to the place of beginning.

Alleghany Conference.— Beginning at the south-west corner of Mercer county, Penn.; thence east to a point due south of the south-east corner of Cattaraugus county, N. Y.; thence north to the line between Pennsylvania and New York; thence east to the line of the East Pennsylvania Conference; thence along the line of said conference to the mouth of the Juniata river; thence up said river to its source; thence along the line of the Pennsylvania Conference to the

Maryland and Pennsylvania state line, embracing all that part of the state of Pennsylvania south and west of the above-described lines.

Erie Conference.—Beginning on the shore of Lake Erie, on the west side of Erie City; thence along the old pike to Meadville; thence down French creek to the Alleghany river; thence down said river to the line of the Alleghany Conference; embracing all that part of Pennsylvania east of the above line, (not included in the Alleghany Conference), and the state of New York.

Western Reserve Conference.—Beginning on the lake shore on the west side of Erie City; thence along the west line of the Erie Conference to Lawrenceburg, on the Alleghany river; thence west to the Ohio state line at the south-west corner of Mercer county, Penn.; thence along the state

line south, to the Pennsylvania and Ohio Railroad; thence west, embracing Pleasant Valley, Paradise, and Carr appointments, with said railroad, to the west line of Ashland county, Ohio; thence north to the mouth of Vermilion river; thence east along the shore of Lake Erie to the place of beginning.

Muskingum Conference.—Beginning at a point where the Pennsylvania and Ohio Railroad crosses the line between Pennsylvania and Ohio; thence west on the line of said railroad to the west line of Ashland county, Ohio, embracing Warner's Chapel, Benjamin Warner's, and Lower's appointments; thence south to the north line of Knox county; thence west to the north-west corner of said county; thence south to the south-west corner of Knox county; thence east along the lines of Knox and Co-

shocton counties, to Dresden; thence down the Muskingum river to its mouth; thence up the Ohio river and Ohio state line to the place of beginning.

Scioto Conference.— Beginning at Dresden, on the Muskingum river, thence west on the south lines of Coshocton and Knox counties to the south-west corner of Knox county; thence to the north-west corner of Trenton township, Delaware county; thence to the south-east corner of Genoa township, of the same county; thence west on the Delaware county line to the Whetstone river; thence to the north-west corner of Madison county; thence south, embracing Fayette, Highland, and a part of Brown county, to Ripley, on the Ohio river; thence up said river to the mouth of Muskingum river; thence up said river to Dresden, the place of beginning.

Sandusky Conference.—Beginning at the mouth of the Vermilion river, on Lake Erie; thence on an air-line south, to the south-west corner of Ashland county; thence with the north and west lines of Knox county, to the south-west corner of said county; thence to the north-west corner of Trenton township, Delaware county; thence to the south-east corner of Genoa township, of the same county; thence west on the Scioto Conference line, embracing Pleasant Valley, in Madison county; thence along the east and north lines of Union county, to the South-east corner of Hardin county, thence along the east line of said county to Forest; thence with the Sandusky, Dayton, and Cincinnati Railroad to Forest; thence west on the Pittsburg and Ft. Wayne Railroad to Johnstown; thence to Cairo; thence to Kalida; thence to Defiance; thence down the

Maumee river and the southern shore of Lake Erie to the place of beginning.

Auglaize Conference.—Beginning on the Ohio and Indiana state line, at a point due west of Greenville, Ohio; thence north to the Bellefontaine Railroad; thence with said road to Winchester; thence on a straight line to the south-east corner of Huntington county; thence on the east line of said county north to Wabash river; thence with said river to the crossing of the Wabash Valley Railroad; thence with said railroad to Defiance; thence along the Sandusky Conference line as described above, including Johnstown, North Washington, and Dunkirk, to a point on the west line of Madison county, Ohio, due east of Urbana; thence to Piqua, including that city; thence to Greenville; thence to the place of beginning.

By special agreement, the Auglaize and White River Conferences will occupy the preaching places previously occupied by them on either side of the line, but shall not be permitted to take up any new appointments not included by the line.

Miami Conference.—Beginning at the mouth of the Great Miami river; thence north, on the line between Ohio and Indiana, to a point due west of Greenville, Ohio; thence east with the Auglaize Conference line, including Greenville and Urbana, to a point on the Madison county line due east of Urbana; thence south on the east lines of the counties of Clark, Green, Clinton, and a part of Brown county, to Ripley; thence down the Ohio river to the place of beginning.

