

THE STATE OF SOUTH CAROLINA
In the Court of Appeals

APPEAL FROM CHARLESTON COUNTY
Court of Common Pleas

The Honorable J. C. Nicholson, Jr., Circuit Court Judge

Appellate Case No. 2016-000513
Common Pleas Case No.: 2013-CP-10-1877

The RMUE through its General Officers Barbara B. Clark, Warren E. Hatcher, Cassie Keeton, Daniel Green, Powell Hampton, Amos Hatcher, Bobby Keeton, James Moseley, and Willie B. Oliver, Respondents,

vs.

Herman Bolds, Richard Brown Cecil Parker, Theodore Miller, Carl Miller, Joan S. Roper, Martha Mathews, Thomasina G. Walker, Marilyn S. Washington, Jaree R. Stanley, Audrey Wilder, Derrick Lucas, Willie Parker, Jr., James Cromwell, James A. Roper, III, Elizabeth R. Parker, Jacqueline R. Miller, and Payne Church, Appellants.

RECORD ON APPEAL

VOLUME II

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1 was that yes it was talked about with the whole RMUE
2 union.

3 Q. Was this a fairly important thing in your life, this
4 whole church controversy?

5 A. Yes sir, it was. I have children in that church and
6 my children saw several things that I didn't want them to
7 see that I couldn't control because of the disgruntled
8 members of the church.

9 It was fighting in the church and the police were
10 called because of the fighting in the church. There were
11 threats made and I had to take my kids out of the church
12 at that time and take them back into what we call the
13 fellowship hall because of that.

14 And I encouraged any other parents to take their
15 children back there. My children at the time were I
16 believe eight and six. And it was scary for me so I know
17 it was really scary for them.

18 Q. So it was important enough for you to not just go
19 off assumptions and shrug your shoulders. It was
20 important enough for you to ask questions is that a fair
21 statement?

22 A. Yes sir, it was.

23 Q. Was it important enough for you to open your book
24 and say can the bishop do that?

25 A. Well yes and no because I have so much going on as

1 well maybe I caught it later. This is three years ago or
2 almost three years ago so I can't say at that time that I
3 ran to the book and looked at it. I can't say that at
4 the time.

5 But I do know that the positions that the stewards
6 have in the church they will guide us in the spiritual
7 side and also with the leadership side. So some of those
8 things I had to rely on them as well. Now if I had a
9 question I asked it. Was that the specific question that
10 I asked? No.

11 Q. All right. Turn to page 85.

12 [Whereupon, the witness complies]

13 Q. Isn't there a chapter 8 that deals with discipline
14 of congregations, officers, members and all of that that
15 gives you what in civil court we would call due process?

16 A. I never read this chapter so I would have to read it
17 and understand it.

18 Q. All right. Then turn to page 90 section 4.

19 [Whereupon, the witness complies]

20 Q. Doesn't it give you a whole procedure for appeals?

21 A. At the time -- yes, it does say that in here. But
22 if I'm understanding where you're going with this ---

23 THE COURT: --- don't try to understand where he's
24 going just answer his question please, sir.

25 THE WITNESS: I did, yes Your Honor.

1 Q. [Mr. Johnson] So you got that letter and you -- let
2 me ask you if you agree or disagree with this summary.
3 You got that letter and you read into it what you wanted
4 to hear.

5 You didn't look into the power of the Bishop, you
6 didn't look into your right to a hearing, and you didn't
7 look into your right for a trial is that a fair statement
8 or an unfair statement?

9 A. Are you asking me as an individual or as you asking
10 me as a church combined?

11 Q. Let me ask you both. Answer one way as a person and
12 one as the head trustee.

13 A. As an individual no I did not look at that because
14 at the time when it was all going on I was okay with him
15 sending us and telling us we were out because they
16 couldn't produce what we asked them for.

17 And as a trustee yes I was protecting the church.
18 That was my job to protect the property of the church so
19 when he said we was out so I had to maintain the property
20 of the church.

21 Q. So when you got that letter it was like please don't
22 throw me in the briar patch is that your reaction that
23 that was ---

24 MR. CURRY: --- objection, Your Honor.

25 THE COURT: What's your legal objection?

1 MR. CURRY: Judge, the legal objection he's asking
2 him to -- he's not giving him a hypothetical he's asking
3 him to speculate.

4 THE COURT: Overruled; assuming he knows what a
5 briar patch is, okay.

6 MR. CURRY: All right, Your Honor.

7 Q. [Mr. Johnson] Do you know what the expression please
8 don't throw me in the briar patch means?

9 A. I believe so.

10 Q. All right. And is that your reaction when you got
11 that letter?

12 A. That I was thrown in the briar patch or that ---

13 Q. --- that you had gotten -- let me ask it without an
14 old saying. That expression means that you got exactly
15 what you wanted but the person didn't intend it. Did
16 that letter, your interpretation of that letter, give you
17 exactly the excuse you were looking for and hoping for?

18 A. I wasn't looking for an excuse or hoping for
19 anything. What I was looking for was is protect the
20 church at all means necessary.

21 Q. Now another thing that confuses me is I understand
22 that the people who are now Payne, plain Payne, Payne
23 Corporation never accepted that Bishop Polite was even
24 the bishop. Is that correct or incorrect?

25 A. I'm not sure about that.

1 Q. Well, how about you? Did you ever accept that
2 Reverend Polite was actually the Bishop?

3 A. At that time no I thought he was acting while Bishop
4 Fred Henderson Moore was going through his litigation so
5 in my knowledge Fred Moore was the Bishop.

6 Q. All right. As I understand it you took a letter
7 from somebody you thought was not a bishop ---

8 A. --- no, I didn't say that. I said he was acting as
9 the Bishop while the litigation was going on. So if the
10 bishop is not involved in the church or if there is
11 something going on with the Bishop the associate Bishop,
12 which was Reverend Polite at that time would assume the
13 Bishop position. So we do have to respect the rulings or
14 anything that comes down. So my assumption was that
15 Reverend Polite was acting as the Bishop.

16 Q. Tell me about the vote and the procedures leading up
17 to the vote concerning leaving the RMUE.

18 A. What we did with that we announced it in church that
19 we were going to have our congregational meeting ---

20 Q. --- forget that you announced ---

21 MR. CURRY: --- objection, Your Honor.

22 THE COURT: Hold on a second. You asked him about
23 the procedure. Please proceed.

24 A. The procedure leading up to the -- I'm sorry, can
25 you repeat your question.

1 Q. Yes. And if you would so that I don't get short
2 term memory problems give me a step by step. What was
3 the first thing you did concerning leaving the church.

4 THE COURT: And put a timeframe on it please, sir.

5 A. When we initially started was back when the
6 conference claim was due. I mean we weren't at that time
7 considering leaving the church; it was in a neutral stage
8 that we would withhold the monies and be neutral for a
9 year while the litigation with the Bishop at that time
10 was resolved.

11 After that time we received several letters and
12 communications back saying that well you're not going to
13 get the audit that you requested and that's what it's all
14 about.

15 And then after that we received the letter from
16 Bishop Polite which was acting Bishop at that time saying
17 that since we didn't send our money we were no longer
18 part of the denomination.

19 Q. So there wasn't any need to take any action after
20 that is that correct?

21 A. There was a need to move forward with the church to
22 maintain the property and the membership of the church.

23 Q. All right. What if anything was done in that
24 regard?

25 A. What we did at that time we became once we received

1 that letter from Bishop Polite we moved to start Payne
2 Church, Incorporation. And that was mentioned to the
3 members and also the presiding officers that make those
4 business decisions.

5 Q. All right. And so there wasn't a notice of an
6 election and an actual election on the subject it was
7 already done is that your testimony?

8 A. When you say an election of what?

9 Q. An election where everybody in the congregation knew
10 to be there by being announced twice at least ten days
11 ahead of time and then everybody voted and it was written
12 down and kept in the minutes.

13 A. First of all what we did was we had a meeting of the
14 official board, a special called meeting with the
15 officers of the church. And those are the officers of
16 the church that the congregation elects to handle all the
17 business sides of the church.

18 Once we decided what we thought would be in the best
19 interest of Payne Church then we went to the congregation
20 and notified them of what we wanted to do and I asked if
21 there was anybody that disagreed with them.

22 Q. All right. So it was a discussion not an election?

23 A. You don't elect. You have the congregation stand up
24 if they are for or not. So the election is when you're
25 electing people. To get as far as the business concern

1 and the congregation involved it has to be a majority.

2 So it was a majority that agreed to do that; a majority
3 of the members and the officers.

4 Q. And it was not announced that that was going to be
5 voted on in advance is that a fair statement?

6 A. That's not a fair statement. It was announced that
7 the church would have a meeting with the congregation to
8 decide the future of the church, the direction of where
9 the church is going; I'm sorry.

10 Q. The future of the church. Now that's basically what
11 every congregational meeting involves isn't it, the
12 future of the church?

13 A. Well, the plans for the church. It's several; it's
14 a lot of things. It's not just one thing that the
15 congregation meets on on a quarterly conference. So it's
16 a lot of things involved and it's ---

17 Q. --- now is your ---

18 A. --- I wasn't finished.

19 Q. Excuse me; I didn't mean to interrupt you I thought
20 you were through. Go ahead and finish.

21 A. What the congregation does is it's that time for
22 them to come and bring their concerns to the church as
23 well. So if they see something that is not being done
24 properly it's their turn to speak on it as well. And any
25 repairs that they see in the church as far as -- it's

1 their time to go ask questions to each board of the
2 church meaning if the trustee board is not doing what
3 they're supposed to with constant toilets are overflowing
4 and it's time to replace them or if they feel like the
5 spiritual side of the church is not being met, they want
6 to know where the finances are they get the financial
7 reports.

8 So those are the things that happen in the
9 congregational meeting. So it's a meeting of everybody
10 and everybody's opinion.

11 Q. And you mentioned in the same answer quarterly
12 conference and congregational meetings are they in that
13 context are you referring to the same thing?

14 A. Yes sir, I am.

15 Q. Now at this board meeting it was a called meeting
16 right?

17 A. Yes sir, it was.

18 Q. And it was literally called meaning you called on
19 the phone not sent out certified letters or anything like
20 that?

21 A. Every member of the official board as far as the
22 trustees and stewards were contacted. And when they were
23 contacted it was discussed how are we going to present
24 this and what are we going to present to the
25 congregation. So once we decided what we should present

1 and asked the congregation what they decided then the
2 pastor announced it in that Sunday to the congregation
3 that we would have it -- I think it was probably two
4 Sundays that he did that because we're not allowed to
5 actually make complete decisions for the whole
6 congregation.

7 Now we make recommendations and suggestions but it's
8 up to the congregation as a whole to make the decision
9 for the whole church.

10 Q. All right. And was that vote -- let me ask you
11 this. Did the board take a vote or was it a discussion?

12 A. The board had a discussion about the direction that
13 we should take the church in. Then we went to the
14 congregation after it was notified that we would have
15 that meeting and then it was -- actually we asked
16 everybody to stand on the questions that we had.

17 So everybody had the same input that there were
18 disgruntled people or people that didn't agree had the
19 opportunity to be there as well. So the majority showed
20 up and that's when we voted.

21 Q. There were no records kept of any of that is that
22 correct?

23 A. I'm not sure. I'm not in charge of keeping the
24 records.

25 [Whereupon, Mr. Johnson reviews documents]

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1 Q. Thank you Mr. Lucas. That's all I have.

2 THE COURT: Redirect?

3 MR. CURRY: Yes, Your Honor.

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1 REDIRECT EXAMINATION

2 BY MR. CURRY:

3 Q. Now Mr. Lucas, Charles Eaton [phonetic] that was on
4 that list --

5 MR. CURRY: --- Your Honor, may I approach the
6 witness?

7 THE COURT: Yes, sir. Could you please tell me
8 what list you're referring to?

9 MR. CURRY: It was exhibit number 4.

10 THE COURT: Okay. Exhibit number 4. That's
11 plaintiff's number 4?

12 MR. CURRY: Plaintiff's number 4, Judge.

13 Q. [Mr. Curry] Charles Eaton that was on that list as
14 trustee ---

15 THE COURT: --- where are you reading from?

16 MR. CURRY: I'm reading from the very bottom where
17 it says trustees.

18 THE COURT: Trustees board members?

19 MR. CURRY: Trustee board members, yes, Your Honor.

20 Q. [Mr. Curry] It says Brother Charles Eaton, correct?

21 A. That's correct.

22 Q. Isn't he a trustee at Payne Church right now?

23 A. Yes, he is.

24 Q. And doesn't he serve on the usher board right this
25 very moment?

1 A. Yes, he does. He's actually the president of the
2 usher board.

3 Q. Okay. And what about Theodore Seabrook is he at
4 Payne Church on Camp Road right now?

5 A. Yes, he is. He's actually an usher and not a
6 trustee.

7 Q. Okay. I want you to pull the Polite letter. I
8 guess it would be defense exhibit number 1.

9 [Whereupon, the witness complies]

10 Q. That was a serious letter wasn't it?

11 A. Yes, we believe it was.

12 Q. And if you look at it why don't you work with me on
13 it let's go to at the present time it says Payne Church
14 is what? I'm on the first paragraph second line why
15 don't we start at the present time?

16 A. At the present time Payne Church ---

17 Q. --- is not ---

18 A. --- is not in because they have not paid their
19 assessments.

20 Q. So when it said Payne Church was not in Payne Church
21 was not in RMUE is that correct?

22 A. That's correct.

23 Q. In fact it was so serious in this letter the Bishop
24 talks about in the next line about who can have a legal
25 license in the RMUE Church, is that correct?

1 A. That's correct.

2 Q. And then it gets real serious because the Bishop
3 then named names of people who are now not a member of
4 RMUE Church is that correct?

5 A. Yes, it is.

6 Q. The names are Thomas Julius, Josephine Richardson,
7 Melvin Boles, Wesley Moore, Sr., Robert Dunham, Nathaniel
8 Richardson. Leroy Williams, Pinckney Palmer, Andre
9 Simmons, and Fred Moore; and he says are not members of
10 RMUE Church correct?

11 A. That's correct.

12 Q. That's from the Bishop to and its titled members of
13 Payne RMUE Church, is that correct?

14 A. That's correct.

15 Q. It goes further in the letter, let's turn the page,
16 and it says Fred H. Moore is suspended and expelled
17 correct?

18 A. That's correct.

19 Q. And the next paragraph it even goes to Payne and
20 says what? Payne Church is not what?

21 A. In good standing.

22 Q. Okay. Let's go to the final paragraph. First I
23 want you to -- the first of the sentence deal with the
24 audit correct?

25 A. That's correct.

1 Q. But the next sentence says something that is very
2 clear. Why don't you read it for the Judge?

3 A. [Reading] Please if you want your church to remain
4 in the Reformed Methodist Union Episcopal Church
5 denomination please have a vote and the majority rule.

6 Q. Okay. So at that point you thought y'all were out
7 correct?

8 A. That's correct.

9 Q. And if you want to get in you got to do all these
10 things in order to get back in?

11 A. That's correct.

12 Q. And the Bishop never told you y'all were back in?

13 A. He never did.

14 Q. And this was Bishop Polite who signed it as the
15 associate Bishop but he was acting for the Bishop because
16 Bishop Moore was in litigation?

17 A. That's correct.

18 Q. Thank you.

19 THE COURT: Any recross?

20 MR. JOHNSON: Nothing further, thank you.

21 THE COURT: You may step down. Thank you very
22 much.

23 [Whereupon, the witness is excused and exits the
24 witness stand]

25 THE COURT: Call your next witness.

1 THE COURT: Yes, Your Honor. I call Ceaser Jenkins
2 to the stand.

3 [Whereupon, Mr. Jenkins comes forward]

4 [Whereupon, the witness is duly sworn by the Clerk
5 of Court]

6 CLERK OF COURT: Once seated if you could state your
7 first and last name and then spell your last loudly and
8 clearly into the microphone for the record please.

9 THE WITNESS: I am Ceaser E. Jenkins, J-E-N-K-I-N-S

10 THE COURT REPORTER: Would you spell your first
11 name?

12 THE WITNESS: Ceaser, C-E-A-S-E-R.

13 - - - - -

14 CEASER JENKINS,

15 Having been first duly sworn,

16 Was examined and testified as follows:

17 DIRECT EXAMINATION

18 BY MR. CURRY:

19 Q. Mr. Jenkins, good morning. I am Eduardo Curry. How
20 are you this morning?

21 A. Great.

22 Q. I want to get right to the point. How long have you
23 been a member of Payne RMUE, or just the RMUE
24 denomination?

25 A. I was baptized in Payne 77 years ago and I became an

1 official member in 1973.

2 Q. So you've been a part of this organization for a
3 long time correct?

4 A. Yes, sir.

5 Q. In fact, isn't it true that you were elected by the
6 general conference as a RMUE conference trustee?

7 A. Yes, sir.

8 Q. Anybody ever notified you that you are still not
9 one?

10 A. No, sir.

11 Q. In fact --

12 MR. CURRY: Your Honor, may I approach the witness?

13 THE COURT: Yes, sir.

14 Q. [Mr. Curry] In plaintiff's exhibit number 3 page 5
15 subsection 5, exhibit number 3 page 5 subsection 5 will
16 you read that for the Judge?

17 A. During this conference four lay persons was elected
18 trustees of the Reformed Methodist Union Episcopal
19 Church. They are Brother Ceaser Jenkins Payne RMUE
20 Church, James Island South Carolina, Brother John H.
21 Wigfall, Mount Herman Olive RMUE Church Hardeeville,
22 Brother William Parker, Sr. Antioch RMUE Church Rimini,
23 South Carolina, and Sister Ann Pendleton Blanding New
24 Zion RMUE Church trustees at large.

25 Q. Okay. And you are the Brother Ceaser Jenkins as

1 mentioned in this Discipline?

2 A. Yes, sir.

3 Q. How did Payne Church come into RMUE? Could you
4 explain to the Judge some history just very briefly?

5 A. Payne Church from the history that I know about it
6 came into the RMUE out of the AME because of a
7 disgruntled just like we're having right now.

8 Q. Okay. And then y'all came into the union right now
9 correct?

10 A. Right.

11 MR. CURRY: Your Honor, may I continue to approach?

12 THE COURT: Yes, sir.

13 Q. [Mr. Curry] I'll hand you defendant's exhibit number
14 one.

15 [Whereupon, the witness is shown document]

16 Q. That's a letter dated December 28th, 2012. Was that
17 a letter from the acting Bishop of the RMUE Church?

18 A. Yes, sir.

19 Q. And what is your understanding of that letter?

20 THE COURT: Let's don't -- unless you're going to
21 get into something different than his interpretation ---

22 MR. CURRY: --- okay, Judge.

23 THE COURT: The letter speaks for itself. I've
24 read it, y'all have expounded it, y'all got your opinion
25 what it says, that's my decision to determine what it

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1 says. Let's don't go into that.

2 MR. CURRY: Judge, I was going to go ---

3 THE COURT: --- if he is going to offer some
4 background on the letter or whatever that's fine but the
5 letter speaks for itself.

6 MR. CURRY: Judge ---

7 THE COURT: --- y'all have beat that dead horse to
8 death.

9 MR. CURRY: Judge, may I approach.

10 THE COURT: I want to avoid duplication; that's
11 what I'm talking about.

12 MR. CURRY: I understand. May I approach? I don't
13 want to publicize what I'm going to say so may we
14 approach?

15 THE COURT: Yes. I just don't want to get into
16 duplication about this letter.

17 [Whereupon, an off the record bench conference is
18 held]

19 MR. CURRY: May I continue, Your Honor?

20 THE COURT: Yes, sir.

21 Q. [Mr. Curry] Now in terms of the infrastructure of
22 the RMUE Church why don't you outline for the Judge how
23 this works in terms of general conference and in terms of
24 delegates ---

25 THE COURT: --- you're talking about RMUE the

1 denomination?

2 MR. CURRY: The denomination yes, Judge.

3 Q. [Mr. Curry] In terms of the denomination of how it
4 works in terms of structure?

5 MR. JOHNSON: If Your Honor please, I don't mind
6 since it's non-jury so much but I want to note an
7 objection that you have the Discipline before you, which
8 is the equivalent of the law and a lay person's
9 explanation doesn't add anything to your understanding of
10 that.

11 THE COURT: Well, if he wants to go into the
12 infrastructure that's fine.

13 MR. CURRY: Judge, I'll make it brief ---

14 THE COURT: --- the Doctrine and Discipline speak
15 for themselves, okay.

16 MR. CURRY: Yes, Judge I can understand ---

17 THE COURT: --- I haven't read it but I will be
18 reading it.

19 MR. CURRY: But opposing counsel has been using
20 this document ---

21 THE COURT: --- well use it; what we talked about
22 in the Doctrine.

23 MR. CURRY: That's what I'm doing but I have to set
24 it up in terms of the history and that's why I was
25 asking.

1 THE COURT: Just tell him the page and we'll look
2 at it.

3 MR. CURRY: Okay, Your Honor.

4 THE COURT: I don't need any background; just get
5 into the book where you want to go.

6 Q. [Mr. Curry] Let's go to page 98 of exhibit number 3.

7 [Whereupon, the witness complies]

8 Q. Are you with me?

9 A. Yes.

10 Q. Let's talk about what delegates are and I want to go
11 to subsection 2 in terms of qualification of delegates.

12 And go to the second paragraph which is the layman
13 elected as delegates. Do you see that?

14 A. Yes.

15 Q. Where do the delegates come from based on your
16 understanding of the Discipline?

17 A. They come from the church, the individual church.

18 Q. And then those delegates along with the bishops and
19 the general officers, heads of all institutions, five
20 ministerial delegates from the annual conference and
21 these lay delegates they all come together and that makes
22 the what general conference?

23 A. Yes.

24 Q. And the general conference has the power to do what?

25 A. Elect or disband.

1 Q. What about make rules?

2 A. When we go to the general conference all the offices
3 are vacant except for the delegates. The delegates are
4 in charge. We make the rules at that conference.

5 Q. That's why y'all end up having elections for
6 bishops, general offices ---

7 A. --- for every office.

8 Q. And you also make whatever rules in terms of
9 positive law, correct?

10 A. Yes, sir.

11 Q. Do you know in any of the Discipline or any of the
12 alleged amendments that there is a rule that says that
13 the general officers have to -- a rule or policy that
14 says the general officers have to approve any
15 correspondence that a bishop sends out to the church or a
16 member?

17 A. No, sir.

18 Q. And you been in this church how long?

19 A. All my life.

20 Q. And been a part of the administration of the church
21 correct?

22 A. Yes, sir.

23 Q. Did you believe that the letter dated December 28th
24 put Payne Church out of the union?

25 A. Yes.

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June 16, 2015

1 MR. CURRY: Beg the court's indulgence.

2 THE COURT: Yes, sir.

3 [Whereupon, Mr. Curry views documents]

4 Q. [Mr. Curry] And there is a difference between RMUE
5 trustees and trustees of Payne Chapel RMUE is that
6 correct?

7 A. Yes, sir.

8 Q. Was there a schism or a split at the Payne RMUE at
9 Camp Road prior to the letter of December 28, 2012?

10 A. Intact.

11 Q. The church was intact?

12 A. Yes.

13 Q. Thank you very much. Please answer any questions.

14 THE COURT: Cross-Examination?

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CROSS-EXAMINATION

1
2 BY MR. JOHNSON:

3 Q. Now Mr. Jenkins you have had a long and illustrious
4 association with the church. And your name is in this
5 printed 1999 version of the Discipline is that correct?

6 A. Yes, sir.

7 Q. And you know that in the Discipline -- or let me ask
8 you this if I'm correct that you know that in the
9 Discipline the Bishop is not a dictator. It says that
10 doesn't it?

11 A. That's what it says.

12 Q. All right. And you know that when somebody has
13 done wrong that they have a right to a hearing or a trial
14 -- excuse me, when somebody is accused of something or
15 denied some privilege your Discipline gives them a right
16 to be heard and tell their side of things doesn't it?

17 A. Yes.

18 Q. And if that doesn't come out to suit them they have
19 a right to an appeal do they not?

20 A. Yes.

21 Q. And this structure is modeled very much like our
22 Constitution is that a fair statement?

23 A. That's correct.

24 Q. The churches have certain rights, the members have
25 certain rights, the officers have certain rights, you

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1 have checks and balances where you have elections, you
2 have delegates; you have all those things, right?

3 A. That's correct.

4 Q. You don't have a Pope; you don't have a dictator is
5 that a fair statement?

6 A. Yes.

7 Q. Thank you, sir.

8 THE COURT: Any redirect?

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REDIRECT EXAMINATION

BY MR. CURRY:

Q. Any right to appeal is on the person who wants to appeal isn't that correct?

A. That's correct.

Q. So if they put you out it's up to you whether or not you want to appeal to get back in is that correct?

A. That's correct.

Q. Thank you.

THE COURT: Any recross?

MR. JOHNSON: Nothing, sir. Thank you.

THE COURT: Mr. Jenkins, thank you very much. You may step down..

[Whereupon, the witness is excused and exits the witness stand]

THE COURT: We're going to take about a 10 or 15 minute break.

MR. CURRY: That's fine, Judge.

[Whereupon, court is in recess from 11:00 a.m. until 11:15 a.m.]

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1 THE COURT: Call your next witness.

2 MR. CURRY: Judge, defense rests.

3 THE COURT: Okay.

4 MR. CURRY: I just have some motions. I'd like to
5 renew my motions even if I don't have to repeat them
6 Judge; it's up to you as to how you'd like it.

7 THE COURT: I'll hear whatever you want to tell me.

8 MR. CURRY: Your Honor, I just want to renew the
9 motions that we made at the beginning of the trial and
10 certainly at the close of plaintiff's evidence with
11 regard to the particular areas and matters that we've
12 dealt with are ecclesiastical and should be heard in an
13 ecclesiastical situation, that there was a lack of
14 standing in regards to the RMUE general church and not
15 necessarily that no trustees from Payne Chapel RMUE,
16 that's the Camp Road Church should be the ones that have
17 brought this case.

18 You said you were already going to take notice of
19 the case from 2013-CP-18-0013; the case that has gone on
20 in Dorchester County with Judge Goodstein. Your Honor,
21 we believe that all the factual evidence that has been
22 heard points this case toward an ecclesiastical that even
23 if you were to make a ruling with regard to it the
24 question is who are the trustees and the trustees are an
25 ecclesiastical matter and Judge we believe that this case

1 should be dismissed and remanded to whatever
2 ecclesiastical court to hear the issues.

3 THE COURT: Thank you very much. Mr. Johnson?

4 MR. JOHNSON: If Your Honor please, to the extent
5 that any matter here is ecclesiastical I would have to
6 agree that it ought to be remanded to the RMUE to make
7 that determination. However, as previously stated I
8 think this is a business matter about tangible property
9 that is determined under the same principles that you
10 would determine if one corporation or LLC was suing
11 another.

12 So I won't rehash the reasons that I said at the
13 non-suit stage but or I would incorporate those arguments
14 by reference and we feel like there is standing, we feel
15 like we are here not to enforce an ecclesiastical matter
16 but to vindicate our rights under the civil law and to
17 evoke the protection of our 1st Amendment Rights through
18 the courts.

19 We're here asking about two pieces of real property
20 and the fixtures and buildings attached thereto. So for
21 the same reasons stated at the non-suit stage and for
22 those reasons we think that their motion should be
23 denied. When it's my turn I, of course, have a similar
24 motion.

25 THE COURT: All right. Motion denied taking the

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1 evidence most favorable to the non-moving party.

2 MR. JOHNSON: Your Honor, at this point I move for

3 a ---

4 THE COURT: --- do you have any other motions Mr.

5 Curry; I'm sorry?

6 MR. CURRY: No, Your Honor.

7 THE COURT: Mr. Johnson?

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Payne RMUE Church v Payne Church et al
Motion for Directed Verdict-Remarks by Mr. Johnson
June 16, 2015

1 MOTION FOR DIRECTED VERDICT

2 MR. JOHNSON: Your Honor, I would move for a
3 directed verdict for the plaintiff. The deeds
4 unequivocally deed the property to Payne RMUE Church.
5 Payne RMUE Church is still in existence and RMUE Church
6 is a plaintiff in one of the combined suits.

