

44 Pence
XVIII. When a society has but one class, the business is usually done by a travelling preacher and the leader.

XIX. The receiving of members into society, or removing them therefrom, is the province of a leaders' meeting, or of a travelling preacher and leader where no leaders' meeting is held; and great prudence is required both in admissions and removals, lest, on the one hand, the credit and the purity of the society be compromised, or on the other, the spiritual interests of individual members be injudiciously or improperly affected.

XX. A member wishing to remove from one class to another must state his case to his leader, or to a travelling preacher, who must lay it before the leaders' meeting; and if the decision of this meeting be not satisfactory to the member, he may appeal to the station committee, or to the next quarterly board.

XXI. When a grievance arises between any of the members the course prescribed by our Lord (Matt. xviii. 15-17) must be observed; and when the offender cannot be gained, the case must be stated to the leader or a travelling preacher, that he may lay it before the leaders' meeting.

XXII. A member guilty of immorality, or a violation of rule, is amenable to a leaders' meeting, and if he refuse to attend this meeting to answer for his conduct, after being officially desired to do so, or if he attend, but refuse to answer the charge against him, the meeting must proceed with the case, and leave him, if dissatisfied, to appeal to the station committee, or to the quarterly board. The highest official meeting to which an unofficial member can appeal is the quarterly board of his station.

XXIII. When a new leader is not acceptable to a class, the leaders' meeting must appoint another. The class may recommend a person, but the appointment is with the leaders' meeting.

N.B.—1. The leaders should supply each of their members with these rules, and should occasionally read them in the class meetings.

2. The assistant leaders should conduct the meetings once a month, and at all times render all the aid they can in promoting the welfare of the members.

44 Pence
J. J. White

RULES

FOR THE MEMBERS

OF THE

PRIMITIVE METHODIST CONNEXION

I. The Primitive Methodist community is composed of Protestant Christians, who hold the following doctrines:

1. The being of God, including the Holy Trinity.
2. The Deity of the Lord Jesus Christ.
3. The innocence of our first parents when they were created.
4. Their fall, and that of their offspring.
5. General redemption by the Lord Jesus Christ.
6. Repentance, including godly sorrow for sin, and corresponding reformation.
7. The justification of the ungodly by faith, on their turning to God.
8. The witness of the Holy Spirit to our adoption into the family of God.
9. Sanctification by the Holy Spirit, producing inward and outward holiness.
10. The resurrection of the dead, both of the just and unjust.
11. The general judgment, and eternal rewards and punishments.

II. Its members are divided into official and unofficial; and none are allowed to be official members who teach doctrines contrary to the above-named; nor are unofficial members allowed to remain in the connexion when their unsoundness in regard to doctrine is likely to injure the peace and welfare of a society.

III. The object of the connexion is, by preaching the gospel, by holding various religious services, and by other proper means, to aid in extending the kingdom of Christ throughout the world.

IV. The connexion is arranged in societies, stations, and districts. The societies are formed of classes, and each class has a leader and an assistant leader.

V. The classes meet weekly for devotional exercises and religious conversation. The members' names are registered, and their attendance is regularly marked in a class book. Also, each one holds a ticket of membership, which must be renewed quarterly by a travelling preacher, who must call over the names of the members of the class, and put down their contributions.

VI. Any person who has an earnest desire to flee from the wrath to come may be admitted to meet in class on trial; but such desire must be shown by diligent attendance on the means of grace, and by consistent conduct, three months at least, before he be admitted into full membership.

VII. No person must be admitted as a member, nor allowed to remain one, who attends vain or worldly amusements, wastes his time at public houses, buys or sells smuggled goods, vends or sells obscene books, or pictures, fortune-telling books or ballads, or any other of an immoral tendency, or is dishonest in his dealings, or is otherwise immoral.

VIII. Members are expected to attend their class meetings regularly, unless unavoidably prevented. If they neglect to do so, they must be visited by the leader or his deputy; and if their neglect be repeated four successive weeks, and no satisfactory reason be given to the visitor, the leaders' meeting, after careful examination, if it sees no probability of their restoration, shall remove their names from the class book.

IX. All the members are expected to attend the Sacrament of the Lord's Supper, to keep holy the Sabbath—to refrain from travelling or working, buying or selling, writing or receiving letters by post, or otherwise, on the Lord's-day, except in cases of necessity or mercy, and to discourage public bakers and other persons from yielding to the sin of Sabbath desecration.

X. Every member should cultivate brotherly love, regularly read the word of God, and practice private prayer and self-examination,—should strive in all things to have a conscience void of offence towards God and towards men, and

should so let his light shine before men that they may see his good works, and glorify his Father who is in heaven.

XI. Each member should sympathize with others in sorrow, affliction, or poverty, and, as he has opportunity, do good to all men, especially to them who are of the household of faith.

XII. Unmarried members are advised to refrain from marriage with persons whose life and conversation are not according to the gospel.

XIII. Heads of families are earnestly urged to read the Scriptures and pray with their households, to lead their children to God's house, and in all things to train them up in the way they should go.

XIV. Plainness of dress should be practised and recommended by both private and official members.

XV. Each member should shew his society ticket to the doorkeeper at a love-feast, observe the duty of fasting at appointed periods, and support all constitutional measures for closing publichouses on the Sabbath-day, and use every prudent means to encourage temperance societies and the United Kingdom Alliance for the suppression of the traffic in intoxicating liquors as beverages.

XVI. Each member, who can afford it, is expected to contribute ~~to the class meeting~~ at the class meeting, and a quarterly subscription at the renewal of the tickets. And in order that the necessary expenses of each station may be met by its ordinary income, without aid from the Missionary or other connexional fund, those members who can afford, are affectionately and earnestly recommended by the Conference to increase their contributions. It is expected that those whom the Lord has blessed with this world's goods will manifest their gratitude to God and their love to his cause by a cheerful and proportionate monetary liberality. (See Prov. xi. 25; Is. xxii. 8; 1 Cor. ix. 9-11, and xvi. 2; 1 Cor. ix. 7.)

XVII. When a society has more than one class, the leaders, a travelling preacher, the society steward, and the station steward, if he can attend, meet statedly to transact the society's business; and their meetings are termed leaders' meetings. (For an account of the duties of leaders' meetings see page 31 of the Consolidated Minutes of the Conference, 1870.)