

THE DOCTRINES
AND
DISCIPLINE
OF THE
METHODIST CHURCH OF JAPAN
1907
WITH APPENDIX



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INTRODUCTION

The first General Conference of the Methodist Church of Japan (Nippon Methodist Kyokwai) was a delegated body composed of sixty-six members. Its sessions were held at the Aoyama Gakuin, in Tokyo, continuing from May 22nd to June 7th, 1907.

A committee on the Book of Discipline was appointed by the Conference, and by special resolution of the body the six Commissioners present, representing the Joint Commission of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church, Canada, were invited to sit with the committee and co-operate with them in the work of formulating the polity of the Methodist Church of Japan. In this work that portion of the Basis of Union already adopted by the Commissioners, which relates to both doctrines and polity, was introduced into the body of the Discipline without change.

By authority of the Commissioners the Book of Discipline was to be prepared in English and Japanese, the former to be the standard text during the first quadrennium, one of the Commissioners being authorized to prepare and edit the same.

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HISTORICAL STATEMENT.

True religion is the system of faith, doctrine, and duty that arises out of man's moral and spiritual relations to the only living and true God, who is the Creator of all things, and upholdeth all things by the word of his power. This ever-living and true God has revealed himself in all ages, to all races of men, in the works of his hands as manifested in the heavens and the earth and in our own spiritual and moral nature: so that all men have had some knowledge of duty, some thought as to destiny, and some desire and feeling after God, if haply they might find him and know him though he be not far from every one of us.

But because of the blindness of our hearts through sin against God, this light of nature has never alone been sufficient for our guidance and eternal salvation; wherefore God the Father hath further revealed himself to us in Jesus Christ his beloved Son. This revelation of God and his will concerning us, and of our own nature, duty, and destiny in Jesus Christ, is known as the Christian religion, or Christianity, and is conveyed to us and preserved among us in the Church and in the world by the Sacred Scriptures, as they were inspired by the Holy Spirit, who is one with the Father and the Son.

The doctrine and spirit of primitive Christianity have existed at different times and in different degrees in all branches of the kingdom of Christ among men. They were embodied in a new form on this wise: "In 1729 two young men in England, reading the

Bible, saw they could not be saved without holiness, followed after it and incited others to do so. In 1737 they saw, likewise, that men are justified before they are sanctified; but still holiness was their object. God then thrust them out to raise a holy people."

This was the rise of Methodism, as given in the words of its founders, John and Charles Wesley, of Oxford University, and presbyters of the Church of England. Their evangelical labors were accompanied by an extraordinary divine influence; other ministers and many lay preachers were raised up to aid them: and throughout England and in Scotland and Ireland arose United Societies, which became the Wesleyan Churches of Great Britain.

In the year 1776 Philip Embury, a Wesleyan local preacher, began to preach in New York City, and formed a society, and other local preachers followed.

In 1769 Mr. Wesley sent to America two itinerant preachers, and in 1771 two others—Francis Asbury and Richard Wright.

When the independence of the United States was acknowledged by the treaty of 1783, the American Methodists were without an ordained ministry and appealed to Mr. Wesley for advice and help. He responded by ordaining the Revs. Richard Whatcoat and Thomas Vasey as presbyters (or elders) for America; and also (since he preferred the Episcopal form of Church government) by setting apart, by prayer and the imposition of hands, the Rev. Thomas Coke, Doctor of Civil Law, and a presbyter of the Church of England, to be a superintendent, "to preside over the flock of Christ" in America. He also commissioned Dr. Coke to ordain, as joint

superintendent with himself, the Rev. Francis Asbury then general assistant for the American Societies.

At the "Christmas Conference," begun in Baltimore, Md., December 24, 1784, sixty preachers met Dr. Coke and his companions. The plan of Mr. Wesley was submitted to them, and was unanimously approved. Thereupon they organized the "Methodist Episcopal Church;" Dr. Coke and Francis Asbury were elected to the episcopal office and Mr. Asbury was consecrated by Dr. Coke, assisted by several presbyters. Such was the origin of the Methodist Episcopal Church.

In the course of time, by reason of changed social and other conditions, it seemed best to those concerned that the ministers and members of the Methodist Episcopal Church in the Southern States of the American Republic should be formed into a separate Church, and accordingly the "Methodist Episcopal Church, South," was organized in the month of May, 1845.

The sending of ministers of the Methodist Episcopal Church to Japan was authorized by the General Missionary Committee in November, 1872, and the first ministers appointed to this country were the Rev. R. S. Maclay, formerly missionary at Foochow, China; the Rev. John C. Davison, of the Newark Annual Conference; the Rev. Julius Soper, of the Baltimore Annual Conference; and the Rev. Merriman C. Harris, of the Pittsburg Annual Conference. Dr. Maclay arrived at Yokohama June 11, 1873, and the others followed soon after. Later, the Rev. Irvin H. Correll was added to the list. The mission was formally organized by Bishop William L. Harris August 8, 1873, at No. 60, Bluff, Yokohama, Revs.

Maclay, Davison, Soper, and Correll being present. These, with Mr. Harris, who soon arrived, were assigned to their stations, Dr. Maclay being appointed superintendent of the mission, which has expanded into two Annual Conferences.

At the General Conference of 1904 the Rev. Merriman C. Harris, D.D., was elected and consecrated missionary bishop for Japan and Korea, and entered at once upon the work of supervision in these countries.

The Methodist Episcopal Church, South, in May, 1885, established a mission in Japan. Revs. J. W. Lambuth, W. R. Lambuth, and O. A. Dukes, of the China Mission, and members respectively of the Mississippi, Tennessee, and South Carolina Annual Conferences, were appointed to this work. They landed in Kobe, Japan, in July, 1886. In the September following Bishop A. W. Wilson organized the mission, and appointed W. R. Lambuth superintendent. The work was rapidly extended eastward to Lake Biwa and westward to Shimonoseki, including the eastern coast of the Island of Kiushiu and the northern shore of Shikoku. In 1892 Bishop Joseph S. Key organized the mission into an Annual Conference of the Methodist Episcopal Church, South.

The beginnings of Methodism in Canada date back to the year 1772, when a small party of English Methodists reached Nova Scotia. In the next thirteen years other groups, chiefly from the United States, located in various parts of Upper Canada (now Ontario); and some of these being stirred in their hearts by the spiritual destitution of the people, began to exhort their neighbors to "repent and believe the

gospel." In 1790 William Lossee, an itinerant preacher from the United States, came into Canada and gathered many converts. Two years later he appealed to Bishop Asbury for an ordained minister, and Darius Dunham was sent. For thirty-six years the work in Canada was under the jurisdiction of the bishops of the Methodist Episcopal Church in the United States, but in 1828 they relinquished their supervision, and the Societies in Canada became a separate and independent Church, under the name of the Methodist Episcopal Church in Canada.

Five years later a union was formed with the British Wesleyan Conference, which had sent a number of missionaries into Canada, and the name of the united body became the Wesleyan Methodist Church in Canada. Episcopacy was superseded by an annual presidency, and the polity of the Church was modeled after that of the parent body in England. In 1874 a union took place in Canada between the Wesleyan Methodist Church, the Methodist New Connection, and the Conference of Eastern British America. The name adopted was "The Methodist Church in Canada," and the union of the three Churches with their parent bodies in England was dissolved by mutual consent. Again in 1883 a wider union was brought about, embracing the Methodist Church in Canada, the Methodist Episcopal Church in Canada, the Primitive Methodist Church, and the Bible Christian Church, since which time the legal name of the body has been "The Methodist Church."

In 1873 the first foreign mission of Canadian Methodism was begun in Japan by the appointment of the Rev. George Cochrane, D.D., and the Rev.

Davidson Macdonald, M.D., to that work, which has grown into an Annual Conference.

In course of time a general conviction grew up that the cause of God would be promoted by the union of the Methodist Churches in Japan. When this fact was signified to the Churches in America, several of their General Conferences approved the suggestion and appointed Commissioners to consider the matter, and effect the union, if deemed practicable. As the result, the Commissioners representing the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church in Canada, at their final session July 18-19, 1906 in the city of Buffalo, N. Y., unanimously agreed upon a plan of union of the ministers and members of these three denominations in the Empire of Japan into the Nippon Methodist Kyokwai. In accordance with this agreement, a General Conference was convened in Tokyo, Japan, on Wednesday May, 22, 1907, composed of delegates previously elected by the four Annual Conferences of the three uniting Churches in Japan, and the Nippon Methodist Kyokwai was formally organized in accordance with the plan hereinafter approved, and under the advice and with the approval of the authorized Commissioners of the three American Churches.

This was the origin of the Methodist Church of Japan.

The sole object of the rules, regulations, and usages of the Nippon Methodist Kyokwai is that it may fulfill to the end of time its divine vocation as a leader in evangelization, in all moral and religious reforms, and in the promotion of fraternal relations among all branches of the Church of Jesus Christ.

PART I.
THE CHURCH.

- I. DOCTRINES AND RULES.
- II. MEMBERSHIP.
- III. CLASS MEETINGS AND
PUBLIC WORSHIP.
- IV. THE MINISTRY.

CHAPTER I.

STANDARDS OF DOCTRINE AND GENERAL RULES.

The Nippon Methodist Kyokwai shall be permanently founded on the fundamental doctrines of Holy Scripture, as unfolded by Christ and his apostles, formally stated in the Articles of Religion embodied in this plan of organization, and expounded in Mr. Wesley's Notes on the New Testament and the first fifty-two sermons published by him during his lifetime.

SECTION I.

Articles of Religion.

I. Of Faith in the Holy Trinity.

There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; Maker and Preserver of all things, visible and invisible. And in unity of this Godhead there are three persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

II. Of the Word, or Son of God, Who Was Made Very Man.

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father,

took man's nature in the womb of the blessed Virgin ; so that two whole and perfect natures—that is to say, the Godhead and manhood—were joined together in one person, never to be divided ; whereof is one Christ, very God and very Man, who suffered, was crucified, dead and buried, to be a propitiation for the sins of the whole world.

III. Of the Resurrection of Christ.

Christ did truly rise again from the dead, and took again his body with all things pertaining to the perfection of man's nature, wherewith he ascended into heaven and there reigneth until he return to judge all men at the last day.

IV. Of the Holy Spirit.

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

V. Of the Sufficiency of the Holy Scriptures for Salvation.

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

THE NAMES OF THE CANONICAL BOOKS.

Genesis,	The First Book of Chronicles,
Exodus,	The Second Book of Chronicles,
Leviticus,	The Book of Ezra,
Numbers,	The Book of Nehemiah,
	The Book of Esther,
Deuteronomy,	The Book of Job,
Joshua,	The Psalms,
Judges,	The Proverbs,
Ruth,	Ecclesiastes, or the Preacher,
The First Book of Samuel,	Cantica, or Songs of Solomon,
The Second Book of Sa- muel,	Four Prophets the Great- er,
The First Book of Kings,	Twelve Prophets the Less.
The Second Book of Kings,	

All the books of the New Testament, as they are commonly received, we do receive and account canonical.

VI. Of the Old Testament.

The Old Testament is not contrary to the New ; for both in the Old and New Testaments everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard who teach that the fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not

bind Christians, nor ought the civil precepts thereof of necessity to be received in any commonwealth ; nevertheless, no Christian is free from the duty of obedience to the commandments which are called moral.

VII. Of Original Sin.

By the voluntary disobedience of our first parents the nature of man was corrupted, so that he is very far gone from original righteousness, and continually inclined to evil. Wherefore he cannot turn and prepare himself by his natural strength and efforts to do good works acceptable to God.

VIII. Of Justification and Good Works.

We are accounted righteous before God only for the merits of our Lord and Saviour Jesus Christ, not for our own works or deservings, but we are justified by faith in him. Nevertheless, good works, which are the fruits of the Holy Spirit, are pleasing and acceptable to God in Christ.

IX. Of Sin after Justification.

Not every sin willingly committed after justification is the sin against the Holy Spirit, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after justification. After we have received the Holy Spirit it is possible to depart from grace given and fall into sin, and, by the grace of God, through repentance and faith, to rise again and amend our lives. Nevertheless, the peril of sinning against the light we have received is exceeding great, because it leads to that hardness of heart

for which there is no repentance ; therefore we ought to watch continually unto prayer against all temptation, and the erroneous teaching of those who say they can no more sin as long as they live here.

X. Of the Church.

The visible Church of Christ is a company of faithful people in which the pure word of God is preached, and the sacraments are duly administered according to Christ's ordinance ; and whose mission it is to evangelize the world in obedience to our Lord's command to "go into all the world, and preach the gospel to every creature."

XI. Of Purgatory and Other Errors.

Certain well-known doctrines concerning purgatory, pardons, indulgences, images and other relics, the invocation of saints, and merit acquired by works of supererogation, by whomsoever taught, are not only without warrant of Scripture, but are repugnant to the Word of God.

XII. Of the Sacraments.

Sacraments ordained of Christ are not only badges or tokens of Christian profession, but they are symbols of grace and of God's good-will toward us, by the which he doth work invisibly in us, and doth not only quicken but also strengthen and confirm our faith in him. There are only two sacraments ordained of Christ our Lord in the gospel—that is to say, Baptism and the Supper of the Lord.

Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished

from others that are not baptized, but it is also a symbol of regeneration or the new birth. And inasmuch as our Saviour has said, "Of such is the kingdom of heaven," the baptism of young children is to be retained in the Church.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but is also a memorial and a sacrament of our redemption by Christ's death ; insomuch that to such as rightly, worthily, and with faith receive the same, the bread which we break is, as the apostle saith, a partaking of the body of Christ ; and likewise the cup of blessing is the partaking of the blood of Christ. But transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

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

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

XIII. Of the One Oblation of Christ, Finished upon the Cross.

The offering of Christ, once made, is that perfect redemption, propitiation and satisfaction for the sins of the whole world, and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in which it is commonly said that the

priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a dangerous error.

XIV. Of the Marriage of Ministers.

The ministers of Christ are not commanded by God's law either to marry or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

XV. Of the Rites and Ceremonies of Churches.

It is not necessary that rites and ceremonies should in all places be the same. As they have varied in the past, so they may be changed according to the diversity of countries, times, and customs, only so that nothing be ordained against God's Word. But no member, in the right of his private judgement, may violate the rites and ceremonies of the Church to which he belongs.

XVI. Of the Civil Government.

Believing that the powers that be are ordained of God as taught in the Holy Scriptures, we revere the Emperor of one ancient and unbroken lineage who is the rightful Sovereign of the Empire of Japan, respect the Constitution and observe the laws.

XVII. Of Christian Men's Goods.

The riches and goods of Christians are not common as touching the right, title, and possession of the same, as some do erroneously teach. Yet every

Christian should hold his possessions as a providential trust to be administered, as the Word of God and an enlightened conscience may direct, in promoting the welfare of his fellow-men and extending Christ's kingdom in the earth.

XVIII. Of a Christian Man's Oath.

An oath in confirmation of testimony, when required by proper civil authority, is not to be refused by a Christian man, but is to be regarded as a solemn appeal to the Judge of all men as to the truth of the evidence given.

SECTION II.

THE GENERAL RULES.

The Origin, Design, and General Rules of our United Societies.

† 19. In the latter end of the year 1739 eight or ten persons who appeared to be deeply convinced of sin, and earnestly seeking for redemption, came to Mr. Wesley in London. They desired, as did two or three more the next day, that he would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That he might have more time for this great work, he appointed a day when they might all come together; which from thenceforward they did every week, namely, on *Thursday*, in the evening. To these, and as many more as desired to join with them (for their number

increased daily), he gave those advices from time to time which he judged most needful for them; and they always concluded their meeting with prayer suited to their several necessities.

¶ 20. This was the rise of the UNITED SOCIETY, first in Europe, and then in America. Such a society is no other than “*a company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.*”

¶ 21. That it may the more easily be discerned whether they are indeed working out their own salvation, each Society is divided into smaller companies, called Classes, according to their respective places of abode, there are about ten persons in a class, one of whom is styled THE LEADER. It is his duty to see each person in his class as frequently as may be practicable and to meet his class at least once a month, and more frequently if circumstances permit, in order to advise, reprove, comfort, or exhort, as occasion may require; to inform the minister of any who are sick, or of any that walk disorderly and will not be reprov'd.

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

¶ 23. It is therefore expected of all who continue therein that they shall continue to evidence their desire of salvation,

First : By doing no harm, by avoiding evil of every kind, such as

Irreverent use of the name or word of God ;

Profaning the Christian Sabbath by doing ordinary work therein, or by buying or selling ;

Drunkenness, buying or selling spirituous liquors or drinking them ;

Quarrelling, going to law with one another, returning evil for evil ;

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

The taking of usury, that is, exorbitant interest ;

Uncharitable or unprofitable conversation, particularly speaking evil of magistrates or of ministers ;

Doing to others as we would not they should do unto us ;

Doing what we know is not for the glory of God, as :

Extravagance in dress ;

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

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

The love of money ;

Borrowing money or purchasing property without a probability of paying.

¶ **24.** It is expected of all who continue in these Societies that they should continue to evidence their desire of salvation,

Second : By doing good of every sort, and, as far as possible, to all men :

To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked,

by visiting or helping them that are sick or in prison :

To their souls, by instructing, reproofing, or exhorting in meekness and love all we have any intercourse with ;

By all possible diligence and frugality, that the Gospel be not blained ;

By running with patience the race which is set before them, denying themselves, and taking up their cross daily ;

Submitting to bear reproach and persecution for the sake of Christ.

¶ **25.** It is expected of all who desire to continue in these Societies that they should continue to evidence their desire of salvation,

Thirdly : By attending upon all the ordinances of God : such are,

The public worship of God ;

The ministry of the word, either read or expounded ;

The Supper of the Lord ;

Family and private prayer ;

Searching the Scriptures ; and

Fasting or abstinence.

¶ **26.** These are the General Rules of our societies ; all of which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule, both of our faith and practice. And all these we know his Spirit writes on truly awakened hearts. If there be any among us who observe them not, who habitually breaks any of them, let it be known unto them who watch over that soul, as they who must give an account. We will admonish him of the error of his ways ; we will bear with him for a

season ; but if then he repent not, he hath no more place among us : we have delivered our own souls.

SECTION III. **Special Advices.**

I. Temperance.

' 27. Temperance, in its broader meaning, is distinctively a Christian virtue, enjoined in the Holy Scriptures. It implies a subordination of all the emotions, passions, and appetites to the control of reason and conscience. Dietetically, it means a wise use of suitable articles of food and drink, with entire abstinence from such as are known to be hurtful. Both science and human experience agree with the Holy Scriptures in condemning all alcoholic beverages as being neither useful nor safe. The business of manufacturing and of vending such liquors is also against the principles of morality, political economy, and the public welfare. We therefore regard voluntary total abstinence from all intoxicants as the true ground of personal temperance, and complete legal prohibition of the traffic in alcoholic drinks as highly desirable. We heartily approve of all lawful and Christian efforts to save society from the manifold and grievous evils resulting from intemperance, and earnestly advise our people to cooperate in all measures which may seem to them wisely adapted to secure that end. We refer to our General Rule on this subject (§ 23), and affectionately urge its strict observance by all our Members. Finally,

we are fully persuaded that, under God, hope for the ultimate success of the Temperance Reform rests chiefly upon the combined and sanctified influence of the Family, the Church, and the State.

II. Marriage.

* **28.** We do not prohibit our people from marrying persons who are not of our Church, but we distinctly disapprove of such alliances as tend to bring into the home and Church, influences which are calculated to sow the seeds of discord and evil. Our preachers should emphasize the Apostle's injunction, "Be ye not unequally yoked together with unbelievers."

* **29.** It is a good rule that our Church members should advise with their pastor concerning marriage before an alliance is entered upon, as his advice, especially in the case of our young people, might guard them against trouble in the future and we strongly advise our people to marry in accordance with the Christian rite.

* **30.** Our Church cannot countenance those marriages which are entered upon without having conformed to the requirements of registration as contained in the Civil Law.

III. Divorce.

* **31.** No divorce, except for adultery, shall be regarded by the Church as lawful ; and no minister shall solemnize marriage in any case where there is a divorced wife or husband living ; but this rule shall not be applied to the innocent party to a divorce for the cause of adultery, nor to divorced parties seeking to be re-united in marriage.

IV. Social Evils.

¶ 32. The Word of God clearly forbids the ill-treatment of the young, the aged and the weak, the oppression of the poor, and everything which tends to encourage the spread of vice and immorality. We would therefore earnestly admonish all our ministers and people, not only to keep themselves pure from such evils, but to do all in their power, as citizens and Christians, to banish them from society.

V. Amusements.

¶ 33. Improper amusements and excessive indulgence in innocent amusements are serious barriers to the beginning of the religious life and fruitful causes of spiritual decline. We therefore affectionately admonish all our people to make their amusements the subject of careful thought and frequent prayer, to study the subject of amusements in the light of their tendencies and to be scrupulously careful in this matter to set no injurious example. We adjure them to remember that the question for a Christian must often be, not whether a certain course of action is positively immoral, but whether it will dull the spiritual life and be an unwise example. We deem it our bounden duty to summon the whole Church to apply a thoughtful and instructed conscience to the choice of amusements, and not to leave them to accident or taste or passion; and we affectionately advise and beseech every Member of the Church absolutely to avoid "the taking such diversions as cannot be used in the name of the Lord Jesus."

CHAPTER II. MEMBERSHIP.

SECTION I.

Reception on Probation.

¶ **34.** In order to prevent improper persons from gaining admission into the Church, and in order to the exercise of the power of godly admonition and discipline ;

1. Let great care be taken in receiving persons on Probation, and let no one be enrolled as a Probationer unless he give satisfactory evidence of an earnest desire to be saved from his sins, and to enjoy the fellowship of God's people.

2. Let the Pastor and the Class Leaders see that all persons on Probation be early made acquainted with the doctrines, rules, and regulations of the Nippon Methodist Kyokwai.

3. Probationers are expected to conform carefully to all the rules and usages of the Church ; and they are entitled to all the spiritual privileges.

SECTION II.

Admission into Full Membership.

¶ **35.** Let no one be admitted into Full Membership in the Church until he has been at least three months on Probation, has been recommended by the Society Meeting, or, where no such meeting is held, by his

Class Leader, has been baptized, and, on examination by the Pastor before the Church, has given satisfactory assurances both of the correctness of his faith and of his willingness to observe and keep the rules of the Church.

¶ **36.** Members in connection with other Evangelical Churches, who make application for admission into our Church, may be received as members by the pastor in charge, when duly accredited, without the usual term of Probation.

¶ **37.** Let the Pastor be careful to see that the names of all persons received into the Church are duly recorded ; reporting at each Quarterly Conference all changes that have occurred in the membership during the quarter.

SECTION III.

Baptized Children and the Church.

¶ **38.** We hold that all children, by virtue of the unconditional benefits of the atonement are heirs of the Kingdom of God, and therefore graciously entitled to Baptism ; but, as Infant Baptism contemplates a course of religious instruction and discipline, it is expected of all parents or guardians who present their children for Baptism that they will use all diligence in bringing them up in conformity to the Word of God ; and they should be solemnly admonished of this obligation, and earnestly exhorted to faithfulness therein.

39. We regard all children who have been baptized as placed in visible covenant relation to God, and

under the special care and supervision of the Church ; therefore, let every pastor urge upon all Christian parents in his congregation the duty and importance of presenting their children to God in the ordinance of Baptism, and keep a register of such Baptisms in a book to be provided and kept in connection with each pastoral charge. And he shall give a certificate of such registration to the parents of all such children removing from his charge, which certificate shall transfer the relation of said children to the charge to which they are removed.

¶ **40.** As soon as the children shall have attained an age sufficient to understand, let them be taught the nature, design and obligations of their Baptism, and the truth of religion necessary to make them wise unto salvation ; let our Catechisms be placed in their hands, and let all who can, read and commit the same to memory ; let them be encouraged to attend class, and to give regular attendance upon all the means of grace, according to their age, capacity and religious experience. Pray earnestly for them and talk with them at every suitable opportunity.

¶ **41.** Whenever baptized children shall understand the obligations of religion, and shall give evidence of piety, they may be admitted into Full Membership in the Church, on the recommendation of a Leader, upon publicly assenting before the Church to the Baptismal Covenant, and also to the usual questions on Doctrines and Discipline.

¶ **42.** Whenever a baptized child shall, by orphanage or otherwise, become deprived of Christian guardianship, the Pastor shall ascertain and report to the Society Meeting or Quarterly Conference the facts in the case ; and such provision shall be made for

the Christian training of the child as the circumstances of the case admit and require.

SECTION IV.

Transfer of Membership by Certificate.

¶ 43. 1. An acceptable member of the Church desiring to remove his membership from one Pastoral Charge to another is entitled to a Certificate from the Pastor, or if there is no Pastor, from the Presiding Elder, in the following form :

“ This certifies that A.B., the bearer, is an acceptable Member of the.....Nippon Methodist Kyokwai of.....and is affectionately commended to the fellowship of the.....Nippon Methodist Kyokwai in....., or in any other place where he may take up his residence. When admitted to another Church his relation to this Church will cease.”

A foot-note shall be subjoined to the Certificate as follows: Note:—this is not a letter of dismissal and does not terminate the connection of the member with the Church which gives it.

2. When a Pastor shall have received a member on said Certificate, he shall notify the Pastor of the Church from which it was issued in the following form :

“ You are hereby notified that A.B. has been duly enrolled as a Member of this Church upon a Certificate issued from the Church of which you are Pastor, and signed by.....”

3. This Certificate of Church Membership shall not be valid for a longer period than one year; but if for any cause it has been impracticable to present

it to another Church within that time, it should be renewed by the Pastor of the Church from which it was issued.

4. The Pastor who gives a Certificate shall, if practicable, give notice of the fact to the Pastor of the Charge to which the Member receiving the Certificate shall have removed. If a Member of the Church shall remove from a Charge without applying for a Certificate of Membership, the Pastor of such Charge shall, if practicable, inform the Pastor of the Charge within whose bounds said Member has taken up his residence.

5. A Certificate of Membership may not be refused if demanded by a Member removing his residence except for reasons that justify and require judicial proceedings against such Member.