North Ohio Conference.—Beginning at the mouth of the Maumee river; thence up said river to Ft. Wayne;

thence on the Ft. Wayne and Chicago Railroad to Columbia, Whitely county; thence due north to the line of Noble county; thence east to the south-east corner of said county; thence north on the east line of Noble and Lagrange counties, to the Michigan state line; thence west on said line to White Pigeon; thence east along the Michigan Southern Railroad to Monroe on Lake Erie; thence south along the western shore of said lake to the place of beginning.

Michigan Conference embraces all that part of the State of Michigan lying north of the Michigan Southern and Northern Indiana Railroad, except that portion included in the St. Joseph Conference.

St. Joseph Conference.—Beginning at Peru, Ind., on the Wabash river; thence up said river to Huntington; thence by the Auglaize Conference line

to Ft. Wayne; thence by the Michigan Conference line, as before described, to Lake Michigan; thence along the lake shore to the line of Illinois and Indiana; thence south to Beaver Lake; thence to the mouth of Big Monon Creek; thence down the Tippecanoe river to the Wabash, to Lafayette, including Lafayette; thence along the Strawtown road, including the town of Jefferson, to the Indianapolis and Peru Railroad; thence along said railroad to the place of beginning, including all the towns and churches north of Kokomo.

White River Conference.—Beginning at and including Indianapolis and suburbs; thence up White river to the crossing of the Indianapolis and Peru Railroad; thence along said railroad to the Wabash river; thence up said river to the Wells county line; thence south to the south-east corner of Hun-

tington county; thence on a straight line to Winchester; thence eastward along the railroad to the Ohio and Indiana state line; thence south along the state line to the south-east corner of Franklin county, Ind.; thence westward to Greensburg; thence to Columbus; thence to Nashville; thence west to White river; thence up the river to the south line of Marion county; thence west to the south-west corner of said county; thence north to the north-west corner of the same county; thence east on the north line to the Peru and Indianapolis Railway. Kokomo, and all the towns and churches on and in the vicinity of the Indianapolis and Peru Railroad, south, are within the bounds of White River Conference. All the towns and churches north of Kokomo, on and in the vicinity of said railroad, are within the bounds of the St. Joseph Conference.

Indiana Conference.—Beginning at the south-east corner of Franklin county, Ind.; thence along the line of the White River Conference, as described in the boundaries of that conference, to the White river due west of Franklin, Ind.; thence down said river, and the Wabash, to the Ohio river; thence up said river to the mouth of the Great Miami river; thence up the state line between Ohio and Indiana to the place of beginning.

Parkersburg Conference.—Beginning on the summit of the Alleghany Mountain, at the line between Pennsylvania and Virginia; thence along the summit of said mountain south-west to the line between Virginia and North Carolina; thence west on said line to the south-west corner of the state of Virginia; thence with the Virginia and Kentucky line north to the Ohio river; thence with said river to the

Pennsylvania state line; thence east on said line to the place of beginning.

Lower Wabash Conference.—Beginning at Gosport, on White river; thence with the railroad to Greencastle; thence with the Indianapolis and Terre Haute Railroad to the Wabash river; thence up said river to the mouth of Brulett's Creek; thence up said creek to Cherry Point; thence west on the Air-line Railroad to the Illinois Conference line; thence to Shelbyville, Illinois; thence down the Okaw river to Vandalia; thence south with the Illinois Central Railroad, to its junction with the Ohio and Mississippi Railroad; thence by the Skillet Fork and Little Wabash rivers to Carmi; thence down the Little Wabash river to its mouth; thence up the Wabash and White rivers to the place of beginning.

Upper Wabash Conference.—Begin-

ning at Gosport, on White river, to the crossing of the Indianapolis and Peru Railroad; thence on the Strawtown road to Lafayette, on the Wabash river; thence up said river to the mouth of Tippecanoe river; thence up said river to the mouth of Big Monon creek; thence in a north-western direction to the north extremity of Beaver Lake; thence to Kankakee City; thence south along the Chicago Branch of the Illinois Central Railroad to Urbana; thence south-west, in the direction of Shelbyville, to the crossing of the Air-line Railroad; thence east on said road to Cherry Point; thence along the line of the Lower Wabash Conference to the place of beginning.

