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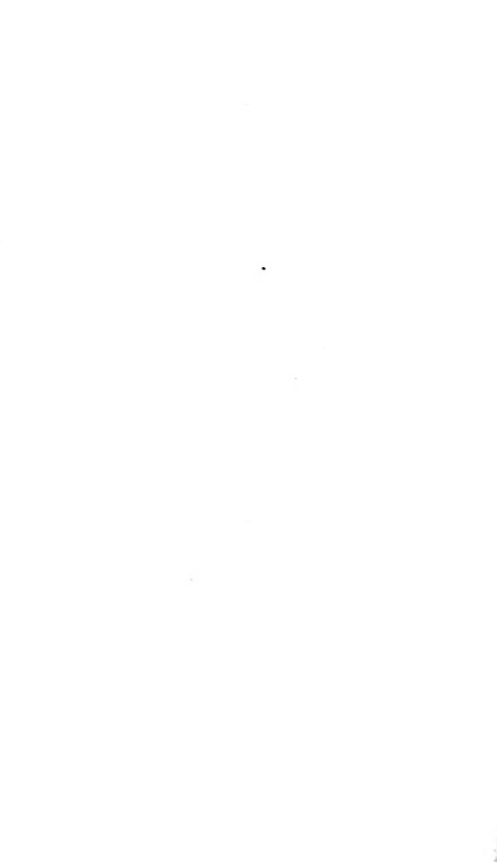
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ORIGIN

DOCTRINE,

CONSTITUTION AND DISCIPLINE,

OF THE

UNITED BRETHREN IN CHRIST.

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DAYTON, O.,

UNITED BRETHREN PRINTING ESTABLISHMENT

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1861.





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# ORIGIN

OF THE

UNITED BRETHREN IN CHRIST.

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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. GLEETING,	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 question :

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

1. If the person answer the question in the affirmative, and no 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 question 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 person 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, publicly drop the name of such seeker.

3. Every member of this society shall acknowledge and confess that he believes the Bible to be, and to contain the holy Word of God; that he will henceforth strive with all his heart, to

seek his eternal welfare in Christ Jesus, and work out his salvation with fear and trembling, to the end that he 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 meetings for 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 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. 9th chap., 14th verse. 1st Tim. 5, 18.

10. Each member of our Society

should willingly and freely contribute quarterly, if need be, as God has prospered him or her (1st Cor. 16:2), to the support of the helpless poor.

11. 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 dif-

ferent 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. 12: 2), to lay apart all filthiness, and superfluity of naughtiness (James 1: 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, both male and female, 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.

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.

*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.

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; keep an accurate account thereof, and remit 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.

*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.

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, to the quarterly conference of the circuit, station, or mission to which he belongs.

#### SECTION V.

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

2. What foundation have you for that belief?

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

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

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 faith, of repentance, justification, sanctification, and of redemption?

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 having 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 holding it be erased from the conference record.

A preacher or elder receiving a transfer shall be accountable to the quarterly conference within whose territorial jurisdiction he may reside, for his moral and official character.

#### SECTION VI.

#### 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 VII.

#### GENERAL CONFERENCE.

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

*Ques.* 2. 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 first ten days of November, next preceding the sitting of the said conference.

4. 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, enclose, 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 January, the names of those elected, to the Con-

ference 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 January, shall not be counted.

*Ques.* 3. What shall be the number of delegates to the general conference?

*Ans.* Three from each annual conference district.

*Ques.* 4. How shall the expenses of the delegates to the general conference be defrayed?

*Ans.* The preacher in charge shall lift a collection on his first round after the election, at each class, and immediately transmit the money thus collected to the tellers, whose duty it shall be to convey it to the delegates elected.

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 VIII.

##### 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. And when only one bishop is present, the conference shall elect a chairman by ballot to act in conjunction with the bishop. 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 practicable to promote the kingdom of God

(according to Titus, 1st chap., 7th to 9th verse, and 2nd Tim., 2nd chap., 15th verse); and shall be admonished or advised as the case may require. But should all admonition or advice fail in any case, 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 then 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. Have they received their dues?