6. A Certificate of Membership shall not be given unless a change of place of holding Membership is actually intended.

V. Exclusion for Neglect of the Means of Grace.

¶ 44. If any members of the Church repeatedly and without sufficient reason neglect any of the means of grace, such as public worship of God, the Lord's Supper, Prayer Meeting, or Class Meeting, let the Pastor visit and admonish them. If they continue their neglect let them receive notice of exclusion which shall go into effect at the expiration of six months from the date thereof. The notice shall also state that the member notified may apply within six months to the Leader's Meeting or Quarterly Conference to show cause why his name should be continued on the roll of membership, and upon his

satisfying the Leader's Meeting or the Quarterly Conference of his sincere purpose to amend, the exclusion shall not go into effect. Nothing herein contained shall deprive the member of his right of trial and appeal.

CHAPTER III.
CLASS MEETINGS AND PUBLIC
WORSHIP.

SECTION I.

I. Classes and Class Meetings.

* **45.** 1. Let the membership of every Church, wherever it is practicable, be divided into smaller companies, called classes, according to their respective places of abode ; and let the members be exhorted to attend the meeting of the same.

2. Two or more classes may meet at the same time and place, at their own option, and their leaders may alternate in conducting the exercises.

3. The pastor shall visit every class once a quarter and report its condition to the Quarterly Conference ; and let him hold general class meetings as often as he shall find it expedient

4. Let the Leaders be directed to such a course of reading and study as shall best qualify them for their work. Especially let such books be recommended as will tend to increase their knowledge of the Scriptures and make them familiar with those passages best adapted to Christian education. Whenever practicable let the Pastors examine the Leaders in the studies recommended.

II. Prayer Meeting.

* **46.** Let meetings be held each week wherever practicable for prayer, fellowship, instruction in the Word of God, and spiritual edification.

III. Love Feast.

¶ 47. Let a Love Feast be held in each pastoral charge at least once a quarter, if practicable, in connection with the administration of the Lord's Supper.

IV. Order of Public Worship.

¶ 48. Let all our services begin exactly at the time appointed ; and let all our people spend a brief period in silent prayer on entering the sanctuary.

(I. Voluntary, instrumental or vocal.)

Note.—Parts enclosed in brackets may be used or omitted.

II. Singing from the Common Hymnal, the people standing.

(III. The Apostle's Creed. recited by all, still standing.

I believe in God the Father Almighty, Maker of Heaven and Earth :

And in Jesus Christ, His only Son our Lord ; who was conceived by the Holy Ghost, Born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried ; the third day he arose again from the dead ; he ascended into Heaven, and sitteth at the right hand of God the Father Almighty ; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; the Holy Catholic Church, the communion of Saints ; the forgiveness of sins ; the resurrection of the body ; and the life everlasting. Amen.)

IV. Prayer, concluding with the Lord's Prayer, repeated audibly by both Minister and People.

(V. Anthem or Voluntary.)

- VI. Lesson from the Old Testament, which may be read responsively, the People standing.
- (VII. The Gloria Patri.
Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.)
- VIII. Lesson from the New Testament.
- IX. Notices, followed by Collection; during or after which an offertory may be rendered.
- X. Singing from the Common Hymnal, the People standing.
- XI. The Sermon.
- XII. Prayer.
- XIII. Singing from the Common Hymnal, the People standing.
- XIV. Doxology and the Apostolic Benediction. (2. Cor. xiii, 14.)
- Note.—The same order shall be observed in the afternoon and evening except that one lesson may be omitted.

CHAPTER IV. THE MINISTRY.

SECTION I.

Qualifications and Work.

I. The Call to Preach.

¶ 49. In order that we may try those persons who profess to be moved by the Holy Ghost to preach, let the following questions be asked, namely :

§ 1. Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire nothing but God? Are they holy in all manner of conversation?

§ 2. Have they gifts, as well as grace, for the work? Have they, in some tolerable degree, a clear, sound understanding; a right judgment in the things of God; a just conception of salvation by faith? Has God given them any degree of utterance? Do they speak justly, readily, clearly?

§ 3. Have any been truly convinced of sin and converted to God, and are believers edified, by their preaching?

As long as these marks concur in anyone, we believe he is called of God to preach. These we receive as sufficient proof that he is moved by the Holy Ghost.

II. Rules for a Preacher's Conduct.

¶ 50. *Rule 1.* Be diligent. Never be unemployed. Never be triflingly employed. Never trifle away time; neither spend any more time at any place than is strictly necessary.

* **51. Rule 2.** Be serious. Let your motto be, "Holiness to the Lord." Avoid all lightness, jesting, and foolish talking.

* **52. Rule 3.** Converse sparingly, and conduct yourself prudently with women (1 Tim. v, 2).

* **53. Rule 4.** Believe evil of no one without good evidence ; unless you see it done take heed how you credit it. Put the best construction on everything. You know the judge is always supposed to be on the prisoner's side.

* **54. Rule 5.** Speak evil of no one, because your word, especially, would eat as doth a canker. Keep your thoughts within your own breast till you come to the person concerned.

* **55. Rule 6.** Tell everyone under your care what you think wrong in his conduct and temper, and that lovingly and plainly, as soon as may be ; else it will fester in your heart. Make all haste to cast the fire out of your bosom.

* **56. Rule 7.** Avoid all affectation. A Preacher of the Gospel is the servant of all.

* **57. Rule 8.** Be ashamed of nothing but sin.

* **58. Rule 9.** Be punctual. Do everything exactly at the time. And do not mend our rules, but keep them ; not for wrath, but for conscience' sake.

* **59. Rule 10.** You have nothing to do but to save souls ; therefore spend and be spent in this work ; and go always not only to those that want you, but to those that want you most.

Observe ! it is not your business only to preach so many times, and to take care of this or that Society, but to save as many as you can ; to bring as many sinners as you can to repentance, and with all your power to build them up in that holiness without which

they cannot see the Lord. And remember ! a Methodist Preacher is to mind every point, great and small, in the Methodist Discipline ! Therefore you will need to exercise all the sense and grace you have.

¶ 60. *Rule* 11. Act in all things not according to your own will, but as a son in the Gospel. As such, it is your duty to employ your time in the manner in which the Discipline directs, in preaching, and visiting from house to house ; in reading, meditation, and prayer. Above all, if you labor with us in the Lord's vineyard, it is needful you should do that part of the work assigned you by the constituted authorities of the Church, at those times and places which they judge most for His glory.

¶ 61. Smaller advices which might be of use to us are perhaps these : 1. Be sure never to disappoint a congregation. 2. Begin at the time appointed. 3. Let your whole deportment be serious, weighty, and solemn. 4. Always suit your subject to your audience. 5. Choose the plainest text you can. 6. Take care not to ramble, but keep to your text, and make out what you take in hand. 7. Take care of anything awkward or affected, either in your gesture, phrase, or pronunciation. 8. Do not usually pray *extempore* above eight or ten minutes (at most) without intermission. 9. Frequently read and enlarge upon a portion of Scripture ; and let young Preachers often exhort without taking a text. 10. Always avail yourself of the great Christian festivals by preaching on the occasion.

III. Duties and Qualifications.

¶ 62. The chief duties of a Preacher are : 1. To preach. 2. To meet the Societies and Classes. 3. To visit the sick.

* **63.** A Preacher shall be qualified for his charge by walking closely with God, and having his work, greatly at heart, and by understanding and loving discipline, ours in particular.

¶ **64.** We do not sufficiently watch over each other. Should we not frequently ask each other, Do you walk closely with God? Have you now fellowship with the Father and the Son? At what hour do you rise? Do you punctually observe the morning and evening hours of retirement? Do you spend the day in the manner which the Conference advises? Do you converse seriously, usefully, and closely? To be more particular: Do you use all the means of grace yourself, and enforce the use of them on all other persons?

* **65.** The means of grace are:

§ 1. *Prayer*. private, family, and public; consisting of adoration, confession, petition, intercession, and thanksgiving. Do you use each of these? Do you forecast daily, wherever you are, to secure time for private devotion? Do you practice it everywhere? Do you ask everywhere, Have you family prayer? Do you ask individuals? Do you use private prayer every morning and evening in particular?

§ 2. *Searching the Scriptures*: 1. Reading: constantly, some part of every day; regularly, all the Bible in order; carefully, with notes; seriously, with prayer before and after; fruitfully, immediately practicing what you learn there. 2. Meditating: at set times; by rule. 3. Hearing: at every opportunity; with prayer before, at, and after. Have you a Bible always about you?

§ 3. *The Lord's Supper*. Do you use this at

every opportunity? With solemn prayer before?
With earnest and deliberate self-devotion?

¶ 4. *Fasting*: Do you use abstinence and fasting with a view to spiritual profit?

¶ 5. *Christian conference*: Are you convinced how important and how difficult it is to order your conversation aright? Is it always in grace; seasoned with salt; meet to minister grace to the hearers? Do you not converse too long at a time? Is not an hour commonly enough? Would it not be well always to have a determined end in view? And to pray before and after it?

As Christians: What particular rules have you in order to grow in grace? What arts of holy living?

As Methodists: Do you ever miss your Class?

As Preachers: Have you thoroughly considered your duty? And do you make a conscience of executing every part of it?

IV. Where and How to Preach.

¶ 66. It is by no means advisable for us to preach in as many places as we can without forming any Societies.

We should endeavor to preach most, 1. Where there is the greatest number of quiet and willing hearers; 2. Where there is most fruit.

We ought diligently to observe in what places God is pleased at any time to pour out his Spirit more abundantly, and at that time to send more laborers than usual into that part of the harvest.

¶ 67. The best general method of preaching is, 1. To convince; 2. To offer Christ; 3. To invite;

4. To build up; and to do this in some measure in every sermon.

¶ **68** The most effectual way of preaching Christ is to preach him in all his offices; and to declare his law, as well as his Gospel, both to believers and unbelievers. Let us strongly and closely insist upon inward and outward holiness in all its branches.

SECTION II.

Ministers and the Annual Conference.

I. Admission on Trial.

¶ **69.** A preacher is to be received on Trial by an Annual Conference; but in the interval of the Conference he may be accepted as a candidate and employed in the work by a Kantoku or the Presiding Elder of the District, until the sitting of the Conference,

¶ **70.** No one shall be admitted on trial unless he first procure a recommendation from the District Conference of his circuit, station or mission; nor shall a vote be taken upon the admission of any candidate who has not passed an approved examination upon the Course of Study prescribed by the General Conference for that purpose.

¶ **71.** The Annual Conference may then admit him as a probationer by a vote of the majority. Observe! This relation of being on trial embraces the requisites of a competent pastorate, and must apply as well to proper administrative qualifications as to acceptable

Note.—Like answers shall also be required of ministers proposing to come to us from other churches.

preaching ability. One on trial may be discontinued for want of efficiency in either of these respects, without doing him any wrong; otherwise it would be no trial at all.

¶ 72. Any student who shall have finished the first year of the Course of study in one of our Theological Seminaries may be received on Trial in an Annual Conference; *provided* he has already received a Local Preacher's License.

¶ 73. The Candidate shall deposit with the Committee on Conference Relations, written answers to the following questions.

(1) Are you in debt so as to embarrass you in the work of the Ministry?

(2) Will you wholly abstain from the use of tobacco, and intoxicating drinks?

II. Admission into Full Membership.

¶ 74. A Preacher on Trial who has been employed in the regular itinerant work on the pastoral charges, or as instructor in one of our institutions of learning, for four successive years from the time he was received on Trial, may be admitted into Full Membership in the Annual Conference after he has given satisfactory evidence of his knowledge of the Conference Course of Study, and after the examination before the Conference prescribed in ¶ 75.

¶ 75. In admitting a Preacher at the Conference into Full Membership, after solemn fasting and prayer, he shall be asked, before the Conference, the following questions, with any others which may be thought necessary, namely:

a. Have you faith in Christ?

2. Are you going on to perfection?
3. Do you expect to be made perfect in love in this life?
4. Are you earnestly striving after it?
5. Are you resolved to devote yourself wholly to God and his work?
6. Do you know the General Rules of our church?
7. Will you keep them?
8. Have you studied the Doctrines of the Nippon Methodist Kyōkwai?
9. After full examination do you believe that our Doctrines are in harmony with the Holy Scriptures?
10. Will you preach and maintain them?
11. Have you studied and do you approve our Church Government and Polity?
12. Will you support and maintain them?
13. Have you considered the Rules for a Preacher, especially those relating to Diligence, to Punctuality, and to Doing the Work to which you are assigned?
14. Will you keep them for conscience' sake?
15. Will you diligently instruct the children in every place?
16. Will you visit from house to house?
17. Will you recommend fasting or abstinence, both by precept and example?

NOTE.—The candidate for Admission into Full Membership must again deposit with the Secretary of the Conference, or with the Committee on Conference Relations, written answers to the questions set forth in ¶ 73.

¶ 76. A Minister who has been located at his own request may be readmitted by an Annual Conference, at its discretion, upon his Certificate of Location.

III. Ministers from Other Churches.

¶ 77. Ministers duly accredited as in good standing in other Evangelical Churches until their withdrawal or dismissal therefrom, and having been blameless in life and doctrine thereafter, may be received into our ministry in the following manner :

§ 1. The Quarterly Conference may receive them as Local Preachers not entitled to administer the Sacraments.

§ 2. Upon the recommendation of the District Conference the Annual Conference may at any time thereafter recognize the Orders of those thus received ; may at any time within two years thereafter, upon like recommendation, receive them into the Conference, either on Trial or in Full Membership ; and may, at its discretion, require them to pursue, in whole or in part, the Conference Course of Study. In case a Minister comes from a Church having but a single Order in its ministry, the Conference may receive him either as a Deacon or as an Elder.

§ 3. But Ministers of the above description may apply directly to the Annual Conference, which may receive their Credentials from another Church, and, finding them of unquestionable validity and sufficiency, may exercise in behalf of said Ministers all the preceding section.

§ 4. In all these cases the candidates for Admission into Full Membership must satisfactorily answer the questions set forth in ¶ 75 ; and candidates who come to us from other than Methodist Churches must, before the recognition of their Orders, take upon them our Ordination Vows, and give satisfactory evidence of their agreement with us in Doctrine and Discipline.

§ 5. The Annual Conference may also admit to equal grade Preachers who are on Trial in the ministry of another Methodist Church, using, however, special care that before they are admitted to Full Membership their examination be entirely satisfactory.

¶ 78. Whenever the Orders of a Minister are recognized according to the foregoing provisions he shall be furnished with a Certificate, signed by the Kantoku in the following words, namely :

“ *This is to Certify* that the.....Annual Conference, having examined the Credentials of the Rev.as.....(*an Elder or a Deacon*) of the..... Church, and having received other testimonials of his Grace, Gifts, and Usefulness, and being satisfied therewith, has this day accepted and recognized him in due form as.....(*an Elder or a Deacon*) in the Nippon Methodist Kyōkwai, entitled to exercise under its authority all the functions pertaining to that office, so long as his life and doctrine become the Gospel of Christ.

“ Given under my hand and seal at, this day of, in the year of our Lord
“ ”

¶ 79. When the Orders of a Minister of another Church shall have been duly recognized, his Credentials from said Church shall be returned to him with this inscription written plainly across the face of them :

“ Accredited by the Annual Conference of the Nippon Methodist Kyōkwai the ... day of 19... as the basis of new Credentials.

“ , President.
“ , Secretary.”

IV. Ministers in Official Positions.

¶ 80. Traveling Preachers who are elected to official positions by the General Conference shall be Members of such Annual Conference as they may, with the approbation of the Bishops, select.

V. Termination of Conference Membership.

1. BY LOCATION.

¶ 81. An Annual Conference may grant to any Member who is in good standing therein a Location, certified by the President of the Conference. Such Minister shall thereupon hold his membership as a Local Elder (or Deacon) in the Quarterly Conference where he resides. ¶ 106, § 3.

¶ 82. Whenever a Member of an Annual Conference applies for a Location, it shall be asked, Is he indebted to any of the connectional funds, and if it be ascertained that he is, the Conference shall require him to secure said debt, if they judge it necessary or proper, before they grant him a Location.

2. BY SURRENDER OF THE MINISTERIAL OFFICE.

¶ 83. Any Member of an Annual Conference in good standing, who may desire to surrender his Ministerial Office and withdraw from the Conference, may be allowed to do so by the Conference at its session; in which case his Credentials shall be filed with the papers of the Annual Conference of which he was a Member, and his membership in the Church shall be recorded in the Society where he resided at the time of such surrender.

3. BY WITHDRAWAL.

¶ 84. § 1. When a Minister in good standing withdraws to join the Ministry of another Church, his Credentials should be surrendered to the Conference, and, if he shall desire it, may be returned to him with the following inscription written plainly across the face of them, namely:

“A.....B.....has this day been honorably discharged by the Annual Conference from the ministry of the Nippon Methodist Kyōkwai.

“Dated.....

“....., President.

“....., Secretary.”

§ 2. When in the interval of the Annual Conference a Member thereof shall deposit with a Kantoku or with his Presiding Elder a letter of withdrawal from our Ministry, or his Credentials, or both, the same shall be presented to the Annual Conference at its next session for its action thereon.

4. BY REFUSAL TO DO THE WORK ASSIGNED.

¶ 85. No Member of an Annual Conference who declines, or ceases, to do the work to which he was duly appointed, except in case of sickness, serious disability, or other unavoidable circumstance, shall on any account exercise the peculiar functions of his Office, or even be allowed to preach among us; *nevertheless*, the final determination in every such case is with the Annual Conference. ¶ 155.

SECTION III.

Deacons.

¶ **86.** A Deacon is constituted by the election of the Annual Conference and the laying on of the hands of a Kantoku.

¶ **87.** A Deacon has authority to preach ; to conduct Divine Worship ; to solemnize Matrimony ; to administer Baptism ; and to assist the Elder in administering the Lord's Supper.

¶ **88.** Preachers of the following classes are eligible to the Office of Deacon :

§ 1. Those who (1) have been Local Preachers for four consecutive years ; (2) shall present a recommendation for Deacons' Orders from the District Conference duly attested by the President and Secretary thereof ; and (3) shall have completed, satisfactorily to the Annual Conference, the studies prescribed for Local Preachers who are candidates for Deacons' Orders.

NOTE.—Preachers on Trial in an Annual Conference are for purposes of ordination, as for amenability, considered as Local Preachers.

§ 2. Those who (1) have been on Trial in an Annual Conference for two years ; and (2) at and during the same time have been Local Preachers ; and (3) shall have completed the Course of Study in one of our Theological Seminaries.

§ 3. Those who (1) have been on Trial in an Annual Conference in the traveling Ministry for two years, and (2) shall have completed satisfactorily to the Annual Conference the first two years of the Conference Course of Study.

SECTION IV.

Elders.

* **89.** An Elder is constituted by the election of the Annual Conference, and by the laying on of the hands of a Kantoku and of some of the Elders who are present.

¶ **90.** An Elder has authority to preach ; to conduct Divine Worship ; to solemnize Matrimony ; and to administer the Sacraments of Baptism and the Lord's Supper.

¶ **91.** Preachers of the following classes are eligible to the Office of Elder :

§ 1. Those who (1) have been for four consecutive years Local Deacons ; (2) shall present a recommendation for Elders' Orders from the District Conference duly attested by the President and Secretary thereof ; and (3) shall have completed satisfactorily to the Annual Conference the Studies prescribed for Local Deacons who are candidates for Elders' Orders.

NOTE 1.—Preachers on Trial in an Annual Conference are for purposes of ordination, as for amenability, considered as Local Preachers.

NOTE 2.—But the Election of such Preachers to Elders' Orders properly precedes their Admission to Full Membership.

§ 2. Those who (1) have been on Trial in an Annual Conference for four successive years ; and (2) also Deacons during two years of their probation in the travelling connection and (3) shall have completed satisfactorily to the Conference the prescribed Course of Study.

SECTION V.

General Superintendents (Kantoku.)

¶ 92. The General Conference shall elect from among the traveling elders as many General Superintendents (Kantoku) as it may deem necessary, who shall be inducted into office by the Consecration service provided in the Ritual.

¶ 93. The Kantoku shall be elected by the General Conference for eight years, by ballot, without nomination or debate, and shall be eligible for reelection.

¶ 94. The Kantoku shall preside at the General, Annual, and, when present, District Conferences, and shall decide all questions of order, subject to an appeal to the General Conference, which appeal shall be taken without debate. He shall also decide questions of law, subject to an appeal to the Judiciary Committee, such appeal always to be presented in writing.

¶ 95. The Kantoku shall be members and chairmen *ex officio* of all standing Committees and Boards appointed by the General Conference, with the right to vote, but the one presiding shall have a casting vote only.

¶ 96. The Kantoku shall, in consultation with the presiding Elders (Bucho), fix the boundaries of the Districts in each Annual Conference. The Kantoku shall fix the appointments of the preachers after consultation with the Presiding Elders. The Kantoku shall appoint the Presiding Elders from among the nominees of the Annual Conferences, as elsewhere provided.

¶ 97. The Kantoku shall not be stationed, but shall travel throughout the connection in order to preach and to oversee the spiritual and temporal affairs of the Church. The Kantoku shall be responsible to the General Conference for their moral character and official acts.

¶ 98. The Kantoku shall ordain those who are elected to the order of Deacon, and, assisted by the Elders, he shall ordain those elected to the order of Elder. He shall also with the assistance of Elders officiate at the consecration of a Kantoku when elected by a General Conference.

SECTION VI.

Presiding Elders (Bucho).

¶ 99. § 1. The Bucho shall be chosen in the following manner: Each Annual Conference shall nominate, by ballot, without debate, two for each vacant District, or more if requested by the presiding Kantoku; and from among those thus nominated the Kantoku shall appoint the necessary number.

§ 2. The Bucho shall be eligible to reappointment from year to year for four successive years; then having served four years in other departments of Church work, they are again eligible to renomination and reappointment.

§ 3. In case the Bucho shall be assigned to other duty by the Kantoku between sessions of the Annual Conference, the vacancy thus created shall be filled from the list of Elders previously nominated by the Annual Conference.

¶ 100. § 1. The duties of the Bucho are: 1. to travel through his District, to preach and oversee the

spiritual and temporal business of the church on his District.

§ 2. In the absence of a Kantoku to take charge of all the Traveling Ministers, Local Preachers, and Exhorters in his District, as the Discipline directs.

§ 3. To change the appointments of Preachers in his District, if necessary, during the interval between the sessions of the Conference, and in the absence of a Kantoku provided, that a Bucho shall not change a Preacher in his District from a Charge to which he has been appointed by a Kantoku and appoint him to another to which he could not be legally appointed by a Kantoku.

§ 4. To preside in the District Conference in the absence of a Kantoku.

§ 5. To be present, as far as practicable, at all the Quarterly Meetings, especially at the first and fourth, and at each to call together the Quarterly Conference to transact the business assigned to it by the Discipline.

§ 6. To issue Licenses and to renew them, in accordance with the action of the District Conferences.

§ 7. To oversee the spiritual and temporal business of the Church in his District.

§ 8. To see that all Charters, Deeds, and other Conveyances of Church property in his District conform strictly to the laws of the country and also to the Discipline of the church.

§ 9. To see that all Church property is well insured.

§ 10. To promote by all proper means the interests of Missions, Church Extension, Education, Sunday Schools and Epworth Leagues, to observe the rules of the Church on these and other benevolent causes, and to secure conformity thereto by both Pastors and Quarterly Conferences; and to report in open Con-

ference whether the provisions of the Discipline for the support of the various benevolences of the Church have been carried out in his District.

§ 11. To inquire carefully in every Charge whether the apportionments for the Kantoku and other expenses have been paid in accordance with the provision of the Discipline.

§ 12. To carefully inquire at each Quarterly Conference whether the rules respecting the religious instruction of children have been faithfully observed.

§ 13. To take care that every part of our Discipline be enforced in his District.

§ 14. To decide all Questions of Law involved in proceedings pending in a District or Quarterly Conference, subject to an appeal to the President of the next Annual Conference ; but in all cases the application of law shall be with the Conference.

§ 15. To attend the Kantoku when present in his District, and to give him by letter, when absent, all necessary information of the state of his District.

¶ 101. A Bucho shall not employ a Preacher who has been rejected by the previous Annual Conference, unless the Conference give him authority.

SECTION VII.

PASTORS (Preachers in Charge).

¶ 102. The duties of the Pastor of a Station or Circuit are :

§ 1. To have the oversight of the other Preachers in his Pastoral Charge.

§ 2. To appoint all the Leaders ; to change them when he deems it necessary ; and to examine each of

them, with all possible exactness, at least once a quarter, concerning his method of leading a Class.

§ 3. To receive persons on Probation, and into Full Membership after Probation; to receive and dismiss Members by Certificate; and to administer the Discipline within his Charge.

§ 4. To read and explain the General Rules at least once a year in every Congregation.

§ 5. To enforce vigorously but calmly the rules of the Church.

§ 6. To appoint Prayer Meetings wherever advisable in his Charge.

§ 7. To arrange the appointments, wherever practicable, so as to give the Local Preachers regular and systematic employment on the Sabbath.

§ 8. To license such persons as he may deem proper to officiate as Exhorters in the Church, according to the provisions of the Discipline. ¶ 109.

§ 9. To take care that every Society be supplied with our Church literature.

§ 10. To form Classes of the larger children, youth, and adults for instruction in the word of God; and to attend to all the duties prescribed for the training of children.

§ 11. To catechise the children publicly in the Sunday School, and at special meetings appointed for that purpose, and also privately; to report to each Quarterly Conference the extent to which he has done this work.

§ 12. To examine the accounts of the Stewards.

§ 13. To see that the Stewards provide, whenever practicable, unfermented wine for use in the Sacrament of the Lord's Supper.

§ 14. To call the Committee on Temperance to-

gether at least once in three months for the purpose of considering the best means to be employed for promoting the cause of Temperance in the community.

§ 15. To take an annual collection in behalf of the Bible Society.

§ 16. To take a collection previous to the session of each General Conference to aid in defraying the expenses thereof; and the sums so collected shall be brought up by the Delegation to the General Conference, and applied to the object above specified in proportion to the expenses of the several Delegates.

§ 17. To register carefully Marriages and Baptisms.

§ 18. To give an account of his charge every quarter to his Bucho.

§ 19. To make a written report at each Quarterly Conference in the order, and covering all the items, set forth in the following form :

The Preacher in charge of presents the following

Quarterly Report

of the Charge to the Quarterly Conference held at 19.....

I. Sunday Schools and Religious Instruction.

1. Number of Sunday Schools
2. State of the Schools
3. Average Attendance
4. Number of Sermons preached by the Pastor to the Children
5. Number of times the Pastor has catechised the Children

6. Number of Classes of Children formed for religious instruction

II. Changes in Membership.

[NOTE.—Enter under each item the names of persons concerned.]