Illinois Conference.—Beginning at the junction of the Mississippi and Rock rivers; thence up the latter stream to the crossing of the Rock Island and Peru Railroad; thence east

with said railroad to Peru; thence down the Illinois river to its mouth; thence up the Mississippi to the place of beginning.

Central Illinois Conference.—Beginning at Peru, on the Illinois river; thence up the Illinois river to the mouth of the Kankakee river; thence to Kankakee City; thence with the Chicago Branch of the Illinois Central Railroad to Tolono; thence with the Great Western Railway to Bement; thence direct to Shelbyville; thence down the Okaw river to Vandalia; thence direct to the mouth of the Illinois river; thence up said river to the place of beginning.

Rock River Conference.—Beginning at the junction of the Mississippi and Rock rivers; thence east with Illinois Conference line, as above described, to Kankakee City, Ill.; thence to the State line between Illinois and Indiana;

thence north on said line to Lake Michigan; thence along the shore of said lake, north, to the line between Illinois and Wisconsin; thence west with said line to the Mississippi river; thence down said river to the place of beginning.

Wisconsin Conference.—Beginning at Milwaukie, Wis.; thence south to the Illinois state line; thence west on the line between Illinois and Wisconsin to the Mississippi river; thence up said river and the Wisconsin state line to Lake Superior; thence with the shore of said lake and the Michigan and Wisconsin state line to the Wisconsin river; thence down said river to Portage City; thence along the Watertown and Portage City Railroad to Watertown; thence along the Milwaukie and Watertown Railroad to the place of beginning.

Fox River Conference.—Beginning

at Milwaukie, Wis.; thence by the railroad lines to Watertown and Portage City; thence up the Wisconsin River to the Michigan state line; thence with the state lines south-east, and the western shore of Lake Michigan, to the place of beginning.

Minnesota Conference.—Bounded by the state lines.

Iowa Conference.—Beginning at the junction of the Mississippi and Iowa rivers; thence up said river to the southern boundary line of North Iowa Conference; thence east and south with said line to the Mississippi river; thence with said river to the place of beginning.

North Iowa Conference.—Beginning on the Mississippi river with the north line of the state of Iowa; thence due west on said line to the west line of Winnebago county; thence due south to the Dubuque and Sioux City Railroad line;

thence east to the west line of Delaware county; thence due south to the south line of township numbered 86; thence due east along said township line to the Mississippi river; thence along said river to the place of beginning.

East Des Moines Conference.—Beginning at the mouth of the Iowa river; thence up said river to the east line of Marshall county, Iowa; thence south to the Mahaska county line; thence west to the corner of said county; thence south to the Des Moines river; thence up said river to White Breast creek; thence up said creek to the west line of Marion county; thence south to the corner of said county; thence south-west to the Wayne county line; six miles east of the north-west corner of said county; thence south twelve miles; thence west six miles; thence south to the Missouri state line; thence east on the line between

Iowa and Missouri to the Mississippi river; thence up said river to the place of beginning.

West Des Moines Conference.—Beginning on the north line of the state, at the north-east corner of Kossuth county; thence west to the north-west corner of the state; thence down Big Sioux river to its mouth; thence west to the north-west corner of Blackbird county, Nebraska; thence south to the south line of Nebraska; thence east to Missouri river, and up said river to the south-west corner of the state of Iowa; thence east on the state line to the south-east corner of Decatur county; thence along the boundary lines of East Des Moines, Iowa, and North Iowa Conferences, to the place of beginning.

Missouri Conference.—Embraces all that part of the State of Missouri lying north of the Missouri River.

Kansas Conference.—Beginning on the west line of the West Des Moines Conference at its intersection with the Platte River; thence up said river to the Colorado Territory line; thence south along the west lines of Nebraska and Kansas to the thirty-eighth parallel of north latitude; thence east with said parallel to the east line of Kansas; thence north on said line and the boundary of the West Des Moines Conference to the place of beginning.

Ontario Conference embraces the whole of Upper Canada.

Oregon Conference includes the state of Oregon and Washington Territory.

California Conference.—Includes the state of California.

Cascade Conference.—Includes all the territory of Washington north and east of the Cascade Mountains.