7 The purported deed out of Payne RMUE was by three
8 people claiming to be trustees of the RMUE two days after
9 they had resigned from the RMUE and about six months
10 after they claimed they had been under their theory that
11 they had been expelled from the RMUE. So they were
12 clearly acting in an ultra vires capacity so we move for
13 a directed verdict in favor of the plaintiff.

14 THE COURT: Mr. Curry?
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1 MR. CURRY: Your Honor, we think their factual
2 inaccuracies as to who are the trustees with regard to
3 the RMUE; people from Payne Camp Road or people who left
4 and actually went somewhere else but may still be there.
5 And Judge I think that question is unclear with regard to
6 what has gone on. And so the active trustees that were
7 there prior to any alleged schism of which they allegedly
8 created if any would have been the people who are
9 actually the trustees who are there, which happens to be
10 the people at Camp Road.

11 So Your Honor, we would respectfully ask that you
12 deny their motion and you go through the analysis to say
13 that the people at the Payne Camp Road Church are
14 actually the trustees who are entitled to the particular
15 property that is there. Obviously Judge when you look at
16 the situation what they want to do is have two bites of
17 the apple.

18 They want to expel the church with the people in
19 their standing and they're saying because I expelled you
20 you're no longer entitled to the property of which you
21 were not removed by law, you were not removed from your
22 position. What they did is they expelled the entire
23 church and that is a factual determination that you have
24 to make. If they expelled the entire church with the
25 people acting in their position the only way the deed

1 would come out would come out from the people who were
2 there at the church in their official capacity. We had
3 testimony as to that and what creditability or weight you
4 give to it would be something obviously you'll have to
5 make the determination. We don't think that you should
6 do that today without having the full read of the
7 Doctrine and Discipline and looking at the evidence that
8 has been presented to counter and it was evidence that
9 was presented without any sort of opposition from anyone
10 else.

11 They could have put up trustees from this alleged
12 church saying hey, I'm a trustee and I'm operating in
13 that capacity; they didn't do it. They put up a list
14 that is unverified, Judge and we objected to that list
15 with regard to it, unverified as to the people who were
16 actually installed by the Discipline both serving under
17 the Discipline as trustees or elected by the congregation
18 membership. That has not been established.

19 If you will look at the evidence Judge you will see
20 just for a moment that Barbara Clark could not give us a
21 time or date. She said people call me but no specific
22 time or date. We don't know when that list was produced
23 and we think it's something factual that you're going to
24 have to look into based on the testimony.

25 THE COURT: Taking the evidence most favorable to

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June 16, 2015

1 the non-moving party motion denied. Do you have any
2 reply testimony?

3 MR. JOHNSON: Yes, sir.

4 THE COURT: You want to call your first witness?

5 MR. JOHNSON: I call Herbert Green -- Herbert
6 Brown.

7 THE COURT: Herbert Green you said?

8 MR. BROWN: Brown.

9 MR. JOHNSON: Brown? I'm sorry; I apologize.

10 THE COURT: What's your first name Mr. Green?

11 MR. BROWN: Herbert.

12 THE COURT: Brown; I'm sorry.
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1 [Whereupon, Mr. Brown comes forward]

2 [Whereupon, the witness is duly sworn by the Clerk
3 of Court]

4 CLERK OF COURT: Once seated if you could please
5 state your first and last name and then spell your last
6 loudly and clearly in to the microphone for the record
7 please.

8 THE WITNESS: Lieutenant Colonel Herbert H-E-R-B-E-
9 R-T Brown, B-R-O-W-N, retired.

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11 HERBERT BROWN,

12 Having been first duly sworn,

13 Was examined and testified as follows:

14 DIRECT EXAMINATION

15 BY MR. JOHNSON:

16 Q. Colonel, have you been a member of Payne RMUE
17 Church?

18 A. Yes, for quite a while since I was in short pants.

19 Q. And it's been a while since you were in short pants?

20 A. It's been a while.

21 Q. And are you still a member of Payne RMUE Church?

22 A. I am.

23 Q. And there has been much said about a letter to Payne
24 RMUE Church from Bishop Polite. What was the -- what did
25 the congregation of Payne RMUE know of that or any other

1 correspondence from Bishop Polite?

2 A. All communication with Bishop Polite was suspended
3 based upon the fact that they were having some sort of
4 fight there at the RMUE top; Bishop Moore and Bishop
5 Polite.

6 Bishop Moore is a member of Payne as a home boy he
7 came down to the church and instructed evidently the
8 pastor and said there would be no more two way
9 communications and we would not be allowed to have
10 information from Reverend Polite because he is not
11 recognized as the Bishop. That was at the very
12 beginning of the mudding of the water, which has not been
13 mentioned before.

14 Q. Who stated that no communications from Bishop Polite
15 would be acknowledged?

16 A. The pastor at the time Pastor Junious from the
17 pulpit said that we will not acknowledge any
18 communication from Bishop Polite. He refused to because
19 he recognized Bishop Moore.

20 THE COURT: I'm sorry, who said that? I didn't
21 understand you.

22 THE WITNESS: Reverend Junious the pastor of Payne
23 RMUE at the time.

24 THE COURT: What's the timeframe of this?

25 THE WITNESS: This is at the very beginning of the

1 dispute just before the letter was written to RMUE saying
2 there would be no funds coming forth. The letter was co-
3 written by me and Bishop Moore ---

4 THE COURT: --- what's the letter you're referring
5 to? Is it one of these exhibits or which one are you
6 referring to?

7 THE WITNESS: It's the one that says the Payne RMUE
8 will not contribute any more funds to the RMUE.

9 MR. CURRY: What exhibit?

10 THE WITNESS: Around 11 of March I think.

11 MR. CURRY: What exhibit?

12 MR. JOHNSON: Exhibit 3, Your Honor.

13 THE COURT: March the 25 or November the 25?

14 MR. JOHNSON: November the 20th.

15 THE COURT: Defendant's exhibit number 5 is that
16 what you're referring to?

17 MR. JOHNSON: I thought it was number 3.

18 THE WITNESS: It's also the same letter that called
19 for an audit.

20 MR. CURRY: Judge, which exhibit are we talking
21 about?

22 MR. JOHNSON: We're trying to figure it out.

23 THE COURT: I'm trying to find out. That was my
24 question, okay.

25 Q. [Mr. Johnson] I show you exhibit 3 is that what

1 you're talking about?

2 A. That letter was signed by the stewards.

3 THE COURT: Defendant's number 3 November the 20,
4 2012 is that right? Show him defendant's number 3. I
5 think that's the letter he is referring to.

6 [Whereupon, the witness is shown document]

7 THE WITNESS: No sir, it's not.

8 Q. [Mr. Johnson] Can you tell me if it is one of those?

9 [Whereupon, the witness is shown documents]

10 A. No sir, it's not here.

11 Q. Let me ask you to look at number 3. Is that the one
12 that calls for an audit in paragraph 5?

13 [Whereupon, the witness is shown document]

14 A. This letter is from the trustee board. It's similar
15 to the letter however the letter I'm talking about was
16 written before this and it was the steward board that
17 signed it and created it and co-authored it. The
18 trustees were not involved at the time. The letter is
19 not present.

20 Q. Was it in the same timeframe as exhibit 3?

21 A. If I remember the month it was March and it didn't
22 have anything to do with the trustees.

23 Q. All right. Was there ever a time when the decision
24 to ignore communications from Bishop Polite was rescinded
25 by Reverend Junious?

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1 A. No, sir.

2 Q. Thank you. That's all I have.

3 THE COURT: Do you worship at Payne Church at Camp
4 Road or where?

5 THE WITNESS: Payne RMUE.

6 THE COURT: At the Jerusalem church?

7 THE WITNESS: Right.

8 THE COURT: All right.

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CROSS-EXAMINATION

1
2 BY MR. CURRY:

3 Q. Lieutenant Colonel, I'm Eduardo Curry and I
4 represent the defendant in this case. Good afternoon,
5 how are you?

6 A. Good afternoon.

7 Q. You sat here and heard the testimony of a lot of
8 witnesses is that correct?

9 A. Yes.

10 Q. Now let's get this straight. You're not a trustee
11 are you?

12 A. No, I'm not.

13 Q. You've never been a trustee?

14 A. Never.

15 Q. And you're talking about some letter but you don't
16 have that letter today do you?

17 A. I wasn't asked to bring it.

18 Q. Do you have the letter today?

19 A. No, I don't.

20 Q. So we don't know what the content of that letter is
21 do we?

22 A. No, because the letter stated the custody of Payne
23 on 1560 Camp Road.

24 Q. Now you're not saying that you are the author of any
25 of the letters that are the exhibits today are you?

1 A. No, not that I can see.

2 Q. So you don't have any personal knowledge about any
3 of the exhibits today do you?

4 A. I have personal knowledge of most of it.

5 Q. Okay. What do you have personal knowledge about?

6 A. I know there is a lot of extortion and comments made
7 because the timeframe it couldn't have happened.

8 Q. Okay.

9 MR. JOHNSON: Your Honor, I would object to the
10 extent that ---

11 THE COURT: --- overruled. He can answer. Go
12 ahead.

13 Q. [Mr. Curry] Tell me have you been to all the church
14 meetings that they have on Camp Road?

15 A. All in what timeframe are you saying? No one has
16 ever been to all.

17 Q. 2012?

18 A. 2012 I can't recall all the meetings; I don't know.

19 Q. 2013?

20 A. I would never be able to recall all the meetings
21 held in one year.

22 Q. Isn't it true that when --

23 MR. CURRY: --- Your Honor, may I approach the
24 witness?

25 THE COURT: Yes, sir.

1 Q. [Mr. Curry] I hand you what has been marked as
2 defense exhibit number 1.

3 [Whereupon, the witness is shown document]

4 Q. Isn't it true when you received that letter from
5 Bishop Polite you were upset about it? You've seen that
6 letter before haven't you?

7 A. No, I don't recognize the letter that's why I'm
8 reading it.

9 Q. You haven't seen that letter?

10 A. No, I haven't read it yet.

11 Q. Did anyone tell you about the content of the letter?

12 A. I haven't read the letter yet.

13 Q. I'll ask you a different question.

14 THE COURT: He says he wants to read it. Give him
15 time ---

16 MR. CURRY: --- oh I'm sorry. I didn't know if he
17 was reading it.

18 THE COURT: Give him a chance to read it. He's not
19 that much of a speed reader but give him a chance.

20 [Whereupon, the witness reviews document]

21 A. No, I'm not familiar with the letter but I
22 understand it refers to a member in good standing and not
23 exiled.

24 Q. So you're just reading this letter today?

25 A. Yes.

1 Q. Do you know anything about an audit?

2 A. About what?

3 Q. An audit, a request for ---

4 A. --- yes I do. And the letter that was written from
5 the steward board to the RMUE like I said the treasurer
6 and I co-wrote the letter.

7 I wrote the first part and the second part when the
8 treasurer took it home, which is Bishop Moore's nephew
9 took the letter home and came back in a different form
10 requesting an audit therefore I believe there was outside
11 influence on the letter requesting an audit of the RMUE.

12 At the same time there was a hassle or a row between
13 Bishop Polite and Bishop Moore as to who was actually
14 going to run the denomination so we sent this letter
15 forward saying that there would be no more funds coming
16 because we don't know who the leadership is.

17 And at the same time there was a lot of influence
18 from Bishop Moore upon Reverend Junious because the
19 church was made to believe that we were going to slant
20 directly towards Bishop Moore who is from our church and
21 in fact they held his ordination there even stronger.

22 But the people were not allowed to hear the truth
23 because we were not allowed to hear what RMUE Bishop
24 Polite was saying. It was completely forbidden. That
25 was the gist of it so therefore quite a bit of testimony

1 I've heard said we weren't allowed to hear what Bishop
2 Polite said how could we have gotten a certain
3 understanding of all that was coming through Payne Church
4 because most of the other folks were confused and got
5 information from one side only so.

6 Q. Were you there for any official boards?

7 A. Say again?

8 Q. Were you there for any official board meetings in
9 2013 and 2014 ---

10 A. --- yes, not for 2014 no.

11 Q. So you were only there for 2013?

12 A. Well at some point in time when they couldn't figure
13 out who was having the annual conference in which I began
14 to be a delegate to the annual conference but then again
15 when they said they were going to some other church
16 rather than the RMUE Church I returned the money because
17 it was too much confusion.

18 Q. Okay. And when you talk about the annual
19 conference you're talking about when all the churches get
20 together is that correct?

21 A. Right.

22 Q. So there was even confusion about the infrastructure
23 of where they were going to have their official meeting
24 correct?

25 A. It was only confusing as to where Payne was going

1 and what was coming out of Payne. The public was not
2 privy to all the information that Payne was generating.

3 Q. Okay. Did you go to the annual conference in 2013?

4 A. I sure did.

5 Q. Did you go in 2012?

6 A. Yes, I went on my own accord.

7 Q. Okay. You didn't go as a representative of Payne
8 Church did you?

9 A. No, I didn't. I had no funds and no contributions.

10 Q. Thank you.

11 THE COURT: Any redirect?

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1 REDIRECT EXAMINATION

2 BY MR. JOHNSON:

3 Q. Was a congregational vote ever held on leaving the
4 RMUE?

5 A. Never.

6 Q. Thank you.

7 MR. JOHNSON: I have nothing further.

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1 THE COURT: Mr. Brown, let me ask you a question.
2 How many members left the Payne Church on Camp Road and
3 moved to the RMUE at Jerusalem?

4 THE WITNESS: It appears just listening whereas we
5 were trying to find out what was coming down from the
6 RMUE so therefore maybe four dozen people separated and
7 asked for presentation from the RMUE Bishop Polite ---

8 THE COURT: --- what timeframe was this?

9 THE WITNESS: I could tell you that was the fall --
10 I can't give you an exact time.

11 THE COURT: Was it before the March letter that the
12 Payne Church wrote withdrawing from the ---

13 THE WITNESS: --- after.

14 THE COURT: Pardon?

15 THE WITNESS: After.

16 THE COURT: It was after when ---

17 THE WITNESS: --- definitely after.

18 THE COURT: Okay. Why did those as you described
19 four dozen leave? Why did you and the others leave? I
20 know you probably don't know why the others but why did
21 you leave?

22 THE WITNESS: We were having fights during the
23 meetings in the church, Payne on Camp Road. Therefore in
24 order to have an orderly session you have to take it out
25 of the building. Bishop Polite was forced out of the

1 building at Payne at 1560 Camp Road by some of the local
2 folks in the church. So therefore we had to take it
3 somewhere else to actually get a chance to listen to what
4 was going on.

5 And while we're listening to the two sides of the
6 story then we were able to say then we need to let this
7 go further. If we go back into Payne at 1560 Camp Road
8 we'll be getting one side of the story and we're already
9 told that's what was going to come down. Not only that
10 they had meetings generated from there to other churches
11 trying to confuse them also.

12 So having heard the second part of the story we said
13 now we'll meet at Zion to hear what the other side has to
14 say. We're still listening to what Payne has to say but
15 we can only listen to the second half of the story at
16 Zion.

17 Then once hearing the two parts of the story then we
18 realized this is the relationship spun out of the problem
19 they had at RMUE headquarters with the two bishops and
20 doused upon us. And from there the waters just got muddy
21 and more muddy as they were trying to break off.

22 The Bishop tried to break off several churches in
23 the denomination to follow him whereas RMUE said we're
24 going to stand fast. But at that point in time the
25 Bishop was going around to all the representatives from

1 church to church. We did go after service sometimes to
2 other churches to listen to what was going on. When the
3 Bishop was ordered to stay out of the pulpits then he
4 stood in front of the pulpit and still gave his side of
5 it ---

6 THE COURT: --- who was ordered to stay out of the
7 pulpit?

8 THE WITNESS: Bishop Moore was ordered to stay out
9 of the pulpit but he stood in front of the pulpit and
10 gave his spiel on what should happen. At the same time
11 like I said it got very confusing because it just wasn't
12 simple at all when you got one side of the story and you
13 have to call for a meeting to get the second side of the
14 story.

15 But then again you can recognize that at one point
16 in time you could see clearly that this is not an RMUE
17 problem this is a Bishop Moore problem at the RMUE being
18 dumped upon his home church. Since he wasn't going to
19 have a taste of RMUE or leave the RMUE I want my church
20 to break off and that's the way I took it. And since I
21 was told there would be no communications coming from
22 RMUE he just assumed that it was taken.

23 THE COURT: Okay. Thank you. You may step down.

24 [Whereupon, the witness is excused and exits the
25 witness stand]

1 MR. JOHNSON: I call Robert Watson.

2 [Whereupon, Mr. Watson comes forward]

3 [Whereupon, the witness is duly sworn by the Clerk
4 of Court]

5 CLERK OF COURT: Once seated if you could state
6 your first and last name and then spell your last loudly
7 and clearly into the microphone for the record.

8 THE WITNESS: Robert Watson, W-A-T-S-O-N.

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10 ROBERT WATSON,

11 Having been first duly sworn,

12 Was examined and testified as follows:

13 DIRECT EXAMINATION

14 BY MR. JOHNSON:

15 Q. Mr. Watson, how long have you been affiliated with
16 Payne RMUE Church?

17 A. Over 20 years.

18 Q. And are you still with Payne RMUE Church?

19 A. Yes, sir.

20 Q. And do you hold any offices with the church?

21 A. Trustee.

22 Q. And what years were you a trustee, what timeframe?

23 A. I was a trustee up until -- it was about 10 years,
24 up until 2012. Well, I'm still a trustee now.

25 Q. Okay. And I believe you were earlier acknowledged

1 as a trustee by Mr. Lucas is that correct?

2 A. Yes, sir.

3 Q. Tell us what led up -- what did or did not lead up
4 to this letter where they purported to resign from the
5 RMUE?

6 A. Well, the only thing I can speak on on that letter I
7 never really saw the letter at that time. But Derrick
8 Lucas he called me a couple of days before and told me we
9 had a meeting with the steward board that was a called
10 meeting. He called me and asked me if I could make it to
11 the meeting.

12 So I did make it to the meeting that night and the
13 steward was the thing they planned on what they was going
14 to do with the church taking it out of the RMUE. And we
15 had a discussion that night about everything about how we
16 were going to do this and do that.

17 And I stated along with myself, Brother Lucas and
18 Sister Heyward saying that the plan if we were going to
19 do the thing with this plan we've got to write a letter
20 and present it to the congregation.

21 So all that well good and said Derrick Lucas was
22 pushing the issue. He pushed the issue to get the
23 congregation involved. We was talking back and forth and
24 back and forth and we were saying if we want to do this
25 thing let's do it right. We said we would write a letter

1 and read the letter to the congregation that Sunday.
2 That never happened. As far as having a congregational
3 meeting to vote on the Reverend to get in or out, I never
4 heard about it.

5 Q. Okay. Was a vote, an election, a referendum, a
6 vote ever scheduled and announced from the pulpit?

7 A. Not to my knowledge.

8 Q. And that's a modest answer but you were an officer
9 and a regular attendee?

10 A. Yes, sir.

11 Q. And do you recall being sick or absent during that
12 period?

13 A. No, sir.

14 Q. And was there any such announcement ever made?

15 A. Not that I know of.

16 Q. Was there any such vote ever taken?

17 A. No sir, not to my knowledge.

18 Q. Let me show you a letter or a document which you
19 have given me to date and just ask you yes or no can you
20 identify it?

21 [Whereupon, the witness is shown document]

22 A. Yes, sir.

23 Q. And how did you come to receive that document?

24 A. Well at first I never saw the document but after
25 that document was sent somehow it got out and I got a

1 hold of it.

2 [Whereupon, Mr. Johnson and Mr. Curry confer]

3 Q. And let me show you two such documents.

4 MR. CURRY: Your Honor, could he have it marked so
5 that we could be able to refer to it because I don't know
6 what document he is talking about.

7 THE COURT: Mark it plaintiff's number what?

8 THE COURT REPORTER: Nine.

9 THE COURT: Number what?

10 THE COURT REPORTER: Nine.

11 THE COURT: All right plaintiff's number 9.

12 MR. JOHNSON: I guess number 9 and 10.

13 THE COURT: You've got two?

14 MR. JOHNSON: Yes, sir.

15 THE COURT: Okay plaintiff's number 9 and
16 plaintiff's number 10.

17 [Whereupon, plaintiff's exhibit numbers 9 and 10 are
18 marked by the court reporter]

19 THE COURT: Do you have copies of it?

20 MR. JOHNSON: I do not, sir. I just received these
21 today.

22 [Whereupon, the Court confers with the Clerk of
23 Court]

24 THE COURT: I won't look at the document until it
25 has been admitted but at least I want you to have a copy

1 of it.

2 MR. CURRY: That's fine, Judge.

3 Q. [Mr. Johnson] Was there a time when the members of
4 Payne RMUE were challenged or required to declare their
5 allegiance to either Payne RMUE or Payne the corporation?

6 A. Yes, sir. I received a letter and I think I gave
7 that to you too, telling me if I didn't sign with them at
8 a certain time that they was going to take my name off --

9 Q. Okay. And the documents that we have introduced
10 are not addressed to you. Are they examples of a mass
11 mailing, a form letter that was sent to all members that
12 were not clearly aligned with Payne Corporation?

13 A. No, sir ---

14 MR. CURRY: --- objection, Your Honor.

15 THE COURT: What's your legal objection?

16 MR. CURRY: It calls for speculation; he doesn't
17 know Judge.

18 THE COURT: Overruled. I don't know if he doesn't
19 know or not. Overruled.

20 Q. [Mr. Johnson] The letter that we are marking for
21 identification is that the identical letter except for
22 the fill in your name that you received?

23 A. That letter saying about the church?

24 Q. Yes, sir?

25 A. I don't know -- that one you making a copy of? I

1 didn't read that.

2 Q. It didn't have your name on it but it's a form
3 letter but did you receive one just like it?

4 A. Yes, sir.

5 Q. Okay. Did you receive any kind of a letter about
6 there being a vote or an election?

7 A. No, sir.

8 Q. Did you receive any kind of notice from the pulpit
9 about there being a vote or an election?

10 A. No, sir.

11 Q. Did a vote or election ever occur?

12 A. Not to my knowledge.

13 Q. Thank you, sir.

14 MR. JOHNSON: Your Honor, subject to moving that
15 document into evidence that's all I have of this witness.

16 THE COURT: Okay. Let's wait until we get the copy
17 so Mr. Curry will have his copy. As I said I'm not going
18 to look at the documents until they've been admitted.

19 MR. CURRY: That's fine, Judge. Then I'd have some
20 cross on the letter.

21 THE COURT: I understand. Can I see the lawyers up
22 here just a second while we're waiting?

23 [Whereupon, an off the record bench conference is
24 held]

25 THE COURT: Okay. We've got the copies. You may

1 return the original and the copies to Mr. Johnson and one
2 copy to Mr. Curry. And the court is not going to look at
3 the copy at this time.

4 [Whereupon, the documents are distributed]

5 Q. [Mr. Johnson] Mr. Watson, I show you a form letter
6 marked exhibit 10 addressed to a Brother Samuel Bright
7 and a form letter marked exhibit 9 addressed to a Sister
8 Bright, Mae Bright.

9 [Whereupon, the witness is shown documents]

10 Q. Except for the names are these identical to the
11 letter that you received at some point?

12 A. Yes, sir.

13 Q. Thank you.

14 MR. JOHNSON: I move those into evidence, Your
15 Honor as exhibits ---

16 THE COURT: --- any objection?

17 MR. CURRY: Yes, Your Honor. First of all on these
18 two letters they are not addressed to him. I don't think
19 he has the ability to authenticate them because he wasn't
20 the receiver, Judge and so his testimony -- that's my
21 objection, Judge. He did not authenticate them.

22 THE COURT: I'm sorry, what?

23 MR. CURRY: He didn't authenticate the letters. He
24 can't ---

25 THE COURT: --- they were the same letter other

1 than the addressee that he received. Now we can mark out
2 the addressee's name if you so choose.

3 MR. CURRY: That's fine, Judge. I'll move forward
4 ---

5 THE COURT: --- I'll be glad to mark those names
6 out but he says it's the same letter that he received
7 other than the addressee.

8 MR. CURRY: That's fine, Judge ---

9 THE COURT: --- I don't mind if you want to mark
10 those names out.

11 MR. CURRY: Judge, we can. I'll just move on to
12 cross.

13 THE COURT: Okay. I'm going to admit 9 and 10
14 with objection and we will redact the names.

15 MR. CURRY: That's fine, Judge.

16 THE COURT: My mind went blank and we'll redact the
17 names off the letters before they are submitted to the
18 fact finder.

19 [Whereupon, plaintiff's exhibit numbers 9 and 10
20 with redacted names are entered into evidence by the
21 court]

22

23

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1 CROSS-EXAMINATION

2 BY MR. CURRY:

3 Q. Mr. Watson, I'm Eduardo Curry. I represent the
4 defendants. Good afternoon, how are you?

5 A. I'm fine.

6 Q. Now I want to get to the bottom of this. When was
7 this letter sent to you?

8 A. I can't remember the exact date but after I received
9 it I gave it to Mr. Johnson.

10 Q. All right. So Mr. Johnson has your letter?

11 A. Uh Huh.

12 Q. Why didn't you produce that letter today?

13 A. I produced -- I gave Mr. Johnson all the letters I
14 got. Brother Bright and Sister Bright got me this
15 morning and send this letter with me this morning to give
16 to Mr. Johnson.

17 Q. Right. You said Mr. Johnson has your letter?

18 A. Yes.

19 Q. Okay. And you got these letters today?

20 A. Yes.

21 Q. I've got a question for you. I want you to look at
22 9 and 10 and go to the second paragraph. Do you see it?

23 [Whereupon, the witness reviews document]

24 A. Yes.

25 Q. And it says it has been three months since our

1 congregational meeting.

2 A. I don't know when they had the congregational
3 meeting.

4 Q. But that's what the letter says right?

5 A. Uh Huh.

6 Q. Your letter said that too?

7 A. Yes.

8 Q. Did you ever tell anybody we didn't have no
9 congregational meeting?

10 A. Nobody ever asked me that.

11 Q. I asked did you tell someone that there was no
12 congregational meeting before today.

13 A. Before today? I couldn't tell you; I know I didn't.

14 Q. All right. Now you testified earlier that the
15 letter said that if you didn't sign the letter saying
16 that you're in that you were out of Payne Church right?

17 A. Uh Huh.

18 Q. I want you to show me in that letter where it says
19 if you don't sign this letter, and I've got exhibit 9 and
20 exhibit 10, that you're no longer a member of Payne RMUE
21 or Payne Church. I want you to show me that. Take your
22 time and read it.

23 [Whereupon, the witness reviews document]

24 A. Okay. On here the second paragraph like you said
25 they wanted me to confirm my status.

1 Q. That's all it says right?

2 A. Right. So if I didn't confirm my status with
3 them...

4 Q. It doesn't say anything in the letter that they
5 would do anything to you does it? Does it say they're
6 going to suspend you?

7 A. Okay. They got on here to return by November 30th,
8 2013 I had to return this letter with my status. If I
9 didn't return it just like they interpreted they were out
10 of the RMUE I interpreted that if I didn't turn it in by
11 the 30th of November I was out.

12 Q. Did they say they were going to suspend you?

13 A. Interpretation.

14 Q. Did they say they were going to suspend you?

15 A. It don't say that in the letter.

16 Q. Did they say they were going to expel you?

17 A. No, it don't.

18 Q. Okay. And your letter was the exact same copy your
19 testimony today as these letters correct?

20 A. Yes.

21 THE COURT: Mr. Johnson, if you will give the
22 originals to the Clerk he will redact the names off of
23 them and I'll take a look at them.

24 [Whereupon, Mr. Johnson complies]
25

REDIRECT EXAMINATION

BY MR. JOHNSON:

Q. I'm counting on my fingers and I think three months before November is August. Was that -- is that right?

A. Yes, sir.

Q. Was there -- do you know anything about a meeting in August?

A. No, sir.

Q. And August of 2013 by my calculation comes after March of 2013 would you agree with that?

A. Yes, sir.

Q. Thank you, sir. That's all the questions I have.

THE COURT: Any recross?