9. Who are the presiding elders?

10. Where are the preachers stationed this year?

11. Where shall our next Conference be held?

12. Is there any thing else to be done?

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

#### SECTION IX.

### ORGANIZATION OF THE ITINERANCY AND THE MANNER OF SUSTAIN ING IT.

*Ques.* Who are the itinerants?

*Ans.* 1. All who propose themselves without reserve, after having traveled one year 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..

3. Should there not be enough itin-

\* 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.

erants to fill all the circuits, stations, and missions, such vacancies shall be supplied by the presiding elders.

*Ques.* 2. What shall be done for the support of itinerants ?

*Ans.* 1. It shall be the duty of the quarterly conference, at its first session in each year, to 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, should any annual conference think proper, it may adopt any other measure.

2. Each class, after receiving its apportionment, shall, as soon as convenient, on the call of the leader, hold a meeting, and appoint a committee whose duty it shall be to make a dividend of their apportionment to each member thereof, according to his or her ability, to be paid quarterly:

*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 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.* 5. How shall they be stationed?

*Ans.* By the bishop and one elder from each presiding elder district.

*Ques.* 6. 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:

*Provided*, however, that they shall have the privilege of making interchanges when circumstances make it necessary; the same not being inconsistent with the wishes of the respective quarterly conferences.

*Ques.* 7. 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 annually 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.* 8. 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 X.

##### 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 class, viz:—*The Confession of Faith—Reception and Duties of Members—Classes—Trial of Members.*

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.

9. No preacher shall dismiss any appointment from his circuit, without the consent of quarterly conference.

10. To make out a list of all the appointments on his circuit, and present it to the presiding elder at each annual conference, for the convenience of his successor.

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 an annual missionary meeting at each appointment on his work, and see that every member, and all others friendly to the cause, be so-

licited to contribute for the support of our missions.

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 XI.

##### 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.* 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 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

one elder from each presiding elder district, elected by the conference, shall appoint the presiding elders to their respective districts.

4. It is incumbent on them to perform the rite of ordination.

5. When a bishop neglects his duty, unless through unavoidable circumstances, he can not be suffered to retain his office.

6. If our Church should at any time be destitute of a bishop, a bishop *pro tem.* shall be elected from among the 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.

7. It shall be the duty of the bishops to see that a suitable sermon be deliv-

ered to the preachers present at each annual conference.

## SECTION XII.

### ELECTION OF ELDERS.

*Ques.* How is an elder constituted?

*Ans.* After a probation of three years, a preacher may be presented to the yearly 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?

5. Is his household subject to rules of piety?

Should the above questions be an-

swered in the affirmative, a committee of three or five elders shall be appointed, before whom the candidate shall appear, and speak uninterruptedly in 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 God-head 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 XIII.

## ORDINATION OF ELDERS.

I. On the day appointed there shall be a suitable sermon or exhortation 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.”—*Tit. i: 7—9.*

*Ques.* Do you trust that you are inwardly moved by the Holy Ghost to take upon you the office of the minis-

try, to serve God in the church of Christ to the honor and glory of his holy name? If so, answer—I trust I am.

*Ans.* I trust I am.

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

*Ans.* 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.

*Ans.* 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.

*Ans.* 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 XIV.

#### 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 divine

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 XV.

## PRESIDING ELDERS.

*Ques.* 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,

with the preachers, exhorters, leaders, stewards, and trustees, and administer the ordinances of God's house. He shall inquire and examine whether the preachers do their duty, preach every Sabbath; 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 XVI.

##### 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, who reside within the bounds of the circuit or station.

*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 a general, or, if necessary, particular 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 renew the license of exhorters, and quarterly conference licensed preachers, annually, if they be found worthy.

8. After such licentiate preachers have stood in that capacity one or more



years, the quarterly conference may recommend them to the annual conference.

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

*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?

All exhorters and quarterly conference preachers are required to join some convenient class; and upon neg-

lect or refusal to do so, shall lose their official relation.

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

#### SECTION XVII.

##### 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 entrusted 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 XVIII.