Osage Conference.—Embraces all of the State of Missouri south of the Mis-

souri river, and all of the State of Kansas south of the thirty-eighth parallel of north latitude.

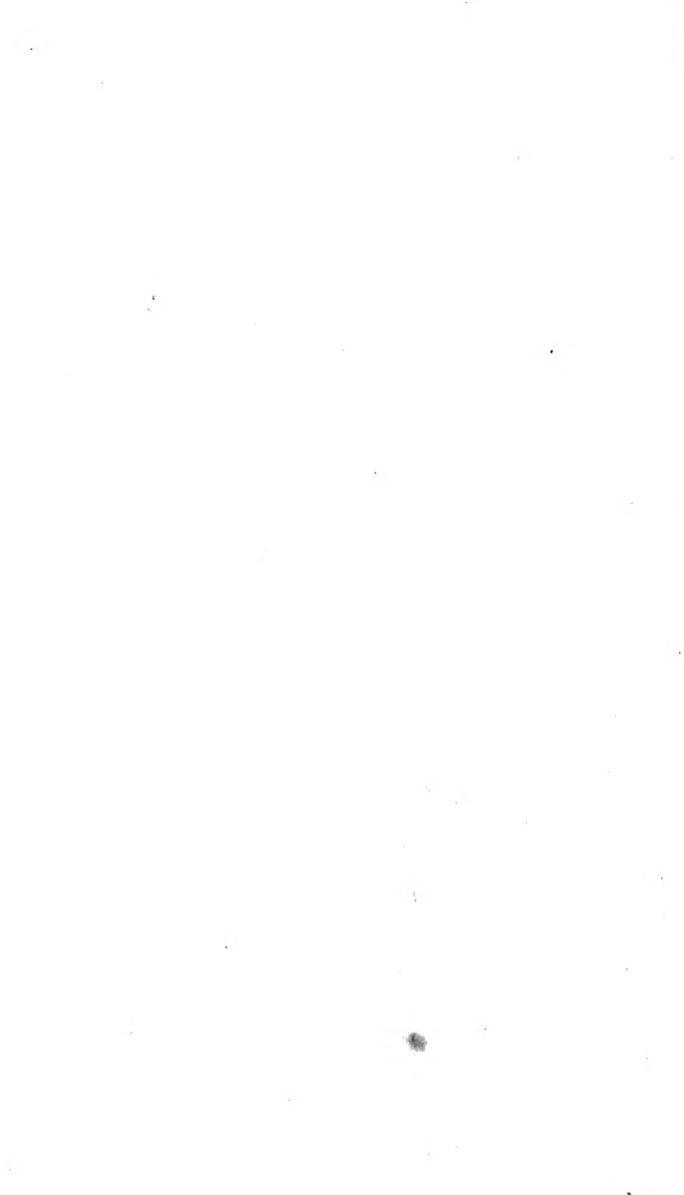
Tennessee Conference.—Is bounded by the Cumberland and Paint Rock mountains.

Ohio German Conference.—Bounded by the state lines of Ohio, including Covington and Newport, Ky., and the German works in the state of Indiana and south-eastern Illinois.