1. Received on Probation.....
2. Admitted into Full Membership
3. Enrolled by Certificate
4. Granted Certificates
5. Deceased
6. Withdrawn
7. Excluded

III. Pastoral Labor.

1. Number of Pastoral Visits.....
2. Other Items

IV. Benevolent Collections this Quarter.

1. Missions.....
2. Church Extension
3. Education
4. Sunday Schools and Sunday School Union.....
5. Bible Society.....
6. Other Objects

V. Subscribers for our Periodicals.

[NOTE.—To be reported only at Fourth Quarterly Conference.] CHRISTIAN ADVOCATE.

.....*Preacher in Charge*

§ 20. To make an exact report to the Annual Conference of all the items embraced in the Statistics of the Conference, and to deliver to the Conference

Treasurer all moneys raised for our benevolent causes, or satisfactory vouchers for the same ;and to report in open Conference whether he has presented the Claims of our benevolent causes according to the requirements of the Discipline.

§ 21. To make at the close of each Conference year a Visiting List of the Members in Towns and Cities, by streets and numbers, and to leave it to his successor, together with a particular account of his Charge and a list of subscribers for our Periodicals.

§ 22. No Pastor shall engage an evangelist other than those appointed by the Kantoku of his Conference, without first obtaining the written consent of his Buchu.

§ 23. No preaching-place shall be discontinued in the intervals between the sessions of the Annual Conference without the consent and advice of the Quarterly Conference and of the Presiding Elder ; and when thus discontinued the names of the Members shall be transferred to such contiguous Classes as the Members may select.

SECTION VIII.

Supernumerary Ministers.

¶ 103. A Supernumerary Minister is one who, because of impaired health, or other equally sufficient reason, is temporarily unable to perform full work. This relation shall not be granted for more than five years in succession. He may receive an appointment, or be left without one, according to the judgment of the Annual Conference of which he is a Member ; and he shall be subject to all the limitations of the Discipline in respect to reappointment and

continuance in the same Charge that apply to Effective Ministers. In case he has no Pastoral Charge he shall have a seat in the Quarterly Conference, and all the privileges of membership, in the place where he resides. He shall report to the Fourth Quarterly Conference, and to the Pastor, all Marriages solemnized and all Baptisms administered. In case he resides beyond the bounds of his Conference he shall forward annually a Certificate similar to that required of a Superannuated Minister, and in case of failure to do the Conference may locate him without his consent. He shall have no claim on the Conference funds except by vote of the Conference.

SECTION IX.

Superannuated Ministers.

¶ **104.** Every Superannuated Minister, who is not employed as Pastor of a Charge, shall have a seat in the Quarterly Conference, and all the privileges of membership in the Church where he resides. He shall report to the Fourth Quarterly Conference and to the Pastor all Marriages solemnized and all Baptisms administered. If he resides without the bounds of the Conference of which he is a Member, he shall annually forward to his Conference a certificate of his Christian and Ministerial conduct, together with an account of the number and circumstances of his family, signed by the Presiding Elder of the District or the Pastor of the Charge within whose bounds he resides; without which the Conference shall not be required to allow his claim, and may, after due notice, due form of trial, and record of trial, locate him without his consent.

SECTION X.

Local Preachers and Exhorters.

I. Local Preachers.

¶ 105. Local Preachers shall be licensed by the District Conference (Bukwai), but the Bukwai shall not license any person to preach, nor renew the License of any person to preach or exhort, nor recommend any Local Preacher to the Annual Conference for Orders, or for Recognition of Orders, or for Reception on Trial, without the previous recommendation of the Quarterly Conference, of which such person or Preacher is a Member.

The District Conference shall have authority—

§ 1. To license proper persons to preach ; *provided*, they shall have been previously recommended by the the Quarterly Conference and shall have passed a satisfactory examination in the studies prescribed for candidates for License to preach ; shall have been examined in the presence of the Conference on the subject of Doctrine and Discipline ; and shall also have satisfactorily answered the question, Will you wholly abstain from the use of tobacco ? And no Member of the Church shall be at liberty to preach without such a License.

§ 2. To examine Local Preachers in the Course of Study prescribed for them ; to inquire into the gifts, labors, and usefulness of each by name, and to renew their licenses annually when in the judgment of the Conference their gifts, grace, and usefulness, and their faithfulness and proficiency in study, warrant such renewal. In the case of Local Preachers who

are candidates for the traveling ministry, examinations may be suspended while they are pursuing regular courses of study in our theological seminaries or universities or colleges.

§ 3. To recommend to the Annual Conference Local Preachers who are suitable candidates for Deacons' or Elders' Orders for Recognition of Orders or for Reception on Trial, such candidates having been previously examined in the presence of the Quarterly Conference on the subject of Doctrine and Discipline.

§ 4. To try, suspend, deprive of Ministerial Office and Credentials, expel, or acquit any Local Preacher of the Circuit or Station against whom Charges shall have been preferred.

¶ 106. § 1. Every Local Preacher, ordained or unordained, not having a Pastoral Charge, shall be a member of, and amenable to, the Quarterly Conference where he resides. And when he shall change his residence he shall procure from the Pastor of the Charge from which he removes, or from the Bucho of the District, a Certificate of his Official Standing and of Dismissal, and shall present it to the Pastor of the Charge to which he removes. If he neglects to do this, he shall not be recognized, nor use his office, as a Local Preacher in the Charge to which he has removed; and he shall continue to be amenable to the Quarterly Conference of the Charge from which he has removed, which may, if the neglect be long continued, after due notice, try him for persistent disobedience to the order of the Church, and upon conviction thereof deprive him of Ministerial Office and Credentials.

§ 2. If a Local Preacher be appointed to a Pastoral Charge, he shall procure from the Pastor of the

Charge from which he removes, or from the Presiding Elder of the District, a Certificate of his Official Standing and of Dismissal, and shall present it to the Quarterly Conference of the Charge to which he has been appointed, at its next session, and his Church and his Quarterly Conference membership shall be in that Charge.

§ 3. Whenever a Preacher is located or discontinued by an Annual Conference, he shall thereupon hold his Quarterly Conference membership where he resides at the time of location or discontinuance.

¶ 107. The Presiding Elders and the Pastors are required so to arrange the appointments, wherever it is practicable, as to give the Local Preachers regular and systematic employment on the Sabbath.

¶ 108. Every Local Preacher shall be enrolled in a Class, and meet with it. He shall make to the District and Quarterly Conference a report of his labors.

II. Exhorters.

¶ 109. An Exhorter shall be constituted by the Quarterly Conference on the nomination of the Church Conference and a license signed by the Chairman and secretary of the Class of which he is a member, or of the Leaders and Stewards' Meeting of the Charge, and a license signed by the Pastor.

¶ 110. The duties of an Exhorter are, to hold Meetings for Prayer and Exhortation wherever opportunity is afforded, subject to the direction of the Pastor; to attend all the sessions of the District and Quarterly Conferences, and to present a written report to the same. He shall be subject to an annual

examination of character in the Quarterly Conference, and a renewal license, to be signed by the President thereof.

PART II.
GOVERNMENT OF THE
CHURCH.

- I. THE GENERAL CONFERENCE.
- II. ANNUAL CONFERENCES.
- III. DISTRICT CONFERENCES.
- IV. QUARTERLY CONFERENCES.
- V. CHURCH CONFERENCES

CHAPTER I. THE GENERAL CONFERENCE.

SECTION I.

How Composed.

¶ **111.** The government of the Church shall be vested in a delegated body to be known as the General Conference (Sokwai), which shall meet quadrennially, and shall be composed of ministerial and lay delegates to be chosen as hereinafter provided.

SECTION II.

Ministerial Delegates.

¶ **112.** § 1. The General Conference shall consist of one ministerial delegate for every five ministerial members of an Annual Conference; but a fraction of three-fifths or more of the ratio described shall entitle an Annual Conference to an additional delegate.

§ 2. The ministerial delegates shall be elected by ballot, without nomination or debate, by the ministerial members of the Annual Conference at its session immediately preceding the General Conference. Such delegates shall be elders, at least twenty-five years of age, and shall have been members of an Annual Conference four successive years, and at the time of the session of the General Conference shall be members of the Annual Conference which elected them. An Annual Conference may elect reserve delegates not

exceeding three in number, and not exceeding the number of its regular delegates.

§ 3. No minister shall be counted twice in the same year in the basis for the election of delegates to the General Conference, nor vote in such election where he is not counted, nor vote in two Conferences in the same year on a constitutional question.

SECTION III.

Lay Delegates.

¶ 113. § 1. Lay members of each Annual Conference shall be entitled to elect as many lay delegates to the General Conference as there are ministerial delegates from the same Annual Conference, and they may also elect reserve delegates, not exceeding three in number, and not exceeding the number of regular delegates. These elections shall be by ballot without nomination or debate.

§ 2. Lay members, twenty-five years of age or over, holding membership in pastoral charges within the bounds of the Annual Conference, and having been lay members of the Church four years next preceding, shall be eligible for election to the General Conference. Delegates elected, who cease to be members of the Church within the bounds of the Annual Conference by which they were elected, shall not be entitled to seats in the General Conference.

SECTION IV.

Credentials.

¶ 114. The Secretaries of the Annual Conferences shall furnish a Certificate of election to each Delegate

elect, and send a list of such Delegates to the Secretary of the preceeding General Conference immediately after the adjournment of said Annual Conferences.

SECTION V.

Sessions.

¶ 115. § 1. The General Conference shall meet at 9 o'clock, a m., on the *third* Thursday of October, 1911, and thenceforward once in four years, dating from the said General Conference, at such place as shall be fixed upon by the General Conference from time to time.

§ 2. The Kantoku with the consent of two-thirds of the Presiding Elders shall have authority to call a special session of the General Conference, if at any time judged necessary, to meet at such time and place as may be agreed upon. But should the office of Kantoku become vacant by reason of death, resignation or otherwise, the surviving members of the previous General Conference shall be convened at such time and place as may be agreed upon by a majority of the Presiding Elders, to fill such vacancy. A majority of the members of the General Conference so convened shall be competent to elect and consecrate a Kantoku, whose term of office shall date from the preceeding General Conference, and shall continue until the close of the General Conference at the end of his term.

§ 3. When the General Conference is in session it shall require a majority of all the Delegates to constitute a quorum for the transaction of business.

§ 4. When the time for opening the General Conference arrives the presiding officer taking the

chair shall conduct the devotional exercises ; after which he shall direct the Secretary of the preceding General Conference, or in his absence one of his assistants, to call the roll of the Delegates elect. Certificates of election, as provided for in Section IV shall be *prima facie* evidence of their right to membership in the General Conference.

SECTION VI.

Presiding Officers.

¶ 116 § 1. The General Conference shall elect from among the traveling elders as many General Superintendents (Kantoku) as it may deem necessary.

§ 2. The Kantoku shall be elected by the General Conference for eight years, by ballot, without nomination or debate, and shall be eligible for reelection.

§ 3. The Kantoku shall preside in the General Conference in such order as they may determine ; but if no Kantoku be present, the General Conference shall elect one of its elders to preside *pro tempore*.

§ 4. The presiding officer of the General Conference shall decide questions of order, subject to an appeal to the General Conference, which appeal shall be taken without debate. He shall also decide questions of law, subject to an appeal to the Judiciary Committee hereinafter to be provided for.

§ 5. The General Conference shall elect by ballot, without debate from among its members a Secretary, whose duty it shall be to keep a correct record of its proceedings, and to publish the Journals, under the direction of the General Conference. The Secretary so elected may nominate, and the Conference elect, an assistant or assistants.

SECTION VII.

Powers of the General Conference.

¶ 117 The General Conference shall have full power to make rules and regulations for the Church subject to the following limitations and restrictions :

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

§ 2. The General Conference shall not change or alter any part or rule of the government of the Church so as to do away with the itinerant system or the plan and powers of the itinerant General Superintendency as provided for by this constitution and basis of union.

§ 3. The General Conference shall not deprive our ministers of the right of trial by the Annual Conference, or by a select number thereof, nor of an appeal ; nor shall it deprive our members of the right of trial by a committee of members of the Church, nor of an appeal.

SECTION VIII.

Amendments.

¶ 118. Upon the concurrent recommendation of three-fourths of all the members of the several Annual Conferences who shall be present and vote on such recommendation, then a majority of two-thirds of the General Conference succeeding shall suffice to alter any of the above restrictions, excepting the first article ; and also whenever such alteration or

alterations shall have been first recommended by two-thirds of the General Conference, so soon as three-fourths of the members of all the Annual Conferences present and voting shall have concurred, such alterations shall take effect; *provided*, that when any rule or regulation is adopted by the General Conference, which, in the opinion of the Kantoku, is unconstitutional, the Kantoku may present to the Conference which passed said rule or regulation, their objections thereto, with their reasons in writing; and if the General Conference shall, by a two-thirds vote, adhere to its action on said rule or regulation, it shall then take the course prescribed for altering a restrictive rule; and if thus passed upon affirmatively, the Kantoku shall announce that such rule or regulation takes effect from that time.

SECTION IX.

Judiciary Committee.

¶ 119. The General Conference shall have authority to appoint a Judiciary Committee, composed of three foreign missionaries,* three native elders, and three laymen, to whom shall be referred all questions of law arising out of appeals from the rulings of a General Superintendent (*Kantoku*), or the action of any Annual Conference or court of the Church from which an appeal has been taken. The decisions of the Judiciary Committee shall be final.

* This representation by missionaries shall continue as long as the Boards entering this Union shall be represented on the field.

SECTION X.

Standing Business Committee.

¶ **120.** The General Conference shall appoint a Special Committee of ministers and laymen, on the nomination of the General Superintendent, which shall, in association with the General Superintendent from one General Conference to another, watch over and guard all the rights and privileges of our Church throughout the Connection, promote as far as possible the recommendations of the General Conference, consider and decide upon any measure which may seem necessary for the general interests of the Church and could not have been foreseen at the meeting of the General Conference, and adopt such measures for their accomplishment as it may judge expedient. The said Committee shall report to the General Conference.

CHAPTER II. ANNUAL CONFERENCES.

SECTION I.

Territory.

¶ **121.** The territory occupied by the Church shall be divided into Annual Conferences (Nenkwai) as the General Conference may from time to time direct.

SECTION II.

How Composed.

¶ **122.** § 1. The Annual Conference shall be composed of all ministers in full connection within its bounds, and one lay representative from each self-supporting charge; but pastoral charges including two or more societies shall be entitled to but one lay representative.

§ 2. Every minister who at the time the union is effected is a full member of an Annual Conference of either of the uniting bodies shall be a member of the Annual Conference within whose bounds he is stationed when the union takes place.

SECTION III.

Lay Delegates

¶ **123.** § 1. The Lay Members shall be chosen annually by the third or fourth Quarterly Conference; *provided*, that no one shall be a representative who is

not twenty-five years of age, and who has not been for three years preceeding his election a member of the Methodist Church of Japan.

§ 2. Lay members of the Annual Conference shall have the right to speak and vote on all questions except those affecting ministerial character and relations.

SECTION IV.

Election to Orders

¶ 124. Each Annual Conference shall have power to elect to order of deacon any probationer of not less than two years' standing who has passed an approved examination on the course of study; and also to admit into full connection and elect to order of elder any probationer who has travelled four years and fulfilled all disciplinary requirements.

SECTION V.

Sessions.

¶ 125. § 1. The Kantoku shall appoint the times for holding the Annual Conferences. Each Annual Conference shall fix the place of its own session; but should it become necessary, from any unforeseen cause, to change the place of its session, a majority of the Presiding Elders with the consent of the *Kantoku* shall have power to make such a change.

§ 2. All members of the Annual Conference and those on Trial shall attend its sessions, unless excused by the Conference.

§ 3. The Kantoku shall preside in the Annual Conference. In the absence of the Kantoku the Annual Conference shall elect by ballot, without discussion, from among its Elders a President *pro-*

tempore, who if the Kantoku be absent or disabled through the entire session may exercise the functions of the office, except ordinations.

§ 4. The Presiding Officer shall open the session of the Annual Conference with devotional services; after which the roll of the members and probationers shall be called by the Secretary of the last Conference.

SECTION VI.

Appointments.

¶ 126. § 1. In the appointing of the presiding elders (*Bucho*) each Annual Conference shall nominate, by ballot, without debate, two for each vacant district, or more if requested by the presiding Kantoku; and from among those thus nominated the Kantoku shall appoint the necessary number. A presiding elder may be assigned to a pastoral charge or otherwise, as the Kantoku may determine. Presiding elders shall be eligible to reappointment from year to year for four successive years. Then having served four years in other departments of Church work, they are again eligible to renomination and reappointment. In case the presiding elder shall be assigned to other duty by the Kantoku between sessions of the Annual Conference, the vacancy thus created shall be filled from the list of elders previously nominated by the Annual Conference.

§ 2. The territory occupied by each Annual Conference shall be divided into districts (Bu), and the appointments of the preachers to their respective charges shall be fixed by the Kantoku, after consultation with the *Bucho* in annual session. Vacancies occurring during the year shall be filled and necessary changes may be made by the Kantoku, after consulta-

tion with the presiding elders of the districts concerned.

SECTION VII.

Records.

¶ 127. A record of the proceedings of each Annual Conference shall be kept by a Secretary chosen for the purpose, and shall be signed by the President and Secretary ; and a copy of said record shall be sent to the General Conference. He shall also send to the Editor of the Denominational Organ for publication a copy of the Statistical questions and answers .

SECTION VIII.

Functions.

¶ 128. § 1. An Annual Conference has power hear complaints against its members, and may try, reprove, suspend, deprive of Ministerial office and Credentials, expel, or acquit any of them against whom charges may be preferred.

§ 2. Each Annual Conference shall take account of all the church buildings, parsonages, and other church property within its bounds, and see that the same be legally secured to the Methodist Church of Japan, according to the provisions of the Discipline.

§ 3. Each Annual Conference shall appoint committees of examination upon the Course of Study prescribed by the General Conference for candidates for the ministry. The examining committees shall hold office for four years.

§ 4. Each Annual Conference shall carefully inquire into the state and character of the Sunday School

work within its bounds, and the best means of improving and promoting its interests.

§ 5. Each Annual Conference shall carefully observe the obligations laid upon it in the chapter on Mission Work.

§ 6. Each Annual Conference shall appoint a committee on Church Extension, to look after the interests of Church Extension, within the bounds of the Conference, and to cooperate with the General Board of Church Extension in carrying on its work throughout the Church.

§ 7. Each Annual Conference shall appoint a committee to be called the Superannuated Fund Committee, to look after the interests of Superannuated preachers, their wives and children, and to cooperate with Directors of the Superannuate Fund of the Nippon Methodist Kyokwai.

SECTION IX.

Business.

* 129. The regular business of the Annual Conference shall be as follows :—

§ 1. Who have been received on Trial ?

§ 2. Who remain on Trial ?

(1) In studies of First year.

(2) In studies of Second year.

(3) In studies of Third year.

(4) In studies of Fourth year.

§ 3. Who have been discontinued ?

§ 4. Who have been elected and ordained

Deacons :—

(a) As Deacons on Trial.

(b) As Local Preachers.

- § 5. Who have completed the Conference Course of study and been admitted into Full Membership ?
- § 6. Who have been elected and ordained Elders ?
- § 7. Who have been received by Transfer from other Conferences ?
- § 8. Who have been readmitted ?
- § 9. Who have been received on Credentials and from what Churches ?
- § 10. Who have been elected and ordained Local Deacons ?
- § 11. Who have been elected and ordained Local Elders ?
- § 12. Who have been transferred and to what Conferences ?
- § 13. Who have been located ?
 - (a) At their own request.
 - (b) By the Conference.
- § 14. Who have withdrawn ?
- § 15. Who have been expelled ?
- § 16. Who are the Supernumerary Preachers ?
- § 17. Who are the Superannuated Preachers ?
- § 18. Who have died ?
- § 19. Are all the Preachers blameless in their life and official administration ?
- § 20. Have the Records of the District Conferences been examined and approved ?
- § 21. What is the aggregate of the Conference Collections ?
- § 22. What are the Claims on the Conference Claimants' Fund ?
- § 23. What has been received on these Claims and how has it been applied ?
- § 24. Where shall the next Conference be held ?
- § 25. What is the Statistical Report for this year ?

¶ 26. Where are the Preachers stationed ?

SECTION X.

Statistics.

¶ 130. That the Statistics may be accurately reported and the Conference collections duly accounted for, the Annual Conference shall appoint a Statistical Secretary and a Conference Treasurer, and the Statistical Forms ordered by the General Conference shall be followed.

Statistics No. 1.—Church Membership, etc.

CHURCH MEMBERSHIP.

Number of Probationers.
Number of Full Members.
Number of Local Preachers.
Number of Deaths.

BAPTISMS.

Number of Children.
Number of Adults.

SUNDAY SCHOOLS.

Number of Schools.
Number of Officers and Teachers.
Number of Scholars.

CHURCH PROPERTY.

Number of Churches.
Probable Value.
Number of Parsonages.
Probable Value.
Amount paid on Building and Improvements.
Amount paid on old Indebtedness.
Present Indebtedness.

Statistics No. II.—Sunday Schools.

Number of Schools.
Number of Officers and Teachers.
Number of Scholars of all grades.
Average Attendance.
Number of Officers and Teachers who are Church
Members or Probationers.
Number of Scholars who are Church Members or
Probationers.
Number of Members of the Sunday School Con-
verted during the year.
Current Expenses.

Statistics No. III.—Church Expenses.

SUPPORT OF PASTOR.

Claims :
Salary.
House Rent.
Total.
Receipts :
Salary.
House Rent.
Total.
Deficiencies.

SUPPORT OF PRESIDING ELDERS.

Amount Apportioned.
Amount Paid.

SUPPORT OF BISHOPS.

Amount Apportioned.
Amount Paid.
Total Support Paid as above.

CONFERENCE CLAIMANTS.

Received from Collections.
Received from other sources.
Total Receipts.

CURRENT EXPENSES.

Church :
Sexton, Fuel, Light, etc.
Sunday School :
Lesson leaves, Books, etc.
Total.

Statistics No. IV—Benevolent Collections.

Missionary Society :
 (a.) Church.
 (b.) Sunday School.
 (c.) Special Gifts.
Church Extension.
Sunday School Union :
 (a.) Church.
 (b.) Sunday School
Tract Society.
Education :
 (a.) Public Educational Collections.
 (b.) Children's Fund.
American Bible Society.
Total Disciplinary Collections.
Other Benevolent Collections.
Total Benevolent Collections.
General Conference Expenses.

CHAPTER III. DISTRICT CONFERENCES.

SECTION I.

Territory.

¶ **131** The territory occupied by each Annual Conference shall be divided into Districts (Bu) by the Kantoku in consultation with the Presiding Elders.

SECTION II.

How Composed.

¶ **132.** A District Conference shall be organized in each District. It shall be composed of all the preachers in the District, traveling and local, including superannuated preachers (whether resident without or within the bounds of the Annual Conference to which they belong); of the regularly authorized and employed evangelists and helpers; and of two laymen from each pastoral charge, one of whom shall be a Sunday School Superintendent.

SECTION III.

Presiding Officer.

¶ **133.** The Kantoku or in his absence the Presiding Elder shall preside; and if both be absent the Conference shall elect a President.

SECTION IV.

Sessions.

¶ 134. The District Conference (Bukwai) shall meet at least once every year preceeding the session of the Annual Conference, at such time as may be fixed upon by the Presiding Elder. Its duties shall be as follows :

§ 1. To promote religious life among ministers and people throughout the District.

§ 2. To consider the state of the work and plan for its improvement.

§ 3. To license as local preachers suitable persons recommended by Quarterly Conferences, and to renew licenses previously issued when judged advisable.

§ 4. To inquire into the qualifications and usefulness of evangelists and helpers employed within the District, and recommend the same to the Annual Conference for continuance or otherwise.

§ 5. To examine candidates for admission on trial and in the studies for the first year, which examination shall be conducted as directed by the Annual Conference Committee of examination on the course of study as prescribed by the General Conference.

§ 6. To take steps when necessary to improve the financial condition of the District.

§ 7. To inquire into the condition of the Sunday Schools and Epworth Leagues in the District, and to adopt suitable measures for insuring their success.

§ 8. And in general to discharge such other functions as may be prescribed from time to time by the Discipline of the Church.

SECTION V.

Records.

¶ **135.** The District Conference shall elect a Secretary who shall keep a careful record of all its proceedings.

SECTION VI.

Business.

¶ **136.** The order of business of the District Conference shall be as follows:

1.—To inquire what members of the District Conference are present.

2.—To appoint Committees as follows,—

(1) Examination of candidates for License to preach.

(2) Examination of Local Preachers in each of the four years of the Course of Study.

(3) Examination of candidates for reception on trial in the Annual Conference.

(4) Examination of candidates for Orders.

(5) Home Mission Work.

(6) Miscellaneous matters.

3.—To receive Reports,—

(1) From each Pastor; (2) From each Local Preacher; (3) From each Exhorter; (4)

From each Sunday School Superintendent;

(5) From each President of an Epworth League;

(6) From Committees.

4.—To inquire concerning Local Preachers,—

(1) Are there any charges or complaints?

- (2) Who shall have their Licenses renewed?
 - (3) Who shall be licensed to preach?
 - (4) Who shall be recommended for recognition of Orders?
 - (5) Who shall be recommended for reception on trial in an Annual Conference?
- 5.—To inquire concerning Exhorters,—
Who shall have their Licenses renewed?
- 6.—To fix the seat of the next District Conference.
- 7.—To transact other appropriate business.

CHAPTER IV. THE QUARTERLY CONFERENCES.

SECTION I.

How Composed

¶ 137. Members of the Church shall be organized into local Societies, one or more of which shall constitute a pastoral charge. In each pastoral charge shall be organized a Quarterly Conference, which shall be composed of all the traveling ministers, local preachers, exhorters, stewards and class-leaders within the charge, together with the trustees of the Church, the superintendents of the Sunday Schools, the presidents of the Wesley Endeavor Societies, and the duly appointed Bible Women; *provided*, the said class-leaders, trustees, superintendents and presidents are members of our Church in the charge.

SECTION II.

Presiding Officer.

¶ 138. The Presiding Elder shall preside in the Quarterly Conference; but in his absence the Pastor shall preside.

SECTION III.

Sessions.

¶ 139. The Presiding Elder shall fix the time of holding the Quarterly Conference, and he shall have authority in consultation with the Pastor to call a special session of the Quarterly Conference.

SECTION IV.

Business.