RECROSS-EXAMINATION

BY MR. CURRY:

Q. But you don't know anything about any congregational meetings do you?

A. What time you talking about? I was at that church a long time. I've been in many congregational meetings in that church.

Q. Let's just narrow it down to 2013. Do you know anything about any congregational meetings in 2013?

A. No.

Q. Do you know anything about any congregational meetings in 2012?

A. In 2012?

Q. Yes, sir?

A. Yes, in the first part of 2012.

Q. But you don't know any more from that?

A. No.

Q. Okay. And you're testifying for the plaintiff is that correct?

A. Yes, sir.

Q. All right. Thank you.

EXAMINATION

1
2 BY THE COURT:

3 Q. Mr. Watson, I'm handing you plaintiff's exhibit
4 number 7 which has been admitted into evidence. Would
5 you take a minute to read it please, sir?

6 [Whereupon, the witness reviews document]

7 A. Yes, sir.

8 Q. You testified earlier that you attended a meeting
9 and you took the position at the meeting that they needed
10 to present the withdrawal from RMUE denominational to the
11 congregation. Was this a meeting you attended as a
12 result of this letter?

13 A. I attended a meeting; it was a called meeting by the
14 trustee chairman saying we was going to have a meeting
15 with the steward board. It wasn't a congregational
16 meeting. It was a meeting with ---

17 Q. --- but this letter was a meeting of the Payne
18 Church stewards and trustee board and the letter is dated
19 March 25th. Did you attend that meeting?

20 A. Yes, sir.

21 Q. Is your name on this? Were you a steward or were
22 you an elder -- excuse me, a trustee?

23 A. I was a trustee.

24 Q. Is your name on this letter?

25 A. No, sir.

1 Q. Did you even know about the letter? Were you asked
2 to sign the letter?
3 A. No, sir.
4 Q. Were there any other trustees that did not sign this
5 letter?
6 A. Yes, sir.
7 Q. Who else?
8 A. Sister Heyward, Sister Rosa Chisolm ---
9 Q. --- Mr. Heyward and who?
10 A. Sister Rosa Chisolm.
11 Q. Chisolm?
12 A. Yes, sir.
13 Q. Who else?
14 A. Brother Paul Washington.
15 Q. Washington?
16 A. Yes, sir. We had about 18 trustees in all.
17 Q. You had 18?
18 A. Yes, sir.
19 Q. So here you've got one, two, three, four, five, it
20 looks like six. So six of the eighteen signed this
21 letter?
22 A. Yes, sir.
23 Q. So does that mean there were twelve that refused to
24 sign it or did they even know about it?
25 A. They probably didn't know about it just like I

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1 didn't.

2 Q. How many trustees were at the meeting that you refer
3 to?

4 A. As I can recall it was myself, Derrick Lucas, Joyce
5 Heyward, I think Harold Cromwell and Brother Roper and
6 I'm pretty sure Rosa Chisolm. I can't remember exactly
7 who all been there that night but I know it wasn't all of
8 the trustees.

9 Q. Okay.

10 THE COURT: Thank you so very much. You may step
11 down.

12 [Whereupon, the witness is excused and exits the
13 witness stand]

14 THE COURT: Call your next witness.
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1 MR. JOHNSON: I call Ms. Heyward.

2 [Whereupon, Ms. Heyward comes forward]

3 [Whereupon, the witness is duly sworn by the Clerk
4 of Court]

5 CLERK OF COURT: Once seated if you could please
6 state your first and last name and then spell your last
7 loudly and clearly into the microphone for the record
8 please.

9 THE WITNESS: Joyce Heyward, H-E-Y-W-A-R-D.

10 - - - - -

11 JOYCE HEYWARD,

12 Having been first duly sworn,

13 Was examined and testified as follows:

14 DIRECT EXAMINATION

15 BY MS. JOHNSON:

16 Q. Are you the Sister Heyward that Mr. Watson just
17 referred to?

18 A. Yes.

19 Q. And are you a trustee of Payne RMUE?

20 A. Not at this time. I am a steward now but I was
21 presently a trustee at Payne before everything got crazy
22 for just a year. I didn't serve long.

23 Q. And at the time in March of 2013 were you a trustee
24 of Payne RMUE?

25 A. At the time, yes.

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1 Q. And did you attend a meeting about the subject we're
2 here about today the Payne remaining with RMUE?

3 A. This particular letter here [indicates] I did not
4 attend that meeting. The meeting that I attended with
5 the stewards and the trustees was the meeting where we
6 were discussing what take we were going to do as far as
7 the church with the RMUE counsel.

8 Q. And what was the decision, if any, from that
9 meeting?

10 A. It wasn't a decision. We just discussed that we
11 would resend a letter to the council members asking them
12 to reconsider the request of the audit being presented.

13 And the letter was supposed to be done in a couple
14 of days and that Sunday it was supposed to be read to the
15 church so that the congregation would know what we were
16 actually doing in sending the letter. But that didn't
17 happen.

18 Q. Okay. And was there any congregational vote ever
19 announced?

20 A. No, not at that that time. As a matter of fact
21 during that meeting that night that came up and so they
22 were saying the congregation vote was that Sunday that
23 Bishop Moore was there and there was questions about
24 sending the money but there was a discrepancy of some
25 sort. And so Brother Lucas he suggested and I thought it

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1 was a good idea, hold the money; we won't send anything
2 now we'll just wait. And that's the day that people
3 voted. Now as far as voting for whether we were to stay
4 under the RMUE or go independent to me there was not an
5 election for that.

6 Q. That never happened?

7 A. Not with me.

8 Q. And were you a regular attendee?

9 A. At the church?

10 Q. Yes, ma'am?

11 A. Yes.

12 Q. Did you go anytime you weren't sick or out of town?

13 A. No, I went to church.

14 Q. And do you recall being sick or on vacation during
15 that time period?

16 A. Not really, no.

17 Q. Okay. And if such a vote had been announced would
18 you have known it?

19 A. Yes, if someone had called me or sent me a letter I
20 would know.

21 Q. If such a vote had taken place would you have known
22 it?

23 A. Not if no one got in touch with me I wouldn't have
24 known.

25 Q. Now you said you weren't at that meeting described

1 in the letter. Is that because the letter doesn't
2 accurately describe the meeting which you did attend?
3 A. Right. This letter does not apply to the meeting
4 that I attended, no.
5 Q. Thank you, ma'am. Please answer any questions ---
6 THE COURT: --- cross-examination?
7 MR. CURRY: Thank you very much.
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1 CROSS-EXAMINATION

2 BY MR. CURRY:

3 Q. Good afternoon Ms. Heyward, I'm Eduardo Curry. Did
4 you receive -- I have --

5 MR. CURRY: Your Honor, may I approach the witness?

6 THE COURT: Yes, sir.

7 Q. [Mr. Curry] I've got 9 and 10; that's the
8 plaintiff's exhibit. Did you receive a letter like that?

9 [Whereupon, the witness is shown document]

10 A. I don't exactly remember the format on it but I can
11 tell you this I did get a letter asking me to make the
12 decision about whether to stay with Payne or not.

13 Q. Okay. Would that letter have been similar to the
14 letters 9 and 10; plaintiff's 9 and plaintiff's 10?

15 A. I wish I had known to bring mine. I don't want to
16 sit up here and lie because I don't exactly remember this
17 form but I know I got a letter and there was some other
18 people that got letters.

19 Q. And you don't recall what your letter said do you?

20 A. Not exactly. I know they asked for me to make a
21 decision.

22 Q. All right. Now I hand you what has been plaintiff's
23 exhibit number 4 and there has been testimony that that
24 organization was done December 2012 no later than January
25 of 2013 to make that list correct?

1 A. Yes.

2 Q. All right. So at that point there had already been
3 a formulation of trustees and stewards as of January of
4 2013 according to your testimony?

5 A. Yes.

6 Q. So that wasn't after March 25th or 24th of 2013 but
7 January is actually before isn't that correct?

8 A. It was after March in 2013 when I got the letter.

9 Q. No, I'm talking about that exhibit right there with
10 that list of slate of officers.

11 A. This list that you're talking about I've never seen
12 this list. But as far as these people were -- I was
13 chosen a member of the trustees of Payne Church and that
14 was in 2012.

15 Q. Okay. And that list right there that the testimony
16 already said that was done the end of 2012 December by
17 January of 2013.

18 A. That's somebody else's testimony it's not mine.

19 Q. Okay. So are you saying that that list wasn't on
20 that particular time?

21 A. I don't know about this list.

22 Q. Your name is on it isn't it?

23 A. Yes, my name is on it but I don't have a timeframe
24 to give you.

25 Q. So were you a trustee at that time of 2013?

1 A. Okay. Let me say this to you. I was a trustee
2 2012. I have never received anything saying I wasn't a
3 trustee anymore, okay.

4 Now, the timeframe that you're looking or asking for
5 I can't actually give it to you because everything
6 started after May in 2012 when things just started
7 progressively going haywire okay.

8 So I would probably be on this list but all of the
9 hard facts and everything that took place had not
10 happened yet. So technically I would say yes but it's
11 just names on paper. I wasn't working, I wasn't active.

12 Q. You weren't active?

13 A. No.

14 Q. Okay. Was Mr. Lucas on the list on that list that
15 existed, Derrick Lucas?

16 [Whereupon, the witness reviews document]

17 A. I don't see his name on here.

18 Q. Okay. Was he a trustee at Payne 2012 December?

19 A. I don't remember. I know he was the chair trustee
20 person when I was on there.

21 Q. And when was that?

22 A. '11, '12 years.

23 Q. Okay. What about in '13?

24 A. In '13 I was not active.

25 Q. You were not active?

1 A. No.

2 Q. Okay. So you don't know what happened on the
3 trustee board do you?

4 A. I don't know what happened after I wasn't active
5 because some of the meetings I didn't get called to
6 attend.

7 Q. Because you weren't active correct?

8 A. Nobody called me so I wasn't active.

9 MR. CURRY: May I continue to approach, Judge?

10 THE COURT: Yes, sir.

11 Q. [Mr. Curry] Now in 9 and 10 on the second paragraph
12 of plaintiff's 9 and plaintiff's 10 talks about a
13 congregational meeting, all right. But you weren't
14 active in '13 were you?

15 A. You're talking trustee now. You're not talking
16 about this exhibit here.

17 Q. That's not just addressed to the trustees is it?

18 A. No.

19 Q. It's addressed to all the members correct?

20 A. That's what I was telling you. What I got I don't
21 know for sure if it was this format or not. I know it
22 asked me to make a decision of whether I was going to
23 stay with the church or not.

24 Q. But you don't know if that was these forms or not?

25 A. To be honest with you to tell you the truth I did

1 not sit in a congregational meeting where anything was
2 voted on okay.

3 Q. And you weren't active in the trustee board in 2013
4 were you?

5 A. No, I wasn't informed of any of this.

6 Q. Did you make every church -- every time the church
7 door was open did you make it?

8 A. No, I didn't.

9 Q. What about every service? Did you make every
10 service?

11 A. No, but I went to church regular and I worked in the
12 church.

13 Q. And so if something was going on in the church and
14 you weren't available you just wouldn't know unless
15 somebody called you or unless somebody sent you a letter
16 is that true?

17 A. It depends on what you're asking.

18 Q. I said if you weren't in the church on a regular
19 basis when you didn't hear the announcements and you had
20 to rely on somebody calling you ---

21 A. --- sometimes things are not decided until after
22 church okay.

23 Q. Okay.

24 A. Is that safe to say to you.

25 Q. Okay. If you're saying that would it be fair to

1 say that you have church and then y'all have a meeting
2 after church?

3 A. No, that's not what I'm saying. But sometimes you
4 don't think of everything while you're at church or even
5 contacting the person. Sometimes it's like oh boy, we
6 did this but we didn't get in touch with Joyce; we need
7 to call her. So that's after church and I wouldn't have
8 no knowledge of that.

9 Q. Okay. Thank you.

10 THE COURT: Any redirect?

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REDIRECT EXAMINATION

BY MR. JOHNSON:

Q. Let me ask you a terminology question. You used the word regularly attend. Were you a regular -- did you regularly attend church?

A. I'did.

Q. And there is a difference between regularly attend and perfect attendance and I think you said you occasionally missed a service.

A. I didn't go all four of the Sundays but I went to church regularly. At least two the first and third Sunday I would go to church and a lot of times I went on the...

Q. And it's your testimony that it's highly unlikely you missed two consecutive Sundays?

A. If I wasn't here. If I didn't go to church on the second Sunday and I was somewhere else other than in Charleston then I would miss two consecutives like that. But I didn't make it a habit to miss church like that.

Q. And if it was something as important as an election or a vote or a referendum would you have known about that?

A. Yes, because a lot of times it was like they're saying sometimes it's announced over the pulpit.

Q. And that didn't occur?

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1 A. No.
2 Q. Thank you. That's all I have.
3 THE COURT: Recross?
4 MR. CURRY: No, Judge.
5 THE COURT: No objection or no recross?
6 MR. CURRY: Judge, I'm not going to recross.
7 THE COURT: Okay. Thank you very much. Ms.
8 Heyward, you may step down. Thank you so very much..
9 [Whereupon, the witness is excused and exits the
10 witness stand]
11 THE COURT: Do you have any further witnesses?
12 MR. JOHNSON: Jackie Singleton.
13 THE COURT: I'm sorry what?
14 MR. JOHNSON: Jacqueline Singleton.

1 [Whereupon, Ms. Singleton comes forward]

2 [Whereupon, the witness is duly sworn by the Clerk
3 of Court]

4 CLERK OF COURT: Once seated please state your
5 first and last name and spell your last loudly and
6 clearly into the microphone for the record please.

7 THE WITNESS: My name is Jacqueline J. Singleton,
8 S-I-N-G-L-E-T-O-N.

9 - - - - -

10 JACQUELINE SINGLETON,

11 Having been first duly sworn,

12 Was examined and testified as follows:

13 DIRECT EXAMINATION

14 BY MR. JOHNSON:

15 Q. Now Ms. Singleton as I understand it unlike all
16 these other witnesses you don't have any office in the
17 church, you're not a trustee, a steward, a deacon, or an
18 elder or any of those things is that correct?

19 A. That is correct.

20 Q. How long have you been a member?

21 A. I came -- the exact year is between 2008 and 2009
22 since I've been a member of Payne RMUE Church.

23 Q. And are you still a member of Payne RMUE Church?

24 A. Yes, I am.

25 Q. And would you characterize yourself as an active and

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1 zealous member of Payne RMUE since you started?

2 A. Yes, I am.

3 Q. You try to go to every service?

4 A. I try my best to be at every service.

5 Q. And do you keep up with what is going on through
6 social media and talking to other church members during
7 the week?

8 A. Yes.

9 Q. Was there ever an announcement of a vote or election
10 or referendum on leaving the RMUE?

11 A. No, it wasn't.

12 Q. Was there ever such a vote or an election or a
13 congregational balloting?

14 A. There was no ballots, there was no meeting
15 pertaining to any votes. There was no meeting.

16 Q. Did you go to meetings where there was a discussion?

17 A. I went to one meeting that Fred Henderson Moore had
18 at New Zion to find out what was going on. And it was
19 off the chain. I mean it was very ridiculous. You see
20 leaders in the church and trying to lead a whole
21 denomination and ---

22 Q. --- well, let's kind of confine it to that issue. I
23 didn't -- there was no -- if I understood your testimony
24 there was no announcement of an upcoming vote and there
25 was no vote is that your testimony?

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1 A. There was no announcement of an upcoming vote and
2 then there was no vote.

3 Q. Thank you.

4 THE COURT: Cross-Examination?

5 MR. CURRY: Yes, sir.
6

1 CROSS-EXAMINATION

2 BY MR. CURRY:

3 Q. Ms. Singleton, good afternoon I'm Eduardo Curry.

4 How are you?

5 A. I'm fine; and I know who you are.

6 MR. CURRY: May I approach the witness, Judge?

7 THE COURT: Yes, sir.

8 Q. [Mr. Curry] I have plaintiff's exhibit 9 and 10.

9 Did you receive a copy of any letter like that?

10 A. Of course not.

11 Q. You've been there you say on the membership roll
12 from at least 2008 to the present?

13 A. Yes.

14 Q. And you didn't get a letter?

15 A. Oh no, I wouldn't dare get a letter like this for
16 the simple reason let me break this down to you. When I
17 found out the true reason what was going on in the RMUE
18 versus Payne RMUE Church I protest. Police officers were
19 hired by some members in Payne RMUE Church when it was
20 Payne RMUE Church.

21 Officer Cobbs -- our pastor was Simms at the time.
22 When we went to conference at Saint Phillips our pastor
23 was -- the Bishop sent us Simms. Simms showed up that
24 morning. Bishop Polite and Elder Hatcher brought Simms
25 to the church. They would not; the steward board would

1 not allow Simms to take the pulpit.

2 Q. Okay. Now ---

3 MR. JOHNSON: --- Your Honor, she didn't -- I'd ask
4 the witness be allowed to finish.

5 A. The steward board would not allow Simms to take the
6 pulpit after service. Simms sat up in the pulpit knowing
7 that he was the pastor of a church he was the pastor sent
8 by the RMUE. The letter that Bishop Polite sent...

9 Q. All right. Let's talk about that letter ---

10 A. Okay. We can talk about that letter. The letter
11 Bishop ---

12 MR. CURRY: --- Your Honor, may I approach the
13 witness?

14 THE COURT: Yes, sir.

15 Q. [Mr. Curry] Let's talk about that letter Bishop
16 Polite sent. Have you ever seen this letter?

17 A. Yes, I have seen it ---

18 Q. --- defendant's exhibit number 1?

19 A. Okay, I can tell you about this letter.

20 Q. Okay. Let me ask you a question and I'll let you
21 answer okay? Now were you sitting on a board that
22 received this letter?

23 A. No.

24 Q. Was the letter mailed to you personally?

25 A. Bishop Polite handed this letter. I'm going to tell

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1 you how we got it. One Sunday morning after Bishop
2 Polite got a letter from Herman Boles certified not to
3 step back on the RMUE property Bishop Polite came and
4 issued this letter to the members of the Payne RMUE
5 Church. That's how we got that letter.
6 Q. He passed it out ---
7 A. --- he passed it out ---
8 Q. --- individually?
9 A. Individually. He was camped outside the road since
10 he could not get on the property.
11 Q. I'm going to ask you a question. Do you know
12 whether or not the Payne Camp Road church ever paid the
13 20,000 dollar assessment?
14 A. No, when ---
15 Q. --- yes or no? You don't know?
16 A. No, they didn't pay. I'll tell you they didn't pay.
17 We did not pay but the members paid their dues to Payne
18 to the church, but it wasn't sent in.
19 Q. All right. Now you have a son don't you?
20 A. Yes, I do and you know him quite well.
21 Q. Your son is named Jason right?
22 A. Yes, he is.
23 Q. And Jason actually was relieved of his duties as an
24 organist for Payne correct ---
25 A. --- no, he was not. You've got the wrong

1 information. He was not relieved ---

2 MR. JOHNSON: --- objection ---

3 THE COURT: --- what does this have to do with
4 anything?

5 MR. CURRY: Judge, it has to do with the bias, Your
6 Honor.

7 THE COURT: What is this her son?

8 MR. CURRY: Her son, Judge and she's mad at the
9 church ---

10 A. --- no, I'm not ---

11 MR. CURRY: --- I can ask her about her bias ---

12 THE COURT: --- hold on a second. Don't both of
13 you talk okay. One talk at the time. I want to hear
14 what you have to say and I can't hear if you're talking
15 at the same time and she can't take it down. Ask your
16 question. Your motion [sic] is overruled.

17 Q. [Mr. Curry] You have a son that works for Payne as
18 an organist correct?

19 A. Not for Payne.

20 Q. Who did he work for?

21 A. He worked for Payne RMUE.

22 Q. Was he playing ---

23 A. --- and he works for Saint Phillips AME.

24 Q. And was he playing at the church at that time and
25 was removed?

1 A. No. He was playing at the church at that time and
2 he resigned. He gave them their 30 day notice. Remove
3 is when you are fired. He was not fired. He resigned
4 and who told you that that tells me a little something.

5 MR. CURRY: Your Honor, may I continue to approach
6 the witness?

7 THE COURT: Yes, sir.

8 Q. [Mr. Curry] On plaintiff's exhibit 9 and 10 you said
9 you didn't receive those letters did you?

10 A. No, I did not.

11 Q. Would you have a chance to look at the letter right
12 now number 9 or 10?

13 A. Yes, I've seen them.

14 Q. Okay. And can you tell me in the second paragraph
15 when they mention having a congregational meeting do you
16 dispute that ---

17 THE COURT: --- I don't know if this is in the --
18 go ahead.

19 MR. CURRY: Judge, move to ---

20 THE COURT: --- she said she never got the letter.

21 MR. CURRY: All right then Judge she never got it.

22 THE COURT: She testified she never got the letter.

23 MR. CURRY: I'm fine, Your Honor.

24 THE COURT: I don't mean to cut you off; please
25 feel free. You may approach at your own risk.

1 MR. CURRY: Your Honor, I'll ask these questions
2 from back here.

3 Q. [Mr. Curry] Isn't it true you work for Bishop
4 Polite?

5 A. Huh?

6 Q. Isn't it true you worked for Bishop Polite?

7 A. Oh no, I don't get no salary. I don't work for
8 Bishop Polite. I work for the RMUE; the denomination
9 that I love. When I was at Payne RMUE Church at 1560
10 Camp Road I loved those people. When my son became the
11 organist of Payne RMUE Church -- excuse me Judge, if you
12 don't mind.

13 THE COURT: Yes, ma'am.

14 A. When my son became the organist of Payne RMUE Church
15 at 1560 Camp Road when we got there I thought they were
16 the loveliest bunch of people I've ever met in my life.
17 I was a member of Ebenezer AME Church in Lincolnville,
18 South Carolina in which I know you know about it. I left
19 my church because I loved the people there because they
20 were kind; they were kind to my child plus myself.

21 Then I started to see little ugly things coming up.
22 You know when you get around a group of people that you
23 love and nobody interfered with the service no matter
24 what whether I'm speaking to you or I'm not it didn't
25 make no difference to them people. When it was time for

1 service it was time for service. There were notes left
2 on my son's organ that was ridiculous. I brought it to
3 the pastor's attention.

4 But when the cops got to come to the church and tell
5 the members of Payne RMUE Church if you go in that church
6 I'm going to lock you up, that's what Officer Cobbs told
7 us; he was hired to keep us from disturbing the church.
8 I mean your own church you can't go in there because a
9 cop on the outside telling you if you go in there they
10 are going to lock you up.

11 How would you feel so we had no other recourse but
12 to leave the church because we didn't want to get locked
13 up because nobody there had no bail money. I know I
14 didn't have none unless somebody had some to get me out.

15 Q. [Mr. Curry] Isn't it true that you could go to
16 church as long as you didn't make a disturbance?

17 A. But we wanted the right thing done and the right
18 thing was not done.

19 Q. Ma'am, I'll let you answer I just need to hear isn't
20 it true that you could go to Payne Church ---

21 A. --- yes ---

22 Q. --- is that yes?

23 A. That's true.

24 Q. Okay. As long as you didn't make a disturbance?

25 A. Yes.

Payne RMUE Church v Payne Church et al
Jacqueline Singleton-Cross-Examination by Mr. Curry
June 16, 2015

1 Q. The only reason that the cops were there was to keep
2 there being a disruption of the worship service on Sunday
3 correct?

4 A. No.

5 Q. That's yes?

6 A. No, no.

7 Q. Okay.

8 A. The reason why the cop was there we wanted our
9 church back and we was going to demand our church back
10 because we had our pastor. The RMUE sent us our pastor.

11 We wanted to demand our pastor to go in the pulpit
12 and take charge of his church. That wasn't disturbing no
13 church service. Payne Church interfered with our church
14 service.

15 Q. And y'all were having church in Jerusalem in January
16 of 2013?

17 A. I don't know what the month. Don't let me lie --
18 I'm not even going to start that. No, I don't know.

19 Q. And you remember all these facts specifically ---

20 A. --- I remember that ---

21 Q. --- you cannot remember ---

22 A. --- but I don't remember dates. I'm not a date
23 person.

24 Q. What about when the trustees and stewards were
25 organized. Do you remember when they were organized for

Payne RMUE Church v Payne Church et al
Jacqueline Singleton-Cross-Examination by Mr. Curry
June 16, 2015

1 Payne RMUE?

2 A. I said I'm not a date person.

3 Q. So you don't know when that occurred?

4 A. I know it occurred but when I don't know right now.

5 You want me to sit here and tell you a lie I can't do

6 that; I'm under oath.

7 Q. You wouldn't quibble with any testimony if we said

8 it was January ---

9 A. --- no I'm not going to do that.

10 Q. All right. Thank you very much.

11 THE COURT: Any recross?

12 MR. JOHNSON: None, Judge.

13 THE COURT: You may step down. Thank you so very

14 much. I appreciate you being here.

15 [Whereupon, the witness is excused and exits the

16 witness stand]

17 THE COURT: Do you have any further witnesses?

18 MR. JOHNSON: Judge, any other witnesses would be
19 merely cumulative to these last three and that concludes
20 our case.

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Payne RMUE Church v Payne Church et al
Proceedings
June 16, 2015

1 THE COURT: So Mr. Curry, do you renew your
2 motions?

3 MR. CURRY: Yes, Your Honor.

4 THE COURT: I'll acknowledge you've renewed your
5 motions and your motions are denied. Do you renew your
6 motions?

7 MR. JOHNSON: Yes, sir.

8 THE COURT: Motion denied. Thank y'all so very
9 much. I appreciate it. I've got some reading to do and
10 some studying on your rules and what's in the rule book
11 but I'm not going to get into any decisions to be made.
12 My job as I said at the beginning of the trial is to
13 determine who is the highest authority at the RMUE and
14 who owns the property.

15 That's a decision I am going to make which I think
16 is within the court's purview to do not to get into
17 politics of who was trustee and who wasn't trustee and
18 etcetera, etcetera, okay. And as soon as I've made up
19 my mind I'll try to notify the two of you by email and
20 ask either one or both of you to prepare a proposed
21 order. Okay. Thank y'all so very much.

22 MR. CURRY: Thank you, Your Honor.

23 MR. JOHNSON: Thank you, Your Honor.

24 THE COURT: Thank everybody for being here in the
25 interest of your church and religion. Thank you very

Payne RMUE Church v Payne Church et al
Proceedings
June 16, 2015

1 much.

2 [Whereupon, the bench trial concludes at 12:50 p.m.]

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C E R T I F I C A T E

I, the undersigned, Joyce C. Rueger, Official
Circuit Court Reporter for the Ninth Judicial Circuit of
the State of South Carolina, do hereby certify that the
foregoing is a true, accurate, and complete Transcript of
Record of the proceedings had and evidence introduced in
the trial of the captioned case, relative to appeal, in
the Court of Common Pleas for Charleston County, South
Carolina on the 16th day of June, 2015.

I do further certify that I am neither of kin,
counsel, nor interest to any party hereto.

June 9, 2016



Joyce C. Rueger, CVR-M

Court Reporter

subscribed the execution thereof
before me this 30th
day of September 1879.