## 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. 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. 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.

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 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; 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 appeal, to send his record to the quarterly conference.

#### SECTION XIX.

##### 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, ex-

horter, or leader, and examine into the charge; but as the apostle saith, 1 Timothy, 5th chap., 19th verse, "receive not an accusation against an elder, but before two or three witnesses." Should it appear he is justly accused, notice thereof shall be given him, and a time and place appointed where the accuser and the accused shall meet. Then three elders, or one elder and two preachers, shall try his case, which 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. 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 XX.

##### PREACHERS' SALARIES.

1. The annual allowance of a traveling bishop or preacher, if he has no family, shall be one hundred and fifty dollars, and his traveling expenses; if he has a family, it shall be three hundred dollars, his traveling expenses and house rent.

2. When an itinerant preacher is so circumstanced as to the place and expense of living that the above provision will not meet his necessary wants;—if he be a bishop, it shall be the duty of the general conference to grant him such an allowance, additional to that

above stated, as in its judgment will supply his wants;—if he be a presiding elder, it shall be the duty of the annual conference to grant allowance to him, as in the case of the general conference to the bishop;—if he be a circuit or stationed preacher, it shall be the duty of the quarterly conference to grant to him allowance additional to the above provisions;—if he be a missionary, employed by an annual conference, it shall be the duty of the annual conference to grant such allowance to the provision, as above stated;—if he be a missionary employed by the Board of Missions, the Board shall grant such allowance additional to the salary and house rent provision, 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 XXI.

### SECRET SOCIETIES.

We believe that secret societies are evil in their nature and tendency; (a secret society is one whose initiatory ceremony or bond of union 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 dealt with, as in case of other immorality, according to sections eighteen and nineteen, of discipline, respectively.

## SECTION XXII.

## 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 XXIII.

## WAR.

*Resolved,* That we believe the spirit which leads men to voluntarily engage in national warfare, is unholy and anti-christian, and ought not to be tolerated by us.

## SECTION XXIV.

## 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 XXV.

## 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 XXVI.

## 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 preacher, exhorter, leader, or layman, be engaged in distilling, vending, or using ardent spirits as a beverage, he shall be accountable to the class, the quarterly or annual conference to which he belongs. If the offending brother be an exhorter, leader,

or layman, it shall be the duty of the preacher in charge to admonish him in meekness. If he be a preacher, it shall be the duty of the presiding officer of a quarterly or annual conference to admonish him to desist from his unholy employment or habit. And if all friendly admonitions fail, such offending person or persons shall no longer be considered members of our church, but shall be expelled from the same; 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 XXVII.

#### 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.

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 examination of the causes, evils, and cures of heart and church divisions.

## SECTION XXVIII.

VISITING FROM HOUSE TO HOUSE  
AND ENFORCING PRACTICAL RE-  
LIGION.

*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 and out of season; reprove, rebuke, exhort with all long suffering and doctrine.”—2 Timothy, 4: 1, 2.

#### SECTION XXIX.

#### SABBATH-SCHOOLS.

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

*Ans.* 1. Let him who is 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.

*Ques.* 2. What shall be done for the cause of Sabbath-schools?

*Ans.* 1. It shall be the duty of each preacher in charge of a circuit, station, or mission, to preach a sermon at each appointment, on the importance of Sabbath-schools,—setting forth their claims on parents and children, and the community in general.

2. It shall also be his duty to use all proper means to organize a Sabbath-school in each society and congregation in his charge, as soon as practicable.

3. Also to solicit funds (or see that some efficient agent be appointed to do so), to purchase a suitable library for each school under his care.

*Ques.* 3. How shall we ascertain what progress we are making in this laudable enterprise?

*Ans.* 1. It shall be the duty of each preacher in charge to report to his annual conference the number of Sabbath-schools organized in his charge during the year—the number of scholars in attendance at each school—the number of teachers employed in each, and the amount of money collected for Sabbath-school purposes. It shall also be the duty of all our preachers, whether traveling or local, to use their influence in favor of this important enterprise.