¶ 140. The order of business in the Quarterly Conference, after the roll of members has been called by the Secretary appointed, who shall keep a careful record of its proceedings, shall be as follows:—

- 1.—Are there any appeals?
- 2.—Are there any complaints?
- 3.—Are there any reports?
 - (1) From the Pastor;
 - (2) From Local Preachers;
 - (3) From Exhorters;
 - (4) From S. S. Superintendents;
 - (5) From Wesley Endeavor Presidents;
 - (6) From Bible Women;
 - (7) From Class Leaders;
 - (8)—(4)—From Trustees;
 - (9) From Committees.
- 4.—(1) What Statistics have been reported to the Annual Conference?
- 5.—(4) What amount has been estimated by the Board of Stewards for the support of the ministry?
- 6.—(1) What amounts have been apportioned to this charge by the District Stewards?
 - (1) For Kantoku;
 - (2) For Presiding Elder;
 - (3) For Conference Claimants;
 - (4) For Annual Conference Expenses;
 - (5) For General Conference Expenses.
- 7.—What amount has been raised the present Quarter for the support of the ministry, and how has it been applied?
- 8.—What has been raised the present Quarter for other objects?

- 9.—Are there any applications for license to exhort?
- 10.—Who are recommended to the District Conference for license to preach?
- 11.—(4) What has been raised for the cause of Missions?
- 12.—(4) What has been raised for the cause of Church Extension?
- 13.—(4) What has been raised for the cause of Education?
- 14.—(4) What has been raised for the Bible Society?
- 15.—(3) Have the General Rules been read?
- 16.—(3) Are the Church Records properly kept?
- 17.—(3) Have the Exhorters passed an examination of character, and who are to be recommended to the District Conference for renewal of license?
- 18.—Who are approved as Sunday School Superintendents?
- 19.—Who are approved as Presidents of Wesley Endeavor Societies?
- 20.—Who is elected District Steward?
- 21.—Who is elected Recording Steward?
- 22.—Is the Church and Parsonage property insured?
- 23.—Is there any miscellaneous business?
- 24.—Where shall the next Quarterly Conference be held?

CHAPTER V. THE CHURCH CONFERENCE.

¶ **141.** There shall be a Church Conference of the adult members of each pastoral Charge, at such time as the Pastor may designate, due notice of which shall be given two weeks in advance.

The Pastor shall preside and a secretary shall be elected annually at the first meeting after the session of the Annual Conference. The secretary shall keep a careful record of all the proceedings of the Church Conference.

¶ **142.** The following is suggested as the general order of business :

§ 1. To approve the estimates made by the stewards and to hear reports from the following :

- (1) From the Preacher.
- (2) From Class Leaders.
- (3) From Sunday School Superintendents.
- (4) From the Stewards.
- (5) From Presidents of Wesley Endeavor

Societies.

§ 2. To elect at the meeting next preceding the session of the Annual Conference, on nomination of the pastor, nominating double the requisite number, the following officers of the Church :

- (1) The Board of Trustees.
- (2) The Board of Stewards for the ensuing

year.

§ 3. The Conference shall inquire :—

(1) What is being done for the relief of the poor of the Church ?

(2) Is the Church here doing its duty for the cause of Missions, Church Extension, and other enterprises, and for the Collections ordered by the Annual Conference ?

(3) Is our religious literature circulated and read ?

(4) Can the Church extend its work by establishing additional prayermeetings, Sunday Schools, or in any other way ?

(5) Can anything more be done to strengthen and build up the Church in the Community, and to advance the Cause of Christ ?

PART III.
JUDICIAL ADMINISTRATION.

- I. THE TRIAL AND APPEAL OF A KANTOKU
- II. THE TRIAL OF A MEMBER OF CONFERENCE
- III. THE TRIAL OF A LOCAL PREACHER
- IV. THE TRIAL OF A MEMBER
- V. THE JUDICAL CONFERENCE
- VI. APPEAL

CHAPTER I.

THE TRIAL OF A KANTOKU.

§ 143. A Kantoku is answerable for his conduct to the General Conference, which shall have power to order the manner of his trial.

§ 144. When a Kantoku is accused of immoral conduct, the Presiding Elder within whose District said immorality is alleged to have been committed shall call to his aid four Traveling Elders, which five ministers shall carefully inquire into the case; and if, in their judgment, there is reasonable ground for such accusation, they, or a majority of them, shall prepare and sign the proper charge in the case, and shall send a copy thereof, so signed, to the accused, and the Presiding Elder who conducted the investigation shall at once convene the Judicial Conference, composed of the Triers of Appeals in the several Annual Conferences. And the said Judicial Conference shall have full power to try the accused Kantoku and to suspend him from the functions of his office, depose him from the ministry, or expel him from the Church, as they may deem his offense requires.

¶ 145. The Secretary of the Judicial Conference shall make a correct record of the proceedings, and of all the evidence in the case, which, when read and approved, shall be signed by the chairman and Secretary.

¶ 146. In case of imprudent conduct, the Presiding Elder within whose District the alleged offense occurred shall take with him two Traveling Elders, and shall admonish the Kantoku so offending. In case of

a second offense, the Presiding Elder, together with three Traveling Elders, shall call upon him, and reprehend and admonish him. If he still persist in his imprudence, he shall then be tried in the manner ordered in ¶¶ 144.

¶ 147. When it is alleged that an immorality or imprudence has been committed without the bounds of any District, the Presiding Elder within the bounds of whose District the Kantoku resides shall proceed as here-in-before specified.

¶ 148. When a Kantoku disseminates, publicly or privately, doctrines which are contrary to our Articles of Religion or established standards of doctrine, the same process shall be observed as is prescribed in ¶¶ 144.

¶ 149. A Kantoku shall have the right of Appeal to the ensuing General Conference, if he signify his intention to appeal within three months of the time when he is informed of his conviction. And in case of an Appeal, the record of the trial and all the documents relating to the case, including the charges and specifications, shall be transmitted to the ensuing General Conference, which record and documents only shall be used in evidence in the trial of the Appeal. The General Conference may, at its discretion, hear the Appeal by a Judicial Committee of its own number.

¶ 150. Complaint against the administration of a Kantoku may be forwarded to the General Conference, and entertained there; *provided*, that in its judgment he has due notice that such complaint would be made.

CHAPTER II.

THE TRIAL OF A MEMBER OF CONFERENCE.

¶ 151. When a Member of an Annual Conference is under report of being guilty of some crime expressly forbidden in the word of God, sufficient to exclude a person from the kingdom of grace and glory :

§ 1. In the interval between the sessions of the Annual Conference the Presiding Elder shall call not less than five nor more than nine Members of the Conference to investigate the case, and, if possible, bring the accused and accuser face to face. He shall preside throughout the proceedings, and shall certify and declare the judgment of the Committee ; and he shall cause a correct record of the charges, specifications, proceedings, evidence, and judgment in the investigation to be kept and transmitted to the Annual Conference.

§ 2. But if the accused be a Presiding Elder, three of the senior Ministers of his District shall inquire into the character of the report, and, if they deem an investigation necessary, they shall call in the Presiding Elder of any adjoining District of the Conference, who shall appoint a Committee of not less than five or more than nine Elders of the Annual Conference of which the accused is a Member, to investigate the case, and he shall also preside at the investigation.

§ 3. If in either of the above cases of investigation the accused, after due notice given him, shall refuse or

neglect to appear before the Committee, the investigation shall proceed in his absence. If in either case the charge be sustained, the accused shall be suspended by the Committee from all Ministerial functions and Church privileges until the ensuing Annual Conference, at which his case shall be fully considered and determined upon the evidence contained in the record of the investigation, and such other evidence as may be admitted.

§ 4. A Supernumerary or Superannuated Minister residing without the bounds of his own Conference shall be subject, under the authority of the Presiding Elder of the District within which he resides, to the investigation prescribed in ¶ 151, § 1. But, in such case, all the papers, including the record of the investigation, charges, evidence, and findings, shall be transmitted to the ensuing session of the Annual Conference of which the accused is a Member, on which papers, and such other evidence as may be admitted, the case shall be determined.

§ 5. If, in any of the foregoing cases of investigation, counsel has not been provided for the Church, or for the accused, the Presiding Elder shall have power to appoint counsel for both, or for either.

§ 6. In both the investigation and the trial of a Minister, witnesses from without shall not be rejected, and the testimony of an absent witness may be taken before the Preacher in Charge where such witness resides, or before a Preacher appointed by the Presiding Elder of the District within which such witness resides; *provided*, in every case sufficient notice has been given to the adverse party of the time and place of taking such testimony.

§ 7. An Annual Conference may entertain and try

charges against its Members though no investigation upon them has been held, or though an investigation has not resulted in suspension, due notice having been given to the accused.

¶ 152. In cases of improper temper, words, or actions, the Minister so offending shall be admonished by his senior in office. Should a second transgression take place, one, two, or three Ministers are to be taken as witnesses. If he continue to offend, let the Presiding Elder proceed as in ¶ 151, § 1.

¶ 153. When a Member of an Annual Conference fails in business, or contracts debts which he is not able to pay, the Presiding Elder shall appoint three judicious Members of the Church to inspect the accounts, contracts, and circumstances of the supposed delinquent: and if, in their opinion, he has behaved dishonestly, or contracted debts without the probability of paying, let the case be disposed of according to ¶ 151, § 1.

¶ 154. When a Member of an Annual Conference disseminates, publicly or privately, doctrines which are contrary to our Articles of Religion or established standards of doctrine, let the same process be observed as is directed in ¶ 151, § 1. But if, after the charge is sustained, the Minister so offending does solemnly engage to the Committee of investigation not to disseminate such erroneous doctrines in public or private, the Committee may waive suspension, that the case may be laid before the next Annual Conference, which shall determine the matter. And in all cases where a Member is so expelled or deposed he shall not be relicensed to preach until he shall have satisfied the Conference from which he was expelled or deposed, and shall have promised in writing

to wholly desist from disseminating such doctrines privately or publicly.

¶ **155.** When a Member of an Annual Conference, in the interval between the sessions of his Conference, declines or ceases to do the work to which he was duly appointed, except for the reasons indicated in ¶ 85, let the Presiding Elder proceed as directed in ¶ 152, § 1. If the Presiding Elder fail to do this, he shall account therefor to the next Annual Conference.

¶ **156.** The Conference to which he belongs shall investigate the case, and if it appear that the complaint is well founded, and if he fail to give the Conference satisfactory assurance that he will amend, or voluntarily retire, the Conference may locate him, without his consent.

¶ **157.** § 1. He may defend himself before the Conference, in person or by representative; and if he be located in his absence, without having been previously notified of an intention thus to proceed against him, he may apply to the Conference at its next session to be heard in his defense, and the case shall be reconsidered.

§ 2. Errors of Administration or defects in Judicial Proceedings may be presented in writing to the Annual Conference, for its judgment thereon, and the Conference may also order just and suitable remedies when the rights of Ministers or Members of the Church have been injuriously affected by such errors.

¶ **158.** The Annual Conference may, at its discretion, try an accused Member in either of the three following methods:

§ 1. The entire trial including the examination of witnesses, may be by the Conference in full session.

§ 2. The Bishop may appoint an Elder as a Commissioner to take the evidence in the case, in whole or in part ; and said Commissioner shall cause a correct record of the proceedings before him, and of the evidence signed by the witnesses respectively, to be laid before the Conference. upon which evidence and such other as may be admitted, the case shall be determined.

§ 3. Or, the Conference may appoint from its Members a Select Number of not less than seven nor more than eleven, to try the accused, who shall have the right to challenge for cause ; which Select Number, in the presence of a Bishop, or of a Chairman whom the President of the Conference shall have appointed, and one or more of the Secretaries of the Conference, shall have full power to consider and determine the case according to the rules which govern Annual Conferences in such proceedings ; and they shall make a faithful report in writing of all their proceedings, duly subscribed by the President and Secretary of the Select Number. to the Secretary of the Conference, and deliver up to him therewith the bill of charges, the evidence taken, and the decision rendered, with all other documents brought into the trial.

But the Annual Conference may, when a case cannot be tried during the session for want of testimony, refer it to one of the Presiding Elders, who shall proceed as directed in ¶ 151. § 2, and the Conference shall determine whether the case seems to be of such gravity as to require that the Minister be left without appointment until the investigation shall be held.

¶ 159. When a Minister is tried on a charge of immorality, and the Conference or the Select Number shall find that this charge is not sustained by the evi

dence, but that the Minister has been proven guilty of "high imprudence and unministerial conduct," it may declare this fact, and subject the offender to reproof, suspension, or deprivation of Ministerial Office and Credentials.

¶ 160. In no case, of either an investigation or the trial of a Member of an Annual Conference, shall any person act as Counsel who is not a Member of an Annual Conference.

¶ 161. In case any member of an Annual Conference be deposed from the Ministry without being expelled from the Church, he shall have his Membership in the Church where he resided at the time of his deposition.

¶ 162. After a Preacher shall have been regularly tried and expelled he shall not have the privileges of the sacraments nor shall he be re-instated in our Church without contrition, reformation, and confession satisfactory to the Conference from which he was expelled.

¶ 163. When a Traveling Preacher is accused of immorality and desires to withdraw from the Church, the Annual Conference may permit him to withdraw, in which case the record shall be, "Withdrawn under complaints." If formal charges of immorality have been presented, he may be permitted to withdraw, in which case the record shall be, "Withdrawn under charges;" and if thus withdrawn under "complaints," or under "charges," the relation to the Church of the Preacher thus withdrawn shall be the same as if he had been expelled.

¶ 164. A Preacher on Trial in an Annual Conference is, in reference to Amenability and Appeal, considered as a Local Preacher ; but in his case the Presiding Elder shall perform the duties which are prescribed to the Preacher in Charge in the case of an accused Local Preacher.

CHAPTER III.

THE TRIAL OF A LOCAL PREACHER.

¶ **165.** When a Local Preacher (ordained or unordained) is reported to be guilty of some crime expressly forbidden in the word of God, sufficient to exclude a person from the kingdom of grace and glory, the Preacher in Charge shall call a Committee of investigation, consisting of three or more Local Preachers, before which it shall be the duty of the accused to appear, and by which, if the charge is sustained, he shall be suspended from all Ministerial services and Church privileges until the next District Conference. If the accused refuse or neglect to appear before said Committee, the investigation may proceed in his absence. And the Preacher in Charge shall cause exact minutes of the charges, testimony, and proceedings in the investigation, together with the decision of the Committee, to be laid before the District Conference, where it shall be the duty of the accused to appear for trial.

¶ **166.** Should the accused order a trial, its President shall appoint a Secretary, who shall make a correct record of the proceedings and evidence in the case, and if the accused be found guilty, the Conference shall affix a penalty to the offense.

¶ **167.** Should the District Conference having jurisdiction in the case of an accused Local Preacher judge it expedient to try him by a Select Number, it may appoint not less than seven nor more than eleven of its members for the purpose, the accused having the right to challenge for cause; which Select Number, in the presence of a Bishop or an Elder whom the President

of the District Conference may appoint, and with a Secretary appointed by the District Conference, shall have full power to consider and determine the case according to the rules which govern District Conferences in such cases : and the Secretary shall make a faithful report in writing of all the proceedings and evidence to the Secretary of the District Conference, and shall deliver up to him all the papers in the case.

¶ **163.** § 1. In case of improper tempers, words, or actions, the Local Preacher so offending shall be admonished by the Preacher in Charge. Should a second transgression take place, one, two, or three Members of the Church are to be taken as witnesses. If he continue to offend, he shall be tried at the next District Conference, and, if found guilty and impenitent, he shall be expelled from the Church.

§ 2. If a Local Preacher be found, on due trial by the District Conference, neglectful of his duties as a Local Preacher or unacceptable in his ministry, it may deprive him of ministerial office.

¶ **169.** When a Local Preacher disseminates, publicly or privately, doctrines which are contrary to our Articles of Religion or established standards of doctrine, let the same process be observed as is directed in ¶¶ 165, 166.

¶ **170.** When a Local Preacher fails in business, or contracts debts which he is not able to pay, let the Preacher in Charge appoint three judicious Members of the Church to inspect the accounts, contracts, and circumstances of the supposed delinquent ; and if, in their opinion, he has behaved dishonestly, or contracted debts without the probability of paying, let the case be disposed of according to ¶¶ 165, 166.

CHAPTER IV.

THE TRIAL OF A MEMBER.

¶ 171. When a member of the Church is under report of immorality, or accused thereof in writing signed by a member of our Church, the preacher in charge shall appoint a committee of three discreet members of the Church, who shall investigate the report or accusation. If upon investigation they deem a trial necessary, they shall formulate a bill of charges and specifications, and shall appoint some member of the Church to prosecute the case.

¶ 172. On the presentation of such bill of charges and specifications, the preacher in charge shall appoint a committee of not less than five nor more than thirteen member of the charge to which accused belongs, before whom he shall be duly cited to appear, and who shall have full power to try the case; and if the accused be found guilty by a majority of the committee, the preacher in charge shall declare him suspended, or expelled, according to the verdict of the committee.

¶ 173. A copy of the charge and specifications shall be delivered to the accused a sufficient length of time before the trial to enable him to make all the necessary preparations for his defense; he shall be allowed the right of unlimited challenge for cause, and the right to interrogate the committee men to ascertain the cause; the sufficiency of the cause shall be determined by the presiding officer; and the accused shall also have the right of peremptory challenge of two in a committee of five, and in like ratio for any other number.

¶ **174.** The preacher in charge shall preside at the trial and decide all questions of law pertaining to the case. He shall at the commencement of the trial appoint a secretary, who shall take down regular minutes of the evidence and proceedings. The minutes, when read and approved, shall be signed by the president and the secretary.

¶ **175.** If after sufficient notice the accused evade trial by absenting himself, the trial shall proceed as though he were present. Witnesses from without shall not be rejected. If witnesses cannot be induced to attend the trial, the preacher in charge shall appoint some discreet member of the Church to take the written statements of the witnesses, to be laid before the committee of trial.

¶ **176.** In case of improper tempers words, or actions or disobedience to the order and discipline of the Church, let private reproof be given by the preacher in charge or by a leader; and if there be an acknowledgment of the fault, and promise of amendment, the person may be borne with; otherwise the preacher must take with him two or three faithful friends, who shall labor to bring the offender to proper repentance; but if he will not hear them, and there be no sign of amendment, the offender must be dealt with as in case of immorality.

¶ **177.** If a member of our Church endeavor to sow dissension in any of our societies by inveighing against either our doctrines or discipline, such person offending shall first be reproved by the preacher in charge; and if there be persistence in such practices, the offender shall be dealt with as in case of immorality.

¶ 178. Should any dispute occur between two or more members of our Church concerning the payment of debts, or others matters, which disputes cannot be settled by the parties concerned, the preacher in charge shall inquire into the circumstances of the case; and shall recommend to the contending parties a reference to a committee of arbitration, consisting of members of our Church. One arbitrator shall be chosen by the plaintiff, another by the defendant, and the two arbitrators so chosen shall select a third.

¶ 179. If any member of our Church shall refuse, in cases of debt or other disputes, to refer the matter to arbitration, when recommended by the preacher in charge, or shall enter into a lawsuit with another member before these measures are taken, he shall be dealt with as in case of immorality, unless the case be of such a nature as to require and justify a process at law.

¶ 180. In all cases of suspension or expulsion the accused shall have the right of appeal to the ensuing Quarterly Conference: *provided*, that notice is given to the pastor at the time of the condemnation, or as soon as the party is officially informed thereof, of the intention to appeal.

¶ 181. Any traveling or local preacher, or layman, who shall hold public religious services within the bounds of any mission, circuit, or station, when requested by the preacher in charge not to hold such services, shall be deemed guilty of imprudent conduct, and shall be dealt with as the law provides in such cases.

CHAPTER V.

THE JUDICIAL CONFERENCE.

¶ **182.** The several Annual Conferences shall, at each session, select seven Elders, men of experience and sound judgment in the affairs of the Church, who shall be known as Triers of Appeals.

¶ **183.** When notice of Appeal is given to the President of an Annual Conference, he shall proceed, with due regard to the wishes and rights of the Appellant, to call the Triers of Appeals from the two Annual Conferences, who shall constitute a Judicial Conference, and to fix the time and place of its session ; he shall also give notice thereof to all concerned. When said Conference shall have assembled, it shall be competent to try Appeals which may be presented to it from any Annual Conference, due notice having been given to all concerned.

¶ **184.** The Appellant shall have the right of peremptory challenge, yet so that the Triers of Appeals present, and ready to proceed with the hearing, shall not fall below eleven, which number shall be required for a quorum.

¶ **185.** A Kantoku, or in his absence, a Chairman chosen by the Judicial Committee shall preside in the Judicial Conference, and shall decide all questions of law arising in its proceedings, subject to an appeal to the General Conference. The Conference shall appoint a Secretary, who shall keep a faithful record of

all the proceedings, and shall, at the close of the trial, transmit the records made and the papers submitted in the case, or certified copies thereof, to the Secretary of the preceding General Conference, to be filed for review at the next General Conference. ¶ 190. And in all cases the findings of the Judicial Conference shall be reported by its Secretary to the Secretary of the Annual Conference whose membership is affected thereby, and the same shall be published in the Minutes of said Conference.

CHAPTER VI.

APPEALS.

SECTION I.

Appeals of Ministers.

¶ **186.** In all cases of trial and conviction of Members of the Annual Conferences, an Appeal shall be allowed to a Judicial Conference, constituted as here-in before provided, if the condemned person signify his intention to appeal within three months of the time when he is informed of his conviction.

¶ **187.** It shall be the duty of the Secretary of the Annual Conference carefully to preserve the minutes of the trial, whether before a Select Number or before the Conference, and all the documents relating to the case, together with the charge or charges, and the specification or specifications, which minutes and documents only, in case of an Appeal from the decision of an Annual Conference, shall be presented to the Judicial Conference in evidence in the case.

¶ **188.** In all cases where an Appeal is made, and admitted by the Judicial Conference, after the charges, findings, and evidence have been read, the Appellant shall state, either personally or by his representative, the grounds of his Appeal, showing the reason why he appeals, and he shall be allowed to make his Appeal without interruption. After which the Representatives of the Annual Conference from whose decision the

Appeal is made shall be permitted to respond in presence of the Appellant, who shall have the privilege of replying to such Representatives, which reply shall close the pleadings on both sides. This done, the parties shall withdraw, and the Judicial Conference shall decide the case. It may reverse, in whole or in part, the findings of the Annual Conference, or it may remand the case for a new trial. It may determine what penalty, not higher than that affixed by the Annual Conference, shall be imposed. If it neither reverse, in whole or in part, the judgment of the Annual Conference, nor remand the case for a new trial, the judgment of the Annual Conference shall stand. But it shall not reverse the judgment, nor remand the case for a new trial on account of errors plainly not affecting the result.

Counsel on both sides shall be Members of an Annual Conference.

¶ **189.** When the case of any Minister who has been suspended or expelled is remanded for a new trial, he shall be suspended from all Ministerial service until the next ensuing session of the Annual Conference.

¶ **190.** The General Conference shall carefully review the decisions of Questions of Law contained in the records and documents transmitted to it from the Judicial Conferences, and in case of serious error therein shall take such action as justice may require. The papers submitted shall be returned by the Secretary of the Committee on Judiciary in the next General Conference to the Annual Conference of which the accused is a member.

SECTION II.

Appeals of Local Preachers.

¶ 191. In case of condemnation, a Local Preacher shall be allowed to appeal to the next Annual Conference, provided that he signify to the District Conference his determination to appeal; in which case the President of the District or Quarterly Conference shall lay the minutes of the trial before the said Annual Conference, at which the Local Preacher, so appealing, may appear; and the said Annual Conference, by a Select Number, as in the case of accused Members thereof, or full session, shall judge, and finally determine the case from the minutes of the said trial so laid before it.

SECTION III.

Appeals of Members.

¶ 192. Any member who has been suspended or expelled shall be allowed an appeal to the next Quarterly Conference. The appeal being made, the preacher in charge shall present the record of the trial to the Quarterly Conference, from which record the case shall finally be determined.

¶ 193. No member of the committee of trial shall vote on the appeal.

¶ 194. The appellant, either in person or by his representative (who shall be a member of the Church), shall state the grounds of his appeal, and he shall be permitted to make his defense without interruption. The representatives of the committee from the decision of whom the appeal is made shall then be permitted to respond in presence of the appellant, who shall have

privilege of replying, and this shall close the arguments on both sides. The appellant and the representatives of the committee shall then withdraw, and the majority of the members of the Quarterly Conference present shall finally determine the case.

¶ **195.** No member, after such form of trial and expulsion, shall be restored to the communion of the Church without giving satisfactory evidence of repentance of the offense for which he was expelled, unless the Quarterly Conference become convinced that he was innocent, in which case he may be restored.

SECTION IV.

Restoration of Credentials.

¶ **196.** When any Member of an Annual Conference is deprived of his Credentials, by expulsion or otherwise, they shall be filed with the papers of his Conference; and should he, at any future time, give satisfactory evidence to the said Conference of his amendment, and procure a certificate of the Quarterly Conference of the Charge where he resides, or of an Annual Conference which may have received him on Trial, recommending to the Annual Conference of which he was formerly a Member the restoration of his Credentials, the said Conference may restore them.

¶ **197.** When a Local Elder or Deacon shall be expelled, the Presiding Elder shall require of him the Credentials of his ordination, to be filed with the papers of the Annual Conference within the limits of which the expulsion has taken place. And should he, at any future time, produce to the Annual Conference a certificate of his restoration signed by the President and countersigned by the Secretary of the Quarterly Conference, his Credentials may be restored to him.

PART IV.
TEMPORAL ECONOMY.

- I. SUPPORT OF THE MINISTRY
- II. CHURCH PROPERTY
- III. FINANCE COMMITTEE

CHAPTER I. SUPPORT OF THE MINISTRY.

SECTION I.

Stewards.

¶ **198.** Let the Stewards be persons of solid piety who are members of our Church in the Charge, who both know and love Methodist Doctrine and Discipline, and who are of good natural and acquired abilities to transact the temporal business of the Church.

¶ **199.** There shall be not less than three nor more than ten stewards in each pastoral charge. After each annual election one of the stewards shall be appointed by the Quarterly Conference a Recording Steward, and one a District Steward. But when two or more Charges shall be united the Stewards shall hold office until the first Quarterly Conference shall elect a new Board.

¶ **200.** The Pastor shall have the right to nominate the Stewards, but the Quarterly Conference shall confirm or reject such nomination. The Stewards elected at the Fourth Quarterly Conference shall enter upon their duties on the adjournment of the next Annual Conference, and shall hold office for one year, or until their successors are elected.