R. Caldwell
Notary Public

E. A. Calaguer

Recorded October 3rd 1879.
Clerk of J. R. M. C.

per clerk.

v. 17 p. 365

F. P. Leabrook Richard Gaillard Lease	The State of South Carolina This Indenture made and concluded on James Island in the County of Charles- ton and State aforesaid this _____ day of September Anno Domini Eighteen hundred and eighty-nine between F. P. Leabrook Lessee on the first part and Richard Gaillard Lessee on the second part Witnesseth That the said Lessee has granted and leased and by this presents doth grant and lease unto the said Lessee Of that lot piece or parcel of land on James Island in the County and State aforesaid situate and bounding on North and East on Land of said Lessee to the South on the Public Road leading to the Episcopal Church on said Island and to the West on Wolf Pit Road measuring and containing (250) two hundred and fifty feet on Wolf Pit Road (250) two hundred and fifty feet on said Public Road and (250) two hundred and fifty feet on the North and East Boundary with all the appurtenances thereto belonging To Have and To Hold the said Premises unto the said Lessee In Trust for the site of a place for the worship of Almighty God by the colored residents of the said Island for the full term of (88) Eighty-eight years commencing on the first day of January Anno Domini Eighteen hundred and eighty-nine and ending on the first day of January Anno Domini Nineteen hundred and sixty-seven and paying therefor the rate of one cent per annum payable annually and the said Lessee Trustee as aforesaid and their successors for and in consideration of the above stated premises do covenant and agree to pay the said Lessee his Executors administrators and assigns the above stipulated rental in the manner hereinafter required and it is further understood and agreed upon by and between the parties to these Presents That the said Premises are to be used solely as a place for the worship of Almighty God and for a school house for the colored children residing on said Island And that at any time during the continuance of the said term the said Lessee or their Successors shall use the said Premises for any purpose other than those herein agreed upon then their heirs shall cease and determine in favor of the said Lessee for the said Lessee his Execu- tors administrators and assigns Forthwith to enter and
---	---

expressed act and singular the above letters. Pursuant to
 it is further agreed upon that with the expiration of the lease the
 Lessee makes as aforesaid shall have the right to remove
 all erections made by them on the said premises
 and to take down the same. Whereof the Parties have hereunto set their
 hands and seals the day and year above written.
 Signed sealed and delivered in the presence of
 W. B. Siskrook Richard Gaillet
 E. J. Rivers
 Charleston County
 State of S. C.
 Personally appeared before me William B. Siskrook, mayor and
 that he has presented said E. J. Siskrook & Richard Gaillet
 sign seal and deliver the within written instrument & that
 with E. J. Rivers witnessed the execution thereof.
 Witness before me this
 1st day of Oct. 1879. W. B. Siskrook
 J. Allman Bath
 Notary Public (S.C.)
 Recorded October 6th 1879
 E. J. Rivers for B. M. C.
 per clerk

Mrs. Bell Remick Geo. H. Hoxley Mortgage of Personal Property	The State of North Carolina To all to whom these presents shall come O Mrs. Bell Remick of the County of ... in the said state, send greeting.
to George H. Hoxley of the County of ... in the sum of Three hundred dollars in cash by way of ... date and amount: 1. Note dated October 6th 1879 for \$500. 2. Note dated October 6th 1879 for \$500. 3. Note dated October 6th 1879 for \$500. 4. Note dated October 6th 1879 for \$500. 5. Note dated October 6th 1879 for \$500. 6. Note dated October 6th 1879 for \$500. Now know all men by these presents that the said Bell Remick for the full ... or sum of money ... the said George H. Hoxley and the said several promises ... ration of the ... of Three hundred to one in hand paid by the said George H. Hoxley ... before the signing and delivery of these presents ... have bargained and sold ... and all ... said George H. Hoxley ... and other ... dealer in ...	Whence the said Bell Remick assigns to George H. Hoxley of the County of ... in the sum of Three hundred dollars in cash by way of ... date and amount: 1. Note dated October 6th 1879 for \$500. 2. Note dated October 6th 1879 for \$500. 3. Note dated October 6th 1879 for \$500. 4. Note dated October 6th 1879 for \$500. 5. Note dated October 6th 1879 for \$500. 6. Note dated October 6th 1879 for \$500. Now know all men by these presents that the said Bell Remick for the full ... or sum of money ... the said George H. Hoxley and the said several promises ... ration of the ... of Three hundred to one in hand paid by the said George H. Hoxley ... before the signing and delivery of these presents ... have bargained and sold ... and all ... said George H. Hoxley ... and other ... dealer in ...

J. P. Seabrook
St. James Church, James Island
The State of South Carolina,

TITLE TO REAL ESTATE.
210

KNOW ALL MEN BY THESE PRESENTS, That

I. J. P. Seabrook

in the State aforesaid,

in consideration of the sum of
Dollars.

to have in hand paid at and before the signing of these Presents, by said St. James Church of
James Island - St. Andrews Parish

in the State aforesaid, (the receipt whereof is hereby acknowledged), have granted, bargained,
sold and released, and by these Presents do grant, bargain, sell and release, unto the said St. James Church

of James Island St. Andrews Parish. All that plantation or tract
of land on James Island in the County of Charleston and
State aforesaid. Measuring and containing (96) ninety six
acres more or less. Butting and bounding North on Creek
and Marshes adjoining New Town Cut Creek. East on lands
of parish M^c L Seabrook. South on lands now of Mrs
Janie S. Rivers and west on lands of Elias L Rivers and
lands now late of George R. Royall -

IN OF DOWER.

by unto all whom
wife of the within
did this
eekly, voluntarily,
forever relinquish

all and singular

Domini 18

TOGETHER with all and singular, the Rights, Members, Hereditaments and Appurtenances to the said Premises
belonging, or in anywise incident or appertaining.

TO HAVE AND TO HOLD, all and singular the said Premises before mentioned unto the said St. James Church
of James Island St. Andrews Parish their Heirs, and assigns forever.

And I, do hereby bind myself my Heirs, Executors and Administrators, to warrant and
forever defend all and singular the said Premises unto the said St. James Church of James Island St. Andrews Parish
their Heirs, and assigns, against me and my Heirs, and all other persons, lawfully claiming, or to claim
the same, or any part thereof.

WITNESS My Hand and Seal this day of January in the year of our
Lord one thousand eight hundred and eighty seven and in the one hundred and
year of the Sovereignty and Independence of the United States of America. J. P. Seabrook (L)

SIGNED, SEALED AND DELIVERED
IN THE PRESENCE OF
J. P. Seabrook
J. P. Seabrook

The State of South Carolina,
Charleston County

PERSONALLY appeared before me, Geo R Seabrook
and made oath that ~~he~~ saw the within named ~~J P Seabrook~~
sign, seal, and as his Act and Deed, deliver the within written Deed; and that ~~he~~ with
witnessed the execution thereof.

SWORN to before me, this 4 day
of January A. D. 1887
Elias L Rivers
Notary Public

Geo R Seabrook

The State of South Carolina,
Charleston County

RENUNCIATION OF DOWER.

I, Elias L Rivers, Notary Public
it may concern, that Mrs. Lillie Seabrook
named J P Seabrook
do hereby certify unto all whom
wife of the within
did this
day appear before me, and being privately and separately examined by me, did declare that she does freely, voluntarily,
and without any compulsion, dread or fear of any person or persons whomsoever, renounce, release, and forever relinquish
unto the within named St. James Church of Jan, Island St. Andrews Parish
Hers and Ass gns, all her interest and estate, and also all her right and claim of Dower, of, in, or to all and singular
the Premises within mentioned and released.

GIVEN under my Hand and Seal, this fourth day of January Anno Domini 1887

Elias L Rivers (L.S.)
Notary Public

Lillie Seabrook

Recd. 5. Jan 1887
Chas. J. Rice
a clerk

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STATE OF SOUTH CAROLINA

WHEREAS, by instrument dated the 1st day of September 1887 and duly recorded in Book V-17, page 185, Office of the R. L. O. of Charleston County, S. C., Seabrook, Lessor, and Joseph Campbell, Lessee, entered into a lease for the term of 33 years commencing on the 1st day of January 1879 and ending on the 31st day of January 1912, wherein and whereby the said Lessor granted and leased the Southern portion of the lands hereinafter described unto the said Lessee his successors and assigns to have and to hold in trust for the use of a place for the worship of Almighty God by the colored residents of James Island for the full term of the said lease, it being understood by and between the parties to the said lease that the said premises were to be used solely as a place of worship for Almighty God and for a school house for the colored children residents on the said Island and

WHEREAS, in furtherance of the terms of the said trust as set out in the lease aforesaid a congregation was organized and a Church or Chapel known as Payne's Chapel R. M. U. E. Church was erected on said tract of land dedicated to the worship of Almighty God and used by the colored residents of James Island solely as a place for worship of Almighty God, and Trustees duly elected who have been in undisturbed occupation and possession of said premises since the date of said lease, a period of more than thirty years and

WHEREAS, by deed dated January 1, 1888, recorded January 5, 1888 in Book 9-19, page 240, the said F. L. Seabrook conveyed inter alia the said premises to St. James Church, James Island, which now holds title thereto subject nevertheless to the terms of the lease aforesaid, and

WHEREAS, the Trustees of the said Payne's Chapel R. M. U. E. Church, hereinafter named have agreed to buy and the said St. James Church, James Island, a corporation, has agreed to sell the tract of land as shown on the attached plat and hereinafter described which includes the portion now occupied by said Chapel for the consideration herein named and for the uses and purposes hereinafter set forth, and

WHEREAS, the said St. James Church, James Island, has full power and authority to sell and convey the said premises without the written consent of the Ecclesiastical Authority and members of the Standing Committee of the Protestant Episcopal Church, said premises not being used for religious purposes but held only for investment.

KNOW ALL MEN BY THESE PRESENTS that St. James Church, James Island, a corporation organized under the laws of the State of South Carolina, in consideration of the sum of \$1200 to it in hand paid at and before the sealing of these presents, the receipt whereof is hereby acknowledged, has granted, bargained, sold and released and by these presents does grant, bargain, sell and release unto Wesley Campbell, Joe Grant and James Grant as Trustees for Payne's Chapel R. M. U. E. Church

All that lot, piece or parcel of land with the buildings and improvements thereon situate, lying and being on the North side of State Highway No. 616 also known as the Camp road, in the State and County aforesaid on

which Payne's Chapel, B. M. U. S. Church is situated, measuring and containing and butting and bounding as follows: to the South One Hundred Twenty-eight (128) feet on State Highway No. One, also known as the Camp Road, to the East Four Hundred eighty-three (483) feet on other lands of St. James Church, the Grantor herein, to the North and Northeast Two Hundred seventy-two (272) feet on lands of Dorothy Rivers and to the West Three Hundred fifty-one and five-tenths (351.5) feet on lands of Dorothy Rivers, being divided from said land by a ditch known as Wolf Pit Run, be the said dimensions more or less as is shown and designated on a plat made February 1947 by A. B. Youngblood Registered C. E. and L. S. which plat is hereto attached and made a part and parcel of this description and to which reference is hereby made.

TO HAVE AND TO HOLD all and singular the aforesaid premises unto the said Wesley Campbell, Joe Grant and James Grant, Trustees, their Successor Trustees and Assigns as long as the said premises are used for religious and burial purposes, the said premises nevertheless being subject to the following trusts and uses: that the Trustees herein named and their Successor Trustees hold the within described premises for the use and benefit of Payne's Chapel, B. M. U. S. Church as a place for the worship of Almighty God by the colored residents of James Island.

AND the undersigned binds itself and its successors and assigns to warrant and forever defend all and singular the said premises unto the said Trustees named herein their Successors and Assigns against it and all other persons whomsoever lawfully claiming or to claim the same, or any part thereof.

IN WITNESS WHEREOF the said St. James Church, James Island, has by Resolution duly adopted by its Vestry and Wardens caused these Presents to be executed by its Junior Warden William H. Mikell and W. E. McLeod its Secretary and its Corporate Seal hereto affixed this 22 day of March 1947 and in the One Hundred and Seventy-first year of the Sovereignty and Independence of the United States of America.

Signed, sealed and delivered in the presence of:

ST. JAMES CHURCH, JAMES ISLAND

Lucille J. Holts

BY William H. Mikell
Junior Warden

V. L. Barnwell

BY W. E. McLeod
Secretary

STATE OF SOUTH CAROLINA
COUNTY OF CHARLESTON

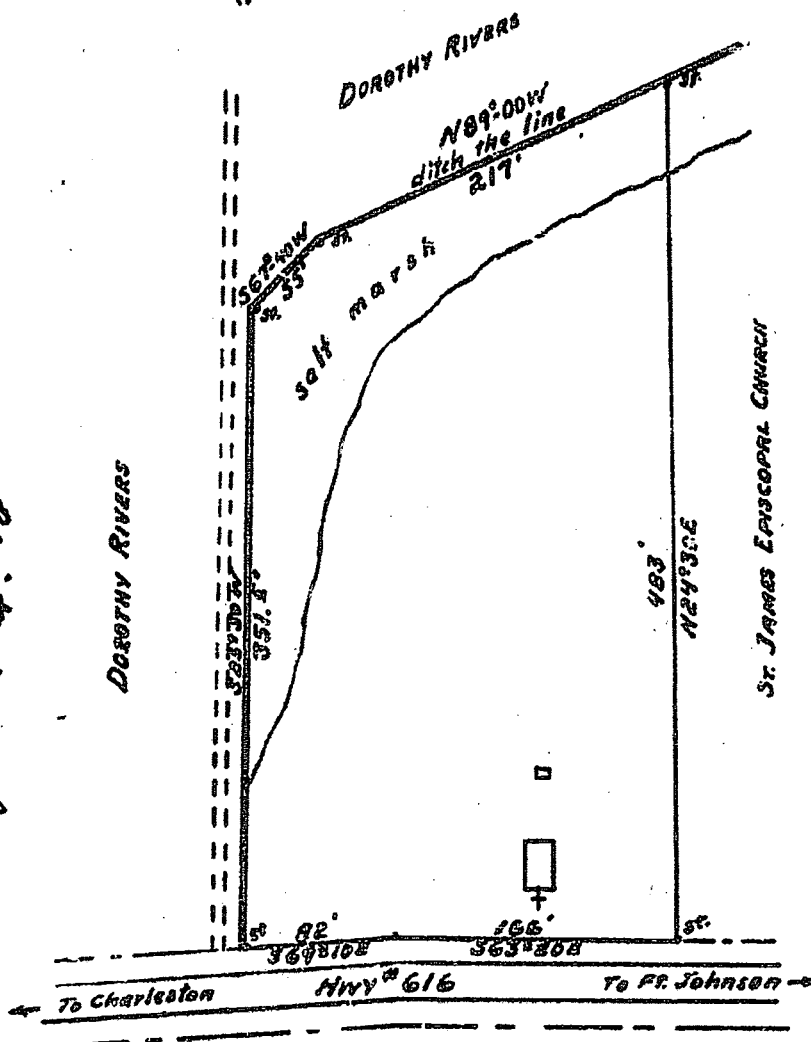
PERSONALLY appeared before me V. L. Barnwell who being duly sworn says that he saw the within named St. James Church, James Island, by William H. Mikell its Junior Warden and W. E. McLeod its Secretary sign, affix the Corporate Seal and as the act and deed of the said Corporation and that the within written deed and that he with Lucille witnessed the execution thereof.

V. L. Barnwell
Notary Public for S. C.
March 22, 1947

Recorded March 22, 1947 at 11:35 of Prob. S. C. Doc. Stamps 31.60
affixed. U. S. Doc. Stamps \$1.55 affixed. Original delivered to
Barnwell & Whaley being first endorsed as recorded by County Auditor.
JULIUS E. COOSWELL, R.M.O.

Scale: 1" = 100'

FEB. 1947



PLAT OF LIND

Being deeded to the R.M.U.E Church
of James Island Charleston County,
S.C, from St. James Episcopal Church.
Situated on James Island, in Charleston
County, S.C. Containing 2³/₄ acres,
and bounded as shown.

At Young's Bay, P. G. C. E. L. S.

State of South Carolina,

COUNTY OF CHARLESTON.

Form 14—Title to Real Estate
567890

Revised 1976

BOOK 1115 PAGE 135

DEED DRAWN - TITLE NOT EXAMINED.

BAKER & MILLER

BY: R. Eugene Miller
R. Eugene Miller, Law Partner

KNOW ALL MEN BY THESE PRESENTS, THAT

BEULAH GRIMBALL ROBINSON

in the State aforesaid _____ for and _____ in consideration of the sum of
THIRTY-NINE THOUSAND AND NO/100 (\$39,000.00) _____ DOLLARS.

to _____ in hand paid at and before the sealing of these presents by _____ the Grantees

in the State aforesaid _____ the receipt whereof is hereby

acknowledged have granted, bargained, sold and released, and by these Presents do grant, bargain, sell and release unto the said GEORGE RICHARDSON, HENRY ROBINSON, RAYMOND MURRAY, JOSEPH GRANT, JOHN W. PRIGLEAU, ALFRED BRIGHT, WESLEY E. GOUDINE, WESLEY A. MOORE, JAMES FLEMING, HEZIKAH BROWN, JR. & WILLIE PINCKNEY, AS TRUSTEES FOR PAYNE'S CHAPEL R. M. U. E. CHURCH, the following described property, to wit:

ALL that certain piece, parcel or tract of land situate, lying and being on JAMES ISLAND, Charleston County, South Carolina, known by the letters C, D, G, H, M and N, on a plat by W. L. Gaillard dated May, 1953, entitled "MAP OF TRACT OF LAND OWNED BY EST. OF SARAH E. GRIMBALL", which plat was recorded on January 21, 1954 in Plat Book J, Page 89, in the R.M.C. Office for Charleston County. The said property has such sizes, shapes, metes, buttings and boundings as are shown on said plat which is made a part and parcel of this description by reference hereto.

TMS No. 334-04-00-035

THIS BEING the premises conveyed to the Grantor herein by Deed of Raymond F. Grimball and Burmain A. Grimball dated and recorded January 21, 1954 in Book D-58, Page 247, in the R.M.C. Office for Charleston County.

THE property is subject to the easements, rights-of-way and zoning regulations of record.

THE property is also subject to the following Restrictive Covenants running with the land and capable of being amended only by the Grantor, Beulah Grimball Robinson, or if she be deceased, by a majority of her heirs and assigns consisting of an interest of greater than fifty (50%) per cent of the heirs as established under the Statute of Descent and Distribution:

1. That no portion of the premises be used for a cemetery or graveyard until such time as the full purchase price of the subject property with interest is paid to the Seller.

(CONT. ON BACK)

ROA 0348

2. That the only entrance to the property will be on the road marked as private road on the plat recorded in Plat Book J, Page 89, and that the said entrance will be at least Three Hundred (300') Feet from Grinball Road.
3. That the property will be restricted to church, (including graveyard) farm or single family use and that no noxious or offensive activity shall be carried on upon any of the said property nor shall anything be done thereon which may be or become an annoyance or nuisance to the neighborhood, and without limiting the generality of the foregoing, the following specific prohibitions are imposed upon the said property.
 - (a) No paper or trash may be burned except in an incinerator.
 - (b) No unsightly accumulation of trash or refuse may be contained thereon.
 - (c) No house trailers or trucks having a size greater than a one (1) ton capacity may be kept permanently or temporarily on said property.
 - (d) No portion of any building or structure shall be used for a place of business or for other commercial, business or quasi-business purposes.
 - (e) No grass, weeds, underbrush or other similar vegetations shall be allowed to grow or be permitted on any portion of the said property which is more than eight (8") inches higher than the ground level of the said property.

GRANTEE'S ADDRESS:

*Camp Road
Charleston SC 29412*

TOGETHER with all and singular, the Rights, Members, Hereditaments and Appurtenances to the said Premises belonging, or in anywise incident or appertaining.

TO HAVE AND TO HOLD, all and singular, the said Premises before mentioned unto the said

GEORGE RICHARDSON, HENRY ROBINSON, RAYMOND MURRAY, JOSEPH GRANT, ~~HENRY ROBINSON, RAYMOND MURRAY, JOSEPH GRANT~~
JOHN W. PRIOLEAU, ALFRED BRIGHT, WESLEY E. GOUDINE, WESLEY A. MOORE, JAMES FLEMING,
BEZIKAH BROWN, JR. & WILLIE PINCKNEY, AS TRUSTEES FOR PAYNE'S CHAPEL R. M. U. E.
 CHURCH, their Successors and Assigns forever, for the use and benefit of PAYNE'S CHAPEL
 R. M. U. E. CHURCH, to pay taxes, mortgage, hypothecate, to insure and to hold for
 Church and/or investment purposes, and to make improvements or dispose of the property
 as directed by a majority of the legal voters of the Church, and to act under the
 authority and discipline of The Doctrines and Disciplines of the Reformed Methodist
 Union Episcopal Church, dated May, 1972.

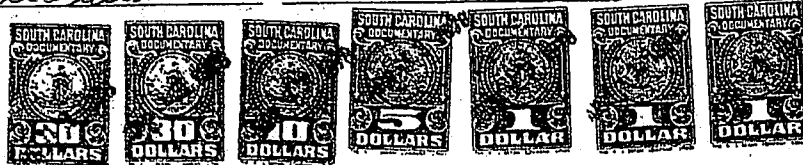
AND I do hereby bind myself and my ^{BOOK 1115 PAGE 135}
Executors and Administrators, to warrant and forever defend, all and singular, the said Premises unto the said

Heirs and Assigns, against me and my Heirs, and all persons whomso-
ever, lawfully claiming, or to claim the same or any part thereof.

WITNESS My Hand and Seal, this 8th day of April
in the year of our Lord one thousand nine hundred and seventy-eight and in the two hundred and
second year of the Sovereignty and Independence of the United States of America.

SIGNED, SEALED AND DELIVERED
IN THE PRESENCE OF

J. Wyman Frampton Beulah Grimball Robinson (L. S.)
R. Eugene Miller BEULAH GRIMBALL ROBINSON (L. S.)



The State of South Carolina,

CHARLESTON County.

PERSONALLY appeared before me J. Wyman Frampton
and made oath that he saw the within named BEULAH GRIMBALL ROBINSON
sign, seal, and as her act and deed, deliver the within written Deed,
and that he with R. Eugene Miller
witnessed the execution thereof.

SWORN to before me, this 8th
day of April A.D. 19 78

R. Eugene Miller (SEAL)
Notary Public of South Carolina
My Commission Expires: 9/4/79

J. Wyman Frampton

RENUNCIATION OF DOWER

The State of South Carolina,

County.

(NO DOWER NECESSARY - WOMAN GRANTOR)

I, _____, a Notary Public for South Carolina
do hereby certify unto all whom it may concern, that Mrs. _____
the wife of the within named _____
did this day appear before me, and upon being privately and separately examined by me, did declare that she does
freely, voluntarily, and without any compulsion, dread or fear of any person or persons whomsoever, renounce, re-
lease and forever relinquish unto the within named _____

Heirs and assigns, all her interest and estate, and also all her right and claim of dower, of, in or to all and singular
the premises within mentioned and released.

Given under my Hand and Seal, this _____ day of _____ Anno Domini 19 _____

(SEAL)
Notary Public of South Carolina
My Commission Expires:

ROA 0350

Book + Index, attys.

BOOK **M115** PAGE **135**

Filed, Indexed and Recorded

Apr 13 1978 DATE

TIME *2:30*

Book *M115* Page *135*

HAZEL B. CROSBY
ACTING

Registrar Means Conveyance
Charleston County, S. C.

THIS VERIFIED	
BAC	<i>HH</i>
DTD	<i>4-14-78</i>
<i>334-04-00-035</i>	

4.15
78.00
42.90
122.65

State of South Carolina,
COUNTY OF CHARLESTON

BEULAH GRIMBALL ROBINSON

TO

GEORGE RICHARDSON, ET AL, TRUSTEES OF
PAYNE'S CHAPEL R. M. U. E. CHURCH

TITLE TO REAL ESTATE

Filed _____ day

of _____ A.D. 19 _____

at _____ o'clock _____ M.

and recorded in Book _____

Page _____ Fee, \$ _____

B. M. C. or Clerk Court C.P. & G. S.

County, S.C.

Recorded this *13th* day

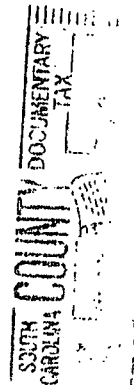
of *April*, 19 *78*

to book *ON PROPERTY 183-115-5000*

For *Pauline L. Rogers*

CHARLESTON

And for _____ County, S. C.



APR 1978

ROA 0351

*The Reformed Methodist Union Episcopal Church
Office of Security
1217 Carnegie Avenue
Charleston, South Carolina 29407
Rev. James Moseley, Secretary of Security*

*Sis. Barbara B. Clark, General Secretary
Evang. Cassie Keeton, Secretary of Book Concern
Rev. Amos Hatcher, Secretary of Church Extension
Rev. Powell Hampton, Jr., Secretary of Sunday School
Bro. Willie Oliver, General Officer, Emeritus*

*Rev. Daniel Green, General Treasurer
Rev. Warren E. Hatcher, Secretary of Mission
Rev. Bobby Keeton, Secretary of Education
Rev. Ronald Wine, Secretary of Pension
Rev. James Moseley, Secretary of Security*

June 7, 2012

Rt. Rev. Dr. Fred Henderson Moore
Reformed Methodist Union Episcopal Church
115 St. Margaret Street
Charleston, South Carolina 29402

RE: Maladministration

Dear Rev. Moore:

Please accept this as notice that the General Officers of the Reformed Methodist Union Episcopal Church are suspending you from all duties of the RMUE Church indefinitely. Please be advised that you are suspended without pay effective June 1, 2012. A trial will be set and you will be notified prior to the trial as mandated by the Doctrines and Discipline of the RMUE Church by-laws.

We have been forced to take this action as a result of your conduct which has repeatedly exceeded the bounds of your authority, including but not limited to:

1. Circulating inaccurate and potentially defamatory information throughout regarding Elder William Polite, Jr.
2. Unilaterally suspending Officers of the Church without following proper procedures and without having authority to do so.
3. Unilaterally adding delegates to the Bishop Council meeting.
4. Unilaterally converting church property without Board approval, by instructing Rev. Green to cash the Church's CD.

ROA 0352

5. Refusing to appear at a scheduled meeting on April 19, 2012 in Charleston, SC which had been duly noticed by the General Officers in order to address your conduct.

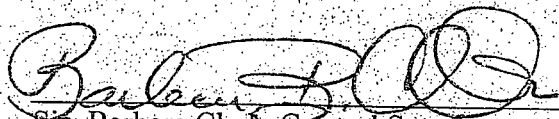
6. Disregarding proper procedure in issuing the Certificates for General Conference without obtaining the requisite signatures from the general secretary.

7. On May 25, 2012, you went to Wells Fargo located at 177 Meeting Street, Charleston, SC, and provided the bank with fictitious and fraudulently withdrew \$8,631.26 from the RMUE Church account and open a new account excluding previous authorized signees without anyone of the General Officers' knowledge.

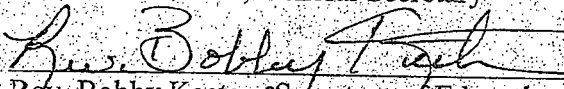
8. Catherine Washington was elected to be the assistant secretary operating under the discretion of the General Secretary, however, under your supervision, presently acts and fulfills the duties of the General Secretary and has been placed on the new unauthorized account opened May 25, 2012.

The General Officers do not take this step lightly; however, we have a duty to protect this Denomination and owe it to the members of the Church to do so. As you have demonstrated no intention of following the rules as mandated by the Discipline, we simply have no choice but to suspend you effective immediately.