2. We would furthermore earnestly recommend to our church, the importance of co-operation with the ministry

in the great work of training up the youth of our church and country, in the "way they should go,"—to Sabbath-school, to virtue, and to GOD.

3. We recommend that penny collections be taken up every Sabbath, in all our Sabbath-schools, for missionary purposes, which collections shall, by the treasurers of the Sabbath-schools, be paid over to the annual conference branch treasurer of the Home, Frontier, and Foreign Missionary Society.

4. The secretary and treasurer, together with the superintendent of the school, shall constitute a Board of Managers, who shall adopt such measures as may be deemed by them best to foster and encourage the missionary spirit, and the interests of missions in the school.

5. We advise our ministers and superintendents to secure, as far as possible, religious persons, as teachers in our Sabbath-schools.



## SECTION XXX.

## 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 none be required to serve more than four years, unless indispensably necessary. No person shall be considered eligible as a trustee for any of our meeting-houses who is not a regular member of our church.

*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, &c.

*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.

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 per-

sons 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 XXXI.

##### 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 kindly forbid the introduction of choirs into any of our churches; but we would earnestly recommend to all of our people the cultivation of vocal music, so that the singing in our congregations may be improved.

#### SECTION XXXII.

### CONSTITUTION OF THE MISSIONARY SOCIETY.

I. 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—

of 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, at the discretion of the Board, 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.

VII. The Board of Directors shall hold annual meetings, and shall have authority to make by-laws to regulate its own proceedings—to appropriate money to defray incidental expenses—to employ missionaries and agents—to open new fields, and to publish at our own press such matter as the necessities of the cause may demand.

VIII. Each missionary in the employ of the Board shall report quarterly to the secretary the condition of his mis-



sion ; and no missionary shall be entitled to his salary who shall neglect to comply with this requirement.

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 within one month after the session of the conference to the secretary of the Board. He shall also record the names of life-members and life-directors, and transmit them to the secretary of the parent Board.

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

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 XXXIII.

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

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

Rule 2d. 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 3d. 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 4th. A Board of five Trustees, elected by the general conference, shall take the oversight of the establishment.

Rule 5th. Should a vacancy occur in the editorial or agency department, in such case it shall be the duty of the Trustees to employ some other suitable person, or persons, to fill said vacancy until the sitting of the next general conference.

Rule 6th. In case a vacancy should occur in the Board of Trustees, it shall be the duty of the trustees to fill such vacancy until the then ensuing general conference.

Rule 7th. It shall be the duty of the

trustees to make settlement with the agent, or agents, treasurer, and editors, every six months, and cause the agent, or agents, to make and publish a report annually, through the columns of the Religious Telescope and Joyful Messenger, and also make a special report to the general conference.

Rule 8th. The editors shall strictly perform all the duties devolving upon them, such as making selections and examining manuscript designed for publication, writing editorial, reading proof, etc.

Rule 9th. The trustees shall have the general oversight of the editors and agents, and see that they do their duties, and if they do not, they may suspend them until the sitting of the next, or the then ensuing general conference, which will give final decision. In all cases the officers complained of shall be furnished with a copy of the com-

plaints in writing, and shall have an opportunity of being heard in explanation or defense before the Board.

Rule 10th. The trustees, as book committee, are authorized to examine, purchase, and publish or republish books, pamphlets, and tracts.

Rule 11th. It shall be the duty of the agents to take charge of the temporal concerns of the office, to keep all the books pertaining thereunto, to furnish, at the discretion of the trustees, such material as may be needed, and to act as the general book agents, under the direction of the trustees.

Rule 12th. The trustees shall have the privilege of making any By-laws which may seem expedient to them, for the better regulation of the minor concerns of the office, provided they do not violate any part of the foregoing rules.

Rule 13th. No agent or editor shall

accept any office, or engage in any business which will interfere with the duties of his office.