¶ **201.** It shall be the duty of the Stewards to organize by electing a Chairman, Secretary and Treasurer; to make estimates of expenses and provision for the support of the church; to take an exact account of

all the money collected for the support of the ministry ; to make an accurate return of money, whether for the support of the ministry or the relief of the poor ; to seek the needy and distressed in order to relieve and comfort them ; to inform the preachers of any sick or disorderly person ; to attend the official meetings and the quarterly meetings ; to give advice, if asked, in planning the Circuit ; to give counsel in matters of arbitration ; to provide elements for the Lord's Supper ; to collect funds for the support of the ministry and other purposes, and report the same to the Quarterly Conference ; and to inform the Societies from time to time of the financial state of the Church, as reported at the Quarterly Conference.

¶ **202.** The Stewards of each pastoral charge shall be a Standing Committee (where there is no parsonage) to provide houses for the families of married preachers, or to assist the preachers to obtain houses for themselves when they are appointed to labor among them.

¶ **203.** In case of the death or disability of a Steward, the ensuing meeting of the Quarterly Conference may fill up the vacancy.

¶ **204.** The duties of the Recording Steward are : 1. To keep a correct record of the Quarterly Conference. 2. To act as Treasurer of the Quarterly Conference unless the Conference elect some other person to that office. 3. As Treasurer of the Quarterly Conference to keep an individual account of all pledges and contributions, and to pay over the money collected under the direction of the Stewards to the ministers authorized to receive them.

¶ **205.** The duties of the District Stewards are to attend the Annual District Steward's Meeting when

called by the Presiding Elder, and to Perform the duties specified in ¶ 210.

¶ **206.** Stewards are accountable for the faithful performance of their duties to the Quarterly Conference of the Charge, which shall have power to dismiss them when necessary.

SECTION II.

Support of Pastors

¶ **207.** The more effectually to raise the amount necessary to meet the estimates made for the support of the Pastor in Charge, let the Stewards at the beginning of the year estimate the amount needed monthly. Then let them ascertain from each member of the Church, and, as far as practicable, from each attendant of the Congregation, what each will give as his monthly contribution.

¶ **208.** Let these sums be entered by the Recording Steward in a book which he shall keep as Treasurer of the Board of Stewards. If the total amount of these sums does not equal the amount needed monthly, then let the Stewards apportion the deficiency among all such as are willing to assume such deficiency, setting down to each person, with his consent, the additional amount which they think he ought monthly to pay.

¶ **209.** It shall be the duty of the Quarterly Conference of each Charge at the session immediately preceding the Annual Conference to appoint an estimating committee, consisting of the Board of Stewards who shall, after conferring with the preacher or preachers stationed among them, make an estimate of the amount necessary to furnish to each a comfortable support, taking into consideration the number and condition of his family, which estimate shall be presented

to the Quarterly Conference for approval and subsequent report to the Church meeting for Confirmation and pledge; and to which shall be added the amount apportioned for the support of the Bishops and Presiding Elder; and the Stewards shall provide for raising the sum thus required in accordance with ¶ 201. The moving expenses of the ministers shall not be included in the estimate, but shall be provided for by the stewards as a separate item.

SECTION III.

Support of Presiding Elders.

¶ 210. There shall be annually, in every district, a meeting of the District Stewards, whose duty it shall be with the advice of the Presiding Elder, who shall preside in such meeting, to make an estimate of the amount necessary to furnish a comfortable support for the Presiding Elder, and to apportion the same, including house-rent and traveling expenses, and also the claim for the Kantoku apportioned to the District by the Annual Conference, among the different Charges in the District, according to their several ability; and in all cases the Presiding Elder shall share with the Pastors in his District in proportion to what they have respectively received. But if there be a surplus of money raised for the support of the Pastors in one or more of the Charges in his District, he shall receive such surplus, provided he do not receive more than his allowance. The Minutes of his District Steward's Meeting shall be kept by a Secretary chosen for the purpose, who shall also record the same in a book of which the Presiding Elder shall be the custodian.

SECTION IV.

Support of Kantoku.

¶ **211.** The allowance of the Kantoku for salary rent and traveling expenses, shall be estimated by the Committee on Episcopacy at the General Conference; and the amount so estimated shall be from year to year distributed among the respective Annual Conferences by the Board of Missions whose Treasurer shall be the Treasurer of the Fund for the Kantoku.

¶ **212.** The Annual Conferences shall be allowed to adopt their own plan for raising their proportion of the Fund for the Kantoku.

¶ **213.** This fund shall be collected and paid to the Presiding Elders who shall forward the same at least quarterly to the Treasurer of the Board of Missions; and the Treasurer shall pay the salary of the Kantoku in monthly installments and take his receipt for the same.

CHAPTER II.

CHURCH PROPERTY.

¶ **214.** Let the Church become incorporated as soon as the laws of the land permit, and let an Association for the holding of Connectional property be formed in each Annual Conference, the composition and constitution of such Association to be determined by the General Conference.

¶ **215.** Said Associations when formed shall make annual reports to their respective Annual Conferences, and quaderennial reports to the General Conference.

¶ **216.** Local Boards of Trustees, consisting of not less than three nor more than nine persons, shall be elected in each Pastoral Charge to hold and manage the Connectional property acquired by the Nippon Methodist Kyokwai, until such time as a more satisfactory method shall have been devised.

¶ **217.** Said Boards of Trustees, except where the laws of the State provide differently, shall be elected by the members of the Church over twenty-one years of age, at the Society Meeting, on nomination of the preacher in charge, or in his absence the Presiding Elder, provided such election shall be subject to the confirmation or rejection of the Quarterly Conference.

¶ **218.** Vacancies in the Board of Trustees may occur by death, resignation, or dismissal. Nevertheless, no person who is a Trustee shall be dismissed from office while he is in joint security for money, unless

adequate relief be given him, or such guarantees as the creditor will accept. When by death or otherwise a vacancy occurs in the Board it shall be filled in the manner provided for in ¶ 217.

¶ **219.** Trustees must be members of our Church of good, moral character, over twenty-one years of age. Nevertheless, in case of necessity reliable persons, not members of the Church, may be elected to the office of 'Trustee, provided that they shall in no case number more than one third of the effective members of the Board.

¶ **220.** The Board of Trustees shall elect its own Chairman, Secretary, and Treasurer, and shall make a report to the Fourth Quarterly Conference each year.

¶ **221.** It shall be the duty of the Board of Trustees (1) to keep a book of record in which the names of the Trustees shall be entered, together with the names of their respective successors, giving in each case the date, when each became a Trustee, and the date when each ceased to be a Trustee, and the cause of his ceasing to hold the office; (2) to keep a correct inventory of all the property of the church on the Circuit or Charge, whether lands, churches, parsonages, or furniture; (3) to keep all church property well insured.

¶ **222.** When churches or parsonages are to be built by the Nippon Methodist Kyokwai, plans and estimates of the same must be laid before the Quarterly Conference by the Board of Trustees, and receive the approval of the same before the work can begin.

¶ **223.** No Board of Trustees shall mortgage any church property in order to obtain funds for the payment of the pastor's salary or the current expenses of the church. Neither mortgage, exchange, nor sale of

church property can be undertaken by the Board of Trustees without the approval of the Quarterly Conference.

CHAPTER III.

FINANCE COMMITTEE.

¶ **224.** § 1. There shall be a Finance Committee Composed of two members from each Annual Conference, one ministerial and one lay, to be appointed by the General Conference.

§ 2. It shall be the duty of this Committee to apportion the Connectional Assessments to the several Annual Conferences, provide for the Collection and disbursements of the same.

§ 3. And it shall be the duty of this Committee to manage any other Connectional funds not otherwise provided for in the Discipline.

PART V.
EDUCATIONAL AND
BENEVOLENT WORK.

- I. EDUCATION
- II. SUNDAY SCHOOLS AND YOUNG
PEOPLE'S SOCIETIES
- III. MISSIONS AND CHURCH EXTENSION
- IV. BOARD OF PUBLICATION

CHAPTER I. EDUCATION.

¶ **225.** There shall be Board of Education composed of eight Members, one Ministerial and four lay, who shall be elected quadrennially by the General Conference, an equal number being nominated by each of the Annual Conference delegations separately.

¶ **226.** This Board shall meet as soon after its election as practicable and shall elect, from its Members, a vice-President, Secretary and a Treasurer, who shall serve without salary.

¶ **227.** The Kantoku who is *ex officio* Chairman shall have authority to call the Board together at such time and place as he deems necessary and at any meeting five shall constitute a quorum. The Board shall fill all vacancies.

¶ **228.** The Secretary shall collect the statistics of all the Methodist schools within the bounds of our Church and other general information pertaining to Christian education which formulated in an Annual Report, and after being approved by the Board of Education, he shall send to the Annual Conferences year by year.

¶ **229.** In consultation with the heads of schools and colleges coöperating with the church the General Secretary shall hold educational anniversaries at the Annual Conference Sessions and at such other times and places as may be deemed practicable; and he shall from time to time disseminate through the denominational organ such statistics and other information as may best promote the cause of Christian education among the people.

¶ **230.** It shall be the duty of the Secretary, by and with the approval of the Board, to formulate and publish a co-ordinated system for all schools, grading them in harmony with the Government standards for similar schools as follows :—

1. Primary Schools.
2. Secondary Schools.
3. Colleges.
4. Universities.
5. Theological Schools.

¶ **231.** It shall be the duty of the Board in consultation with the Kantoku to prescribe the courses of study for those applying for license to preach, for orders as local deacons and elders, and for admission on trial in the Annual Conferences and also a Conference Course of study for those on trial; and also to revise the courses of study when necessary.

¶ **232.** It shall be the duty of the Board to defray the travelling expenses of all members of the Board and all office expenses of the Secretary.

¶ **233.** All contributions of money or bequests of any sort to the Board for the Educational Fund of the Nippon Methodist Kyokwai shall be received by the Treasurer of the Board and invested in accordance with its order and direction.

§ **234.** The members of this Board in each Annual Conference shall constitute a Committee of Visitors to all the schools within the bounds of said Conference.

CHAPTER II. SUNDAY SCHOOLS AND YOUNG PEOPLE'S SOCIETIES.

SECTION I.

General Sunday School Board.

I. Aim.

† **235.** For the moral and religious instruction of our children and for the promotion of Bible knowledge among all our people, there shall be a General Sunday School Board, and said Board to include all the Sunday Schools of the Methodist Church of Japan and to be subject to such rules and regulations as the General Conference may from time to time prescribe.

II. Work.

† **236.** The work of the General Sunday School Board shall be,

1. To control all the Sunday Schools belonging to the Methodist Church of Japan.
2. To give impulse and direction in general to the study of the Bible by the Church members.
3. To promote the training of Teachers.
4. To educate the Church in all phases of Sunday School work, constantly endeavoring to raise ideals and improve methods.
5. To found Sunday Schools wherever possible.
6. To contribute to the support of Sunday Schools, which, without assistance, cannot continue.

III. Board of Managers.

† **237.** All the work of the General Sunday School Board shall be done under the supervision of a Board of Managers consisting of eight persons to be elected by the General Conference on nomination of each Annual Conference delegation separately two ministers and two laymen from each Conference. The said Board of Managers shall elect from their own number a President, Recording Secretary, Corresponding Secretary and Treasurer to serve for the Quadrennium (of their appointment)

† **238.** It shall be the duty of the said Board of Managers.

1. To have the supervision of all the work of the General Sunday School Board.
2. To fill any vacancy that may occur.
3. To prepare estimates for the annual expense, and apportion the same to each Conference.
4. It shall promote in every way possible the general interest of the Sunday School work of our Church.
5. It shall recommend we furnish suitable Sunday School literature and materials.

CONFERENCE SUNDAY SCHOOL BOARD.

† **239.** Each Annual Conference shall establish a Board of Managers composed of one minister and one layman from each Presiding Elder's District, the same to be appointed by the Annual Conference. This Conference Board of Managers shall,

1. Give special attention to the supervision and

encouragement of the work of the Sunday Schools within the bounds of the Conference.

2. Meet annually at the same time and place as the Annual Conference, and act as a Committee on Sunday Schools.

3. Furnish to the General Sunday School Board a complete list of the Sunday Schools and the Conference Statistics of the same.

4. Endeavor to hold Sunday School Institutes once each year.

LOCAL SUNDAY SCHOOL BOARD.

* **240.** § 1. Each Sunday School of the Methodist Church of Japan, also Mission Sunday Schools in connection with it, shall be under the supervision of a Local Sunday School Board, and shall be auxiliary to the General Sunday School Board.

§ 2. The Local Sunday School Board shall consist of the Pastor, who shall be *ex officio* Chairman, the Superintendent, Teachers, and Officers. In case of the withdrawal of Teachers or Officers from the School, they shall cease to be members of the Board.

§ 3. The third Sunday in May, or as near as practicable, shall be observed throughout the Methodist Church of Japan as Children's Day (Flower Sunday), with appropriate exercises, and a collection will be taken on that day for the General Sunday School Board and the Board of Missions.

OFFICERS AND TEACHERS.

241. § 1. The Superintendent shall be nominated annually by the Local Sunday School Board, the said

nomination to be confirmed by the Quarterly Conference at its session after such nomination; and in case of a vacancy, the Pastor shall superintend or secure the superintending of the School until such time as a Superintendent nominated by the Local Sunday School Board shall be confirmed by the Quarterly Conference.

§ 2. The other Officers of the School shall be elected by the Local Sunday School Board.

§ 3. The Teachers of the School shall be nominated by the Superintendent after having received the concurrence of the Pastor, and shall be elected by the Local Sunday School Board.

§ 4. The place of any Officer or Teacher, habitually neglecting his or her duty, or being guilty of improper conduct, or for inefficiency, may be declared vacant by a vote of two thirds of the Local Sunday School Board present at any regular or special meeting. When a Teacher ceases to teach, membership in the Local Sunday School Board shall thereby be discontinued.

§ 5. It shall be the duty of the Superintendent to report to each Quarterly Conference.

1. Name of Sunday School.
2. Number of Officers and Teachers.
3. Number of Scholars in all grades.
4. Average Attendance.
5. Number of Converts among the Scholars.
6. Amount collected during the Quarter.
7. Current Expenses for the Quarter.

DUTIES OF PRESIDING ELDERS.

242. § 1. It shall be the duty of the Presiding

Elder to keep in close touch with all the Sunday School work on his District.

§ 2. The Presiding Elder shall conduct District Sunday School Institutes in connection with the District Conference or at any other suitable time.

§ 3. The Presiding Elder shall assist in the raising of the funds, by the aid of the Local Sunday School Boards, which are apportioned to his District by the Board of Managers of the General Sunday School Board.

DUTIES OF PASTORS.

* **243.** § 1. It shall be the duty of the Pastor.

(1). To organize by the aid of the Local Sunday School Board a Sunday School in all our Congregations where ten or more persons can be collected.

(2). To form Mission Sunday Schools wherever practicable.

(3). To engage the cooperation of as many of our members as possible.

(4). To visit the Schools as often as practicable.

(5). To preach on the subject of Sunday Schools and the Christian instruction of children in each Congregation at least once a year.

(6). To form classes, wherever they can, for the instruction of the larger children, youth, and adults in the word of God.

(7). Where they cannot superintend them personally, to see that suitable Teachers are provided for that purpose.

§ 2. It shall be the duty of the Pastors.

(1). To oversee the books and other publications to be used in connection with the Sunday Schools on his Charge.

(2). To hold, together with the Superintendent,

weekly Sunday School Teachers' meetings for the purpose of Lesson Study.

(3). To give special attention to the training of Teachers for the Sunday Schools.

§ 3. The Pastor shall enforce faithfully upon parents and Sunday School Teachers the great importance of instructing Children in the doctrines and duties of our holy religion. He shall see that the Catechisms are used as extensively as possible in our Sunday Schools and families, and shall preach to the children and catechise them publicly in the Sunday Schools and at public meetings appointed for that purpose.

§ 4. In his pastoral visits, the Pastor shall pay special attention to the Children, speak to them personally and kindly on the subject of experimental and practical godliness according to their capacity, pray earnestly for them, and diligently instruct and exhort all parents to dedicate their children to the Lord in baptism as early as convenient.

§ 5. It shall be the duty of the Pastor to lay before the Quarterly Conference, to be entered on its Journal, the number and state of the Sunday Schools in his charge and the nature of the religious instruction that has been given to the children, and he shall make the required report on the Sunday Schools under his charge to his Annual Conference.

SECTION II.

Wesley Endeavor Society.

I. Purpose.

¶ 244. For the purpose of promoting piety and loyalty to our Church among the Young People, to

educate them in the Bible and Christian literature to cultivate the growth of faith, to train them in works of mercy and help, there shall be an organization under the authority of the General Conference of the Methodist Church of Japan called the Wesley Endeavor Society.

II. Constitution.

§ 245. § 1. The name of this organization shall be "The Wesley Endeavor Society of the Methodist Church of Japan.

§ 2. The management of the Wesley Endeavor Society shall be under the Board of Managers of the Sunday School Board. It shall be the duty of the Board of Managers.

(1) To have the supervision of all the work of the Wesley Endeavor Society.

(2) To fill any vacancy that may occur.

(3) To prepare estimates for the annual expense, and apportion the same to each Conference.

(4) To promote the interests of the work of the Wesley Endeavor Society.

(5) To recommend or furnish suitable literature and materials for Wesley Endeavor Societies.

§ 3. The local Chapters shall be organized into work under five Departments, a Vice President to be at the head of each Department in addition to the President, Secretary, and Treasurer of the Chapter, all of which Officers shall form the governing Cabinet of the Chapter.

(1) Devotional Department.

(2) Mercy and Help Department.

(3) Missionary Department.

(4) Literary Department.

Each member of the Chapter shall pay a monthly due such as may be prescribed by the Cabinet.

¶ **246.** Wherever possible, let special care be given to the organization of Junior Wesley Endeavor Societies, for pastoral instruction of children, their development in Christian faith and character, their education in Missionary and other Church work, and the cultivation of their social and literary instincts under the guidance and protection of Christianity.

¶ **247.** Each Chapter of the Wesley Endeavor Society shall pay an annual due which shall be determined by the Board of Managers.

DUTIES OF PRESIDING ELDERS AND PASTORS.

¶ **248.** § 1. It shall be the duty of the Presiding Elders when holding District or Quarterly Conferences to inquire into the condition of Wesley Endeavor Society Chapters and such other Young People's Societies as may be under the control of the Quarterly and District Conferences, and to ascertain whether they are conducting their affairs in harmony with the purpose and Discipline of the Methodist Church of Japan.

§ 2. It shall be the duty of Pastors to organize, if possible, and to maintain, if practicable, Chapters of the Wesley Endeavor Society.

DUTIES OF THE PRESIDENT OF A CHAPTER.

¶ **249.** § 1. The President of a Wesley Endeavor Society Chapter must be a Member of the Methodist Church of Japan, and shall be elected by the Chapter

and confirmed by the Quarterly Conference, of which body he shall then become a member if approved by it for membership therein.

§ 2. It shall be the duty of the President of a Wesley Endeavor Society Chapter to present to the Quarterly Conference a report of his Chapter, together with such other information as the Conference may require and he be able to give.

CHAPTER III. MISSIONS AND CHURCH EXTENSION.

SECTION I

Board of Missions.

¶ **200.** For the prosecution of missionary work at home and abroad there shall be a Board of Missions, duly incorporated according to law, and having its office in the City of Tokyo, said Board being subject to such rules and regulations as the General Conference may from time to time prescribe.

¶ **251.** The Board of Missions shall consist of twelve Directors, six of whom shall be laymen. The officers shall be a Vice-President, Secretary, and two Treasurers, and the Kantoku shall be ex-officio a member of the Board and act as its President. The members of this Board shall be elected quadrennially by the General Conference, an equal number being nominated by each of the Annual Conference delegations separately. The Directors shall continue in office until their successors are chosen. The Vice-President, Secretary, and Treasurer shall be elected by the incoming Board, and in case of a vacancy during the quadrennium in the membership of the Board it shall have power to fill the same.

¶ **252.** There shall be an Executive Committee, consisting of the President, Vice President, Secretary, two Treasurers, and two members of the Board of Directors, one of these a minister and the other a

jayman. Four members of the Executive Committee shall reside in or near the city of Tokyo in order to attend meetings at such times as the business of the Board shall require. It shall be the duty of the Executive Committee to hear reports from its Secretary and Treasurer and to authorize, in the interim of the Annual Meetings of the Board of Missions, such action as the exigencies of the work may demand, provided, the Committee does not authorize expenditures beyond the appropriation of the Board.

¶ **253.** The Board shall have authority to regulate its own proceedings; to appropriate money to defray current expenses; to publish suitable literature for its mission fields; to open chapels and establish mission schools; to provide funds for the maintenance of the work under its care; to make provision for the missionary education of the young people through the Sunday School, the Wesley Endeavor and the schools and colleges of the Church. It shall especially promote self-support in the churches and evangelistic effort in the cities and in the rural districts. It shall publish annually a statement of its transactions naming the missions supported by it, the amount appropriated and paid to each, and lay before the General Conference and Annual Conferences a report of its operations.

¶ **254.** The Board shall meet annually to determine what fields shall be occupied as missions, the number of persons to be employed in each, to estimate the amount that may be necessary for the support of the missions under its charge, and to apportion the same to the Annual Conferences. It shall have charge of the Department of Church Ex-

tension and shall also have supervision of the superannuation fund.

¶ **255.** The Board shall employ only effective men for its work and shall require each one to make a quarterly report to the Secretary, of his operations and of the state and prospects of the work in his charge.

¶ **256.** The revenue of the Board shall be derived from collections taken at least once a year in every congregation and Sunday-School; from special collections by the Secretary and the Bishop; from donations and legacies; and through such auxiliary societies as may be organized to co-operate with the Board in this work.

¶ **257.** The Secretary shall be a minister of the Gospel and a member of an Annual Conference. It shall be his duty to keep a permanent record of the proceedings of the Board, to publish an abstract of them in the Denominational Organ and to conduct the correspondence of the Board; to attend to all its legal business; to prepare the Annual Report; to publish from time to time in the Denominational Organ statements of the conditions, needs, and prospect of the various missions, and to discharge such other duties as the Board may direct. In case of the employment of a salaried Secretary his salary shall be fixed by the Board, and all his necessary traveling expenses shall be allowed.

¶ **258.** The Treasurer shall hold the funds of the Board in safe deposit, subject to his checks, and to those of his successors in office. All drafts shall be drawn by the Secretary of the Board of Missions, and the Treasurer shall honor the same provided the Secretary does not go beyond the appropriation of

the Board of Missions or authorization of the Executive Committee. The Treasurer shall furnish an Annual Report to be published with that of the Secretary. In case of the employment of a salaried Treasurer his salary shall be fixed by the Board. The accounts of the Board shall be examined annually by an expert accountant and a report of the same be made to the Board.

¶ **259.** Seven members shall constitute a quorum at an Annual Meeting of the Board and five at a special meeting.

¶ **260.** Each Annual Conference shall organize a Board of Missions auxiliary to the General Board to which it shall report annually. It shall consist of one layman from each District and an equal number of ministerial members who shall be elected quadrennially by the Annual Conference at the first session after the General Conference.

¶ **261.** The Treasurer of the Conference Board of Missions shall transmit to the Treasurer of the General Board on the first day of each month, all the moneys he may have on hand for Foreign Missions. His account shall be audited annually by a committee appointed by the Annual Conference Board.

¶ **262.** It shall be the duty of the Presiding Elder to preach on the subject of Missions annually in each charge in the District ; to see that efficient and well-defined plans be adopted, both for the missionary education of the people and for raising missionary funds ; and to set apart at least a half day at each District Conference for the discussion of Missions and of Church Extension.

¶ **263.** It shall be the duty of the Preacher in charge to preach at least twice a year on the subject

of Missions, to hold a Missionary Prayer Meeting once a quarter, and to hold Missionary Mass Meetings annually in every church in his work; to see that each Sunday School is organized into a Missionary Society, auxiliary to the Board of Missions, in which the collection once a quarter shall go to Missions; and that each Wesley Endeavor Society hold a meeting at least quarterly for the study of Missions; to circulate Missionary Literature, and to seek in every way the education and inspiration of his people concerning the evangelization of the world.

SECTION II

The Department of Church Extension.

§ **264.** This Department shall be called the Department of Church Extension of the Board of Missions.

¶ **265.** The work of Church Extension shall be carried on under the auspices of the Board of Missions and through its Secretary. The Treasurer of the Board shall open a separate account for Church Extension and shall honor drafts on these funds drawn by the Secretary, only as such drafts are authorized by appropriation of the Board of Missions for Church Extension, or by the action of the Executive Committee in providing for contingencies which may arise, which contingent needs can only be covered by special gifts and donations.

¶ **266.** The moneys collected for Church Extension shall be handed to the Treasurer by the pastors. The income shall consist of collections and subscriptions of members and sympathizers. A collection shall be taken at least once a year in all the Churches.

¶ 267. There shall be a meeting of the Executive Committee once a year to consider applications for loans, and with the consent of the Directors and Kantoku they may make loans according to circumstances.

¶ 268. § 1. The Board may grant a loan of not more than *yen* 600 to a church having twenty-five members and upwards.

§ 2. A Church receiving a loan from this Board shall return one seventh of the same each year after the first year. The loans shall be without interest.

§ 3. No church receiving a loan from the Board shall, until the same has been returned in full, apply for a new loan.

§ 4. Any church desiring to apply for a loan must state the circumstances in writing, and on a motion of the Quarterly Conference present the request to this Board.

§ 5. Churches desiring loans shall make application according to the following form:—

Amount of loan.....
Security.....(Location).
Building (foreign style).....(size).
„ (Japanese style)..... „
Lot „

We, the undersigned, desire to receive a loan to the amount mentioned above, for the erection (or repair) of the aforesaid buildings, and we engage to return the same in annual installments of one-seventh not later than March 31st of each year, for seven years, until the whole loan is returned. If for any cause we should fail in the carrying out of this contract,

we promise to return the loan from the sale of the property.

Signed and sealed,

.....
.....
.....

To.....

Trustees.

Church Extension Fund.

¶ **269.** Each Annual Conference may appoint a Committee on Church Extension which shall report to the Board of Missions.

¶ **270.** The secretary and treasurer of the Board of Missions shall incorporate in their annual report a section on Church extension, which shall include the number of churches and parsonages built in the Annual Conferences during the year where a grant in aid has been made either by the Annual Conference or through the Church Extension Department of the General Board.