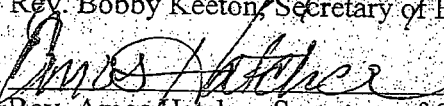
Sincerely,


Sis. Barbara Clark, General Secretary

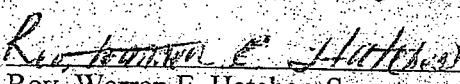
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Rev. Bobby Keeton, Secretary of Education

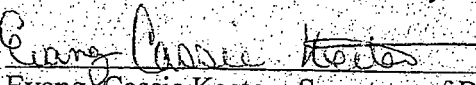
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Rev. Amos Hatcher, Secretary of Church Extension

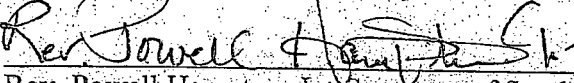
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Rev. Warren E. Hatcher, Secretary of Mission

✓


Evang. Cassie Keeton, Secretary of Book Concern

✓


Rev. Powell Hampton, Jr., Secretary of Sunday School

✓

Rev. Ronald Wine, Secretary of Pension

Bro Willie Oliver

Bro. Willie Oliver, General Officer, Emeritus

Rev. Daniel Green

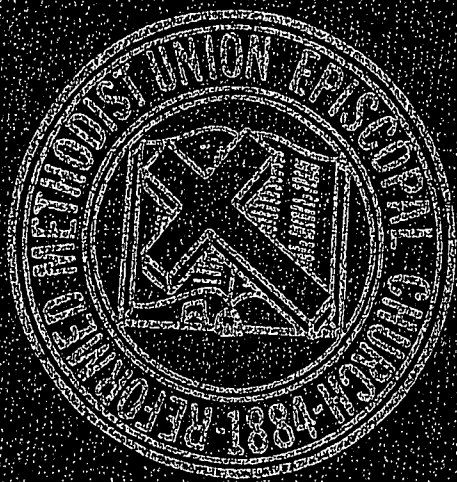
Rev. Daniel Green, General Treasurer

Rev. James Moseley

Rev. James Moseley, Secretary of Security

THE DOCTRINES
AND
DISCIPLINE

of the
Reformed Methodist
Union Episcopal Church



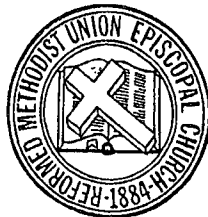
By Order of the General Conference
Convened at
New Zion R.M.U.E. Church
North Charleston, South Carolina

Dedicatory Statement

"Precious in the sight of the Lord is the death of His saints" (Psalm 116:15). Similarly, sacred to the memory of all R.M.U.E. servants is the late William "Bill" Parker to whose memory this 1999 or millennium publication of the R.M.U.E. Discipline is dedicated.

Saintly in his character and loving in his ways, he dedicated his life to service of his family, the R.M.U.E. church, the community and his fellowmen. His untiring efforts to aid in the publication of this discipline as Secretary of Church Extension will be forever cherished. In the embrace of God's blessing in Christ. We commend this work to his eternal memory.

To God be the glory for the hard work of Sis. Barbara B. Clark in seeing that the revision of The Reformed Methodist Union Episcopal Church Discipline was carried out efficiently. She worked untiringly with the committee after the death of Bro. William Parker to see that his work was carried out in the manner that would please him and well-pleasing in the sight of God.



The Reformed Methodist Union Episcopal Church

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Request for quotations which exceed 1,000 words should be addressed to:
The Bishop Council, Charleston, South Carolina.

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The Doctrines and Discipline

of the

Reformed Methodist Union Episcopal Church

Published By Order of the 25th General Conference

Held at New Zion R.M.U.E. Church

North Charleston, South Carolina

May 6-8, 1996

Edited and Approved by the Revision Committee

Revision Committee 1996-2000

Bishops

Rev. Jerry M. Devoe, Associate Bishop, Chairman

Rt. Rev. Leroy Gethers, D.D., Presiding Bishop

General Officers

Bro. Willie B. Oliver, General Secretary

Rev. William Polite, Secretary of Education

Rev. Daniel Green, General Treasurer

Sis. Barbara B. Clark, Secretary of Church Extension

Rev. Joseph Powell, Secretary of Pension

Sis. Ann Blandin, Secretary of Book Concern

Rev. Warren E. Hatcher, Secretary of Mission

Rev. James Wine, Secretary of Sunday School

Revision Committee

Rev. Jerry M. Devoe, Chairman

Rev. William Polite

Rev. Daniel Green

Rev. Warren E. Hatcher

Rev. Joseph Powell

Sis. Viola S. Chisolm

Bro. Charlie Gadson

Sis. Vastine Johnson

Bro. Joseph Oliver

Sis. Catharine Taylor

Sis. Barbara B. Clark, Vice-Chairman

Bro. William Parker*

Bro. Willie Oliver

Sis. Ann P. Blandin

Bro. Ceasar Jenkins

Sis. Elvira G. Gilliard

Sis. Betty Oliver

Sis. Theola Parker

Bro. Amos Hatcher

Sis. Elizabeth Taylor

*Deceased

Episcopal Address

The Discipline of the Reformed Methodist Union Episcopal Church has as its objectives, the praise and glory of God and the invitation to all to come to Christ. It is also the government and the Christian guidance of the members of the R.M.U.E. Church.

Our discipline is devised to promote Christian living and the fundamental aim of the Reformed Methodist Union Episcopal Church. Our aim is to make our organization an instrument for the development of spiritual life. We seek to treasure and reaffirm our faith in the fundamental doctrine and policy of our Reformed Methodist tradition and heritage.

In this book we confirm our commitment to the basic Christian precepts summed up in the "Apostles' Creed." We believe in the scriptures of the Canon as they are written and we will not subscribe to or believe in any belief or practices that cannot be supported by the Holy Scriptures.

This discipline has been reverently and prayerfully assembled based on the holy scriptures to the end that it will govern our church according to God's will and may improve us spiritually.

At the same time it sets forth and recommends the new laws and structural changes as enacted by the recent General Conference, keeping faith with both our past and present as we attempt to explore the mission of Jesus Christ for our Church.

Although our roots are in the A.M.E. Church and our worship practices closely parallel theirs, we are separate and independent.

Remember, God is our refuge and strength and a very present help in the time of trouble.

Psalm 121

I will lift up mine eyes unto the hills.
 From whence cometh my help
 My help cometh from the Lord,
 Which made heaven and earth.
 He will not suffer thy foot to be moved:
 He that keepeth thee will not slumber.
 Behold, He that keepeth Israel
 Shall neither slumber nor sleep.
 The Lord is thy keeper:
 The Lord is thy shade upon thy right hand.
 The sun shall not smite thee by day,
 Nor the moon by night.
 The Lord shall preserve thee from all evil:
 He shall preserve thy soul.
 The Lord shall preserve thy going out and thy coming in,
 From this time forth, and even for evermore.

The Rt. Rev. Leroy Gethers, D.D., Presiding Bishop

Introduction

Section I. Historical Sketch

To the members of the Reformed Methodist Union Episcopal Church:

We deem it necessary to prefix a short sketch of this, our Third Edition of our Book of Discipline, with the rise and progress of our church, and some of the causes of the organization of the church, which we hope will be read with much interest and satisfaction, to your edification in the knowledge of our Lord Jesus Christ.

In the year 1884, in the city of Georgetown, South Carolina, the A.M.E. Church met in Annual Conference Session. It happened to be the conference in which ministerial delegates were to be elected to meet the coming General Conference Session, to convene May 1885. The Northern members manifested a spirit of discrimination against the Southern members, which may be called prejudice. This division climaxed with the Northern members led by Bishop Dickerson, maintaining that the Southern members didn't qualify for general honors. They used them only as alternate delegates. A mean spirit was clearly demonstrated, which resulted in quite a discord. It was then suggested by many of the leading ministers of the A.M.E. Church, especially the Southern members, that the formation or organization of a new church was necessary. An informal meeting was held in which the public was given knowledge of the cause, which gave rise to our permanent establishment, the organization of a new church. Those meetings resulted in the co-working of a convention in which all the churches in several of the counties of South Carolina which were favorably disposed to a new church organization, were well represented.

On January 22, 1885 the reorganization committee held its convention in the city of Charleston, South Carolina, in Hills Chapel, formerly Graham, now Mount Hermon Church on Fishburne Street. This meeting lasted four days, and resulted in the organization of a new Church under the name of the Reformed Methodist Union Church. This new church was to be purely a Southern Church. Therefore, the body in direct opposition of the tyrannical forces of Northern influence became ready for the organization of a new Church. Founding members included W.M. Edward Johnson, a man of great influence and wide reputation in African Methodism. The first to lead out following him, were, the Reverend Nelson Richardson, the Reverend James Rivers, the Reverend E. Middleton, the Reverend John Williams, the Reverend Nathaniel Hills, the Reverend Joseph Haynes, the Reverend Primas Ball, the Reverend S.R. Lavine, the Reverend Solomon Grant, the Reverend Richard Alston, the Reverend J. Weston, Bro. Layne, Bro. Rivers and many others whose names do not appear.

In January 1885, The Reverend William E. Johnston was unanimously elected President. Under the newly elected president, we saw steady growth and the church flourished for a period of eleven years.

For official and historical documentation we alert the public to the archives at the Church on Fishburne Street, known now as Mount Hermon Church, but formerly Hills Chapel. It received its first name from the fact that the Reverend Nathaniel Hills, a broad-hearted Christian gentleman, gave it to the Church as a gift, hence it was named after him; but was later was changed to its present name.

Under the rule and government of this presidency, the church grew rapidly. After the death of President Johnston on June 5, 1899, in the city of Charleston, South Carolina, an extra session of the General Conference was called. The Reverend E.R. Middleton was elected to fill the place of the deceased president. This extra session of the General Conference was held in Charleston, South Carolina in 1899. In this meeting, the form of government of the church was changed to be in accord with precedence of all regular American Methodism. Rev. Middleton was set apart by consecration on the 5th day of December, 1899, in Central R.M.U.E. Church, in the city of Charleston, by the Right Reverend P.F. Stephen, a Bishop of the Reformed Episcopal Church. He held the office of Bishop until December 9, 1931. He departed this life at his home in Sumter, South Carolina, and was laid to rest beside his companion in the cemetery at Orange Hill R.M.U.E. Church, Wedgefield, South Carolina.

An extra session was called immediately on January 7, 1932, at Payne R.M.U.E. Church and Reverend Jacob Prioleau was elected as his successor and as Bishop of the R.M.U.E. Church. He was consecrated on the 27th day of March 1932, by imposition of the hands of seven Elders of the Church. This Holy Order was performed in Central R.M.U.E. Church at Charleston, South Carolina.

The hands of seven Elders in the consecration of a Bishop may be, in some church circles, criticized when considering the multiplicity of Bishops in various ecclesiastical bodies. Bishops are usually set apart by Bishops, especially in this advanced age of the Christian Church. Nevertheless, the hands of seven Elders are equally valid, and in fact conform to the fundamentals of African Methodism in America, and are held by the great Church to be legal.

Another thought here is worthy of note, and the minds of the public may be profited hereby. Again, it was thought that we would continue with unbroken links in the regular practice of consecration using the Reformed Episcopal Church, since the first Bishop of our Church, in the person of the late E. Russell Middleton, was consecrated by the Right Reverend P.F. Stephen, Bishop of the Reformed Episcopal Church. We, therefore, thought it prudent to continue in the same tradition. In fact, after this consecration was over it was pointed out and freely commented upon in very distinguished circles and by distinguished parties, that the course taken was fraught with good judgement. Hence, we all feel by evidence, that the entire affair was truly Providential.

On May 5, 1956, at the General Conference, held at St. Phillip R.M.U.E. Church, in Pinewood, South Carolina, the Reverend Thomas H. Richardson was elected as the third Bishop of the R.M.U.E. Church.

Bishop Thomas H. Richardson died at his home on November 29, 1963. He was laid to rest at St. Phillip R.M.U.E. Church Cemetery, Pinewood, South Carolina. A special session of the Bishop's Council was held at Central R.M.U.E. Church, in Charleston, South Carolina. At this session the Reverend Fred E. German, General Secretary of Education, was chosen Chairman of the Board of General Officers to handle all official functions of the church until the General Conference could be convened.

On Friday, May 6, 1964, at Mount Pleasant R.M.U.E. Church, in Pinewood, South Carolina, the Reverend Eddie Ogden Gibbs was elected Bishop of the Church.

Arrangements were made by the Reverend Fred E. German, the acting Chairman of the Church, to have the Right Reverend William S.H. Jerdan, D.D., Bishop of the

Reformed Episcopal Church, with headquarters in Summerville, South Carolina, to perform the consecration service.

On Sunday, May 31, 1964, at Payne R.M.U.E. Church, James Island, South Carolina, the Reverend Eddie O. Gibbs was consecrated by the hands of Bishop William S.H. Jerdan and six Elders of the Reformed Methodist Episcopal Church to the office of Bishopric.

In the 20th General Conference, held at Orange Hill R.M.U.E. Church, Wedgefield, South Carolina, Sumter District, May 3-5, 1976, it was duly moved, seconded and passed that "the Doctrines and Discipline of the Reformed Methodist Union Episcopal Church" be amended to include the following articles:

1. During the General Conference, Reverend Leroy Gethers was elected, Junior Bishop. He was consecrated, June 27, 1976, at Central R.M.U.E. Church, Charleston, South Carolina.
2. March 18, 1978, Bishop Eddie O. Gibbs died at his home in Charleston, South Carolina, and was laid to rest in the cemetery at Payne R.M.U.E. Church, James Island, South Carolina.
3. Immediately after the death of Bishop Eddie O. Gibbs, the Associate Bishop Leroy Gethers became the Presiding Bishop of the Reformed Methodist Union Episcopal Church.
4. In the 22nd General Conference, convening at Payne R.M.U.E. Church, James Island, South Carolina, May 7-9, 1984, the Reverend Eugene Davis, Jr., was elected by ballot as Associate Bishop of the Reformed Methodist Union Episcopal Church, and consecrated July 8, 1984, at Payne R.M.U.E. Church, James Island, South Carolina.
5. During this conference four lay persons were elected Trustees of the Reformed Methodist Union Episcopal Church. They are: Bro. Ceasar Jenkins, Payne R.M.U.E. Church, James Island, South Carolina; Bro. John H. Wigfall, Mount Olive R.M.U.E. Church, Hardeeville, South Carolina; Bro. William Parker, Sr., Antioch R.M.U.E. Church, Rimini, South Carolina and Sis. Ann Pendleton-Blandin, New Zion R.M.U.E. Church, Trustee at large.
6. This was the first time in the History of the R.M.U.E. Church that a woman was elected to serve in this capacity.

In the 22nd General Conference, convening at Payne R.M.U.E. Church, James Island, South Carolina, May 7-9, 1984, the Reverend Eugene Davis, Jr., was elected by ballot as Junior Bishop of the Reformed Methodist Union Episcopal Church, and consecrated July 8, 1984 at Payne R.M.U.E. Church, James Island, South Carolina. He died March 8, 1992, while pastoring Payne R.M.U.E. Church. He was laid to rest in the Church Cemetery, March 14, 1992.

In the 24th General Conference, May 1988, convening at St. Phillip R.M.U.E. Church, Pinewood, South Carolina, Bro. George Richardson shared a dream of a Conference Center, to be built in a central location. This building will be used to care for

the business of the Reformed Methodist Union Episcopal Church. At this time Bro. Richardson was appointed by Bishop Leroy Gethers to this position, Chairman of the League of Stewards. Bro. Willie Oliver was appointed Chairman of the Sumter District, Bro. Ben Kelly, Sr. was appointed Chairman of the Charleston District and Bro. John H. Wigfall was appointed Chairman of the Savannah District. At present, Bro. Jimmy Lee Woods serves as Chairman of the Savannah District and Bro. Thomas Junious serves as Chairman of the Sumter District.

In the 24th General Conference of the R.M.U.E. Church, seated at Mount Olive R.M.U.E. Church, Hardeeville, South Carolina, May 4, 1992, Reverend Jerry M. Devoe was elected Associate Bishop of the R.M.U.E. Church. He was consecrated at Central R.M.U.E. Church, Charleston, South Carolina, June 28, 1992.

Also during the 24th General Conference, for the first time in history of the R.M.U.E. Church, two (2) women were elected to serve as General Officers, Sis. Ann Pendleton-Blandin, Secretary of Book Concerns and Sis. Constance Walker, Secretary of Sunday School Union.

In the 25th General Conference held at New Zion R.M.U.E. Church, North Charleston, South Carolina in May of 1996 it was decided that the Third Edition of the Doctrine and Discipline of the Reformed Methodist Union Episcopal Church would be written.

The Presiding Bishop for the first time in history of the R.M.U.E. Church was given a secretary. Sis. Deborah Coleman was appointed to this position.

During our 103rd Annual Conference held at Mt. Sinai R.M.U.E. Church, Orangeburg, South Carolina, the first woman, Sis. Barbara B. Clark was appointed to the position, Secretary of Church Extension by Bishop Leroy Gethers to carry out the unexpired term of the late Bro. William Parker, Sr.

In the 104th Annual Conference, November 1998, held at Payne R.M.U.E. Church, James Island, South Carolina, the first woman was ordained as an Elder in the history of the Reformed Methodist Union Episcopal Church, Reverend Sussan Chavis, and appointed pastor of St. James R.M.U.E. Church, Charleston Heights, South Carolina.

We esteem it our duty and privilege most earnestly to recommend to our church our form of Discipline, revised and improved that which has been founded on the experience of many years.

We are asking the members of the Reformed Methodist Union Episcopal Church to read carefully this brief sketch with Prayers and Supplication to God and that you may be inspired thereby with Faith, Hope and Charity.

Section II. General Officers of the R.M.U.E. Church

Rt. Rev. Leroy Gethers, D.D., Presiding Bishop
1136 Brody Ave.
Charleston S.C., 29407
843-766-3534

Rev. Jerry M. Devoe, Associate Bishop
1004 Mamie St.
Charleston S.C., 29407
843-556-0337

Elder Joseph Powell
1126 Armstrong Ave.
Charleston S.C., 29407
843-556-3027

Rev. William Polite Jr.
2406 Lupine St.
Charleston S.C., 29405
843-554-5988

Rev. Daniel Green
1847 Twarn Court
Charleston S.C., 29412
843-762-1056

Rev. Warren E. Hatcher
Rt. 1 Box 850
Rimini S.C., 29125
803-452-6561

Sis. Barbara B. Clark
P.O. Box 745
Hardeeville, S.C., 29927
843-784-2326

Sis. Ann Pendleton-Blandin
P.O. Box 71602
Charleston S.C., 29415
843-744-3160

Bro. Willie Oliver
P.O. Box 1985
Orangeburg, S.C., 29116
803-536-3293

Section III. 25th General Conference Delegation

Rt. Rev. Leroy Gethers, Presiding Bishop
Rev. Jerry M. Devoe, Associate Bishop, Chairman

List of General Officers

Bro. Willie B. Oliver, General Secretary
Rev. William Polite, Secretary of Education
Rev. Daniel Green, General Treasurer
Sis. Barbara B. Clark, Secretary of Church Extension
Rev. Joseph Powell, Secretary of Pensions
Rev. James Wine, Secretary of Sunday School Union
Sis. Ann Pendleton-Blandin, Secretary of Book Concerns
Rev. Warren E. Hatcher, Secretary of Mission

General Ministerial Delegates

Charleston District

Elder Thomas Watson, Jr.
Rev. Ronald Wine
Elder Joseph Powell

Sumter District

Rev. James Wine
Elder William Jefferson

Savannah District

Rev. Theodore Wrighten
Rev. Powell Hampton, Jr.
Elder Fred H. Moore

General Lay Delegates

Charleston District

Sis. Deborrah Coleman
Bro. Ceasar Jenkins
Sis. Dorothy Jenkins
Bro. Herman Bolds
Bro. Lawrence Washington
Bro. Leonard Seymour
Sis. Janet Williams
Sis. Rena Davis
Sis. Frances Allen
Sis. Hortense Jones
Bro. Charlie Gadsden

Sumter District

Sis. Mary Brown
Bro. George Caldwell
Bro. Amos Hatcher
Bro. Joseph Oliver
Bro. Thomas Junious
Sis. Theola Parker
Sis. Vastine Johnson
Sis. Maggielean Thomas
Sis. Joyce Raiford
Bro. Malicai Canty

Savannah District

Bro. David Jenkins
Sis. Elizabeth Taylor
Sis. Melanie Woods
Sis. Barbara B. Clark
Sis. Catherine Taylor
Sis. Betty Oliver

Bishops of the R.M.U.E. Church

President William Edward Johnson, 1885-1889
 Bishop Edward Russell Middleton, 1889-1931
 Bishop Jacob Prioleau, 1931-1956
 Bishop Thomas H. Richardson, 1956-1964
 Bishop Eddie Ogden Gibbs, 1964-1974
 Bishop Leroy Gethers, 1978-Present

Associate Bishops of the R.M.U.E. Church

Bishop Leroy Gethers, 1976-1978
 Bishop Eugene Davis, 1984-1992
 Bishop Jerry M. Devoe, 1992-Present

Presiding Elders of the R.M.U.E. Church

Savannah District

Elder Bonnie A. DeVeaux, 1923-1939
 Elder David Waiters, 1939-1964
 Elder Alex Myers, 1964-1966
 Elder Joseph Powell, 1966-1967
 Elder Henry Gibbs, 1967-1971
 Elder William Green, 1971-1984
 Elder John Henry Moore, 1984-1985
 Elder Elijah Davis, 1985-1987
 Elder Thomas Watson, Jr., 1987-1995
 Elder Fred Henderson Moore, 1995-1996
 Elder Thomas Watson, Jr., 1996-Present

Sumter District

Elder Thomas H. Richardson, 1955-1956
 Elder Hopkin Washington, 1956-1962
 Elder Frank Hatcher, 1962-1965
 Elder S.R. Watson, 1965-1972
 Elder George Vanderhorst, 1972-1984
 Elder Joseph Gadsen, 1984-1990
 Elder Sammie Mitchell, 1990-1993
 Elder William Jefferson, 1993-1996
 Elder Fred Henderson Moore, 1996-1997
 Elder Ernest Brunson, 1997-1998
 Elder Ronald Wine, 1998-Present

Charleston District

Elder F.R. Young, 1923-1942
 Elder J.M. Watson, 1942-1947
 Elder Westmore White, 1947-1951
 Elder B.A. DeVeaux, 1951-1960
 Elder J.H. Patterson, 1960-1978
 Elder B.H. Bolds, 1978-1983
 Elder Joseph Powell, 1983-1988
 Elder Rufus German, 1988-1992
 Elder Joseph Powell, 1992-1997
 Elder Fred Moore, 1997-Present

District Ladies of the R.M.U.E. Church

Savannah District Missionary Presidents

Sis. Nazerene Edmond, 1960-1988
 Sis. Peggy Vanadore, 1988-1990
 Sis. Barbara Bush-Clark, 1990-Present

Vice Presidents

Sis. Charlotte Washington, 1960-1965
 Sis. Mincey Simmons, 1965-1977
 Sis. Albertha Williams, 1976-1988
 Sis. Birdie Mixson, 1988-1995
 Sis. Mamie Grant, 1995-1997
 Sis. Carolyn Bush, 1997-Present

Auxiliary Presidents

Sis. Diana Bee, 1960-1988
 Sis. Phoebe Gantt, 1988-1994
 Sis. Hortense Kemp, 1994-Present

Vice Presidents

Sis. Phoebe Gantt, 1961-1967
 Sis. Julia Robinson, 1967-1988
 Sis. Catherine Taylor, 1988-Present

Senior Conference Workers Presidents

Sis. Clara Roberts, 1960-1971
 Sis. Ella Mae Rhinehart, 1971-1974
 Sis. Deloris Green, 1974-1979
 Sis. Deloris Dunham, 1979-Present

Vice-Presidents

Sis. Phoebe Gantt, 1960-1976
 Sis. Lucille West, 1976-1983
 Sis. Earlene Ferguson, 1983-Present

**Sumter District
 Missionary Presidents**

Sis. Maggielean Wright, 1964-1976
 Sis. Mollie Johnson, 1976-1995
 Sis. Vastine Johnson, 1995-Present

Vice-Presidents

Sis. Sarah McCain, 1964-1976
 Sis. Magline Wright, 1976-1982
 Sis. Evelyn Taylor, 1982-1995
 Sis. Mabel Brown, 1995-Present

Auxiliary Presidents

Sis. Lucille Coard, 1964-1976
 Sis. Pearl Billie, 1976-1978
 Sis. Mary L. Garrett, 1978-Present

Vice-Presidents

Sis. Georgia Mae Gale, 1971-1976
 Sis. Lucille Coard, 1976-1983
 Sis. Dale Sinkler, 1983-Present

Senior Conference Workers Presidents

Sis. Lucille Coard, 1960-1969
 Sis. Alice Carter, 1969-1989
 Sis. Mary Brown, 1989-Present

Vice-Presidents

Sis. Georgia Mae Gayle, 1969-1976
 Sis. Lillie Bell Coard, 1976-1982
 Sis. Mary Brown, 1982-1989
 Sis. Susan Fredrick, 1989-Present

Charleston District

(Missionary Board was Organized in 1927 by Bishop E.R. Middleton)

Missionary Presidents

Sis. Rebecca Simmons, 1927-1933
 Sis. Elizabeth Prioleau, 1933-1961
 Sis. Emily Swinton, 1961-1964
 Sis. Nancy White, 1964-1978
 Sis. Geneva Grant, 1978-1995
 Sis. Josie Frasier, 1995-Present

Vice-Presidents

Sis. Emily Swinton, 1933-1964
 Sis. Cecilia Campbell, 1964-1966
 Sis. Ethel McCullough, 1966-1978
 Sis. Geneva Grant, 1978-1979
 Sis. Josie Fraizer, 1992-1995
 Sis. Eva Proileau, 1995-Present

The Ladies Auxiliary Board

(Organized in 1933 by Bishop J.R. Prioleau)

Auxiliary Presidents

(Organized 1933)

Sis. Amanda Young, 1933-1971
 Sis. Ruby R. Mitchell, 1971-1996
 Sis. Catharine Gadsden, 1996-Present

Vice-Presidents

Sis. Margaret Smalls, 1933-1969
 Sis. Ruby R. Mitchell, 1969-1971
 Sis. Ethel Brown, 1971-1987
 Sis. Catharine Gadsden, 1987-1996
 Sis. Ann Blandin, 1996-Present

Senior Conference Workers Presidents

Sis. Eloise Shine, 1961-1992 Sis. Hortense Jones, 1992-Present

Vice Presidents

Sis. Ada Moore, 1960-1992
 Sis. Helen Brown, 1992-Present

Junior Conference Workers Board

(Organized in 1978 by Bishop Leroy Gethers)

Junior Conference Workers President

Sis. Deborah Coleman, 1978-Present

Vice-Presidents

Sis. Ruthie Mitchell, 1978-1984
 Sis. Joleitha Williams, 1984-1989
 Sis. Emogene Backman, 1989-1995
 Sis. Minnie Dallas, 1995-Present

Sunday School Superintendents

Savannah District

Bro. Elijah Washington
 Bro. James Sheppard
 Bro. John H. Wigfall
 Sis. Betty Oliver

Sumter District

Bro. Charlie Richardson
 Rev. Willie Kelly
 Bro. Willie Oliver
 Bro. Joseph Oliver
 Bro. Thomas Junious

Charleston District

Rev. Ceasar Canty
 Rev. Leroy Gethers
 Rev. Sammie Mitchell
 Rev. Jerry M. Devoe
 Bro. William Haynes
 Bro. Offie James
 Sis. Sussan Chavis

Chapter I

Section I. The Purpose and Mission of the Reformed Methodist Union Episcopal Church

To praise and glorify God and to
 minister to man in all of his spiritual, mental and physical needs
 through the spreading of the Gospel of Jesus Christ.

Section II. Apostles Creed

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 Spirit, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried; the third day He arose from the dead; He ascended into heaven and sitteth on 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 Spirit, the Church Universal, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

Section III. Catechism of Faith

- Q. 1. What is to be justified?
 A. To be pardoned and received into God's favor into such a state, that if we continue therein, we shall finally be saved.
- Q. 2. Is faith the condition of justification?
 A. Yes, for every one that believeth not, is condemned; and every one that believes, is justified.
- Q. 3. But must not repentance and works meant for repentance, go before this faith?
 A. Without doubt; if by repentance you mean convection of sin, and by works meant for repentance, obeying God as far as we can, forgiving our brother, leaving off from evil, doing good and using His ordinances according to the power we have received.
- Q. 4. What is faith?
 A. Faith in general is a divine, supernatural evidence, or conviction of things not seen discoverable by our bodily senses-as being either past, future or spiritual. Justifying faith implies not only a divine evidence or conviction, that God was in Christ, reconciling the world to Himself, but a sure trust and confidence that Christ died for my sins, that he loved me and gave himself for me. And the moment a penitent sinner believes this, God pardons and absolves him.