#### SECTION XXXIV.

##### GENERAL BENEVOLENT FUND.

Whereas the Printing Establishment of our church is now laboring under a heavy indebtedness by which its proceeds are consumed in the payment of interest accruing from said debt: and as our discipline provides that the proceeds of said establishment, above contingent expenses, shall be applied to benevolent purposes, therefore

Resolved, by the general conference, that a fund be created to be called the "GENERAL BENEVOLENT FUND," in the manner, and for the purpose following, to wit:

I. That the sum of thirty thousand dollars be raised, as early as practica-

ble, by our annual conferences, which amount shall be loaned to the Printing Establishment at Dayton, O.

II. The superintendents of our church shall make out and publish, through our church organ, an apportionment of the established amount which each conference should furnish, to raise the desired sum; and they shall, at the ensuing sessions of their respective conferences, present this subject to them, with the request to take immediate measures to secure the amount apportioned them.

III. All moneys thus collected shall be forwarded to the agents of our Printing Establishment, who shall keep an account of the amount thus received from each annual conference, and shall give the notes of the Printing Establishment to the treasurers of the annual conferences, with six per cent. interest, annually, to be paid to the conference



from which such amount was received, to be appropriated to the support of worn out preachers and their widows, or otherwise as such annual conference may direct.

IV. This fund shall be at the disposal of the general conference of the church of the United Brethren in Christ, and shall be loaned to the Printing Establishment, so long as the whole, or a part thereof may be needed. If at any time the general conference directs this fund into another channel, then it shall be secured by mortgage on real estate.

V. The above fund may, at any time, be increased by bequests and donations.

Westerville, O., May 1861.

#### 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 for ever 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 permitted to

solemnize marriage with quarterly conference license.

### SECTION XXXVI.

#### COURSE OF READING AND STUDY

For licentiate preachers, upon which they shall be examined by the several annual conferences 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.

#### FIRST YEAR—BIBLE DOCTRINE.

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

Books.—Bible; Clarke's Theology; Fletcher's Appeal; Philosophy of the

Plan of Salvation; Upham's Life of Faith; Bullion's, or some other approved Grammar; Mitchel's, or some other approved Geography—an Essay.

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.—Bible; Watson's Institutes, or Lee's Theology; Butler's Analogy; Upham's Interior Life; Dick's Future State; Luther Lee on the Immortality of the Soul; Ruter's Gregory; English Grammar continued—an Essay.

THIRD YEAR—BIBLE INSTITUTIONS.

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

BOOKS—Watson's Institutes, or Lee's Theology continued; Lowel Lectures; Upham's Divine Union; History of the United Brethren in Christ; Mosheim's Church History; Josephus' Antiquities of the Jews; Tytler's General History; Coleman's Geographical History of the Bible—an Essay.

In addition to the above, the student is earnestly advised to read as many of the following works as possible, upon which, however, he shall not be examined:

Powell on Apostolical Succession; Fletcher's Checks; Wesley's Sermons; Prideaux's Connections; Hunter's Sacred Biography; Upham's Mental Philosophy; Wayland's Moral Science; Dymond's Essay on Morality; Parker's Logic; Whately's Rhetoric; Comstock's Natural Philosophy; Clarke's Mental Discipline.

## GERMAN COURSE OF READING.

## FIRST YEAR.

Bible; Discipline; Fletcher's Appeal; Buechner's Concordance; Nelson on Infidelity; Plain Thoughts on Secret Societies; Hare on Justification; Heyse's Grammar—a written Essay.

## SECOND YEAR.

Bible Doctrine; Discipline and Grammar continued; Buck's Theological Dictionary; D'Aubigne on the Reformation; Zeller on the Soul; Josephus; Walter's History of the World; Philosophy of the Plan of Salvation—written Essay.

## THIRD YEAR.

Bible Doctrine; Discipline and Grammar continued; Evidences of Christianity; Kurtz's Sacred History; Huffman's Bible Dictionary; Lisco's Apostolic Creed—written Essay.

The following works to be read :

Wurst's Practical Grammar; Arnold's

First Love ; Bengel's Gnomes ; a Commentary ; Calvert's History of the Church ; Erdman's First Christian Church ; Gossner on the New Testament.

## SECTION XXXVII.

### 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 ex-



amine 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 XXXVIII.