¶ **271.** The Church Extension Department shall also include and encourage the erection of parsonages for preachers in the traveling connection of the Nippon Methodist Kyokwai.

¶ **272.** All churches and parsonages which have been built through funds granted by the Church Extension Department must give a refunding bond to the Board, and must be insured.

SECTION III.

Superannuation Fund.

Name.

¶ **273.** The name of this fund shall be "The Superannuation Fund of the Nippon Methodist Kyokwai."

Object.

¶ **274.** The object of this Fund shall be to assist in the support of Superannuated Ministers, Evangelists, and their families after their decease.

Management.

¶ **275.** § 1. The Superannuation Fund shall be subject to the management and control of the Board of Missions.

§ 2. The Treasurer of the Board of Missions shall open a separate account for the Superannuation Fund, and together with the Secretary of the Board shall make a report of the interests of this cause to the Annual Conferences.

Income.

¶ **276.** The sources of income shall be as follows:

1. One per cent of the salary of each Minister and Evangelist of the Nippon Methodist Kyokwai paid annually.
2. An annual collection to be taken in every charge.
3. Subscriptions from friends.
4. An endowment fund made up of contributions from friends and the balances from the annual receipts.

Claimants.

¶ 277. When there are claimants on the Fund from among the Ministers or Evangelists, the Board shall consider each case on its merits, and pay each claim in proportion to the years of service rendered to the Church in accordance with the following scale:

1. Those who have rendered from one to five years of active service shall receive all they have paid into the Fund.

2. Those who have rendered from six to ten years of active service shall receive a lump sum at the time of their retirement in the following proportions:—

For 6 years' service $\frac{1}{15}$ of the annual salary at time of retirement.

For 7 years' service $\frac{1}{12}$ of the annual salary at time of retirement.

For 8 years' service $\frac{1}{10}$ of the annual salary at time of retirement.

For 9 years' service $\frac{1}{8}$ of the annual salary at time of retirement.

For 10 years' service $\frac{1}{6}$ of the annual salary at time of retirement.

3. Those who have rendered from eleven to fourteen years of service shall receive an annuity for three years in the following proportions:—

For 11 years of service $\frac{1}{12}$ of salary at time of retirement.

For 12 years of service $\frac{1}{10}$ of salary at time of retirement.

For 13 years of service $\frac{1}{8}$ of salary at time of retirement.

For 14 years of service $\frac{1}{6}$ of salary at time of retirement.

4. Those who have rendered from fifteen to seventeen years of service shall receive an annuity for five years in the following proportions:—

For 15 years of service $\frac{1}{5}$ of salary at time of retirement.

For 16 years of service $\frac{1}{4}$ of salary at time of retirement.

For 17 years of service $\frac{3}{10}$ of salary at time of retirement.

5. Those who have rendered from eighteen to twenty years of service shall receive an annuity for eight years in the following proportions:—

For 18 years of service $\frac{1}{5}$ of salary at time of retirement.

For 19 years of service $\frac{1}{4}$ of salary at time of retirement.

For 20 years of service $\frac{3}{10}$ of salary at time of retirement.

6. Those who have rendered from twenty one to twenty-four years of service shall receive an annuity for ten years in the following proportions:—

For 21 years of service $\frac{3}{10}$ of salary at time of retirement.

For 22 years of service $\frac{1}{3}$ of salary at time of retirement.

For 23 years of service $\frac{2}{5}$ of salary at time of retirement.

For 24 years of service $\frac{1}{2}$ of salary at time of retirement.

7. Those who have rendered twenty five years of service and upwards shall receive an annuity during their natural life of one half of their salary at the time of their retirement.

8. The claim of a widow shall be two-thirds of the claim of her late husband; and the claims of orphans in case of the decease of the widow shall be settled by the Board according to its discretion, provided the amount paid is not in excess of the claim of the widow.

CHAPTER IV.

BOARD OF PUBLICATION.

¶ **278.** The General Conference shall elect a Board of Publication consisting of eight members with power to fill vacancies during the quadrennium, an equal number being nominated by each Annual Conference delegation separately.

¶ **279.** The Board shall have general supervision of the publishing interests of the Church, examine carefully into their condition and make reports of the same to the Annual Conferences and the General Conference.

¶ **280.** The Kantoku shall be ex-officio Chairman of the Board. The Board shall annually elect a Secretary and an Executive Committee consisting of three members. The Executive Committee shall assist the Board in its work and perform such duties as may be entrusted to it by the Board.

¶ **281.** The Board shall have power to establish a weekly religious paper, to be the official organ of the Church, and such other periodicals as it may deem wise, the editor of the Connectional Organ to be elected by the General Conference.

¶ **282.** The Annual Conferences shall encourage the support of such periodicals only as are duly authorized by the Board of Publication.

¶ **283.** The Board shall provide ways and means for carrying on its work, and shall fix the salary of the editor of the Connectional Organ when necessary. The Board shall be responsible for all debts it incurs.

¶ **284.** There shall be held an annual meeting; and such local meetings (of the Conference sections) and special meetings, at such times and places, as may be fixed upon by the Board.

¶ **285.** The place of business of the Board shall be located within the Tokyo-fu, at such place as the Board may decide.

¶ **286.** It shall be the duty of the pastors and presiding elders to bring the work of the Board of Publication to the attention of the Churches and the Quarterly Conferences, and urge the people to take a deep interest in the Connectional Organ and other periodicals of the Church, and especially in the dissemination of religious tracts.

PART VI.
BOUNDARIES.

- I. EASTERN CONFERENCE
- II. WESTERN CONFERENCE

ANNUAL CONFERENCE BOUNDARIES.

¶ **287.** There shall be two Annual Conferences within the bounds of the territory occupied by the Japan Methodist Church.

They shall be known as the Eastern and Western Conferences respectively.

¶ **288.** The Eastern Conference shall include that portion of the main island of Japan lying to the east of a line forming the easterly boundary of Aichi Ken, Gifu Ken and Toyama Ken, the Hokkaido, that portion of Saghalien which is in Japanese possession, the Kurile Islands, and all other islands in Japanese possession lying adjacent to the above-mentioned territory.

¶ **289.** The Western Conference shall include that portion of the main island of Japan lying to the west of the line forming the easterly boundary of Aichi Ken, Gifu Ken and Toyama Ken, together with the islands of Shikoku and Kyushu, the Loochoo Islands, and Formosa, and all other islands in Japanese possession lying adjacent to the above-mentioned territory.

PART VII.
THE RITUAL.

- I. BAPTISM
- II. RECEPTION OF MEMBERS
- III. THE LORD'S SUPPER
- IV. MATRIMONY
- V. BURIAL OF THE DEAD
- VI. ORDINATION AND CONSECRATION
- VII. CORNER STONE AND DEDICATION

CHAPTER 1.
ORDER OF BAPTISM.

[Let every adult person, and the parents of every child to be baptized, have the choice of either sprinkling, pouring, or immersion.]

SECTION 1.

The Ministration of Baptism to Infants.

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

¶ **290.** DEARLY BELOVED: Forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God; I beseech you to call upon God the Father, through our Lord Jesus Christ, that having, of his bounteous mercy, redeemed *this child* by the blood of his Son, he will grant that *he*, being baptized with water, may also be baptized with the Holy Ghost, be received into Christ's holy Church, and become a *lively Member* of the same.

Then shall the Minister say,

Let us pray.

Almighty and Everlasting God, who of thy great mercy hast condescended to enter into covenant relations with man, wherein thou hast included

children as partakers of its gracious benefits, declaring that of such is thy kingdom : We beseech thee, that of thine infinite mercy thou wilt look upon *this child*: wash *him* and sanctify *him* with the Holy Ghost ; that *he*, being saved by thy grace, may be received into Christ's holy Church, and being steadfast in faith, joyful through hope, and rooted in love, may so pass the waves of this troublesome world, that finally *he* may attain to everlasting life, and reign with thee, world without end, through Jesus Christ our Lord. *Amen.*

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

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

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

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

Almighty, Ever-living God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples that they should go and teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost : regard, we beseech thee, our supplications ; and grant that *this child*, now to be baptized, may receive the fullness of thy grace, and ever remain

in the number of thy faithful and elect children,
through Jesus Christ our Lord. *Amen.*

*Then shall the Minister address the Parents or
Guardians as follows:*

DEARLY BELOVED: Forasmuch as *this child* is now presented by you for Christian Baptism, you must remember that it is your part and duty to see that *he* be taught, as soon as *he* shall be able to learn, the nature and end of this Holy Sacrament. And that *he* may know these things the better, you shall call upon *him* to give reverent attendance upon the appointed means of grace, such as the ministry of the word, and the public and private worship of God; and further, you shall provide that *he* shall read the Holy Scriptures, and learn the Lord's Prayer, the Ten Commandments, the Apostles' Creed, the Catechism, and all other things which a Christian ought to know and believe to his soul's health, in order that *he* may be brought up to lead a virtuous and holy life.

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

Ans. We do.

*Then shall the People stand up, and the Minister
shall say:*

Hear the words of the Gospel, written by St. Mark.
[Chap. x, 13-16.]

They brought young children to Christ, that *he* should touch them. And his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little

children to come unto me, and forbid them not ; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

*Then the Minister shall take the Child into his arms,
and say:*

Name this child.

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

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

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

*Then may the Minister close with extemporary Prayer,
or the Lord's Prayer, followed by the Benediction.*

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread : and forgive us our trespasses, as we forgive them that trespass against us ; and lead us not into temptation, but deliver us from evil ; for thine is the kingdom, and the power, and the glory, forever. *Amen.*

The grace of our Lord Jesus Christ, and the love

of God, and the fellowship of the Holy Ghost, be with you all. *Amen.*

SECTION II.

The Ministration of Baptism to such as are of Riper Years.

The Minister shall say to the Congregation :

¶ **291.** DEARLY BELOVED : Forasmuch as all men are conceived and born in sin ; and that which is born of the flesh, is flesh and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions ; and our Saviour Christ saith, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God : I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons*, now to be baptized with water, that which by nature *they* cannot have ; that *they* may be baptized with the Holy Ghost, and being received into Christ's holy Church, may be made lively *Members* of the same.

Then shall the Minister say,

Let us pray.

Almighty and Immortal God, the aid of all that need, the helper of all that flee to thee for succor, the life of them that believe, and the resurrection of the dead : we call upon thee for *these persons*, that *they* coming to thy Holy Baptism, may receive the remission of their sins by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive ; seek, and ye

shall find ; knock, and it shall be opened unto you : so give now unto us that ask ; let us that seek, find ; open the gate unto us that knock ; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised, by Christ our Lord. *Amen.*

*Then shall the People stand up, and
the Minister shall say :*

Hear the words of the Gospel, written by St. John.
[Chap. iii, 1—8.]

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

*Then the Minister shall speak to the Persons
to be baptized on this wise :*

Well Beloved, who *have* come hither desiring to receive Holy Baptism ; you have heard how the Congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you, and bless you, to release *you of your* sins, and to give you the kingdom of heaven, and everlasting life. And our Lord Jesus Christ hath promised in his holy word to grant all those things that we have prayed for : which promise he for his part will most surely keep and perform.

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

*Then shall the Minister demand of each of
the Persons to be baptized severally :*

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

Ans. I renounce them all.

Ques. Dost thou believe in God the Father Almighty, Maker of heaven and earth ?

And in Jesus Christ his only-begotten Son our Lord ; and that he was conceived by the Holy Ghost, born of the Virgin Mary ; that he suffered under Pontius Pilate, was crucified, dead and buried ; that he rose again the third day ; that he ascended into

heaven, and sitteth at the right hand of God the Father Almighty ; and from thence shall come again at the end of the world, to judge the quick and the dead ?

And dost thou believe in the Holy Ghost ; the holy catholic* Church ; the communion of saints ; the forgiveness of sins ; the resurrection of the body ; and everlasting life after death ?

Ans. All this I steadfastly believe.

Q. es. Wilt thou be baptized in this faith ?

Ans. This is my desire.

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

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

Then shall the Minister say :

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

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

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

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

* The one universal Church of Christ.

Almighty, Ever-living God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood ; and gave commandment to his disciples that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost ; regard, we beseech thee, our supplications ; and grant that the *persons* now to be baptized may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

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

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

Then shall the Minister say, followed by the Lord's Prayer :

Grant, O merciful Father, that *this* person whom we now receive into Thy Church by Baptism, may never hereafter be ashamed to confess the Faith of Christ crucified, and manfully fight under His banner against sin, the world, and the devil ; and that *he* may continue Christ's faithful soldier and servant unto *his* life's end. *Amen.*

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth ; as it is in heaven. Give us this day our daily bread ; and forgive us our trespasses, as we forgive them that trespass against us ; and lead us not into temptation, but deliver us from evil, for thine is the

kingdom, and the power, and the glory, forever.
Amen.

Then the Minister speaking to the newly-baptized shall say.

DEAR BROTHER : You have been baptized in the name of the Lord Jesus. I exhort you to bear in mind that it is your part and duty to walk answerably to your high and holy calling, as becometh the *child* of light, blameless and harmless, without rebuke in the midst of an ungodly world ; remembering always that baptism representeth unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto Him, that as he died and rose again for us, so should we that are baptized die unto sin and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

CHAPTER II.

RECEPTION OF MEMBERS.

Form of Receiving Persons into the Church.

On the day appointed, all that are to be received into the Church shall be called forward, and the Minister, addressing the Congregation, shall say :

¶ 292. DEARLY BELOVED BRETHREN: The Scriptures teach us that the Church is the Household of God, the Body of which Christ is the Head; and that it is the design of the Gospel to bring together in one all who are in Christ. The fellowship of the Church is the communion that its Members enjoy one with another. The ends of this fellowship are, the maintenance of sound doctrine and of the ordinances of Christian worship, and the exercise of that power of godly admonition and discipline which Christ has committed to his Church for the promotion of holiness. It is the duty of all men to unite in this fellowship; for it is only those that "be planted in the house of the Lord," that "shall flourish in the courts of our God." Its more particular Duties are, to promote peace and unity; to bear one another's burdens; to prevent each other's stumbling; to seek the intimacy of friendly society among themselves; to continue steadfast in the faith and worship of the Gospel; and to pray and sympathize with each other. Among its Privileges are, peculiar incitements to holiness from the hearing of God's word and sharing in Christ's ordinances; the being placed under the

watchful care of Pastors ; and the enjoyment of the blessings which are promised only to those who are of the Household of Faith. Into this Holy Fellowship the *Persons* before you, who *have* already received the Sacrament of Baptism, and having been for three months on Probation, and under proper instruction, *come* seeking admission. We now propose, in the fear of God, to question *them* as to *their* faith and purposes, that you may know that *they* are proper *Persons* to be admitted into the Church.

Then shall the Minister, addressing the Applicants for Admission, say as follows :

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

Do you here, in the presence of God and of this Congregation, renew the solemn promise contained in the Baptismal Covenant, ratifying and confirming the same, and acknowledging *yourself* bound faithfully to observe and keep that Covenant ?

Ans. I do.

Have you saving faith in the Lord Jesus Christ ?

Ans. I trust I have.

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

Ans. I do.

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

Ans. I will.

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

Ans. I will.

Then the Minister, addressing the Church, shall say :

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

No objection being alleged, the Minister shall say to the Applicants .

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

Then shall the Minister offer extemporary Prayer.

CHAPTER III. THE LORD'S SUPPER.

[Whenever practicable, let none but the pure, unfermented juice of the grape be used in administering the Lords' Supper.]

The Order for the Administration of the Lord's Supper.

*While the collection for the poor is being taken up, the
Elder shall say any one or more of the following
sentences :*

¶ **293.** LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. [Matt. v, 16.]

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

Whatsoever ye would that men should do to you, do ye even so to them : for this is the law and the prophets. [Matt. vi, 12.]

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven. [Matt. vii, 21.]

Zacheus stood, and said unto the Lord : Behold, Lord, the half of my goods I give to the poor ; and if I have taken any thing from any man by false accusation, I restore him fourfold. [Luke xix, 8.]

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

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

Godliness with contentment is great gain ; for we brought nothing into this world, and it is certain we can carry nothing out. [1 Tim. vi, 6, 7.]

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

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

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

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

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

Blessed is he that considereth the poor : the Lord will deliver him in time of trouble. [Psa. xli, 1.]

*After which the Elder shall give the following
Invitation.*

If any man sin, we have an advocate with the Father, Jesus Christ the righteous ; and he is the propitiation for our sins ; and not for ours only, but also for the sins of the whole world.

Wherefore ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways ; draw near with faith, and take this Holy Sacrament to your comfort ; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Then shall this general Confession be made by the Minister in the name of all those who are minded to receive the Holy Communion, both he and all the People devoutly kneeling, and saying :

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men : we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings ; the

remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father ; for thy Son, our Lord Jesus Christ's sake ; forgive us all that is past ; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name, through Jesus Christ our Lord. *Amen.*

Then shall the Elder say :

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

The Collect.

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

Then shall be said :

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

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy

glorious name, evermore praising thee, and saying Holy, Holy, Holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high ! *Amen.*

Then shall the Elder say :

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

Then the Elder shall offer the Prayer of Consecration, as followeth .

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption ; who made there, by his oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world ; and did institute, and in his holy Gospel command us to continue, a perpetual memory of his precious death until his coming again : hear us, O merciful Father, we most humbly beseech thee, and grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion,

may be partakers of his most blessed body and blood ; who, in the same night that he was betrayed, took bread ; and when he had given thanks, he broke it, and gave it to his disciples, saying, 'Take, eat ; this is my body which is given for you ; do this in remembrance of me.

Likewise after supper he took the cup ; and when he had given thanks, he gave it to them, saying ; Drink ye all of this ; for this is my blood of the 'New' Testament, which is shed for you, and for many, for the remission of sins ; do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

Then shall the Elder receive the Communion in both kinds, and proceed to deliver the same to the other Ministers, if any be present.

Then a hymn may be sung ; and the communicants shall be invited to the Table.

The Minister shall deliver both kinds to the people into their hands. And when he delivereth the Bread, he shall say :

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

And the Minis'ter that delivereth the Cup shall say :

The blood of our Lord Jesus Christ, which was shed for *thee*, preserve *thy soul* and *body* unto everlasting

ing life. Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

[If the Consecrated bread or wine be all spent before all have communed, the Elder may Consecrate more by repeating the Prayer of Consecration.]

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

Then shall the Elder say the Lord's Prayer; the People kneeling, and repeating after him every petition.

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. *Amen.*

After which may be said as followeth :

O Lord our heavenly Father, we thy humble servants desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee: humbly beseeching thee that all we who are partakers of this Holy Communion may be filled with thy grace and heavenly

benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. *Amen.*

Then may be said or sung:

Glory be to God on high, and on earth peace, good-will toward men! We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty!

O Lord, the only begotten Son Jesus Christ! O Lord God, Lamb of God, Son of the Father that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

Then the Elder, if he see it expedient, may offer an extemporary Prayer; and afterward shall let the People depart with the Blessing:

May the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

CHAPTER IV.

MATRIMONY.

The Form of the Solemnization of Matrimony

[The parts in brackets throughout may be used or not at discretion.]

At the day and time appointed for the Solemnization of Matrimony, the persons to be married having been qualified according to law—standing together, the Man on the right hand of the Woman, the Minister shall say:

¶ **294.** DEARLY BELOVED :—we are gathered together here in the sight of God, and in the presence of these witnesses, to join together this man and this woman in holy Matrimony ; which is an honorable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that exists between Christ and his Church ; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee, and is commended of Saint Paul to be honorable among all men ; and therefore is not by any to be entered into unadvisedly, but reverently, discreetly, advisedly, and in the fear of God.

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

[And also speaking unto the persons that are to be married, the Minister shall say:

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

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

M., wilt thou have this woman to be thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honor and keep her, in sickness and in health ; and forsaking all other, keep thee only unto her, so long as ye both shall live ?

The Man shall answer,

I will.

Then shall the Minister say unto the Woman;

N., wilt thou have this man to be thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love him, comfort him, honor and keep him, in sickness and in health ; and forsaking all other, keep thee only unto him, so long as ye both shall live ?

The Woman shall answer,

I will.

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

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

Then shall they loose their hands, the Woman, with her right hand taking the Min by his right hand, shall likewise say after the Minister:

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

When the parties desire to be married with a Ring, the following form may be used: The Min, placing the Ring on the fourth finger of the Woman's left hand, shall say after the Minister:

With this ring I thee wed, and with my worldly goods I thee endow, in the name of the Father, and of the Son, and of the holy Ghost. *Amen.*]

Then shall the Minister pray:

O Eternal God, Creator and Presever of all mankind, Giver of all spiritual grace, the Author of everlasting life: send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant between them made, and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. *Amen.*

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

Forasmuch as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith either to other, and have declared the same by joining of hands, (and by the giving and receiving of a Ring); I pronounce that they are husband and wife together, in the name of the Father, and of the Son, and of the Holy Ghost. Those whom God hath joined together, let no man put asunder. *Amen.*

And the Minister shall add this blessing:

God the Father, God the Son, and God the Holy Ghost bless, preserve, and keep you; the Lord mercifully with his favor look upon you, and so fill you with all spiritual benediction and grace that ye may so live together in this life that in the world to come ye may have life everlasting. *Amen.*

Then shall the Minister offer the following Prayer:

O God of Abraham, God of Isaac, God of Jacob, bless this man and this woman, and sow the seed of eternal life in their hearts, that whatsoever in thy holy word they shall profitably learn, they may indeed fulfill the same. Look, O Lord, mercifully on them from heaven, and bless them: as thou didst send thy blessings upon Abraham and Sarah to their great comfort, so vouchsafe to send thy blessings upon this man and this woman, that they, obeying thy will, and always being in safety under thy protection, may abide in thy love unto their lives' end, through Jesus Christ our Lord. *Amen.*

Then the Minister shall say:

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever.
Amen.

CHAPTER V.
BURIAL OF THE DEAD.

The form for the Burial of the Dead.

*The Minister meeting the Corpse,
going before it, shall say :*

¶ 295 I AM the resurrection, and the life : he that believeth in me, though he were dead, yet shall he live : and whosoever liveth and believeth in me shall never die. [John xi, 25, 26.]

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth : and though after my skin worms destroy this body, yet in my flesh shall I see God ; whom I shall see for myself, and mine eyes shall behold, and not another. [Job xix, 25-27.]

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away ; blessed be the name of the Lord. [1 Tim. vi, 7 ; Job i, 21.]

*In the House or Church may be read the
following Psalm :*

Psalm xc :

Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art

God. 'Thou turnest man to destruction ; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. 'Thou carriest them away as with a flood ; they are as a sleep : in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up ; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. 'Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath : we spend our years as a tale that is told. 'The days of our years are three-score years and ten ; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow ; for it is soon cut off, and we fly away. Who knoweth the power of thine anger ? even according to thy fear, so is thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom. Return, O Lord, how long ? and let it repent thee concerning thy servants. O satisfy us early with thy mercy ; that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us : and establish thou the work of our hands upon us ; yea, the work of our hands establish thou it.

Then may be read the following Lesson .

1 Corinthians xv, 20-26 ; 35-58 :

Now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came

death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order : Christ the first-fruits ; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father ; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.

But some man will say, How are the dead raised ? and with what body do they come ? Thou fool, that which thou sowest is not quickened except it die : and that which thou sowest, thou sowest not that body that shall be, but bare grain ; it may chance of wheat, or some other grain ; But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh : but there is one flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial : but the glory of the celestial is one, and the glory of the terrestrial is another.

There is one glory of the sun, and another glory of the moon, and another glory of the stars ; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption : it is sown in dishonor, it is raised in glory : it is sown in weakness, it is raised in power : it is sown a natural body, it is raised a spiritual body. And so it is written, The first man Adam was made a living soul ; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural ; and afterward that which is spiritual. The first man is of the earth,

earthly : the second man is the Lord from heaven. As is the earthly, such are they also that are earthly : and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthly, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God : neither doth corruption inherit incorruption. Behold, I show you a mystery ; We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trumpet : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting ? O grave, where is thy victory ? The sting of death is sin ; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

*At the grave, when the Corpse is laid in the Earth,
the Minister shall say,*

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

In the midst of life we are in death : of whom may

we seek for succor, but of thee, O Lord, who for our sins art justly displeased ?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts ; shut not thy merciful ears to our prayers, but spare us, Lord most holy ; O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

*Then, while the Earth shall be cast upon the Body
by some standing by, the Minister shall say,*

Forasmuch as it hath pleased Almighty God, in his wise providence, to take out of the world the soul of the departed, we therefore commit *his* body to the ground, earth to earth, ashes to ashes, dust to dust ; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead ; and the corruptible bodies of those who sleep in him shall be changed and made like unto his own glorious body ; according to the mighty working whereby he is able to subdue all things unto himself.

*Then an appropriate Hymn may be sung.
Then shall be said :*

I heard a voice from heaven saying unto me, Write,
From henceforth blessed are the dead who die in the

Lord : Even so, saith the spirit : for they rest from their labors, and their works do follow them.

Then shall the Minister say :

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Then the Minister may offer this Prayer :

Almighty God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity : we give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labors. And we beseech thee, that we, with all those who are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. *Amen.*

The Collect.

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life ; in whom whosoever believeth shall live, though he die, and whosoever liveth and believeth in him shall not die eternally : we meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness ; that when we shall depart this life we may rest in him ; and at the general resurrection on the last day may be found acceptable in thy sight, and receive that

blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O Merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. *Amen.*

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

CHAPTER VI. ORDINATION AND CONSECRATION.

SECTION I.

The Form for Ordaining Deacons.

[When the day appointed for the ordination of Deacons is come there shall be a Sermon or Exhortation, declaring the duty and Office of such as come to be admitted to the Order of Deacons.]

After which one of the Elders shall present unto the Kantoku the Persons to be ordained Deacons, and their names being read aloud the Kantoku shall say unto the People

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

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

Then shall be read the following Collect and Epistle

The Collect.

Almighty God, who by thy divine providence hast appointed divers Orders of Ministers in thy Church, and didst inspire thy Apostles to choose into the Order of Deacons thy first martyr, Saint Stephen, with

others: mercifully behold these thy servants, now called to the like Office and Administration; replenish them so with the truth of the doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in Office to the glory of thy name, and the edification of thy Church through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and forever. *Amen.*

The Epistle. 1 Timothy iii, 8-13.