- Q. 5. Have all Christians this faith? May not a man be justified and not know it?
 A. That all true Christians have such faith as implies assurance of God's love, appears from Romans 8:15; 2 Corinthians 13:5; Ephesians 4:3-12; Hebrews 8: 10; I John 4: 10; 5:19. And that no man can be justified and not know it, appears further from the nature of the thing; for faith after repentance, is ease after pain, rest after toil, light after darkness. It appears also from the immediate as well as the distant fruits thereof.
- Q. 6. But may not a man go to heaven without it?
 A. It does not appear from Holy Writ that a man who has heard the gospel can; Mark 16:16. Regarding the heathen, Romans 2:14.
- Q. 7. What was the immediate fruits of justifying faith?
 A. Peace, joy, love, power over all outward sin, and power to keep down inward sin.
- Q. 8. Does anyone believe who has not the witness in himself, or any longer than he sees, love and obeys God?
 A. We apprehend not. Seeing God is the very essence of faith; love and obedience are inseparable properties of it.
- Q. 9. What sins are consistent with justifying faith?
 A. Not willful sin. If a believer willfully sins he casts away his faith. Neither is it possible he should have justifying faith again without previously repenting.
- Q. 10. Must every believer come into a state of doubt, or fear, or darkness? Will he do so unless by ignorance or unfaithfulness? Does God other wise withdraw Himself?
 A. It is certain a believer need never come again into condemnation. It seems he need not come into state of doubt, or fear, or darkness, and that (ordinarily at least) will not unless by ignorance or unfaithfulness. Yet it is true that the first joy seldom lasts long; that it is followed by doubt and fear and that God frequently permits great heaviness before any large manifestation of Himself.
- Q. 11. Are works necessary to the continuance of faith?
 A. Without doubt, for many forfeit the free gift of God, either by sin of omission or commission.
- Q. 12. Can faith be lost for want of works?
 A. It cannot but through disobedience.
- Q. 13. How is faith made perfect by works?
 A. The more we exert our faith, the more it is increased. To him that hath faith shall be given.

- Q. 14. St. Paul says Abraham was not justified by works: St. James, he was justified by works. Do they not contradict each other?
 A. No. First, because they do not speak in the same justification. St. Paul speaks of that justification, which was when Abraham was seventy-five years old, about twenty years before Isaac was born. St. James speaks of justification, which was when he offered up Isaac on the altar. Second, because they do not speak of the same works. St. Paul speaks of works that preceded faith; St. James speaks of works that spring from it.
- Q. 15. In what sense is Adam's sin imputed to mankind?
 A. In Adam all die, that is, first our bodies then become mortal; second, our souls die, that is were disunited from God. And hence, third, we are all born with a sinful; devilish nature by reason whereof, fourth, we are children of wrath, liable to death eternal. Romans 5:18; Ephesians 2:3.
- Q. 16. In what sense is the righteousness of Christ imputed to all mankind, or to believers?
 A. We do not find it expressly affirmed in Scripture that God imputes the righteousness of Christ to any; although we do find that Faith is imputed to us for righteousness. The text, "As by one man's disobedience, many were we made sinners; so by the obedience, of one, many were made- righteous." We conceive to mean by the merits of Christ all men are clear from the guilt of Adam's actual transgression. We conceive, further, through obedience of death of Christ, first, the bodies of all men become immortal after the resurrection; second, their souls receive a capacity of spiritual life; and third, an actual spark or seed thereof; fourth, all believers become children of grace, reconciled to God; and fifth, made partakers of the divine nature.
- Q. 17. Have we, then, unaware, leaned too much toward Calvinism?
 A. We are afraid we have.
- Q. 18. Have we not also leaned toward Antinomianism?
 A. We are afraid we have. The doctrines that make void the law through faith.
- Q. 19. What are the pillars thereof?
 A. First, that Christ abolished the moral law; second, that therefore Christians are not obliged to observe it; third, that one branch of Christian liberty is liberty from obeying the commandments of God; fourth, that it is bondage to do a thing because it is commanded, or forbear because it is forbidden; fifth, that a believer is not obliged to

use the ordinances of God to do good works; sixth, that a preacher ought not to exhort to good works; not unbelievers, because it is hurtful; not believers, because it is needless.

Q. 20. What was the occasion of St. Paul's writing his epistle to the Galatians?

A. The coming of certain men amongst the Galatians, who taught, "Except ye be circumcised and keep the law of Moses, ye cannot be saved."

Q. 21. What is his main design herein?

A. To prove that no man can be saved, or justified by faith without works of the law.

Q. 22. What does he mean by the works of the law? (Galatians 2:16, etc.)

A. All works which do not spring from faith in Christ.

Q. 23. What by being under the law? (Galatians 3:23)

A. Under the Mosaic dispensation.

Q. 24. What law has Christ abolished?

A. The ritual law of Moses.

Q. 25. What is meant by liberty? (Galatians 5:1)

A. Liberty, first from the law, second from sin.

Q. 26. How come what is written on justification to be so intricate and obscure? Is this obscurity from the nature of the thing itself, or from the fault or weakness of those who generally treated about it?

A. We comprehend that obscurity does not arise from the nature of the subject; but partly from the extreme warmth of most writers who have treated.

Q. 27. We affirm that faith in Christ is the sole condition of justification. But does not repentance go before the faith? Yes, and supposing that here be opportunity for them, fruits or works meet for repentance?

A. Without a doubt they do.

Q. 28. How then can we deny them to be conditions of justification? Is not this a mere strife of words?

A. It seems not, though it has been grievously abused since; let the use remain.

Q. 29. Shall we read over together Mr. Baxter's aphorisms concerning justification?

A. By all means.

Q. 30. Is an assurance of God's pardoning love absolutely necessary to our being in His favor? Or may there possibly be some exempt cases?

A. We dare not possibly say there are not.

Q. 31. Is such an assurance absolutely necessary to final salvation?

A. To inward we apprehend it is; to outward holiness, we incline to think not.

Q. 32. Is this indispensably necessary to final salvation?

A. Love hopeth all things. We know not how far any man may fall under the case of invincible ignorance.

Q. 33. But what can we say of one of our own society who dies without it; as I.W., at London?

A. It may be possibly be an exempt case (if the fact was really so). But we determine nothing; we leave his soul in the hands of Him who made it.

Q. 34. Does a man believe any longer than he feels reconciled to God?

A. We conceive not. But we allow there may be infinite degrees of seeing God; even as many as there are between him that sees the sun, when it shines on his eyelids closed, and him who stands with his eyes wide open in the full blaze of his beams.

Q. 35. Does a man believe any longer than he loves God?

A. In no wise. For neither circumcision nor uncircumcision avails, without faith working by love.

Q. 36. Have we duly considered the case of Cornelius? Was he not in the favor of God when his prayer and aims came up for a memorial before God, i.e., before he believed in Christ?

A. It does seem that he was in some degree. But we speak not of those who have heard the Gospel.

Q. 37. But were those works of his splendid sins?

A. No; nor were they done without grace of Christ.

Q. 38. How then can we maintain that all works, done before we have a sense of the pardoning mercies of God, are sins? And as such an abomination to Him?

A. The works of he who has heard the gospel, and does not believe, are not done as God hath willed or commanded them to be done. And yet we know not how to say that they are in abomination to the Lord in him who feareth God and from that principle does the best he can.

Q. 39. Seeing there is so such difficulty on this subject, can we deal too tenderly with

them that oppose us?

A. We cannot unless we were to give up any part of the truth of God.

Q. 40. Is a believer constrained to obey God?

A. At first he often is; thy love of Christ constraineth him. After this he may obey or he may not; no restraint being laid on him.

Q. 41. Can faith be lost through disobedience?

A. It can. A believer first inwardly disobeys inclines to sin with his heart; then his intercourse with God is cut off, i.e., his faith is lost. After this he may fall into outward sin, being now weak and like another man.

Q. 42. How can such a one recover faith?

A. By repenting and doing the first works. Revelation 2:5.

Q. 43. Whence is it that so great a majority of those who believe, fall more less into doubt or fear?

A. Chiefly from their own ignorance or unfaithfulness; often from their own not watching unto prayer; perhaps from some defect or want of the power of God in the preaching they hear.

Q. 44. Is there no defect in us? Do we preach as we did at first? Have we not changed our doctrines?

A. First, at first we preached almost wholly to unbelievers. To those, therefore, we spake almost continually of remission of sin through the death of Christ and the nature of faith in his blood. And we do still among those who need to be taught the first elements of the Gospel of Christ. Second, for those in whom the foundation is already laid, we exhort to go on to perfection, which we did not see so clearly at first, although we occasionally spoke of it from the beginning. Third, yet we preach and have continually faith in Christ as our prophet, priest and king; at least as clearly, as strongly and as fully, as we did several years ago.

Q. 45. Do some of our preachers preach too much of the wrath, and too little of the love of God?

A. We fear that they have learned to that extreme, and hence some of their hearers have lost the joy of faith.

Q. 46. Need we ever preach the terrors of the Lord to those who know they are accepted of His?

A. No, it is folly to do so, for love is to them the strongest of all motives.

Q. 47. Do we ordinarily represent a justified state so great and happy as it is?

A. Perhaps not; a believer walking in the light is inexpressibly great

and happy.

Q. 48. Should we not have a care of depreciating justification, in order to exalt the state of full sanctification?

A. Undoubtedly we should beware of this, for one may insensibly slide into it.

Q. 49. How should we avoid it?

A. When we are going to speak of entire sanctification, let us first describe the blessing of a justified state, as strongly as possible.

Q. 50. Does not the truth of the Gospel lie very near both Calvinism and Antinomianism?

A. Indeed it does, as it were within a hair's breadth; so that it is altogether foolish and sinful, because we do not altogether agree with one or the other, to run from them as far as we can.

Q. 51. Wherein may we come to the very verge of Calvinism?

A. First, in ascribing all good to the grace of God. Second, in denying all natural free-will, and all power antecedent to grace; and third, in excluding all merit from man even for what he has or does by the grace of God.

Q. 52. Wherein may we come to the edge of Antinomianism?

A. First, in exalting the merits and love of Christ; Second, in rejoicing evermore.

Q. 53. Does faith supersede (set aside the necessity of) holiness of good works?

A. In no wise.

Q. 54. Can an unbeliever (whatever he is in other respects) challenge anything of God's justice?

A. He cannot, nothing but hell; and this is a point on which we cannot insist too much.

Q. 55. Do we exempt men of their own righteousness as we did at first? Do we sufficiently labor, when they begin to be convinced of sin, to take away all they lean upon? Should we not then endeavor with all our might to overturn their false foundation?

A. This was at first one of the principle points, and ought to be so still; for until all other foundations are overturned they cannot build on Christ.

Q. 56. Did we not then purposely throw them into convictions, into strong sorrow and fear? Nay, did we not strive to make them inconsolable, refusing to be comforted?

A. We did. And so should we do still, for the stronger the conviction the speedier is the deliverance. And none so soon receive the peace of

God as those who steadily refuse all other comfort.

- Q. 57. What is sincerity?
A. Willingness to know and do the whole will of God. The lowest species thereof seems to be faithfulness in that which is little.
- Q. 58. Has God any regard for man's sincerity?
A. So far, that no man in any state can possibly please God without it; neither in any moment wherein he is not sincere.
- Q. 59. But can it be conceived that God has regard for the sincerity of an unbeliever?
A. Yes, so much that if he persevere therein God will give him an unfailling faith.
- Q. 60. What regard may we conceive him to have to the sincerity of a believer?
A. So much that in every sincere believer he fulfills all the great and precious promises.
- Q. 61. Whom do you term a sincere believer?
A. One that walks in the light, as God is in the light.
- Q. 62. Is sincerity the same with a single eye?
A. Not altogether; the latter refers to our intentions, the former to our will or desires.
- Q. 63. Is it not all in all?
A. All wills follow persevering sincerity, God gives everything with it, nothing without it.
- Q. 64. Are not then sincerity and faith equivalent terms?
A. By no means. It is at least as nearly related to work as it is to faith. For example, who is sincere before he believes? He that then does all he can; he that according to the power he has received, brings forth fruits meet for repentance. Who is sincere after he believes? He that from a sense of God's love is jealous of all good works.
- Q. 65. Is not sincerity what St. Paul terms a willing mind? I Corinthians 7:12?
A. Yes, if the word were taken in a general sense, for it is a constant disposition to use all the grace given.
- Q. 66. But do we not set sincerity on a level with faith?
A. No, for we allow a man may be sincere and not be justified, as he may be penitent and not be justified, (not as yet) but he cannot have faith and not be justified. The very moment he believes he is justified.
- Q. 67. But do we not give up faith and put sincerity in its place as the condition of our acceptance with God?

- A. We believe it is a condition of our continuing in a state of acceptance, as repentance likewise is. And we believe it is a condition of our continuing in a state of acceptance with God. Yet we do not put it in the place of faith. It is by faith that the merits of Christ are applied to my soul. But if I am not sincere they were not applied.
- Q. 68. Is not this that going about establish your own righteousness whereof St. Paul speaks?
A. St. Paul there manifestly speaks of unbelievers who sought to be accepted for the sakes of their own righteousness. We do not speak to be accepted for the sake of our sincerity but through the merits of Christ alone. Indeed so long as any man believes he cannot go about (in St. Paul's sense) to establish his own righteousness.
- Q. 69. But do you consider that we are under the covenant of grace, and that the covenant of works is now abolished?
A. All mankind is under the covenants of faith and works.
- Q. 70. What means then: to him that believeth, his faith is counted for righteousness?
A. That God forgives him that is unrighteous as soon as he believes, accepting his faith instead of perfect righteousness. But then, observe universal righteousness follows though it did not precede faith.
- Q. 71. But is faith thus counted to us for righteousness, at whatsoever time we believe?
A. Yes, in whatsoever moment we believe all our past sins vanish away. They are as though they never had been, and we stand clear in the sight of God.
- Q. 72. Are not the assurance of faith, inspiration of the Holy Ghost, and revelation of Christ in us, terms of nearly the same import?
A. He that denies one of them must deny all; they are so closely connected.
- Q. 73. Are they ordinarily, where the pure gospel is preached, essential to our acceptance?
A. Undoubtedly they are, and as such to be instead on the strongest terms.
- Q. 74. Is not the whole dispute of salvation by faith, or by works, as mere strife of words?
A. In asserting salvation by faith we mean this; First, that pardon (salvation begun) is received by faith, producing works; Second, that holiness (salvation continued) is reward of this faith. if you assert salvation by works, or by faith and works means the same thing (understanding by faith, the revelation of Christ in us, by salvation, pardon, holiness, glory), we will not strive with you at all. If you do not, this is not strife of words, but the very vitals and essence of Christianity is the thing in question.

- Q. 75. Wherein does our doctrine now differ from that preached by Mr. Wesley at Oxford?
A. Chiefly in these two points: first, he then knew nothing of that righteousness of faith in justification; nor, second, of that nature of faith itself, as implying consciousness of pardon.
- Q. 76. May not same degree of the love of God go before a distinct sense of justification?
A. We believe it may.
- Q. 77. Can any degree of holiness or sanctification?
A. Many degrees of outward holiness may; yea, and some degrees of meekness and several other tempers, which are branches of Christian holiness, but do they not spring from Christian principles. For the abiding love of God cannot spring but from a faith in pardoning God. And true Christian holiness can exist without that love of God for it's foundation.
- Q. 78. Is every man as soon as he believes a new creature, sanctified, pure in heart? Has he then a new heart? Does Christ dwell therein? And is he a temple of the Holy Ghost?
A. All these things may be affirmed of every believer in a true sense. Let us not thereof contradict those who maintain it. Why should we contend about words?
- Q. 79. How much is allowed by our brethren who differ from us in regard to sanctification?
A. They grant, First, that everyone must be entirely sanctified in the article of death; Second, that until then a believer daily grows in grace, comes nearer and nearer to perfection; Third, that we ought to be continually pressing after the exhort all others to do so.
- Q. 80. What do we allow them?
A. We grant first, that many of those who have died in the faith, yea, greater part of those we have known were made perfect in love, till a little before death. Second, that the term "sanctified" is continually applied by St. Paul to all that were justified, and were true believers; Third, that by this term along he rarely (if ever) means, saved from sin. Fourth, that consequently it is not proper to use it in this sense without adding the words, "entirely," "wholly," or the like. Fifth, that the inspired writers almost continually speak of or to those who were wholly sanctified. Sixth, that consequently it behooves us to speak in public almost continually of the state of justification,, but more rarely, at least in full and explicit terms, concerning entire sanctification.
- Q. 81. What then is this point wherein we divide?
A. It is this; whether we should except to be saved from all sin, before the article of death.

- Q. 82. Is there any clear Scripture promise of this; that God will save us from all sin?
A. There is, Psalm 130:8, "He shall redeem Israel from all his iniquities." This is more largely expressed in the prophecy of Ezekiel 36:25, 29: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you I will also save from all your uncleanness." No promise can be more clear. And to the Apostle plainly referred to in that exhortation: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all the filthiness of the flesh and spirit perfecting holiness in the fear of God." 2 Corinthians 7:1. Equally clear and expressive is that ancient promise: "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thine soul...," Deuteronomy 30:6.
- Q. 83. But does any assertion answerable to this occur in the New Testament?
A. There does, and that laid down in the plainest terms. "... For this purpose the Son of God was manifested, that he might destroy the works of devil." 1 John 3:8. The works of the devil - without any limitation or restriction; but all sin is the work of the devil. Parallel to which that assertion of St. Paul, Ephesians 5:25, 27: "Christ also loved the church, and gave himself... a glorious church, not having spot nor wrinkle, or any such thing; but that it should be holy and without blemish. "And to the same effect is the likeness of sinful flesh God sending his own Son in the likeness of sinful flesh... That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." Romans 8:3-4.
- Q. 84. Does the New Testament afford any further ground for excepting to be saved from all sin?
A. Undoubtedly it does, both in those prayers and commands, which are equivalent to the strongest assertions.
- Q. 85. What prayers do you mean?
A. Prayers for the entire sanctification which were there no such things, would be mere mockery of God. Such in particular are: First, deliver us from evil, or rather, from the evil one. Now when this is done, when we are delivered from all evil, there can be no sin remaining. Second, "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be also one in us; Father, art in me, and I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and has loved me." John 17:20, 21, 23. Third, I bow my knees unto the Father of our Lord Jesus Christ... that he would grant you, according the riches of his glory, to be strengthened with might by his spirit in the inner man; that Christ may dwell in your heart by faith; that ye, being rooted and grounded in love, may

be able to comprehend with all saints, what is breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye maybe filled with all the fullness of God." Ephesians 3:14, 16-19. Fourth-"The very God of peace sanctify you wholly; and I pray God, your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thessalonians 5:23.

Q. 86. What command is there to the same effect?

A. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5:48. and "... Thou shalt love God with all thy heart, soul, and mind." Matthew 22:37. But if the love of God fill a the heart, there can be no sin there.

Q. 87. But how does it appear that this is to be done before the article of death?

A. First, from the very nature of a command, which is not given to the dead, but to the living; therefore, Thou shalt love the Lord thy God with all thy heart, "cannot mean, Thou shalt do this when you diest, but while thou livest. Second, from express texts of Scripture: "... The grace of God that bringeth salvation hath appeared to all men. Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and Godly, in this present world: Looking for that blessed hope ... Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:11-14. He hath raised up a home of salvation for us in the house of his servant David...To perform the mercy promised to our fathers, and to remember his holy covenant, The oath which he swore to our father Abraham, that he would grant unto us, that we being delivered out of righteousness before him, all the days of our life." Luke 1:69, 72-75.

Q. 88. Does not the harsh preaching of perfection tend to bring believers into a kind of bondage or slavish fear?

A. It does therefore we should always place it in the most amiable light, so that it may excite only hope, joy and desire.

Q. 89. Why may we not continue in the joy of faith, even till we are made perfect?

A. Why, indeed! Since holy grief does not quench this joy; since even while we are under the cross, while we deeply partake of the sufferings of Christ, we may rejoice with joy unspeakable.

Q. 90. Do we not discourage believers from rejoicing evermore?

A. We ought not to do so. Let them all their time rejoice unto God, so it be with reverence. and even if lightness or pride should mix with their joy, let us not strike at the joy itself (this is the gift of God), but at the lightness of pride, that the evil may cease and the good remain.

Q. 91. Ought we be anxiously careful about perfection; what if we should die before we have attained it?

A. In no ways, we ought to be thus careful for nothing, either spiritual or temporal.

Q. 92. But ought we not be troubled on account of the sinful nature, which still remains in us?

A. It is good to have a deep sense of this, to be much ashamed before the Lord, but this should only incite us the more earnestly to turn unto Christ every moment, and to draw light and life and strength from Him, that we may go on conquering and to conquer. And therefore, when the sense of our sins most abounds, the sense of His love should much more abound.

Q. 93. Will our joy or our trouble increase as we grow in grace?

A. Perhaps both, but without doubt our joy in the Lord will increase as our love increases.

Q. 94. Is not teaching believers to be continually poring over their inbred sin, the ready way to make them forget that they were purged from former sin?

A. We find by experience it is; or to make them undervalue, and account it as little things: whereas, indeed (though there are still greater gifts behind), this is inexpressibly great and glorious.

Section IV. Articles of Religion

1. Of Faith in the Holy Trinity

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

2. 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 God head and manhood, were joined together and suffered, was crucified, dead and buried, to reconcile his father to us and to be a sacrifice, not only for the actual sins of men.

3. Of the Resurrection of Christ

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

4. Of the Holy Ghost

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

5. 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 faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures, we do understand those canonical books of the Old Testaments, of whose authority was any doubt in the church. The names of the canonical books are:

The Old Testament

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 2 Chronicles, Ezra, Nehemiah, Ester, Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

The New Testament

Matthew, Mark, Luke, John, Acts, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude and Revelation.

6. Of the Old Testament

The Old Testament is not contrary to the New Testaments everlasting life is offered to mankind by Christ, who is the Mediator between God and man, being both God and man. Wherefore they are not to be heard, who feign that the old fathers did look only for transitory promises. Although the law is given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof, of necessity, be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

7. Of Original or Birth Sin

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

8. Of Free Will

The Condition of man after the fall of Adam is such, that he cannot turn, prepare himself, by his own natural strength and works to faith and calling upon God; wherefore we have power to do good works, pleasant and acceptable to God, without the grace of God, by Christ preventing us, that we may have a good will, and working with us when we have that good will.

9. Of the Justification of Man

We are accounted righteous before God only for the merit of our Lord and Savior Jesus Christ by faith, and not for our own works and deservings; wherefore we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

10. Of Good Works

Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins and endure the severity of God's judgment, yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, inasmuch that by them a lively faith may be as evidently known as a tree is discerned by it's fruits.

11. Of Works of Supererogation

Voluntary works, besides, over and above God's commandments, which are called works of Supererogation, cannot be taught without arrogance and impiety. For by them men do declare, that they do more for his sake than of bounded duty is required: Whereas Christ saith plainly, "When ye have done all that is commanded you, say, We are unprofitable servants."

12. Of Sin After Justification

Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by grace of God, rise again and amend our lives. And therefore they are to be condemned, who say that they can no more sin as long they live here; or deny the place of forgiveness to such as truly repent.

13. Of the Church

The Visible Church of Christ is a congregation of faithful men in which the pure word of God is preached, and the sacraments duly administered, according to Christ's ordinance, in all those that of necessity are to the same.

14. Of Purgatory

The Romish doctrine concerning purgatory, pardon, worshipping and adoration, as well of images of relics, and also invocation of saints, is fond thing, vainly invented, and grounded on no warrant of Scripture, but repugnant to the word of God.

15. Of Speaking in the Congregation in such a Tongue as the People Understand

It is a thing plainly repugnant to the word of God, and the custom of the primitive Church, to have public prayer in the Church, to have public prayer in the church, or minister to the Sacraments in a tongue not understood by the people.

16. Of the Sacraments

Sacraments ordained of Christ are not only badges or tokens of Christians men's

profession, but rather they are certain signs of grace, and God's will toward us, by the which he doth work invisibly in us, an doth not only quicken, also strengthen and confirm our faith in him.

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

Those five commonly called Sacraments, that is to say; Confirmation, Penance, Orders, Matrimony and Extreme Unction, are not to be counted for Sacraments of the Gospel; being such as have partly grown out of the corrupt following of the Apostles; and partly grown out of the Scriptures, but yet have not the like the nature of Baptism and the Lord's Supper because they have not any visible sign or ceremony ordained of God. The Sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they receive them unworthily, purchase to themselves condemnation, as St. Paul saith, 1 Corinthians 11:29.

17. Of Baptism

Baptism is not only a sign of profession and mark of difference, whereby Christians are distinguished from others that are not baptized, but it also a sign of regeneration or the new birth. The baptism of young children is to be retained in the church.

18. Of the Lord's Supper

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather as a sacrament of our redemption by Christ's death; inasmuch that, to such as a sacrament of our redemption by the same, the bread which we break is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of the bread and wine in the Supper of our Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of the Scripture, overeth the nature of a nature of a sacrament, and hath given occasion to many superstitions. The body of Christ is given, taken and eaten in the Supper, only after a heavenly and spiritual manner. As the means whereby the body of Christ is received and eaten in the Supper, is faith. The Sacrament of the Lord's Supper, was not by Christ's ordinance reserved, carried about, lifted up, or worshiped.

19. Of Both Kinds

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

20. Of the One Oblation of Christ, Finished Upon the Cross

The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the world, both original and actual; and there is none other baptized, but it is also a sign of regeneration or satisfaction for sin, but that alone. Wherefore the sacrifice of masses, in which it is commonly said that the priest doth

offer Christ, for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit.

21. Of the Marriage of Ministers

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

22. Of the Rites and Ceremonies of Churches

It is not necessary that rites and ceremonies should in all places be the same, or exactly like; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the church; and woundeth the conscience of weak brethren.

Every particular Church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

23. Of the Rule of the United States of America

The President, the Congress, the General Assemblies, the Governors and the Council of State, as the delegates of the people, are the rulers of the United States of America, according to the division of power made to them by the Constitutions of the United States of America, and by the Constitutions of their respective States. And the said States are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.

Obedience to civil government, however is one of the principal duties of all men, and was dignified and honored by our Lord and His Apostles. Though differing in form and policy, all righteous governments rightfully command the obedience, loyalty, support and defense of all Christians, whom they control and protect.

24. Of Christian Men's Goods

The riches and goods of Christians are not common as touching the right, title and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

25. Of a Christian Man's Oath

As we confess that vain and rash swearing is forbidden Christian men, by our Lord Jesus Christ, and James His Apostle; so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment and truth.

Chapter II Church Property

Section I. Property Deeds

1. For the security of meeting house and the premises belonging there unto let the following plan of a deed of settlement be brought into effect in all possible cases wherever the law will permit it in any state.
2. If necessary, each Annual Conference may make such modifications in the deed as may be required by the laws of any state, so as to finally secure the premises to the Reformed Methodist Union Episcopal Church.
3. It is necessary that all our deeds should be recorded for legal as well as for prudential reasons.
4. The incorporation of all our churches, where the law will permit it, should be attended to as soon as possible. And in every corporation Of the R.M.U.E. Church, the pastor shall be president of the corporation and the Board of Trustees, and the method of electing trustees shall be the same as prescribed in the book of Discipline. Every pastor shall see that this provision is a part of the article of incorporation.

Form of Deed

The foregoing **SAMPLE DEED** appropriate to transfer or convey local church property is subject to the law and legal requirements of the particular state wherein the property is located.

The following language, however, must be included in the Deed:

"To have and to hold, In Trust, the aforesaid land, tract, privileges, and appurtenances belonging thereto, that said premises shall be used, kept, and maintained as a place of divine worship for the use of the ministry and membership of the Reformed Methodist Union Episcopal Church, Inc., subject to the Discipline, usage, and ministerial appointments of said church as from time to time may be authorized and declared by the General Conference of the said church and the Annual Conference in which bounds the said premises are situated. It is provided, however, that no pastor, no trustee board shall mortgage or sell any property of the Reformed Methodist Union Episcopal Church, Inc., without the written consent of the Bishop of the Episcopal district and Annual Conference where the property shall be located."