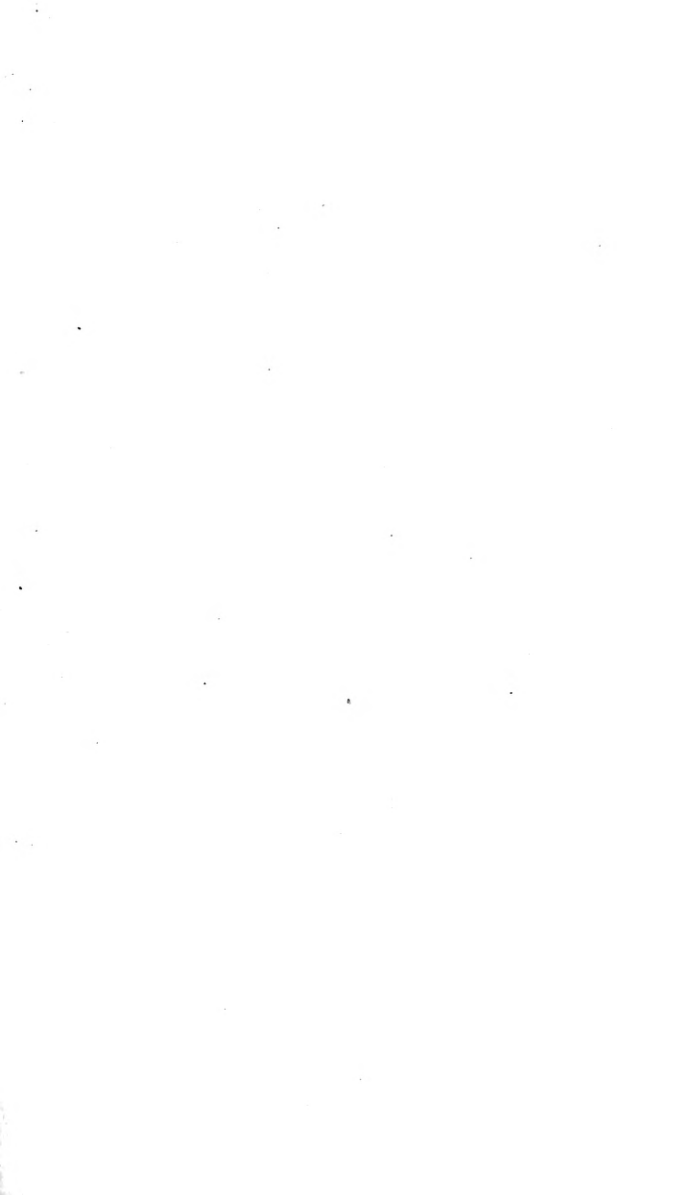
East German Conference.—Embraces all the territory in Pennsylvania and Maryland east of the Alleghany mountains.



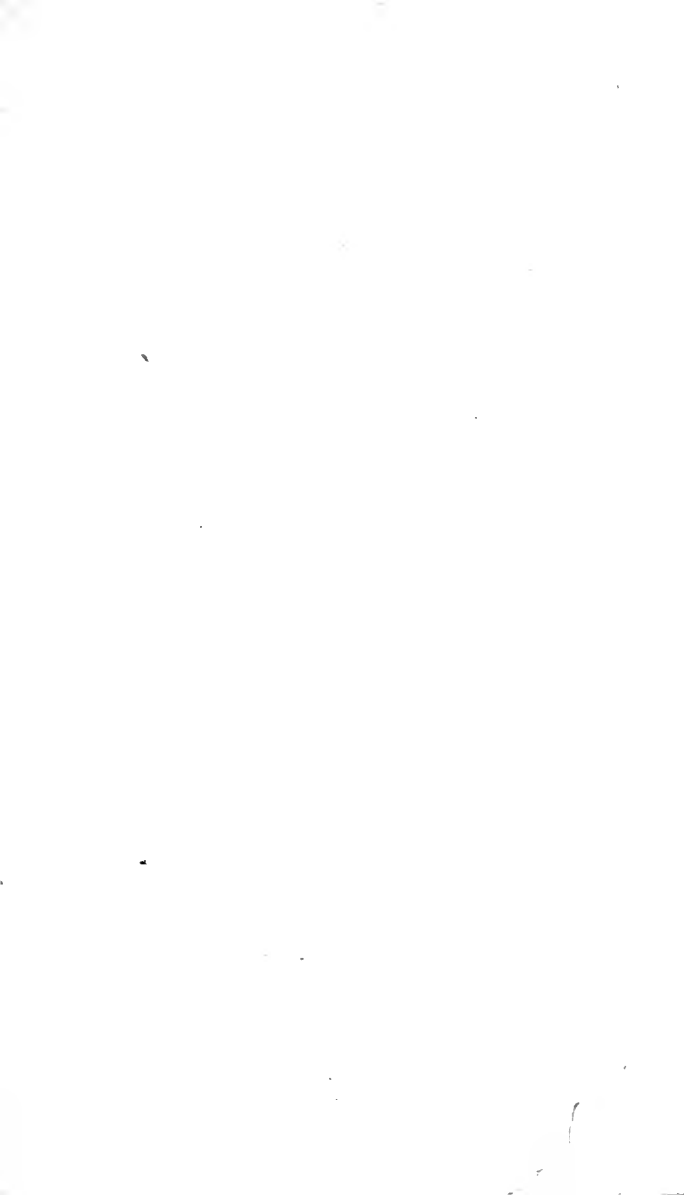














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