#### 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 is to certify that A. B. is a member of good standing in the Church of the United Brethren in Christ, at  
 [Dates, etc.]

## FORM OF TRANSFER.

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

## SECTION XXXIX.

## 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 Penn-

sylvania; 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 north along said river to Nieman's Schoolhouse in Perry Co., Pa.; thence to Richfield; thence to Black-Oak Ridge; thence to Oldford in Centre Co., Penn's Valley; thence to Lockhaven; thence in a northerly direction to the line between Pennsylvania and New York, 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, Md.; thence to Baltimore, including that city; thence along the Chesapeake bay and Susquehannah river to the mouth of 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 Co., Pa.; thence east to a point due south of the south-east corner of Cattaraugus Co., 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 Co., Pa.; thence along the state line south, to the Pennsylvania and Ohio Rail-road; thence west

with said rail-road to the west line of Ashland Co., Ohio; thence north to the mouth of Vermillion 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 Rail-road crosses the line between Pennsylvania and Ohio; thence west on the line of said rail-road to the west line of Ashland Co., O.; thence south to the north line of Knox Co.; thence west to the north-west corner of said county; thence south to the south-west corner of Knox Co.; thence east along the lines of Knox and Coshocton 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 Co-

shocton and Knox counties to the south-west corner of Knox Co. ; thence to the north-west corner of Trenton township, Delaware Co. ; 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 Vermillion 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 Co.; thence along the east and north lines of Union Co., to the north-west corner of said county; thence to Kenton; thence with the Sandusky, Dayton and Cincinnati Railroad to Forrest; 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 the south-east corner of Jay Co., Indiana; thence west to the south-west corner of said county; thence north on the west line of Jay Co., to the north-west corner of said county; thence along the south and west lines of Wells county, In-



diana, to the Wabash river; thence down said river to Huntington; thence with the Wabash Valley road to Ft. Wayne; thence down the Maumee river 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 Co., Ohio, due east of Urbana, Ohio; thence to Urbana; thence to Piqua, Ohio, including that city; thence to Greenville, Ohio; thence due west to the line between Ohio and Indiana; thence north to the place of beginning.

*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.

*Michigan Conference.*—Beginning at the mouth of the Maumee river; thence up said river to Ft. Wayne; thence on the Ft. Wayne and Chicago Rail-road 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 in a north-westerly direction to Lake Michigan; thence north to the intersection of the Base Line with said Lake; thence east on the Base-line to Lake St. Clair; thence down the shore of said lake, the Detroit river and the

western shore of Lake Erie, to the place of beginning.

*North Michigan Conference* — Embraces all that part of the state of Michigan lying north of the Base-line.

*St. Joseph Conference.* — Beginning at Miamisport, 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 shore of said lake to the intersection with it of the line between Indiana and Illinois; thence south to Bear lake; thence in a south-easterly direction to the mouth of Big Monon creek; thence down the Tippecanoe river to its junction with the Wabash river; thence down the Wabash to Davis' Ferry; thence along the Logansport road to Lafayette; thence on the Strawtown road to Jefferson, which is included in

the St. Joseph conference; thence to Miamisport, the place of beginning.

*White River Conference.*—Beginning at and including Indianapolis; thence north with the Michigan road to Kirkland; thence east to the rail-road; thence north to Big Deer Creek; thence a north-easterly direction to Wabash-town; thence up the Wabash river to Huntington; thence up said river to the Wells county line; thence with the west and south lines of Wells and Jay counties, to the south-eastern corner of Jay Co., on the Ohio state line; thence south on the Ohio and Indiana line to the south-east corner of Franklin county, Ind.; thence to Greensburg; thence to Columbus; thence to Franklin; thence west to White river; thence up said river to the place of beginning.