We, the undersigned

Rev. _____

(Pastor)

(Address)

(Trustee Name)

(Address)

(Trustee)

(Trustee)

electd by the membership or members of the congregation of the

(Local Church)

in _____, to act as trustees and officers
(Date)

the name and on behalf of said congregation, each being at least eighteen (18)
years of age.

Section II. Abandoned Property

Provided, that any church property abandoned in consequence of the disbanding of the Society, the title of said property shall go to the Board of Church Extensions of the Reformed Methodist Union Episcopal Church, the same to be sold and the proceeds of said sale, less the expense to the Extension Society, shall be set apart for the aid of mission work of the Conference to which said abandoned property belonged.

No personal or real property whatsoever of the Reformed Methodist Union Episcopal Church in any district shall be purchased, disposed of, sold or otherwise encumbered, except by the written consent of the presiding Bishop and General Trustees elected by the General Conference in which the property is located.

Section III. Mortgaging Property

The Board of General Trustees or Incorporates of the local church property, elected and organized as prescribed in the discipline of the Reformed Methodist Union Episcopal Church shall have the power to mortgage or encumber property of the charge or incorporation for purposes known to be for the best interest of the congregation provided such action has been approved by the board of the said church and reported in the Quarterly Conference.

Section IV. Sale of Property

1. The Board of General Officers and Bishops shall meet (after the proper legal property search) and vote for the disposition of the said property of sale. Determination of this matter requires a majority vote.
2. In case of property where ownership is in question, the vote to sell must be unanimous. A church that have a schism, (split) the remaining members have an right to said property, finance, etc.

Chapter III Church Membership

Section I. Admission into the R.M.U.E. Church

A. Baptism

Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others who are not baptized, but it is also a sign of regeneration of the new birth.

B. Baptized Children and the Church

The baptism of young children is to be retained in the church. We hold that all children are members of the Kingdom of God by virtue of conditional benefits of atonement. They, therefore, are entitled to baptism. We regard all children who have been baptized as being in visible convent relation to God and as preparatory members under the special care and supervision of the church and they shall be so reported.

C. Probation

All persons coming to us with a desire to flee from the wrath to come, but not exercising saving faith in the Lord Jesus Christ, may be received into the church on probation for a period of three (3) months. During this time they will be placed under the supervision of class leaders. At the expiration of this period based on the persons' profession of their covenant relation with God through our Lord Jesus Christ, and on recommendation by the class leader, they may be admitted into full membership. However, after proper examination, should the class leader report them as not being qualified for full membership, they may be discontinued.

Persons coming to us from denominations other than Methodist branches, shall remain on trial for three (3) months unless it is recommended by two (2) members in good standing of our church that they be admitted to full membership.

D. Persons To Be Received Into Full Membership

On profession of saving faith in the Lord Jesus Christ during revivals and on other occasions, persons may be admitted into full membership and placed under the watchful care of class leaders without the necessity of serving out a three (3) months probation.

Persons coming from other sections of our church without church certificates may be admitted into full membership in any of our churches, provided they unite with the church within twelve (12) months after their arrival into the community. Should they unite after a lapse of twelve (12) months they must be placed on probation unless recommended for full membership by two (2) members in our church.

All persons over eighteen (18) years of age (and possessing all other qualifications) belonging to any of our societies, shall be eligible to all the rights and privileges of holding any office in the church, local or general to vote and be voted for, and eligible as Trustees, Stewards, Class Leaders, Sunday School Superintendents, and to serve as delegates to District Conferences, Annual Conferences, and General Conferences of the Reformed Methodist Episcopal Church.

E. Affiliated Membership

Members of our church, residing elsewhere for an extended period, may upon application be enrolled as "Affiliated Members" of the Reformed Methodist Union Episcopal Church located in the vicinity of their temporary residence. Such membership shall entitle them to the privileges of that church: Its pastoral oversight, participation in all active services, and the right to hold office. Membership, however, of these persons shall be counted and reported only in the membership of their home church.

F. Transfer of Membership

Persons bearing certificates of membership from any of our local churches or from churches in other Methodist branches may be received and enrolled as full members of the local church where they wish to have their membership transferred. Those coming from denominations other than Methodist branches shall be taken through the formula for admission to full membership.

The pastor shall give a certificate of membership and a letter of recommendation to any requesting member in good standing who wishes to unite with another church within our denomination or any evangelical denomination. Such certificate shall not be denied except for reasons that justify judicial proceedings against such member. The person thus transferred, until received, shall be amenable to and shall support the church issuing the "Certificate of Transfer."

G. Termination of Membership

Membership in the Reformed Methodist Union Episcopal Church may be terminated only by withdrawal, expulsion or death. When a member who is in good standing desires to withdraw his/her membership, the same shall be stated in writing and given to the pastor of the church of which he/she is a member. The pastor shall report such statement of withdrawal to the Official Board which shall enter the fact into the church record. The pastor then shall give a "Letter of Withdrawal" to such a member to authenticate termination of membership. Subsequently, should the member desire to retract his/her withdrawal statement, consent of the pastor and the Quarterly Conference must be obtained.

A person verified as a nonresident member for three consecutive years shall no longer be enrolled as a member. He/she may be placed on the roll of "Left Without Certificate." This is done by recommendation of the Church Conference and by vote of the Quarterly Conference. However, such a person may, upon application to the pastor, be reinstated to active membership.

A member who has joined a church of another denomination without giving notice shall be recorded as "Left Without Certificate."

A member who has become persistently neglectful and continuously absent from the services of the Church, and has persistently refused to support the church, shall be entreated by the Stewards to renew their vows. If the member refuses to give heed to such entreaties, he/she shall be placed on the roll of "Left Without Certificate" upon recommendation of the pastor to the Church Conference. Such action is subject to the approval of the Quarterly Conference in its next session.

H. Rules for Giving

The numerous benefits derived from membership in the Christian Church, which is the very body of Christ, impose upon each member the responsibility of Christian Stewardship, which is the stewardship of all life as manifested in our time, talents, and treasure.

From our study of God's word and the unfolding revelation of His will, we are bound to conclude that each member of the church is a steward. A steward is one whom an important trust has been committed to us and the use to which we put these determines whether we are good and faithful stewards or careless and unprofitable ones. (Matthew 25: 14-30).

As we face our responsibilities as Christian stewards in the bright fight of God's truth, these strident facts stand out before us.

God is the sovereign owner and ruler of this world. The sea is his, and he made it; and his hands formed the dry land. (Psalm 95:5). It is he that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in (Isaiah 40:22).

The earth is the Lord's, and the fullness thereof, the world, and they that dwell therein. (Psalm 24:1).

God's will for us is wholly good, however, much we may frustrate His purposes.

He has given mankind dominion in the earth. (Psalm 8:3-8). Most of all, He gave His only son as a ransom for many. (John 3:16).

For these so great benefits and such high an honor and dignity, God requires that we use our time, our talents and our money for His benefit and glory. For every steward must use the things committed to his hands not for his own personal glory but for the glory of the owner to whom he must finally account. (Matthew 25:27).

Most of us accept without questions the three fundamentals of Christian stewardship previously mentioned. We believe that God is over all, that all our powers and possessions are a sacred trust, and that we are accountable to Him for the use we make of them. Comes now the question, How may one's belief in the stewardship of possessions (money and property) be made effective and transforming in his daily? What are the claims of Christ upon our money?

1. Christ founded the church and gave His life for it. Through it, He would win the world to Himself. Our business remains unfinished until God's will is accomplished. Therefore we are required to share our earthly substance as long as God shares with us. There is no discharge in this war.
2. And what does God require of us? The answer is simple. "Bring ye all the tithes into the storehouse ... saith the Lord..." and I "will pour you out a blessing, that there shall not be room enough to receive it." (Malachi 3:10). To those who would charge that the law of the tithe is Old Testament legalism, no longer binding upon Christians who are under grace we declare:

The tithe is in no place in the New Testament challenged, disproved, or set aside. The sturdy principles that undergird it, such as divine ownership and human stewardship, are proclaimed in the New Testament.

If God is first in our affections and devotions, He cannot be last in our budgets. Therefore, upon the first day of the week, let everyone of you lay by him in store as God has prospered him. (1 Corinthians 16:2).

When our faith is sufficiently rooted in the certainty and goodness of God, we hesitate not to share joyously the tithe of our income. Not even our lives are withheld from Him whom we implicitly trust. For He is able to keep that which I have committed to Him against that day. (2 Timothy 1:12).

All ministers will encourage the members to give freely to the benevolence and general upkeep of the church.

I. Decorum in Churches

1. The ministers, preachers, and officers shall use their influence to discourage the belief of conversing before and during church service.
2. Young people will be encouraged to take a more active roll in the church service.

Section II. Local Church Organization - Constituent Boards, Workers, Organization, and Auxiliaries

A. Stewards

1. Composition

- a) The pastor appointed by the Presiding Bishop to the local church shall be the chairperson of the Board of Stewards. That pastor may appoint a chairperson protem to act in the absence of the pastor. All business conducted in his/her absence shall be subject to veto by pastor.
- b) The pastor in charge shall nominate the number of stewards needed for the circuit or station and submit it to the Quarterly Conference which shall confirm it or if it sees proper, reject them.

- c) The number of stewards for each church shall not be less than three (3) or more than nineteen (19).
- d) The stewards so nominated and confirm shall serve for a term of one year of being appointed annually.
- e) To be qualified for this office one must be said solid piety, know and love the Word of God, the Reformed Methodist Union Episcopal Church Doctrine, and Discipline. They must be fruitful and of good natural or acquired ability to transact the spiritual and temporal business of the church.
- f) There shall be appointed a Junior Board of Stewards who shall function under the direction of the pastor and senior stewards and there shall be a training course under the supervision of the pastor and senior stewards.

2. The Duties of Stewards

- a) They shall take an exact account of all money or other provisions collected for the support of pastor(s) in the circuit or station.
- b) The salary of a traveling minister shall be as set in the General Conference or any greater sum the charge is able to pay as determined by the Boards of Stewards in conjunction with the pastor. He/She shall also receive house rent, fuel, traveling expenses and board for him/her spouse and children. The stewards shall provide the salary, table comforts and anything that will facilitate the spiritual administration of his/her duties.
- c) They shall seek out the needy and distress in order to relieve them and comfort them.
- d) They shall make an accurate report of every expenditure of money whether to the preachers, church, sick, or poor.
- e) They shall attend the Quarterly Conference of their circuit or station to give advice, if asked, in planning the circuit or station. They shall attend committee meetings for the application of money to churches and give counsel in matters of arbitration.
- f) They shall write circular letters to the societies of a circuit when occasion requires to let them know the state of temporal concerns at the Quarterly Conference Meetings and to urge them to be more liberal in their contributions.
- g) They shall register all baptisms, marriages and deaths within the congregation.
- h) The Stewards shall provide the elements for the Lord's Supper.
- i) The Steward Board of each local church in the third quarter of each conference year shall conduct a survey of the membership of the church with the purpose of determining to what extent each member of the church has supported the church financially, attended the regular means of grace, and supported the various benevolent enterprises of the church.
- j) The Steward Board shall investigate all members on the church roll and submits its findings to the Official Board for approval.
- k) They shall be subject to the Bishop, Elders, Deacons and Traveling Ministers of their circuit or station.

3. The Accountability of Stewards

- a) The stewards shall be accountable to the Quarterly Conference of their circuit or station and it shall have power to remove them when they fail or refuse to do their duties.
- b) In the interim of the Quarterly Conference sessions, the preacher in charge shall have power to suspend a steward who refuses, neglect or fails to discharge his/her duties and to fill the vacancy until the next meeting of the Quarterly Conference which shall dispose of the case.
- c) The Board of Stewards shall have a regularly labeled church record book for the registration of baptism, marriages, births, deaths, probationers and members.

B. Trustees

1. The number of trustees for each church shall not be less than three (3) and not more than nineteen (19).

2. Qualifications

- a) Each person to be elected trustee shall be eighteen (18) years of age or over and shall have been a member of our church not less than six (6) months, except in case of missions, new work, or other emergencies. No person who is not a regular member of our church shall be eligible as a trustee of any of our churches.

3. Mode of Election

- a) Whenever the law of the land requires a specific mode of election, the mode shall be observed in electing trustees.
- b) When the civil law does not intervene, the trustees shall be elected annually by the members of the church.
- c) The minister in charge shall appoint the time and place for holding the election and give notice of the same from the pulpit at least at ten (10) days, including two (2) consecutive Sundays, previous to the time of election.
- d) The minister at the meeting for election shall nominate twice the number of persons to be elected.
- e) Every member of the church eighteen (18) years of age or over and in full communion shall have the right to vote for the nominees, and if present at the meeting shall cast a ballot for their choices, and so the election shall proceed until by a majority of votes cast the required number of trustees is elected. The minister in charge shall then make a declaration of the result.

4. The Chairperson of the Board

- a) The minister in charge shall be chairperson of the Board of Trustees and the minister's signature shall be necessary to make the acts of the trustee legal.
- b) If the Chairperson of the Board is at any time unable to be present at a meeting, he/she shall appoint a president pro temp, whose signature also shall be legal.
- c) No officer, member, or person shall interfere with the election of Trustees

or attempt to disturb or prevent the pastor from holding said election. Anyone in violation of this law is subject to expulsion from membership.

5. Duties of Trustees

- a) The trustees shall manage all the temporal concerns of the church not otherwise provided for and shall have a treasurer elected by the Board.
- b) They shall guard all real estate, churches, parsonages, schools houses, and other property owned by the people in the connection.
- c) They shall make improvement upon said property or real estate when authorized to do so by a majority of the legal members of the church.
- d) They shall procure by purchase or hire, a house for the preacher's family and also comfortably furnish it for them and pay the expense of moving thereto.

6. Order for Improvement

- a) Whenever improvements should be made the minister in charge shall call together the legal voters of the church and a majority of them will have to give their consent for the improvements to be ordered.
- b) When a church meeting has been properly called and a majority of legal voters of the church are not present, the majority vote of those present shall be considered legal.

7. Amenable to Quarterly Conference

- a) The trustees shall make a report of all receipts and expenditures every quarter to the Quarterly Conference and shall be answerable to that body for their official conduct.

8. Effects of Expulsion

- a) Any person who is a trustee shall not be ejected while he is a joint security for money unless such relief is given as is demanded, or the creditors will accept.
- b) Any trustee ceasing to be a member of our church by reason of expulsion or otherwise, shall immediately cease to be a trustee except in case of debt in which they are joint security; but even then shall not be continued any longer than such relief can be given as the creditors will accept.
- c) In the interim of the Quarterly Conference, the minister in charge shall have the power to suspend a trustee who refuses, neglect, or fails to discharge his/her duty, and fill the vacancy temporarily in the manner prescribed in the selection of a trustee until the next meeting of the Quarterly Conference, which will dispose of the case.
- d) Should the suspension be sustained by the Quarterly Conference, the minister in charge shall proceed to fill the vacancy permanently following the usual mode of election of trustee.

The trustees shall not in any manner obstruct, or interfere in any pastor charge or attempt to prevent Bishops, Ministers, or Preachers of the Reformed Methodist Union Episcopal Church from preaching, expounding God's Holy Word or serving as pastor, or

using the property for religious or proper service as shall be from to time duly authorized by the General Conference of the said Church or by an Annual Conference, or by appointment of the Presiding Bishop of the Annual Conference, under which jurisdiction the pastor's charge is located.

C. Stewardesses

1. Composition

- a) The preacher in charge may nominate one or more Boards of Stewardesses, according to the size of the local church. The person nominated shall be in good regular standing in the local church and of good character, to assist the stewards in the discharge of their duties.
- b) The pastor in charge shall submit the nominations to the stewards who shall either confirm or reject them. Those stewardess who are confirmed shall be held responsible for their duties.
- c) There shall be appointed a Junior Board of Stewardess which shall operate under the direction of the Pastor and the Senior Board of Stewardess; there shall be a training course under the supervision of the Pastor and the Senior Board of Stewardess.
- d) When ever it is necessary, the pastor and the stewards shall remove the stewardess(es) and fill the vacancy.
- e) The stewardess are members of the Official Board and the Quarterly Conferences.

2. Duties of Stewardesses

- a) It is the duty of the stewardess to provide the elements for the Holy Communion. This duty traditionally is assigned to the Stewardess Board, which also dresses the pulpit and the altar rail with suitable clean white covering.
- b) It is recommended that the Stewardess Board prepare the bread itself as a service of love rather purchase it.
- c) The linen for the table should always be white and perfectly clean and may be embellished with embroidered or crocheted symbols, and very beautifully made.
- d) The utensils should be polished and shining.
- e) An appropriate bowl and small white guest towels should be applied for use for the ministers in preparation of their hand service in the Holy Communion.
- f) The stewardess shall also make adequate preparation for all baptisms. Where there is not a Baptismal Font, they shall provide a decent basin of water, clean, white linens, guest towels and such other items as may be required.

D. Deaconesses

The order is not compulsory, but every charge where the conditions warrant a board may be organized by the pastor. The board should consist of not fewer than three (3) or more

than twelve (12) women of good repute; membership may continue during good behavior and conformity to our rules.

1. The duties of the Deaconesses shall be to encourage, foster and improve the general interests of the church; promote the comfort and solicit the friendship and sympathy of the general public, cheer the fallen, feed the hungry, clothe the naked, seek out the homeless, encourage thrift, visit asylums and prisons and help save the lost.

2. They shall be set apart or consecrated by the Bishop of the District after the selection by the pastor and the official board.

Whenever it is advisable in the large cities, Deaconess Home shall be established for the care of woman, features of which shall be to rescue the perishing, help the weak and unfortunate, minister to the sick, and train others for the work of Deaconesses. There shall be established in all our church schools a two year course for training Deaconesses, and whenever practicable, candidates for the office of Deaconess will be required to take the course.

E. Missionaries

This organization was formed and established by order of the General Conference.

1. The object of this board shall be to aid and accelerate the Mission Work of the R.M.U.E Church.
2. There shall be a President, Vice President, Secretary and Treasurer. It shall have power to hold Annual Conventions, the secretary shall keep an accurate account. The same shall be reported at the Annual Conference. This body at its Annual Meetings reserves the right to take out of the financial returns incidental expenses. The balance shall be placed in the treasury and shall be reported to the Annual Conference. The president shall appoint local presidents of the districts. The Pastor shall assist the president in organizing the boards in his churches, subject to the same rules and regulations.
3. The presiding Elder has no jurisdiction over this body. However, they may work in harmony with each other.

c) Duties of the Missionaries

- 1) The duties of the missionaries shall be to encourage, foster, and improve the general interest of the church; promote the comfort and solicit the friendship and sympathy of the general public; cheer the fallen; feed the hungry; clothe the naked; seek out the homeless; encourage thrift; visit mental health institutions and prisons, and save the lost.
- 2) The Missionary Board along with the pastor shall know the status of the sick and shut in. visits shall be made to their homes and prayer service shall be held to uplift their spirits.
- 3) 5th Sunday Missionary Service shall be held each 5th Sunday with District Missionary President in charge.
- 4) The attire for the missionary board is white.

5) The missionaries of the R.M.U.E. Church is expected to carry the Word where ever needed.

F. Auxiliaries

This is an organization of men and women, approved by the General conference as an auxiliary body, to promote and enhance the spiritual and financial conditions of the church and Annual Conference.

The pastor shall be the official head of all boards and auxiliaries, and no change in their composition shall be considered legal without his/her consent and cooperation. All boards and auxiliaries are amenable to the Quarterly Conference.

G. Conference Workers

This is an organization of women, approved by the General Conference as an auxiliary body, to promote and enhance the spiritual and financial conditions of the church and Annual Conferences.

This organization shall be known throughout the church as the Conference Branch of Workers, or Conference Auxiliary, and shall have a President, Vice President, Secretary, and Treasury. They are amenable to the Quarterly Conference and all annual meetings.

This organization may be established in all the churches of the R.M.U.E. denomination. They shall report their spiritual and financial activities in the Annual Conference. All finances reported to the conference shall be applied to distressed churches and missions.

This auxiliary body, at their discretion, is eligible to hold District and State Conventions. When sufficiently organized, there shall be a supreme president, whose duty shall be to travel in interest of local church organizations, or appoint agents, whose duties will be direct such organizations in the local churches in conformity to the rules and regulations as laid down in the R.M.U.E. Book of Discipline.

When ever the president or agents travel in interest of the society, the traveling expenses must be raised from the church visited. The Pastor shall see to it that the traveling expenses are raised.

This organization reserves the right to organize Infant Auxiliaries or Primary earners, whose duty shall be to pass their plates around, the plates in interest of their department.

H. Pulpit Aid

The Pulpit Aid Board shall consist of a chairperson, a vice-chairperson, a secretary, a treasurer and a number of members which shall be decided by the pastor.

The duties of the Pulpit Aid Board shall be to stock and maintain the elements required in the pulpit, such as flowers and other decorations.

The Pulpit Aid Board shall be responsible for initiating fund raising programs to raise the necessary monies to fund the work and materials required in the pulpit.

The pastor shall appoint the chairperson and the other officers of the board shall be elected annually by a majority vote of the board.

I. Pastor's Aid

The Pastor's Aid Board shall consist of a chairperson, a vice-chairperson, a secretary, a treasurer and a number which shall be decided by the pastor.

The duties of the Pastor Aid Board is to provide aid and assistance, both financially and otherwise for the pastor, to conduct programs to raise funds for the purpose.

The pastor shall appoint the chairperson and the other officers of the board shall be elected annually by a majority vote of the board.

J. Ushers

This board should consist of a President, Vice President, Secretary and Treasurer. Ushers are door keepers, greet people with a smile and maintain order during service (see manual).

One of the major responsibilities of an usher is properly seating individuals. Ushers should be present before service begins.

K. Organizations

1. The Class

a. Number: a class is usually composed of twelve (12) or more persons.

b. Purpose: a class is formed to discern whether its members are indeed working out their own soul salvation and to receive what they are willing to contribute to the support of the Gospel.

c. Class Leaders:

1) One of the persons assigned to each is the class leader.

2) Class leaders must be appointed annually by the pastor. They shall serve for one (1) year and may be appointed as long as their conducted in office is satisfactory. They shall be examined quarterly by the pastor and the Presiding Elder.

3) The Duties of Class Leaders Are:

a) To meet the members in class once a week to inquire how each soul prospers, to visit their member from time to time, and to receive what they are willing to contribute for the support of the Gospel.

- b) To read the rules to those who meet for the first time.
- c) To converse with their pastor(s) frequently and freely.
- 4) To admit non-members to their class meeting no more than three (3) times with none of them to be consecutive meetings.
- 5) To exclude, suspend and expel members from the class meeting.
- 6) To watch over probationers with special care and recommend those who stand fair at the end of the three (3) months for full membership, upon profession of saving faith in the Lord and Savior Jesus Christ.
- 7) To report to the Official to the Board those who are sick, those who walk disorderly and will not be reprove, the amount of money collected for the support of the Gospel, paying the same to the stewards.
- 8) The children who are members of the church shall be formed into classes. The leaders of such classes shall perform the duties as outlined above and, in addition, give instruction in the doctrine and Discipline of the Reformed Methodist Union Episcopal Church.
- 9) All new members joining our church shall be instructed in the doctrine, catechism, local, district and general church organizations.

2. Choir (s)

- a. The Pastor shall be the official head of the choir, and no change in its composition shall be legal without his consent and cooperation.
- b. The choir shall be composed of persons of good reputation who respect our Discipline and will be governed by our rules of worship.
- c. The office of chorister shall be filled by the pastor.
- 4. All choir(s) members should be in robe for communion service.
- 5. The choir(s) should be regulated by strict rules, including the obligation to practice regularly.

3. Sunday School

The chief office of Sunday School shall be the pastor in charge of the church, who shall be the chief superintendent. The pastor shall appoint a superintendent, an assistant superintendent, a secretary, assistant secretary, treasurer, librarian, a chorister and any such other officers may be required to properly conduct the Sunday School. These officers shall perform the duties related to their officers. The Sunday School Board shall be composed of the teachers of the Sunday School and the officers.

The pastor shall nominate the officers and teachers, and they shall be elected by the Sunday School Board. The superintendent shall be nominated by the pastor and confirmed by the Quarterly Conference.

4. Young People's League

What shall be done to promote the interests of the young people of our Church? Answer: The General Conference has caused the formation or organization known as the Young People's League of the R-M.U.E. Church. These Leagues shall be organized in all of our churches. Its organization shall be a President, Vice President, A Secretary, whose duty shall be to keep an accurate account of all monies paid in, and all expenditures. A treasurer, whose duty it shall be to hold all monies paid in from time to time. It shall

have a Board of Managers, whose duty shall be to direct the affairs of the organization.

This program includes Bible study, Discipline, and Y.P.L. constitution; service projects in community; workshop in Christian Social Relations and Family Life, dealing with such topics as drugs and alcohol abuse, personal development, teenage sexuality, communications, morals, etc.

The Board of Managers, in conjunction with the President and the Official Staff, shall fix the hour for the meeting of the League on Sunday afternoon. The Pastor transactions of the League, unless it conflicts with the regular service hours. He shall not interfere with the finances of the League. Being an honorary member of the league, he shall see that the right literature be used in every department of the Church. The president shall make reports to the Quarterly Conference of its work and progress.

Section III. Conference And Meeting

A Church Conference is a meeting of the minister and members residing and worshipping at a given place, for the consideration and transaction of local church business, the minister in charge being the presiding officer.

1. The duties of the conference may be many and varied; such as calling the roll of membership, for the correction of the same; recommending persons to the Presiding Elder and members of the Quarterly Conference for license to preach the Gospel; adopting petitions to the Bishop, District and Annual Conference for the ordination of Local Deacons and Elders for the use of the church; encouraging church love, patriotism and unity; lecturing upon and explaining the duties of the members toward the Easter Sabbath, Education and Children's Day collections; giving members information of what is being done in church work, mission fields, church schools; presenting the claims of our Church literature- and periodicals- benefits of supplying themselves with hymn books, discipline, etc., as well as having Literary Societies, Missionary Societies, and seeking the cooperation of the members in measures of benevolence and mercy, for the sick, poor, and needy, enlisting their efforts to build up the Sabbath School, searching out poor children and engaging in whatever will promote the kingdom on God earth.

- a. The Pastor ought to report to the Church Conference and point out places where the members, or a portion of them, could work for the glory of God. The officers, also should give information of their work, explain the indebtedness of the church, agree upon rallies for the payment of the same; establish additional prayer-meetings, either in the Church or at the houses of the members; find places, if possible, where exhorters can be employed, and applicants for license to preach or exhort may exercise their gifts beforehand by permission of the Pastor.
- b. A Church Conference should never be held on the Sabbath Day, unless that day should afford the only opportunity to get the members together, and then not at regular preaching hours. A secretary should

be elected at least once a year to keep the proceedings.

- c. As all Pastors are required to preach or lecture upon the Holy Scriptures one night in the week, or if absent, to have their local preachers to do so. The Church Conference should endeavor to enforce attendance upon the same, and get others to attend who are not church members.

B. The Official Board

1. Composition

- a. The official Board shall be composed of all the class leaders, deaconesses, stewards, trustees, stewardesses and presidents of all organizations of a station, circuit or mission, including the president of the lay organization. The officers, both junior and adult, of the Junior Church shall also be members of the Official Board and shall contribute to the funds collected for the church, pastor, presiding Elder, the poor and general funds.
- b. The pastor shall be a member of the board and its chairperson ex-officio.
- c. Local preachers shall be regarded as honorary members of the board and shall be required to visit it at its regular sessions.
- d. The board shall elect annually a secretary and a treasurer. A steward should be elected secretary, if there is no one competent to hold this office.

2. Sessions

- a. The Official Board of every station shall meet at least once every month.
- b. The Official Board of every circuit or mission shall meet at least once every month.
- c. Additional meetings shall be called by the pastor whenever deemed necessary and shall be promptly attended by the members of a station or circuit.
- d. All meetings of the Board shall be open with religious service.