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

Then shall the Kantoku, in the presence of the people, examine every one of those who are to be ordained, after this manner following

Do you trust that you are inwardly moved by the Holy Ghost to take upon you the Office of the Ministry in the Church of Christ, to serve God for the promoting of his glory and the edifying of his people?

Ans. I trust so.

The Kantoku. Do you unfeignedly believe all the canonical Scriptures Old and New Testaments?

Ans. I do believe them.

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

Ans. I will.

The Kantoku. It appertaineth to the Office of a Deacon to assist the Elder in divine service; and especially when he ministereth the Holy Communion, to help him in the distribution thereof; to read and expound the Holy Scriptures; to instruct the youth; and to baptize. And furthermore, it is his office to search for the sick, poor, and impotent, that they may be visited and relieved. Will you do this gladly and willingly?

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

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

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

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

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

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

Take thou authority to execute the Office of a Deacon in the Church of God; in the name of the

Father, and of the Son, and of the Holy Ghost.
Amen.

*Then shall the Kantoku deliver to every one of
them the Holy Bible saying :*

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

*Then one of them appointed by the Kantoku shall
read the Gospel:*

Luke xii, 35-38.

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

*Immediately before the Benediction shall be said these
Collects following:*

Almighty God, Giver of all good things, who of
thy great goodness hast vouchsafed to accept and take
these thy servants into the Office of Deacons in thy
Church : make them, we beseech thee, O Lord, to be
modest, humble, and constant in their ministration,
and to have a ready will to observe all spiritual disci-

pline; that they, having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this office that they may be found worthy to be called into the higher Ministries in thy Church, through the same, thy Son our Saviour Jesus Christ: to whom be glory and honor, world without end. *Amen.*

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

May the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and Holy Ghost be among you, and remain with you always. *Amen.*

SECTION II.

The Form for Ordaining Elders.

[When the day is appointed for the Ordination of Elders there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted as Elders; how necessary that Order is in the Church of Christ, and also how the people ought to esteem the Elders in their Office.]

*After which, one of the Elders shall present unto the
Kantoku all them that are to be Ordained,
and say:*

I present unto you these persons present to be ordained as Elders.

Then, their names being read aloud, the Kantoku shall say unto the People:

¶ 297. Brethren : these are they whom we purpose, God willing, this day to ordain Elders. For after due examination, we find not to the contrary, but that they are lawfully called to this function and ministry, and that they are persons meet for the same. But if there be any of you who knoweth any crime or impediment in any of them, for the which he ought not to be received into this holy Ministry let him come forth in the name of God, and show what the crime or impediment is.

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

Then shall be said the Collect, Epis'le, and Gospel, as followeth:

The Collect.

Almighty God, Giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in thy Church : mercifully behold these thy servants now called to the Office of Elders, and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this Office, to the glory of thy name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

The Epistle. Ephesians iv, 7-13,

Unto every one of us is giving grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended upon high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

The Gospel. St. John x, 1-16.

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are

thieves and robbers : but the sheep did not hear them. I am the door : by me if any man enter in, he shall be saved, he shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy : I am come that they might have life, and that they might have it more abundantly. I am the good shepherd : the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth ; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father : and I lay down my life for the sheep. And other sheep I have, which are not of this fold : them also I must bring, and they shall hear my voice ; and there shall be one fold and one shepherd.

And that done, the Kantoku shall say unto them as hereafter followeth .

You have heard, brethren, as well in your private examination, and in the holy lessons taken out of the Gospel and the writings of the Apostles, of what dignity and of how great importance this Office is whereunto you are called. And now again we exhort you, in the name of our Lord Jesus Christ, that you have in remembrance into how high a dignity and to how weighty an Office you are called : that is to say, to be Messengers, Watchmen, and Stewards of the Lord ; to teach and to premonish, to feed and provide for the Lord's family : to gather the outcasts, to seek

the lost, and to be ever ready to spread abroad the Gospel, the glad tidings of reconciliation with God.

Have always therefore in remembrance how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death and for whom he shed his blood. The Church which you must serve is his spouse and his body. And if it shall happen, the same Church, or any member thereof, do take any hurt or hindrance by reason of your negligence, you know the greatness of the fault, and also the fearful punishment that will ensue. Wherefore consider with yourselves the end of the ministry toward the children of God, toward the spouse and body of Christ; and see that you never cease your labor, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you either for error in religion or for viciousness in life.

Forasmuch then as your Office is both of so great excellency, and of so great difficulty, you see with how great care and study you ought to apply yourselves, as well that you may show yourselves dutiful and thankful unto that Lord who hath placed you in so high a dignity; as also to beware that neither you yourselves offend, nor be occasion that others offend. Howbeit you cannot have a mind and will thereto of yourselves, for that will and ability are given of God alone; therefore you ought, and have need, to pray earnestly for his Holy Spirit. And seeing that you cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man,

but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same, consider how studious you ought to be in reading and learning the Scriptures, and in framing the manners, both of yourselves and of them that specially pertain unto you, according to the rule of the same Scriptures ; and for this selfsame cause, how you ought to forsake and set aside, as much as you may, all wordly cares and studies.

We have good hope that you have all weighed and pondered these things with yourselves long before this time: and that you have clearly determined, by God's grace, to give yourselves wholly to this Office, whereunto it hath pleased God to call you : so that as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way, and that you will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost ; that by daily reading and weighing of the Scriptures you may wax riper and stronger in your ministry ; and that you may so endeavor yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that you may be wholesome and godly examples and patterns for the people to follow.

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

Do you believe in your heart that you are truly

called, according to the will of our Lord Jesus Christ, to the Order of Elders?

Ans. I believe so.

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

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

The Kantoku. Will you then give your faithful diligence always so to minister the Doctrine, and Sacraments, and Discipline of Christ, as the Lord hath commanded?

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

The Kantoku. Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both public and private monitions and exhortations, as well to the sick as to the whole within your charge, as need shall require and occasion shall be given?

Ans. I will, the Lord being my helper.

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

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

The Kantoku. Will you be diligent to frame and fashion yourselves, and your families, according to the

doctrine of Christ ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ ?

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

The Kantoku. Will you maintain and set forward, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge ?

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

The Kin'oku. Will you reverently obey your chief Ministers, unto whom is committed the charge and government over you : following with a glad mind and will their godly judgments ?

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

Then the Kantoku standing up shall say :

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

[After this the Congregation shall be desired secretly in their Prayers to make their humble supplications to God for all these things : for which Prayers there shall be silence kept for a space.]

After which shall be said by the Kantoku, the Persons to be ordained Elders all kneeling, Veni, Creator Spiritus, the Kantoku beginning, and the Elders that are present answering by verse as followeth .

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,

*Who dost thy sevenfold gifts impart.
Thy blessed unction from above
Is comfort, life, and fire of love.*

*Enable with perpetual light
The dulness of our blinded sight ;
Anoint and cheer our soiled face
With the abundance of thy grace ;
Keep far our foes, give peace at home ;
Where thou art Guide no ill can come.*

*Teach us to know the Father, Son,
And thee of both to be but ONE ;
That through the ages all along
This may be our endless song ;
Praise to thy eternal merit,
Father, Son, and Holy Spirit.*

*That done, the Kantoku shall pray in this wise,
and say*

Let us pray.

Almighty God and heavenly Father, who of thine infinite love and goodness toward us hast given to us thine only and most dearly beloved Son Jesus Christ to be our Redeemer, and the author of everlasting life ; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Teachers, and Pastors, by whose labor, and ministry he gathered together a great flock in all parts of the world, to set forth the eternal praise of thy holy name : for these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these

thy servants here present to the same Office and Ministry appointed for the salvation of mankind, we render unto thee most hearty thanks ; we praise and worship thee ; and we humbly beseech thee by the same, thy blessed Son, to grant unto all who either here or elsewhere call upon thy holy name, that we may continue to show ourselves thankful unto thee for these, and all other thy benefits, and that we may daily increase and go forward in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers, thy holy name may be forever glorified, and thy blessed kingdom enlarged, through the same, thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

When this Prayer is done, the Kantoku and the Elders present shall lay their hands severally upon the head of every one that receiveth the Order of Elders ; the Receivers humbly kneeling upon their knees, and the Kantoku saying :

The Lord pour upon thee the Holy Ghost for the Office and Work of an Elder in the Church of God, now committed unto thee by the imposition of our hands. And be thou a faithful dispenser of the word of God, and of his Holy Sacraments ; in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

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

Take thou authority to preach the word of God, and to administer the Holy Sacraments in the Congregation.

Then the Kantoku shall say .

Most Merciful Father, we beseech thee to send upon these thy servants thy heavenly blessings, that they may be clothed with righteousness, and that thy word spoken by their mouths may have such success that it may never be spoken in vain. Grant also that we may have grace to hear and receive what they shall deliver out of thy most holy word, or agreeably to the same, as the means of our salvation ; and that in all our words and deeds we may seek thy glory, and the increase of thy kingdom, through Jesus our Lord. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help ; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Then a hymn may be sung, the Benediction following :

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

* * [If on the same day the Order of Deacons be given to some, and that of Elders to others, the Deacons shall be first presented, and then the Elders. The Collects shall both be used ; first that for Deacons, then that for Elders. The Epistle shall be Ephesians iv, 7-13, as before in this office : immediately after which, they who are to be ordained Deacons shall be examined and ordained as is before prescribed. Then one of them having read the Gospel, which shall be St. John x, 1-16, as in this Office, they who are to be ordained Elders shall likewise be examined, and ordained, as is in this Office appointed.]

SECTION III.

The Form of Consecrating Kantoku.

[This service is not to be understood as an ordination to a higher Order in the Christian Ministry, beyond and above that of Elders or Presbyters, but as a solemn and fitting Consecration for the special and most sacred duties of Superintendency in the Church.]

The collect.

* **298.** ALMIGHTY GOD, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock: give grace, we beseech thee, to all the Ministers and Pastors of thy Church, that they may diligently preach thy word and duly administer the godly discipline thereof; and grant to the People that they may obediently follow the same, that all may receive the crown of everlasting glory, through Jesus Christ our Lord.
Amen.

Then shall be read by one of the Elders :

The Epistle. Acts xx, 17-35.

From Miletus Paul sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them, Ye know, from the first day that I came to Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to

the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there : save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn everyone night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of

the Lord Jesus, how he said, it is more blessed to give than to receive.

Then another shall read

The Gospel. St. John xxi, 15-17.

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

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

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

After the Gospel and the Sermon (should there be one) are ended, the Elected Person shall be presented by two Elders unto the Kantoku, saying :

We present unto you this man to be consecrated a Kantoku.

Then the Kantoku shall move the Congregation present to pray, saying thus to them .

Brethren, it is written in the Gospel of Saint Luke that our Saviour Christ continued the whole night in prayer before he did choose and send forth his twelve Apostles. It is written also in the Acts of the Apostles that the disciples who were at Antioch did fast and pray before they laid hands on Paul and Barnabas, and sent them forth. Let us therefore, following the example of our Saviour Christ, and his Apostles, first fall to prayer before we admit and send forth this person presented to us to the work whereunto we trust the Holy Ghost hath called him.

Then shall the following prayer be offered :

Almighty God, Giver of all good things, who by thy Holy Spirit hast appointed divers Offices in thy Church : mercifully behold this thy servant now called to the Work and Ministry of a Kantoku and replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that both by word and deed he may faithfully serve thee in this Office, to the glory of thy name, and the edifying and well governing of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

Then the Kantoku shall say to him that is to be Consecrated :

Brother, forasmuch as the Holy Scripture commands that we should not be hasty in laying on hands and admitting any person to government in the Church of

Christ, which he hath purchased with no less price than the shedding of his own blood ; before you are admitted to this administration, you will, in the fear of God, give answer to the questions which I now propound .

Are you persuaded that you are truly called to this Ministration, according to the will of our Lord Jesus Christ ?

Ans. I am so persuaded.

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

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

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

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

The Kantoku. Are you ready with faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word, and both privately and openly to call upon and encourage others to do the same ?

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

The Kantoku. Will you deny all ungodliness

and worldly lust, and live soberly, righteously, and godly in this present world, that you may show yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you ?

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

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

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

The Kantoku. Will you be faithful in Ordaining, or laying hands upon and sending others, and in all the other duties of your office ?

Ans. I will so be, by the help of God.

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

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

Then the Kantoku shall say :

Almighty God, our heavenly Father, who hath given you a good will to do all these things, grant also unto you strength and power to perform the same, that he accomplishing in you the good work which he has begun, you may be found blameless at the last day, through Jesus Christ our Lord. *Amen.*

Then shall Veni, Creator Spiritus, be said :

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.

Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.
Thy blessed unction from above
Is comfort, life, and fire of love.

Enable with perpetual light
The dullness of our blinded sight ;
Anoint and cheer our soiled face
With the abundance of thy grace ;
Keep far our foes, give peace at home ;
When thou art Guide, no ill can come.

Teach us to know the Father, Son,
And Thee of both to be but ONE ;
That through the ages all along
This may be our endless song :
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

That ended, the Kantoku shall say :

Lord, hear our Prayer.

Ans. And let our Cry come unto thee.

The Kantoku shall then say

Let us pray.

Almighty and Most Merciful Father, who of thine infinite goodness has given thine only and dearly beloved Son Jesus Christ to be our Redeemer, and author of everlasting life ; who after that he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some

Evangelists, some Pastors and Teachers, to the edifying and making perfect of his Church: grant, we beseech thee, to this thy servant, such grace that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee, and use the authority given him, not to destruction, but to salvation; not to hurt, but to help; so that as a wise and faithful servant, giving to the family their portion in due season, he may at last be received into everlasting joy, through Jesus Christ our Lord, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

Then the Kantoku and Elder present shall lay their hands upon the head of the Elected Person, kneeling before them, the Kantoku saying.

The Lord pour upon thee the Holy Ghost for the Office and Work of a Kantoku in the Church of God now committed unto thee by the imposition of our hands, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

And remember that thou stir up the grace of God which is in thee; for God hath not given us the spirit of fear, but of power, and love, and of a sound mind.

Then shall the "Kantoku" deliver to him the Bible, saying:

Give heed unto reading, exhortation, and doctrine. Think upon the things contained in this book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to thy doctrine; for by so doing thou shall both save thyself and them that hear thee. Be to the

flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcast, seek the lost; be so merciful that you may not be too remiss; so minister discipline that you forget not mercy; that when the chief Shepherd shall appear, you may receive the never-fading crown of glory, through Jesus Christ our Lord. *Amen.*

Then shall be offered the following Prayers

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

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

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

CHAPTER VII.
LAYING CORNER STONE AND
DEDICATION.

SECTION I.

Form for Laying the Corner Stone of a Church

The Minister, standing near the place where the stone is to be laid, shall say unto the Congregation :

¶ 299. DEARLY BELOVED, we are taught in the word of God, that, although the heaven of heavens cannot contain the Eternal One, much less the walls of temples made with hands, yet his delight is ever with the sons of men, and that wherever two or three are gathered in his name, there is he in the midst of them. In all ages his servants have separated certain places for his worship : Jacob erected a stone in Bethel for God's house ; Moses made a tabernacle in the desert ; Solomon builded a temple for the Lord, which he filled with the glory of his presence before all the people. We are now assembled to lay the Corner Stone of a new house for the worship of the God of our fathers. Let us not doubt that he will favorably approve our godly purpose ; and let us now devoutly unite in singing his praise, and in prayer for his blessing on this our undertaking.

Let a suitable Hymn be sung.

Then the Minister shall say : Let us pray.

Almighty and everlasting God, thou art infinite in all thy perfections, and marvelous in all thy works.

Thou hast made the world and all things therein ; and seeing that thou art Lord of heaven and earth, thou dwellest not in temples made with hands : thou art a Spirit, and art worshipped in spirit and in truth, in all places of thy dominion ; yet we thank thee that thou dost allow us to build houses for thy service, wherein thy people may attend upon thee without distraction. We bless thy holy name for putting it into the hearts of thy people to build a house, at this place, for thy worship. We beseech thee to inspire us with zeal, that we may both have a mind to the work, and may successfully accomplish the same. May neither adversary nor evil occurrent hinder this work ; but may the good hand of our God be upon us, that in due time we may bring forth the head-stone with joy and praise. May this sanctuary, when completed, long remain a house of prayer for all thy people, where the sweet incense of worship shall be offered unto thy name, and thy word and ordinances shall be duly administered, accompanied by the influences of the Holy Ghost. Here may multitudes be born again, and be nurtured in knowledge and piety ; so that they may be prepared, in the kingdom of thy grace, for a nobler worship in the kingdom of thy glory. We are unworthy, O Lord, through our manifold sins, to offer unto thee any sacrifice ; yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord : by whom and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, Father Almighty, world without end. *Amen.*

Prevent us, O Lord, in all our doings with thy most gracious favor, and further us with thy continual

help; that in all our works, begun, continued and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil. *Amen.*

Then shall the Minister read the following Psalm, or the Minister and People may read it in alternate verses : the parts in italics to be read by the People :

-Psalm cxxxii.

Lord, remember David, and his afflictions :

How he swore unto the Lord, and vowed unto the mighty God of Jacob ;

Surely I will not come into the tabernacle of my house, nor go up into my bed ;

I will not give sleep to mine eyes, nor slumber to mine eyelids,

Until I find out a place for the Lord,

A habitation for the mighty God of Jacob.

Lo, we heard of it at Ephratah : we found it in the fields of the wood.

We will go into his tabernacles : we will worship at his footstool.

Arise, O Lord, into thy rest ; thou, and the ark of thy strength.

Let thy priests be clothed with righteousness ,

And let thy saints shout for joy.

For thy servant David's sake turn not away the face of thine anointed.

The Lord hath sworn in truth unto David ; he will not turn from it ;

Of the fruit of thy body will I set upon thy throne.

If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

For the Lord hath chosen Zion , he hath desired it for his habitation.

This is my rest forever ; here will I dwell ; for I have desired it.

I will abundantly bless her provision .

I will satisfy her poor with bread.

I will also clothe her priests with salvation .

And her saints shall shout aloud for joy.

Then will I make the horn of David to bud :

I have ordained a lamp for mine anointed.

His enemies will I clothe with shame :

But upon himself shall his crown flourish.

The Lesson. 1 Corinthians iii, 9-23.

For we are laborers together with God : ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereupon. But let every man take heed how he buildeth thereon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble ; every man's work shall be made manifest : for the day shall declare it, because it shall be revealed by fire ; and the

fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss : but he himself shall be saved ; yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you ? If any man defile the temple of God, him shall God destroy ; for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise, for the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men : for all things are yours, whether Paul, or Apollos, or the world, or life, or death, or things present, or things to come ; all are yours ; and ye are Christ's ; and Christ is God's.

Then shall follow the Sermon, or an address suitable to the occasion, after which the Contributions of the People shall be received.

Then shall the Minister, standing by the Stone exhibit to the Congregation a vessel to be placed in an excavation of the Stone. (It may contain a copy of the Bible, the Hymn book, the Discipline, Church Periodicals of recent date, the names of the Pastor, Trustees, and Building Committee of the Church, with such other documents and articles as may be desired. A list of these may be read). After this the person thereto appointed may deposit the vessel in the Stone and cover it ; and the Stone shall be laid and adjusted by the Minister, assisted by the Builder.

Then shall the Minister say :

In the name of the Father, and of the Son, and of

the Holy Ghost, we lay this Corner Stone for the foundation of a house to be builded and consecrated to the service of Almighty God, according to the Order and Usages of the Methodist Church of Japan.
Amen.

*The service may conclude with extemporary Prayer,
and the Benediction.*

SECTION II.

Form for the Dedication of a Church.

*The Congregation being assembled in the Church,
the Minister shall say :*

300. DEARLY BELOVED : The Scriptures teach us that God is well pleased with those who build temples to his name. We have heard how he filled the temple of Solomon with his glory, and how in the second temple he manifested himself still more gloriously. Let us not doubt that he will approve our purpose of dedicating this house for the performance of the several offices of religious worship ; and let us now devoutly join in praise to Almighty God that this godly undertaking hath been so far completed, and in prayer for his further blessing upon all who have been engaged therein, and upon all who shall hereafter worship his name in this place.

*Let an appropriate Hymn be sung, and extemporary
Prayer be offered, the Congregation all kneeling.*

*Then shall the Minister, or some one appointed by
him, read :*

The First Lesson. 2 Chronicles vi, 1, 2, 18-21,
40-42 ; vii, 1-4.

Then said Solomon, The Lord hath said that he would dwell in the thick darkness. But I have built a house of habitation for thee, and a place for thy dwelling forever.

But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain thee ; how much less this house which I have built ! Have respect therefore to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee : that thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there ; to hearken unto the prayer which thy servant prayeth toward this place. Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place : hear thou from thy dwelling-place, even from heaven ; and when thou hearest, forgive.

Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place. Now therefore arise. O Lord God, into thy resting-place, thou, and the ark of thy strength : let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness. O Lord God, turn not away the face of thine anointed : remember the mercies of David thy servant.

Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices ; and the glory of the Lord filled the house. And the priests could not

enter into the house of the Lord, because the glory of the Lord had filled the Lord's house. And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshiped, and praised the Lord, saying, For he is good; for his mercy endureth forever. Then the king and all the people offered sacrifices before the Lord.

The Second Lesson. Hebrews x, 19-25.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

Then shall a Hymn be sung; after which the Minister shall deliver a Sermon suitable to the occasion; and after the Sermon the Contributions of the People shall be received.

Then shall the Minister read the following Psalm, or the Minister and the Congregation may read it alternately, the parts in italics to be read by the Congregation:

Psalm cxxii.

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

Our feet shall stand within thy gates, O Jerusalem.
Jerusalem is builded as a city that is compact together :

Whith & the tribes go up, the tribes of the Lord,
Unto the testimony of Israel, to give thanks unto the name of the Lord.

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

Pray for the peace of Jerusalem :

They shall prosper that love thee.

Peace be within thy walls.

And prosperity within thy palaces.

For my brethren and companions' sakes, I will now say, Peace be within thee.

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

Then let the Trustees stand up before the Minister and one of them, or some one in their behalf, say unto him :

We present unto you this Building, to be dedicated as a Church for the service and worship of Almighty God.

Then shall the Minister request the Congregation to stand, while he repeats the following.

DECLARATION :

DEARLY BELOVED: Forasmuch as God has put it into the hearts of his people to build this house for

his worship, and has blessed them in their undertaking, we solemnly dedicate it to his service, for the reading and expounding of his Holy Word, the administration of his ordinances, and for all other acts of religious worship, according to the Discipline and Usages of the Methodist Church of Japan. And, as the dedication of the temple is vain without the solemn consecration of the worshipers also, I now call upon you all to dedicate yourselves anew to the service of God. To him let our souls be dedicated, that they may be renewed after the image of Christ. To him let our bodies be dedicated, that they may be fit temples for the indwelling of the Holy Ghost. To him may our labors and business be dedicated, that their fruit may tend to the glory of his great name, and to the advancement of his kingdom. And that he may graciously accept this solemn act, let us pray.

The Congregation kneeling, the Minister shall offer the following Prayers :

O Most Glorious Lord, we acknowledge that we are not worthy to offer unto thee anything belonging unto us ; yet we beseech thee, in thy great goodness, graciously to accept the dedication of this place to thy service, and to prosper this the work of our hands ; receive the prayers and intercessions of all those thy servants who shall call upon thee in this house ; and give them grace to prepare their hearts to serve thee with reverence and godly fear ; affect them with an awful apprehension of thy divine majesty, and a deep sense of their own unworthiness ; that so approaching thy sanctuary with lowliness and devotion, and coming before thee with clean thoughts

and pure hearts, with bodies undefiled, and minds sanctified, they may always perform a service acceptable to thee, through Jesus Christ our Lord. *Amen.*

Regard, O Lord, the supplication of thy servants, and grant that whosoever shall be dedicated to thee in this house by Baptism may ever remain in the number of thy faithful children. *Amen.*

Grant, O Lord, that whosoever shall receive in this place the blessed Sacrament of the Body and Blood of Christ may come to that holy Ordinance with faith, charity, and true repentance; and, being filled with thy grace and heavenly benediction, may, to their great and endless comfort, obtain forgiveness of their sins, and all other benefits of his death. *Amen.*

Grant, O Lord, that by thy Holy Word which shall be read and preached in this place, and by thy Holy Spirit grafting it inwardly in the heart, the hearers thereof may both perceive and know what things they ought to do, and may have power and strength to perform the same. *Amen.*

Now, therefore, arise, O Lord, and come into this place of thy rest, thou and the ark of thy strength. Let thine eye be open toward this house day and night; and let thine ears be ready toward the prayers of thy children which they shall make unto thee in this place: and whensoever thy servants shall make to thee their petitions here, do thou hear them from heaven, thy dwelling-place, the throne of the glory of thy kingdom; and when thou hearest, forgive. And grant, O Lord, we beseech thee, that here and elsewhere thy ministers may be clothed with righteousness, and thy saints rejoice in thy salvation. And may we all, with thy people everywhere, grow up into

a holy temple in the Lord, and be at last received into the glorious temple above; the house not made with hands, eternal in the heavens. And to the Father, and the Son, and the Holy Spirit, be glory and praise, world without end. *Amen.*

*The service to conclude with a Doxology and
Benediction.*

APPENDIX.

COURSE OF STUDY

ADMISSION ON TRIAL.

The requirements of Candidates for the Ministry shall be as follows :—

Graduation from a Middle School or its equivalent, passing the examination fixed by the Department of Education for "Special Schools", (*Seimon Gakko*), and also on the following subjects :—

- (1) Old Testament,—I & II Kings.
- (2) New Testament,—Matthew, Acts.
- (3) Second, Catechism.
- (4) Wesley's Sermons,—I-XX.
- (5) Discipline, Part I.

FIRST YEAR.

1. Old Testament :—History and Geography.
Introduction.
Exegesis :—Selections from the Pentateuch.
2. New Testament :—History,—Life of Christ.
Introduction.
Exegesis,—Synoptic Gospels.
3. Systematic Theology :—
Prologomena, Doctrine of God.
4. Practical Theology :—
Sunday School Work, Discipline Part II.

5. Psychology and Logic.
6. Sociology.

SECOND YEAR.