*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 Indiana; 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 southwest 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.*—Begin-

ning at Gosport, on White river; thence with the rail-road to Greencastle; thence with the Indianapolis and Terre Haute Rail-road 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 Rail-road to the Illinois conference line; thence to Shelbyville, Ill.; thence down the Okaw river to Vandalia; thence south with the Illinois Central Rail-road, to its junction with the Ohio and Mississippi Rail-road; thence direct 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.*—Beginning at Gosport, on White river; thence up said river to Indianapolis; thence with the Michigan road to Kirkland; thence direct to Lafayette; thence along the Logansport road to Davis'

Ferry ; thence up the Wabash river to the mouth of Tippecanoe river ; thence up said river to the mouth of Big Monon creek ; thence in a north-westerly direction to Bear lake ; thence to Kankakee city ; thence south along the Chicago Branch of the Illinois Central Rail-road to Urbana, Ill. ; thence to Cherry Point ; thence with the Lower Wabash conference line, as described above, to Gosport, the place of beginning.

*Southern Illinois Conference.*—Embracing all that part of the state of Illinois lying south of the following line, viz. : beginning at Alton, on the Mississippi river ; thence direct to Vandalia, Ill. ; thence south to the intersection of the Illinois Central, and Ohio and Mississippi Rail-roads ; thence on a straight line to Carmi ; thence down the Little Wabash river to its junction with the Wabash river.

*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 Rail-road; thence east with said rail-road to Peru; 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 Rail-road to Urbana; thence direct to Shelbyville; thence down the Okaw river to Vandalia; thence direct to Alton; thence up the Mississippi 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 Mississippi river; thence down said river to the place of beginning.

*Wisconsin Conference.*—Beginning at Milwaukee, 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 Rail-road to Watertown; thence along the Milwaukee and Watertown Rail-road to the place of beginning.

*Fox River Conference.*—Beginning at Milwaukee, Wis., thence by the rail-road 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 the latter river to its source; thence north to the line between Iowa and Minnesota; thence east on said line to the Mississippi river; thence down 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 southwest 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 at the Iowa river on the east line of Marshall county, Iowa; thence with the East Des Moines conference line, as before described, to the Missouri state line; thence west with said line to the Missouri river; thence up said river and the Sioux river to the Minnesota line; thence east on the line between Iowa and Minnesota, to a point due north of the source of the Iowa river; thence south to the source of said riv-

er; thence down said river to the place of beginning.

*Missouri Conference.*—Bounded by the state lines.

*Kansas Conference.*—Bounded by the state lines.

*Canada Conference.*—Embraces the whole of Upper Canada.

*Massachusetts Conference.*—Bounded by the Massachusetts state lines.

*Oregon Conference.*—Includes the state of Oregon and Washington territory.

*California Conference.*—Includes the state of California.

*Ohio German Conference.*—Bounded by the state lines of Ohio, including Covington and Newport, Kentucky.

*Indiana German Conference.*—Indiana and the whole north-west.



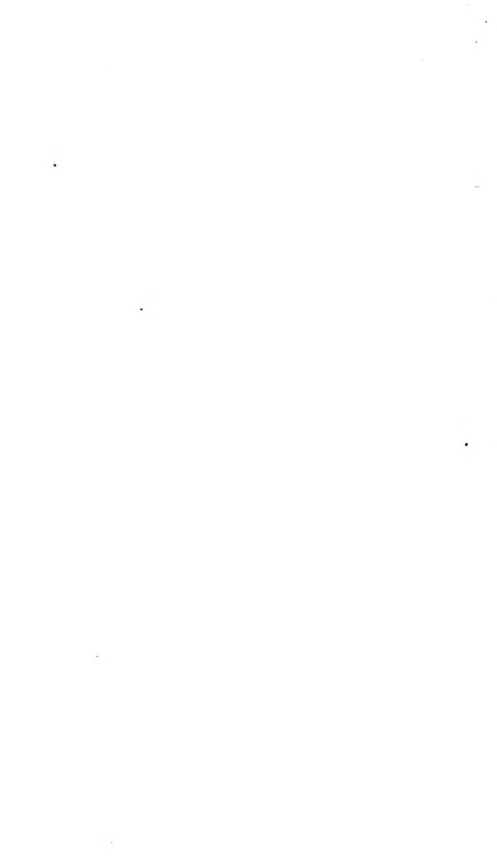














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