1. Old Testament :—History and Antiquities,—
Exegesis,—Job and Psalms.
- 2.—New Testament :—History—Life of the Apostle
Paul.
Exegesis,—Gospel of John, I
& II Thessalonians, and
Galatians.
Theology of Jesus and the
Primitive Apostles.
3. Biblical Hermeneutics :—General.
4. Systematic Theology :—Anthropology Christol-
ogy.
5. Practical Theology,— Homiletics, Discipline,
Part III.
6. Historical Theology :— Church History to the
Reformation.
7. Comparative Religions :—
8. Christian Ethics.

THIRD YEAR.

1. Old Testament :—Exegesis,—Isaiah, Amos,
Hosea
Theology.
- 2.—New Testament :—Exegesis,—Romans, Hebrews.
Pauline Theology.
3. Biblical Hermeneutics : Special.
4. Systematic Theology :—Soteriology.
5. Practical Theology :— Homiletics, Discipline,
Pts. IV & V.

6. Historical Theology :—From Reformation to Present Time.
History of Doctrine to Reformation.
- 7.—Philosophy of Religion :—

FOURTH YEAR.

1. Old Testament :—Exegesis, Jeremiah, Zechariah, Daniel.
Theology.
2. New Testament :—Exegesis, I & II Corinthians, Ephesians, I & II Timothy.
Johannine Theology.
3. Systematic Theology :—Ecclesiology, Eschatology.
4. Practical Theology :—Church Polity, Pastoral Duties, and Sunday School Work.
5. Historical Theology :—History of Doctrine from Reformation to Present Time ; Christian Institutions ; History of Methodism.
6. Philosophy of Religion :—

COURSE OF STUDY FOR LOCAL PREACHERS.

FIRST YEAR.

1. Physics, Honda and Tanaka.
2. Logic, Onishi.
3. N. T. History, Harada's "The Time of Jesus" and Tanaka's "Life of Christ."
4. N. T. Exegesis—Matthew.
5. O. T. History.
6. O. T. Exegesis—Genesis.
7. Theism, Bown.
8. Discipline—Part I, Chap. III and IV.

SECOND YEAR.

1. Chemistry, Kametaka.
2. Ethics, Onishi.
3. N. T. Introduction, Spencer.
4. N. T. Exegesis—John.
5. O. T. Introduction, Makino.
6. O. T. Exegesis—Isaiah.
7. O. T. Theology, Cochran.
8. Homiletics, Yamaka.
9. Discipline—Part II.

THIRD YEAR.

1. Psychology—Matora.
2. N. T. Theology—Teaching of Jesus, Stevens.
3. N. T. Exegesis—Romans.
4. O. T. Exegesis—Psalms.
5. Church History—Learned.

6. Comparative Religions—"Four Books."
7. Homiletics.
8. Discipline—Part III.

FOURTH YEAR.

1. Philosophy, Kuwaki.
2. N. T. Theology—Pauline and Johanine, Stevens.
3. N. T. Exegesis—Hebrews.
4. O. T. Exegesis—Job.
5. Church History, Learned, 'Takagi's "Life of Wesley."
6. Comparative Religions, Komeisha's "Kakushu Koyo."
7. Homiletics.
8. Discipline—Part IV and V.

(Those who complete the Second Year may be ordained as Deacons and those who complete the Fourth Year as Elders.)

COURSE OF STUDY FOR LICENSE TO PREACH.

1. Japanese.
2. Chinese.
3. History—Japan, the Orient and the Occident.
4. Geography—Japan and Foreign Countries.
5. Natural History—Mineralogy, Botany, Zoology
and Physiology.
6. Mathematics—Arithmetic, Algebra and Geome-
try.

(These Subjects in the same Grade as for Graduates
of Middle Schools.)

7. Old Testament—Genesis and Exodus.
8. New Testament—The Four Gospels.
9. Discipline—Part I, Chap. I and II.

RULES OF ORDER GENERAL

CONFERENCE 1907.

1. The President shall take the chair at the hour to which the Conference may stand adjourned, and cause the same to be opened by the reading of Scripture, singing and prayer.

2. The roll of the members of the General Conference, as certified by the President and the Secretary of the constituent Conferences, shall be called immediately after the opening of the first session.

3. The following shall be the order of business :

- (1) Reading the Minutes of preceding session.
- (2) Communications.
- (3) Memorials.
- (4) Reports of Standing Committees.
- (5) Reports of Special Committees.
- (6) Motions of which notice has been previously given.
- (7) Notices of motions.
- (8) Questions of which notice has been given.
- (9) Miscellaneous.

4. On the call for Reports of Committees, all Reports that are ready shall be called in before action is taken on any one of them.

5. The President shall decide all questions of order, subject to an appeal to the Conference ; but in case of such appeal the question shall be taken without debate. When a member rises to a point of order, or the President calls any member to order, in either case the point of order shall be distinctly stated.

6. No member shall remain standing during debate, except the member addressing the President.

7. The President shall nominate all Committees not otherwise specially ordered by the Conference.

8. When a motion is moved and seconded, or a report is presented and is read by the Secretary or stated by the President, it shall be deemed in possession of the Conference ; nor shall any motion be withdrawn by the mover after being debated, without the consent of the Conference.

9. All motions shall be presented in writing by the proposer.

10. The following motions are not debatable :

- a.* For the previous question.
- b.* To lay on the table.
- c.* For indefinite adjournment.
- d.* For indefinite postponement.

11. No new motion shall be entertained until the one under consideration is disposed of, which may be done by adoption or rejection, unless one of the following motions shall intervene, which motions shall have the precedence in the order in which they are placed, viz. :

- a.* Adjournment.
- b.* Lay on the table.
- c.* Indefinite postponement.
- d.* Postponement to a given time.
- e.* Reference to a Committee.
- f.* Amendment.
- g.* Amendment to the amendment.

12. When any member is about to speak in debate or deliver any matter to the Conference, he shall rise and address the President, and shall proceed only when the President announces his name.

13. No person shall speak more than once to the same question without leave of the Conference, except

the mover, who shall be entitled to a general reply.

14. No person shall speak more than ten minutes at one time without leave of the Conference, which shall be granted or refused without debate.

15. Any member who voted in the majority may move a reconsideration of a resolution. A motion to reconsider may be carried by a majority. This may be done during the session in which it was passed; but if done at any other time a notice of motion for reconsideration must be given at the session immediately preceding that in which the vote for reconsideration is to be taken. A resolution may be reconsidered once only.

16. A motion to adjourn shall always be in order.

17. Motions relating to the rights and privileges of the Conference, or of individual members, and orders of the day, shall be considered questions of privilege.

18. The previous question being moved, the President shall put it at once by asking, "Shall the vote be now taken?" If the previous question is carried, all debate shall cease save the right of reply on the part of the mover of the original motion, and after the mover shall have replied the President shall proceed to take the vote on the several motions before the Conference.

19. No member shall absent himself from the sessions of the Conference without leave, unless he be sick or unable to attend.

20. No member who is not within the bar when any question is put by the President shall be allowed to vote on such question, except by leave of Conference.

21. Before the President rises to put a motion to the Conference, he shall ask, "Is the Conference

ready for the question?" No member shall speak after the President has risen to put the question; and all members present shall vote unless excused by the Conference.

22. No member shall be interrupted when speaking, except by the President, to call him to order when he departs from the question, or uses personalities or disrespectful language; but any member may call the attention of the President when he deems the speaker out of order, and any member may explain if he is misrepresented.

23. No business shall pass from individuals to the Committees without reference through the Conference.

24. Any member may call for the yeas and nays on any question before the Conference, provided he be sustained by twenty members. Any member may require that the number of votes for and against a resolution be announced.

25. When yeas and nays are ordered in relation to any motion, they shall be taken at that session of the Conference.

26. In the General Conference a majority shall constitute a quorum.

27. The Secretary shall provide a bulletin, upon which announcements of meetings of committees, and relating to other Conference business may be made.

28. Members presenting memorials, petitions and other papers for reference, shall prepare the paper by writing in a plain hand on the back of it the following items in the following order, viz.;—(1) Subject to which it relates. (2) Name of the member presenting it, and the Conference to which he belongs, or the name of the body sending it, as the case may be. (3) Name of Committee to which the Conference refers it.

Papers thus presented shall be delivered to the Secretary of the Conference and by him sent to the Committee according to endorsement.

29. A motion consisting of two or more distinct propositions shall, if a call for its sub-division be sustained by two members of the Conference, be subdivided into two or more sections, and the vote shall be taken on each section separately.

30. In all cases in which an amendment of the Discipline is moved, the motion shall be so framed as to show the form in which the section or paragraph, as the case may be, will stand when amended.

31. Committees reporting changes in the Discipline shall so frame their reports as to show how the section or paragraph, as the case may be, will stand after the changes shall have been made.

32. When a motion is submitted, it may be amended, and an amendment to the amendment is also in order. In case the amendment to the amendment be rejected, it is in order to propose other amendments to the amendment, which shall be disposed of one by one. When these have been voted on, if one be adopted, the vote shall then be taken on the amendment thus amended, and if it be adopted the discussion may proceed, and other amendments to the main motion as thus amended are then in order. When all amendments have been disposed of, the motion as then before the Conference shall be voted on.

33. When any committee shall ascertain that a subject which has been referred to it has also been referred to another committee, it shall promptly report the fact to the Conference, and the Conference shall have permanent charge of said subject.

COMMITTEE ON RITUAL.

The Joint Commission on the unification of Methodism in Japan, at its meeting in Buffalo, New York, the latter part of July, 1906, authorized the Missionary Secretaries of the three Churches concerned in this Union, each to select two persons from their respective Missions in Japan, to prepare a Ritual for the new Church, the *First* General Conference of which to meet in the city of Tokyo, May 22nd, 1907.

The persons thus selected were Revs. Voitsu Honda and Julius Soper, of the Methodist Episcopal Church; Yoshiyasu Hiraiwa and H. H. Coates, of the Canada Methodist Church; and Yoshikuni Yoshioka and S. E. Hager, of the Methodist Episcopal Church, South. This Committee met in the city of Kobe, January 24th and 25th, 1907. Owing to sickness Mr. Yoshioka was unable to be present. Revs. J. C. Davison and Keinosuke Kosaka, of the South Japan Methodist Episcopal Conference, were invited to sit with the Committee; but neither could come. Rev. E. H. Fretz, however, of the same Conference, sat with the Committee, and assisted in the work, by request of Mr. Davison.

The sessions of the Committee were very harmonious. Where there was general agreement in the Rituals of the three Churches no difficulties arose. It was found, however, that there were not a few differences at some points, especially in the Baptismal Services, Reception of Members into the Church, and the Forms for Laying a Corner Stone and Church Dedication. The following general principles were

adopted: (1) Where two of the Rituals agreed, that should be the accepted form; (2) Where there was no agreement, the original text of Mr. Wesley's RITUAL, prepared for the American Methodist Societies, should be the basis for harmonization. Various concessions of minor character were made by each party in the Committee.

We respectfully submit our work to the thoughtful consideration of all concerned, and trust that it may prove acceptable, and serve to bind the three uniting Churches—in Japan and America—still more closely together.

JULIUS SOPER,
Chairman.

Aoyama, Tokyo,
April 20, 1907.

GENERAL CONFERENCE OFFICERS.

Methodist Episcopal Church,—

Bishop Earl Cranston, D.D.

Rev. A. B. Leonard, D.D.

Methodist Episcopal Church, South,—

Bishop A. W. Wilson, D.D.

Rev. W. R. Lambuth, D.D.

Methodist Church of Canada,—

Rev. A. Carman, D.D.

Rev. Alexander Sutherland, D.D.

After his election,

Bishop Y. Honda, of the Church of Japan.

GENERAL CONFERENCE APPOINTMENTS.

BOARDS.

I. Board of Missions and Church Extension.

Y. Hiraiwa,	S. Sugihara,	A. C. Borden,
K. Ishizaka,	G. F. Draper,	T. Ota,
C. Nakayama,	M. Takaki,	K. Nishiyama,
G. Suzuki,	Y. Ninomiya,	I. Okamura,
H. Nakamura,	S. Ninomiya,	S. Goto,
		Y. Tanaka.

II. Board of Sunday School and Wesley Endeavor.

T. Ukai,	D. Hatano,	F. N. Scott,
K. Mito,	S. Ebara,	R. Ishida.
R. Shioya,	S. Nishimura,	

III. Board of Education.

U. Sasamori,	Y. Yoshioka.	J. C. C. Newton,
M. Takagi,	D. S. Spencer,	H. Hirata,
K. Nagono,	S. Sato,	M. Ishizaka,
C. Kikuchi,		S. Toyama.
N. Sakurai,		

IV. Board of Publications.

U. Bessho,	H. H. Coates,	T. Kugimiya,
T. Chiga,	T. Funahashi,	
N. Takai,	M. Matsumoto,	S. Koba.

V. Board of Finance.

T. Kugimiya,	S. Ogata,	M. Suganuma,
Y. Nishimura,		K. Takasaki.
K. Wada,		

VI. Special Evangelization Committee.

K. Ishizaka,	M. Yamaka,	C. W. Huett,
S. Ogata,	H. Tsuchiya,	Y. Hiraiwa,
D. Hatano,	D. R. McKenzie,	G. Iinuma,
G. Ota,	K. Usaki,	S. E. Ha er,
K. Kosaka,	C. Nakayama,	J. C. Davison,
G. F. Draper,		

VII. Triers of Appeals.

Y. Hiraiwa,	H. Tsuchiya,	
G. Iinuma,	S. Ogata,	M. Yamaka,
H. Yamaka,	S. Kurimura,	
K. Ko-aka,	T. Nakamura,	
Y. Sekizawa,	Y. Yoshioka,	
N. Yanagiwara,		M. Hori.
T. Ota,		

Editor of *Gokyo*. Rev. K. Usaki.

BASIS OF UNION

In editing the Discipline of the Methodist Church of Japan, the Historical Statement, Doctrines and Rules, and Disciplinary Provision in the Plan of Organization contained in the Basis of Union as prepared by the Commissioners, have been introduced into the body of the Discipline and will be found in their respective places. The remaining sections of the Basis of Union appear in the Appendix at this point. The Basis has been published in pamphlet form and is also incorporated entire in the Journal of the General Conference in session in Tokyo May 22-June 7, 1907.

Joint Commission of Union Methodist in Japan.

A Joint Commission of fifteen Commissioners with full authority to act, was appointed by the three General Conferences of the uniting Churches in the United States and in Canada, to prepare a Basis and effect a Union in Japan of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church of Canada. The following are the names of the Commissioners:

Methodist Episcopal Church.

Bishop Earl Cranston, D.D.
Rev. A. B. Leonard, D.D.
Rev. C. W. Smith, D.D.
Hon. Lemuel Skidmore.
Mr. C. Z. Lincoln.

Methodist Episcopal Church, South.

Bishop A. W. Wilson, D.D.

Bishop C. B. Galloway, D.D.

Bishop James Atkins, D.D.

Rev. T. T. Fishburne.

Rev. W. R. Lambuth, D.D.

Methodist Church of Canada.

Rev. A. Carman, D.D.

Rev. Alexander Sutherland, D.D.

Rev. Wm. Briggs, D.D.

Hon. H. H. Fudger.

Hon. Justice J. J. MacLaren.

The six Commissioners appointed to represent the three Methodist Churches and the Joint Commission at the General Conference in Tokyo, May 22, 1907, are as follows : Bishop Earl Cranston, Dr. A. B. Leonard, Bishop A. W. Wilson, Dr. W. R. Lambuth, Dr. A. Carman, and Dr. Alexander Sutherland.

Relation of Commissioners to First General Conference

1. The Commission of Six now in Japan, made up of two representatives each from the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church of Canada, being invested with full authority by the Commissioners representing the three aforesaid Churches, in the United States and in Canada, in addition to the determination of a Basis of Union which shall be final, shall hold an advisory relation to the General Conference of the Methodist Church of Japan through its entire session, beginning May 22, 1907.

2. Until the adoption of the Book of Discipline and the election of the first Kantoku, the Chairman of the respective Commission of the uniting Churches in the United States and in Canada, who are also members of the Commission of Six, shall preside over the sessions of the General Conference in rotation in such order as the Chairmen shall themselves determine.

3. Until they shall have reported to, and been discharged by, their several General Conferences, the Commissioners shall hold themselves subject to the call of the Chairmen or Secretaries for the purpose of interpreting the Basis of Union, or of giving advice on questions that may arise concerning said Basis.

NAME.

The name of the United Church shall be Nippon Methodist Kyokwai (the Methodist Church of Japan).

MEMBERSHIP

The terms of membership in the communion shall be the acceptance of the General Rules of the uniting Churches, and the confession of doctrinal beliefs contained in the ritual for the baptism of adults and for the reception of members.

CHURCH PROPERTY.

All church and parsonage property, controlled by the Annual Conferences of the uniting bodies at the time of the union, shall be legally held in trust for the sole use and benefit of the ministry and membership of the Nippon Methodist Kyokwai, subject to the discipline, usage, and ministerial appointments of said Church; and, if sold, the proceeds shall be

disposed of and used in accordance with the provisions of said Discipline. Property acquired in future by the said Nippon Methodist Kyokwai shall be held under the same regulation.

MISSION PROPERTY.

Book Concern and school properties, missionary residences, and other connectional buildings, shall remain in charge of the several missionary organizations by which they were created and have been maintained, until such time as in the judgment of the several Missionary Boards the Japanese Church shall be able to keep them in proper repair, maintain the necessary equipment, and support the work carried forward in said buildings.

FINANCES

1. All funds appropriated by the Foreign Missionary Societies shall be administered by the foreign missionaries as directed by their several Boards ; but the annual estimates for evangelistic work may, at the discretion of the Boards, be made by a joint committee of missionaries and Japanese preachers.

2. All funds raised in Japan by the Japanese shall be under the control of the Japanese Church.

Relation of the American and Canadian Churches to the Japanese Church.

1. The relation of the Churches in the United States and in Canada to the Methodist Church of Japan shall be coöperative, and the appropriations made from time to time by the several missionary

organizations for work in Japan shall be regarded as auxiliary to the work of the Methodist Church of Japan (Nippon Methodist Kyokwai), and be administered accordingly.

2. The Japanese Methodist Church shall not be organized in the territory of the United States nor of Canada; nor shall there remain any organization of either of the three uniting churches in Japan, except (1) such auxiliary agencies and legal persons or corporations as may be needed to hold the properties and maintain schools or benevolent institutions established by their respective Missionary Societies; and (2) such new associations as may be found necessary in the work of co-operative evangelism for the upbuilding of the Methodist Church of Japan.

But this rule shall never be so construed as to exclude or embarrass the operations of either of the uniting churches in what is now the territory of Korea.

3. The Commissioners will recommend to their respective General Conferences, at the next ensuing session of each, such legislation as will allow to Japanese preachers doing missionary work among their fellow-countrymen in co-operation with our churches in the territory of the United States or Canada, corresponding privileges to those granted to foreign missionaries in the Annual Conferences of the Methodist Church of Japan, under the terms of this Basis of Union.

Further they will recommend the adoption of a reciprocal arrangement under which transfers of ministers and members may be effected between the church of Japan and the American Churches which are parties to this union, under such condi-

tions and terms as may be agreed upon by the several General Conferences concerned.

The Relation of Foreign Missionaries to the Nippon Methodist Kyokwai.

1. The supreme and only reason for the presence of Methodist missionaries in Japan, is to aid in bringing Japan to Christ at the earliest possible day. In order to carry out this purpose, the Methodist Churches of the United States and of Canada must continue to bear their part of the burden which rests upon the Methodist Church of Japan, and continue to send foreign missionaries to Japan, under the three Boards of Missions taking part in this Union, in such numbers and for such periods as may by these Boards be deemed necessary for the accomplishment of the object above stated. These missionaries shall hold their Conference relation in their home conferences and shall be supported wholly by their respective Boards of Missions until recalled.

2. In recognition of this aid from the American Churches, and of his services to the Church in Japan, every such missionary shall be entitled to all the rights and privileges of membership in the Annual Conference to which his work for the preceding year has been related, except on questions in which the character or Conference relation of Japanese preachers are involved.

3. All foreign missionaries shall continue their present assignments until otherwise appointed by arrangement of the missionary authorities of their respective churches.

DECLARATION OF COMMISSIONERS
OF THE
METHODIST EPISCOPAL CHURCH
PRESENTED AT THE
SESSION IN BUFFALO,
NEW YORK.

In the present renewal of negotiations for the union of the several Methodist bodies in Japan, it is hereby distinctly set forth by the representatives of the Methodist Episcopal Church :

1. That they are compelled to regard Missionary Bishop M. C. Harris as an integral part of the said Church in Japan and Korea by virtue of his election to that office by the General Conference of 1904 ;

2. That they, the said representatives, have no power to change the relation of Bishop Harris, nor to modify his powers or limit his incumbency, as the same were understood by himself and the General Conference that elected him ;

3. That, consequently, any concession that may be made in the pending negotiations by the said representatives of the Methodist Episcopal Church, with reference to the form, powers, or period of service of the General Superintendency proposed for the United Methodist Church of Japan, is not to be understood either as affecting the episcopal relations of Bishop Harris to the Methodist Episcopal Church in Japan, or determining his status in the United

Church, but simply as the expression and following of an earnest desire to reach, if possible, some basis of permanent organization and union satisfactory to all the negotiating bodies, leaving the future relation of Bishop Harris for special consideration and satisfactory adjustment in the final deliberations.

At a meeting of the Joint Commission held in Aoyama, Tokyo, May 23, 1907, the final determination of the matters referred to in the above Declaration, was presented by the Commissioners of the Methodist Episcopal Church, who offered for record as part of the proceedings the following self-explanatory correspondence :

Tokyo, Japan,
May 19, 1907.

The Rev. M. C. Harris, D.D.

Missionary Bishop of the Methodist Episcopal
Church for Japan and Korea.

Dear Bishop :—

You are aware that the General Conference of 1904, by which you were elected Missionary Bishop for Japan and Korea, also directed the appointment of a Commission fully authorized to confer with like Commissions from other Methodist bodies supporting Missions in Japan, for the purpose of framing, if practicable, a Basis of Union, by which the several Conferences and Missions of the Churches concerned might be organized into one body constituting the Methodist Church of Japan. Of the desire of the Japanese Methodists leading to the above action, and of the measures since taken by the duly appointed Commissioners of the Methodist Episcopal Church in

connection with like representatives of the Methodist Episcopal Church, South and of the Methodist Church of Canada, looking to such Union, you are also thoroughly advised, the Commissioners of our own Church having, from time to time, freely communicated with you touching the progress of negotiations, and having been also encouraged in their work by your earnest advocacy of the movement.

At the out-set of these negotiations the commissioners representing your own Church and the General Conference by which you were elected, placed upon the records of the proceedings of the Joint Commission the enclosed statement setting forth your official status and consequent relation to the matter in hand, and their construction of the limitations and conditions upon which they might proceed with the negotiations, in view of the facts recited. With this action you were also acquainted.

The agreement reached in Buffalo, New York, in July last, has already been in your hands for some months. Nothing has transpired since that action by which your rights have been compromised. Now that representatives of the several Commissions are in Japan with full authority to conclude the negotiations and to organize the Church in Japan in accordance with the agreed Basis of Union, it becomes necessary before the final steps are taken by the Commissioners of the Methodist Episcopal Church, that they shall be officially advised as to your desire and purpose in the premises. The cordial assurances, given the Commissioners from time to time, of your ready acquiescence in any plan they might deem expedient, cannot, of course, invest them with the powers they have disclaimed. Nor do they feel authorized to represent

the General Conference even to the extent of accepting the resignation of your jurisdiction in Japan, as has been suggested.

The missionaries remaining on the field would naturally and lawfully be under your supervision, until the General Conference shall determine your future status and jurisdiction, should you choose to retain your relation to the home Church; should your decision be otherwise, that point will remain to be considered by the Commissioners. Under these conditions you will perceive the importance of a prompt and definite statement of your decision.

In conclusion the Commissioners beg leave to express, not only their appreciation of the delicacy of your position at this important juncture, but their admiration for the earnestness with which you have advocated the Union so greatly desired by our Japanese brethren, while all the while aware that the success of the movement must inevitably precipitate this crisis in your personal and official life.

With fraternal regard,

EARL CRANSTON,
A. B. LEONARD, Commissioners.

Tokyo, Japan,
May 24, 1907.

The Rev. Bishop Earl Cranston, D.D., LL.D.

The Rev. A. B. Leonard, D.D., LL.D.

Dear Brethren:—

Your letter, requesting me to inform you as to my decision concerning my future relation to the Methodist Episcopal Church in view of the impending

organization of the Nippon Methodist Kyokwai, has been prayerfully considered.

After serious deliberation I feel compelled to reply that I have decided to continue in my present Church relations until the meeting of our next General Conference, not feeling at liberty to vacate the office conferred upon me by that body during the quadrennium. While my sense of duty to my own Church compels this conclusion, I am at the same time ready to serve the cause of Methodism in Japan in any way that you or the Nippon Methodist Kyokwai may deem to be both lawful and consistent with the above decision.

I take this occasion to express my deep sense of appreciation of the great courtesy and consideration shown me in the negotiations and deliberations resulting in a Plan of Organization for the new Church which, I believe, will meet the conditions in Japan and satisfy the three Mother Churches.

May the Head of the Church grant you and your associates sure guidance in the discharge of your solemn duties.

Sincerely and fraternally,

MERRIMAN C. HARRIS.

RESOLUTION ON MISSIONARY ASSIGNMENTS.

The following resolution was adopted by the Commissioners on Tuesday, June 4th, 1907, which applies to the transition period between the organization of the General Conference of the Nippon Methodist Kyokwai and the holding of the General Conferences of the three uniting Churches ;

Whereas, the Basis of Union adopted by the Commissioners by virtue of the limitations imposed requires that the missionaries shall not establish an independent Church in Japan, and

Whereas, the Basis of Union provides that the relation of the missionaries shall be with the home Conferences, and

Whereas, it is further provided in Section III, of the Basis of Union, under the caption "The Relation of Foreign Missionaries to the Nippon Methodist Kyokwai," which section reads as follows: "All foreign missionaries shall continue their present assignments until otherwise appointed by arrangement with the missionary of their respective Churches ;" therefore, be it

Resolved: That in accordance with the provisions of the Section just quoted, the missionaries shall remain in their present assignments until the General Conferences of their respective Churches shall have met ; provided that during this period any adjustment necessary for the more efficient prosecution of the work may be made by the authorities of either one of the three uniting Churches, invested with appointing power, in agreement with Kantoku of the Methodist Church of Japan.

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編纂者 ダブルユー、アール、ランパス

明治四十一年二月十四日發

明治四十一年二月十二日印

行 刷

(定價金壹圓)