3. Business

- a. The secretary shall keep a strict account of the proceedings.
- b. The treasurer shall hold all monies obtained under the auspices of the stewards and disburse the same on order of the Board.
- c. The Board, at its sessions, shall require the leader to pay over to the stewards whatever sums they may have collected for the church, the pastor, the presiding Elder and the poor.
- d. It shall see, at its session, that the pastor receives his/her support, and it shall devise ways and means to pay his/her and the presiding Elder all that is due them. It shall receive all class leaders' report on the following subject.
- 1) Those who walk disorderly and will not be reprov'd-
 - 2) Those who are sick and need the attention of the pastor.
 - 3) The death of members.
 - 4) Those who willfully and persistently neglect their class and other religious duties.
 - 5) Those who have left the society without certificate. The board shall have the power to send out committees for the purpose of making

investigation concerning rumors affecting the moral standing of any member and shall, moreover, have members to appear before it that they may explain such rumors.

It shall, after examination and due deliberations, drop the names of those probationers, who willfully and continuously absent themselves from the church and disregard its authority, and a record shall be made of the same.

The board shall have the power to declare withdrawn, without certificate members who unite with other churches, absent themselves from public worship or class, or fail to continue to the support of the gospel, church or poor for the period of six (6) months, provided they will not be reprov'd.

4. Restrictions

- a. It shall not have power to try and expel members of the church. Such a course would make the chairperson liable to the charge of maladministration.
- b. It cannot overrule the pastor or reverse his/her decision, or change his/her plans for the government of the charge except by a two-thirds vote of the official board.

Section IV. Certificates

A. Certificate of Full Membership

This Is To Certify That _____
 was received as a full member into the _____
 Reformed Methodist Union Episcopal Church, according to the usages of said
 Church, and that the same is entitled to all the rights and privileges enjoyed by
 any other member in the world, so long as the conduct of the party is in keeping
 with the Discipline of said Church. We, therefore commend the bearer to your
 care and keeping.

_____ Member of
 _____ Church
 Signed _____ Secretary
 _____ Pastor
 Date _____

B. Certificate of Membership Transfer

Date _____
 To the Reverend _____,
 Pastor of _____
 R.M.U.E. Church at _____
 This is to introduce to you and commend to your Christian consideration
 _____ who is an acceptable member of our Society.

 Pastor of the _____ R.M.U.E. Church

C. The Reformed Methodist Union Episcopal Church
Certificate of Baptism

This Certifies

That _____
 was baptized in the Name of the Father, and of the Son, and of the Holy Ghost on
 the _____ day of _____
 in the year of our Lord _____ in the Reformed Methodist Union Episcopal
 Church _____

Pastor

Form of License—

This is to certify that the bearer _____, is licensed
to preach in the _____ Reformed
Methodist Union Episcopal Church.

Signed on behalf of the _____ Quarterly
Conference this _____ day of _____, to be
renewed once a year so long as the bearer's life corresponds with the Gospel and
_____ submits to rules and the Discipline of said
Church. Given under my hand.

_____, (Presiding Elder)

d. Each applicant for license to preach should be required by the Quarterly Conference to be in possession of the suggested books and should study them carefully before applying for admission to the Annual Conference through the Presiding Elder's District Conferences.

3. By The District Conference

a. The District Conference should examine each person applying for admission to Conference to determine if they acquired and studied the books, as well as other suggested. Each applicant for admission must possess these required books, as well as other suggested books, and attend classes provided or recommended by the R.M.U.E. Church, and must pass the examination before being recommended for admission.

Presiding Elders must guard the work of examination carefully at the District Conference, appointing none but the most competent ministers to the work, and oversee it themselves. The Church wants only effective ministers.

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C. Local Preacher

1. Required Courses of Studies for the Ministry

- A. The Holy Bible - King James
- B. The Harper Study Bible
- C. The New American Standard Bible
- D. "The Doctrines and Discipline of the Reformed Methodist Union Episcopal Church"
- E. History of the Christian Church by Scribner, Charles Scribner and Son
- F. How to Prepare Bible Passage by James Brager
- G. Jesus the Messiah by Alfred Edershiem
- H. The New Testament Survey by Merrile C. Tenney
- I. The Heart of Hebrews History by H. G. Hester
- J. What the Bible Is All About by Henrietta C. Mears
- K. Young's Analytical Concordance to the Bible (exhaustive)
- L. Harper's Bible Dictionary by M. S. Miller and J. L. Miller
- M. African Methodist Episcopal Church Hymnal (AME)
- N. The Old Testament Speakers by Samuel J. Shultz
- O. Preparing for the Ministry by Charles F. Kemp
- P. Doctrine of the Christian Religion by William, Wilson, and Stevens
- Q. Robert's Rules of Order by Henry M. Roberts
- R. Systematic Theology by Charles Hodges
- S. Twelve Steps to an Effective Church by K. L. Callaharn
- T. All the Doctrine of the Bible by Dr. H. Lockyer

D. Certificate of Missionary Work

This is to certify that the bearer _____
is authorized to perform general missionary work in the Reformed Methodist
Union Episcopal Church and to teach, lecture, or exhort on educational,
missionary, or religious subjects as occasion may require.

Presiding Bishop

Episcopal District

Chapter IV The Ministry

Section I. The Call to Preach*

A. Examinations of Persons Accepting the Call to Preach

Those who think they are moved by the Holy Spirit to preach shall be tried by the following examinations:

1. As to religious experience:
 - a. Do they know God as a pardoning God?
 - b. Do they have the love of God abiding in them?
 - c. Do they desire and seek nothing but God?
 - d. Are they holy in all manner of conversation?
2. As to gifts:
 - a. Have they a clear, sound understanding, a right judgement in the things of God and just conception of salvation by faith?
3. As to Fruit:
 - a. Are any truly convinced of sin, and converted to God to preach? These we received as sufficient proof that they are moved by the Holy Spirit.

B. Approval of Persons Accepting the Call to Preach

1. By The Church Conference:
Every applicant for license to preach among us shall present to the Quarterly Conference a recommendation from the society (church) given at a special meeting (Church Conference) called for that purpose.
2. By The Quarterly Conference For License To Preach:
 - a. The Quarterly Conference shall examine with reference to gifts, graces, knowledge of doctrines of our Church and the studies laid down in the Discipline for licensing local preachers, possession of the books containing those studies, and concerning having subscriptions to our church periodicals.
 - b. If the Quarterly Conference gives its approval, and is satisfied that this person will be generally useful and acceptable as a preacher, it shall grant a license signed by the Chairperson, subject to annual renewal.
 - c. Form of License

* In all places where the masculine pronoun "he" is used, the generic application is intended.

A candidate for ordination as Elder should be a graduate of an approved seminary; The R.M.U.E. School or prove he/she is qualified for the position.

2. Examination of Persons Claiming Call to Preach

Those who think they are moved by the Holy Ghost to preach shall be tried by the following examination:

a. As To Religious Experience:

1. Do they know God as a pardoning God?
2. Do they have the love of God abiding in them?
3. Do they desire and seek nothing but God?
4. Are they holy in all manner of conversation?

b. As To Gifts:

1. Have they a clear, sound understanding, a right judgement in the things of God and a just conception of salvation by faith? As long as these marks are discerned in any one, we believe he is called of God to preach. These we receive as sufficient proof that they are moved by the Holy Ghost.

3. License by Quarterly Conference:

- a. Every applicant for license to preach among us shall present to the Quarterly Conference a recommendation from the Society given at a special meeting, called for that purpose at the society church.
- b. The Quarterly Conference shall examine him with reference to his gifts and graces, his knowledge of the doctrines of our Church and the studies laid down in the Discipline for licensing local preachers, his possession of the books containing those studies.
- c. If the Quarterly Conference approves of him/her and is satisfied that he will be generally useful and acceptable as a preacher, it shall give him a license signed by the Presiding Elder of the District, subject to the annual renewal.

4. Admission to the Annual Conference

- a. Every preacher to be admitted to the Annual Conference must have a high school diploma or its equivalent and an official birth certificate and present evidence to the committee. Candidates must have a respectable knowledge of the Bible, and the RMUE Discipline.
- b. Each candidate for the itinerant ministry who applies for admission to the Annual Conference must pass an examination on the books prescribed before being presented for admission. The same to be certified by the District Conference.
- c. It shall be required for all candidates in the process of completing the Course of Study for entry into the itinerancy to meet duly appointed committee for instruction in the doctrines, policy, history of the Reformed Methodist Union Episcopal Church, ministerial ethics, church administrations, organizational procedures, public relations, the form of worship, program planning, the Sunday bulletin and select studies in the Bible and the practice of preaching. The appointed committee shall provide a minimum of sixteen (16) hours of

student contract time in a conference year. The candidate shall be presented a certificate of completion of the year. The certificate shall be presented to the Board of Examiners prior to the examination by the Board. No student shall be examined by the Board who has not completed the required minimum hours in instruction.

d. The Presiding Bishop shall appoint a dean of ministerial training who shall be the Chairperson of the Board of Examiners, a staff to be known as the Committee on Instruction. This committee shall be confirmed by the Annual Conference, and shall have the Annual Conference, and shall have the responsibility for proving the instruction required.

e. The stimulation for the election to the office of Deacon shall be the period of two (2) years with a minimum of thirty-two (32) hours of instruction; for the Elders, the instruction time shall be total of sixty-four (64) hours over a period of four (4) years.

5. Local Preachers from Other Denominations

An ordained Preacher from an evangelical denomination, on becoming a member of this Church shall be examined and have his license adjusted by the Quarterly Conference. An ordained minister thus becoming a member of the Church, shall satisfy the Annual Conference, in the same examinations sustained by ministers from without, who are admitted to the traveling connection; excepting the Special Examinations for the itinerancy, and he shall receive the same form of certificate, with the word Quarterly before "Conference."

D. Evangelists

1. Each Evangelist licensed by our Bishops and Annual Conferences shall be required to be of good moral character.
2. Evangelist must hold an Evangelist license.
3. An Evangelist must be a member of local church, working the class meetings and cooperating with the pastor for the good of the work.
4. Evangelists are amenable to the Quarterly Conferences, and are required to report to all.
5. All Evangelist shall be subject to authority of the preacher in charge.
6. All Evangelists shall be enrolled as members of the Quarterly Conference according to assignment of the Bishop or Presiding Elders. They must report to every session of the Quarterly Conference, and report in writing or otherwise to the Annual Conference.

E. Preacher's Personal Life and Duties

Special Means of Grace

A preacher, to be qualified for his charge, should pray often and keep in close communication with God and have his work greatly at heart. He shall read and understand and love the discipline. He should diligently inquire of his brethren if they also walk closely with God; have fellowship with the father and the Son; observe proper hours for retiring and rising from bed; converse seriously, usefully, and closely and use

all the means of grace themselves and enforce the use on others.

The instructed means of grace are: Prayer, private, family, and public. Preachers should have private and family prayers every day, morning, and evening, and urge others to do the same.

Searching the Scriptures by reading some part every day regularly and meditating at set time by rules in order that he may understand the Bible more thoroughly and learn more of God.

A preacher ought always to have in his home a Bible and Book of Discipline, one in particular, "Fasting and Abstinence." A preacher to overcome some weakness of the flesh ought to fast and abstain as often as his health, strength, and labor will permit.

The most effective way of preaching is to preach Christ in all his offices and to declare His law as well as His gospel, both to believers and unbelievers and to strongly and closely insist upon inward and outward holiness in all its branches. His sermons should be so arranged so as (1) to convince (2) to offer Christ (3) to invite (4) to build up. This in some measure should be done in every sermon.

All our preachers should preach against Sabbath breaking, evil speaking, and unprofitable conversation.

A preacher should frequently read and enlarge upon a portion of the Scripture, and young preachers should often exhort without a text.

A preacher should begin at the designated time and be sure never to disappoint a congregation. His whole deportment should be service, solemn, and weighty. He should guard against anything awkward, either in gesture, phrase, or pronunciation. Usually, he should not pray extempore more than eight (8) minutes without intermission.

Section II. Deacons

A. Local Deacons

1. A Deacon is constituted by election of the Annual Conference, and the imposition of the hands of a Bishop.

2. A Traveling Preacher of two full years' standing in the Annual Conference is eligible to the office of Deacon, provided he satisfy the Annual Conference of his fitness for the office.

3. If the necessities of the cause of missions require his ordination earlier, the time qualifications may be disregarded, if it is judged expedient; provided he give satisfaction in the course of his studies prescribed in the Book of Disciplines for the "second year," and has been carefully instructed in the nature of the vows of the office of a Deacon.

4. On the request of his Quarterly Conference, a Local Preacher of four year's good standing may be eligible to the office of Deacon, if recommended by the District

Conference; provided if he satisfy the Annual Conference in the course of studies prescribed in the Book of Disciplines for the "second year."

5. The duties of a Deacon are, to preach the Word of God, assist the Elder in distributing the communion, and, in the absence of the Elder, administer the Sacrament of Baptism and solemnize matrimony.

6. A traveling Deacon shall not act as Deacon, or preach in our churches, if he cease to travel without the consent of the Annual Conference, certified to by the Bishop; except if he is incapacitated by sickness, disability or unavoidable circumstances.

1. Ordained Preacher in Local Relations

a. A Local Preacher of four years' good standing may be eligible to the office of Deacon. If the society of which he is a member requests it, the District Conference ---- or where there is not District Conference the Quarterly Conference ---- shall examine him properly, and if it adjudge him worthy, shall recommend him to the Annual Conference by testimonials signed by the Presiding Elder and countersigned by the Secretary. The Annual Conference should examine him, and if it is satisfied with his works and qualifications, may elect and ordain him.

b. A Local Deacon of four years' good standing -- from the time of his ordination -- may be eligible to the office of Elder. On request of society's the District Conference --- or where there is no District Conference the Quarterly Conference ---- shall examine him, and if it judges him worthy, it may recommend him to the Annual Conference a two-thirds majority is required --- certifying to his possession of talents and qualification is doctrine and discipline and society's need of his service as Elder.

The Annual Conference shall examine him, and if it satisfied that he is the proper person to exercise the office of an Elder, may elect and ordain him.

c. If an applicant of Local Elder's orders, should be unable to attend the Annual Conference, the testimonials of the District Conference or --- where there is no District Conference, the Quarterly Conference --- shall be forwarded to the Annual Conference with a vote declaring the applicant's belief in the doctrine and discipline of the Church, the Annual Conference shall examine him, and ordination in the interval of Annual Conference may elect him to Elder's orders, and provide for his examination and ordination in the interval of Annual Conferences.

2. Obligations of Local Elders, Deacons and Preachers

Every local Elder, Deacon and Preacher shall have his name recorded in the Quarterly Conference journal of the charge that includes his membership, and also enrolled on a Class leader. He shall meet in class --- unless he lives too far away --- teach and labor in our Sunday Schools and be subject to the preacher in charge, receiving appointments to preach as occasion may require. If he neglects these duties, the Quarterly Conference may deprive him of his ministerial office.

If a lay man, Local Deacon or Elder absent himself from the Annual Conference two years without a lawful excuse, he shall lose his membership.

All local Deacons and Elders who are members of an Annual Conference two years without a lawful excuse, he shall lose his membership.

All local Deacons and Elders who are members of an Annual Conference shall be subject to the appointment of the Bishops wherever they may be considered useful as supplies. No Elder or Deacon shall have regular charge except he be an itinerant.

B. Itinerant Deacons

Once appointed an Itinerant Deacon, he/she can no longer hold any position in the church. An Itinerant Deacon answers to the Presiding Elder and the District Conference.

An Itinerant Deacon of two full years' standing in the Annual Conference is eligible to the office of Elder, provided he satisfy the Annual Conference of his fitness for the office.

An Itinerant Deacon can not consecrate Holy Communion, but they may serve it after it has been consecrated.

C. Supernumerary Preachers

A Supernumerary Preacher is a member of the Annual Conference for the Annual Conference for whom there is no appointment available, or who is allowed to be without appointment on his own request.

Section III. Duties of Pastors

A. Ordained and Unordained

1. A traveling preacher must be diligent; never unemployed: never triflingly employed.
2. The pastor shall attend the Presiding Elder when in his/her charge and give him/her all necessary information by letter, when absent.
3. He shall take charge of all the Local Elders, Deacons, Preachers, and Exhorters in his charge and see that they behave well. He shall organize the Local Preachers and Exhorters in a class for mutual improvement. The Quarterly Conference shall reprove, or remove, if it think best, those who refuse to unite in the class.
4. He shall call, and preside over all meetings for the transaction of spiritual or temporal business in his charge, excepting those called to inquire into complaints or charges against him.
5. He shall hold Watch Night meetings, Love-feast - which he may allow to continue one hour and a half - and quarterly meetings, in the absence, or at the request of the Presiding Elder.
6. In large societies one shall meet the members and once a quarter, and from those of them who are believers in bands of four each, where this is practicable.

7. He shall meet the Quarterly conference, also he shall meet the trustees, the stewards, the leaders, the general bands of our each, where this is practicable.
8. He shall travel and labor in his charge, conduct divine service, visit the sick, recommend decency and cleanliness, and enforce vigorously but calmly, all the rules of the societies, and every part of the Discipline.
9. He shall regulate the bands and see that every band leader has the rules of the band.
10. He shall read the general rules in every society once a quarter and in every congregation once a year; especially the thoughts on dress; exhorting the people to conform to the spirit of the Apostolic precepts concerning gold, pearls and costly array, I Timothy 2:9; 1 Peter 3:3. He shall also put off all superfluous and costly apparel himself. The violation of this rule subjects a minister to the liability of suspension.
11. He shall assign all persons received on probation to a separate and special class keeping them is at least three months; and shall not admit any to full membership until they have passed a satisfactory examination before him and the church, as to correctness of faith and willingness to observe and keep the rules, been baptized and recommended by a leader whom they have met in class three months.
12. He shall see that a fast be held in every society in his charge on the Friday next preceding every quarterly meeting and have a memorandum made of it on the class papers.
13. He shall see that every society is duly supplied with our books.
14. He shall receive, try and expel members, according to the Discipline; and at every quarterly meeting shall read the names of those who have been received, and who have been excluded.
15. The Pastor shall appoint all class leaders and when deemed necessary, or if the good of the church demands it, remove them.
16. Where there are no stewards he shall appoint a person to receive the quarterly collections in the classes, and a committee to receive, and assist in applying any money subscribed to make up allowance to preachers or assist the most needy places in building churches and paying debts.
17. He shall suspend a steward from office for sufficient cause and appoint a steward in his stead: the course and action to be reviewed and finally disposed of by the quarterly conference.
18. He shall not allow any person to officiate as a preacher or exhorter in his church without obtaining a license from the quarterly conference, and he shall insist that this license be renewed once every year.
19. He shall take exact account of the members in the charge, report the same to the Annual Conference, and, on being removed, shall submit to his successor an accurate account of the charge.
20. He shall not cease to labor in the itinerancy, except in case of sickness, without the consent of the Annual Conference, certified by the hand of the Bishop.
21. He shall frequently warn his members against moving from one charge to another, without a note of recommendation from him; informing them that they

will not be received into other societies without this note of recommendation.

Form of Certificate of Membership

Date _____

To the Reverend _____, pastor of the R.M.U.E. Church

at _____

This is to introduce to you and commend to your Christian Consideration,

_____, who is an acceptable member of

our Society.

_____, Pastor of the R. M. U. E. Church

22. Every pastor shall gather in the children, and wherever there are ten whose parents will permit it, he shall meet them once a week, or once in two weeks for the purpose of giving them instructions and training them in the catechism. To this end, he shall procure our catechism, and have it committed to memory by all who can read.

23. He shall expressly preach on education; talk with children at home; "Plain the nature of religion to them and impress the necessity of it upon their hearts. He shall earnestly pray for them and exhort their parents at home.

24. He shall take the names of those who have been truly awakened and admit them to the Society. But if he should say, "I have no gift for this," he should pray for it and use every other means to obtain it.

25. He shall, so far as it is practicable, take the children of his congregation and form them into Sunday schools.

26. He shall take their names and form them into classes for the purpose of giving them religious instruction, and to do this as regularly himself as his other duties will permit.

27. He shall teach them the nature of religion; and also the nature, privileges, design and obligations of baptism.

28. He shall appoint a suitable leader for each class to instruct in his absence and recommend to him those who are suitable to be admitted on trial.

29. He shall leave his successor a correct account of each class formed and also the name of its leader.

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B. Limitations of Standards of Appointment

The term Pastoral appointments to any one congregation shall be four years in the R.M.U.E. Church and each appointment shall have an annual duration. He may serve the same congregation for five (5) years, whenever the cause is plausible. However, for the good of the Church, he may be removed after one year. More complaints and disagreements among officers and the Pastor are not sufficient warrants to justify removal of a Pastor. Any minister coming from another denomination or R.M.U.E. Church must give full satisfaction to the committee on admission to his educational fitness before he shall be admitted, and after becoming a member of the Annual Conference will not be eligible to an appointment until he shall have traveled one(1) year in Mission Work of the Church. Never the less, he must come from the Quarterly Conference or District Conference.

1. Standards of Appointment

He may be admitted with the qualification necessary given from the Sunday School Convention, but in the event that he represents a church or congregation, his admission is foregone.

All ministers from other churches desiring to enter the fold of the R.M.U.E Church must comply with studies as laid down in our Book of Discipline, with at least seventy (70) per cent average in all studies.

2. Appointments

The R.M.U.E. Discipline concerning ministerial appointments and assignments is hereby amended effective beginning with the 1980 annual conference.

In the event a minister appointed or assigned to a charge or church as pastor or is otherwise assigned or receives an appointment from the Presiding Bishop and the same is rejected, the minister so assigned shall be required to show good cause or explain such refusal to the

Presiding Bishop within twenty (20) days. If no response or if he steadfastly refuses, such assignment shall be withdrawn upon due notice in writing to the said defaulting minister. Thereafter, the Bishop shall reserve the right to refuse further appointment of the same minister to any post whatsoever for a period of time equal to the term of appointed refused.

Section IV. Elders

An Elder is constituted by election of the Annual Conference, and the imposition of the hands of a Bishop and the examining Elders. The Conference shall be certain that he is thoroughly instructed in the vows of an Elder.

A traveling Deacon of two full years, in good and regular standing is eligible for the office of Elder; provided he gives satisfaction in the course of studies prescribed in the book of Discipline.

A Local Deacon of four years, good and regular standing as a Deacon, is eligible to the office of Elder on the request of his Quarterly Conference; provided he/she on at least a two-thirds majority vote, and satisfies the Annual conference of his fitness and the local necessity of his ordination.

The duties of an Elder are to preach the word of God, administer the sacrament of the Lord's Supper, Baptisms, perform the rite of matrimony and burial of the dead.

A. Local Elders

Every Elder shall have his/her name recorded in the Quarterly Conference journal of the charge that includes his/her membership, and also enrolled on a class paper. He/she shall meet in a class ---unless he/she lives too far away --- teach and labor in our Sunday Schools and be subject to the preacher in charge, receiving appointments to preach, or to teach and labor in the Sunday schools, as occasion may require. If he neglects these duties, the Quarterly Conference may deprive him/her of his/her ministerial office.

If a Local Elder, or Elder absents himself from the Annual Conference two years without a lawful excuse, he shall lose his membership.

All Elders who are members of an Annual Conference shall be subject to the appointment of the Bishops wherever they may be considered useful as supplies. No Elder shall have regular charge except he be an itinerant.

B. The Duties Of A Presiding Elder

The position of a Presiding Elder is administrative and advisory, through the District Conferences and Sunday School Convention provides in-service training for pastors, local preachers and lay workers.

1. Appointment of Presiding Elders

Presiding Elders shall be appointed by the Bishop. He may function in the office of Presiding Elder in the Reformed Methodist Union Episcopal Church for the term of five years, provided/she is efficient. One must be the most experienced and prepared Elder in the district. No Presiding Elder shall be appointed by the Bishop as head of the District that does not measure up to the standard as laid down in the Book of Discipline of the Reformed Methodist Union Episcopal Church in the event of such appointment and said Presiding Elder and the District is dissatisfied with the appointment. For the good of the District he shall be removed with another appointment made. However, to warrant this procedure two-thirds of the Ministers, Deacons, and Local Preachers of his District shall petition the Bishop.

2. Administrative Function

a) The Presiding Elder holds a quarterly conference in every church and circuit every three months, four times a year, in the district to determine the efficiency of the pastor, the effectiveness of the ministry of the churches, and "give proper direction to all the affairs of the churches in the presiding Elder's district." The

Presiding Elder makes recommendations to the Bishop, in writing, that placement be made of pastors (ninety-five) 95 days prior to the Annual Conference with congregations in mind, and notify pastors of his recommendations if they are going to be moved.

b) The Presiding Elder will preside in the district conference, Sunday School Conventions and quarterly conference and see that the business of the conferences and convention are in strict accord with the current Discipline of the Reformed Methodist Union Episcopal Church.

c) On a petition from the members through the official board, a presiding Elder may change or move a pastor in the intervals of the annual conference after strict investigation and written consent of the Presiding Bishop where the interest of the church demands it. The pastor in question should be assigned to another field of labor, commensurate with the former appointment, if possible.

d) The presiding Elder will give decisions on all questions of laws in the quarterly and district conferences and Sunday School conventions subject to appeal to the Annual Conference.

e) The presiding Elder will see that all charters, deeds and other conveyances of the church property in the district conform to the Discipline and to the laws, usages and forms of the county, state, territory or country, wherein such property is located.

f) The presiding Elder will prepare, give to a successor and the conference secretary, a record of:

- 1) The list of church properties being permissively used by other religious organizations with the name of the local trustees.
- 2) The list of all abandoned properties within the bounds of the district.
- 3) The list of all endowments, annuities, trust funds, investments, and unpaid legacies of which the presiding Elder has knowledge of belonging to any pastoral charge or organization connected therewith in the district.

g) The presiding Elder will report to the Annual Conference each year in writing an accurate record of all financial transactions pertaining to abandoned properties.

h) In the interest of the general church and Episcopal District, the Presiding Elder will encourage pastors to have church programs in evangelism, stewardship and finance, Christian education, admission and welfare, Christian social concerns, and public relations. The results will be reported at the Annual Conference. Likewise, an accurate accounting of funds for the general church and Episcopal District is reported at the Annual Conference from every church in the presiding Elder's district.

i) The Presiding Elder will set a date for a meeting of the itinerant Deacons, Elders, local deacons, and Elders, evangelists, presidents of missionary societies and lay organizations, a steward, a youth 18 years of age from every church and circuit to organize the district and plan the work of the presiding Elder's district. Committees will be appointed to develop programs to meet the requirements of the district conference, Sunday School Convention.

- 1) A committee to examine candidates for the ministry, who have been recommended by the quarterly conference and who have the required

books and show sufficient evidence of having studied and possess the necessary qualifications for the itinerancy will be recommended to the Annual Conference Board of Examiners.

2) A committee to develop means of helping pastors and lay persons to evaluate the programs of churches in social services, mission, day care centers, tutorial, senior citizens, sharing stores, etc.

3) A committee to present information on available resources for extended community services by churches such as housing day care centers, narcotic controls, health clinics, legal aid, etc., funded by federal, state and municipal governments to help children and youth.

4) A Committee on Mission and Small Churches: to determine the church financing and budgeting, establishing church credit unions and investments.

5) The presiding Elder will see to it that a permanent record of the proceedings of the district conference is kept by the secretary.

j. There will be, in the Presiding Elder's district, a four-year training program for teachers and superintendents, in - service training in methods of governing, teaching, grading, and use of equipment as teaching aids. Arrangements should be made for Bible study as it relates to Sunday School teachers' lesson planning.

3. Supervisory and Advisory Functions

- a. The Presiding Elder is to supervise mission and smaller churches and circuits.
- b. The Presiding Elder will advise and encourage local preachers, candidates for the ministry and conference undergraduates in their studies.
- c. Promotion (The act of furthering the growth of development of the Reformed Methodist Union Episcopal Church on a second judicial level, subject to decision of the Annual Conference).

The District Conference and Sunday School Convention provide the opportunity for the pastors and lay workers to evaluate the work of the local churches and their positions and through in-service programs, sharpen their skills, develop new ones and receive fresh insight into the life and work of the church of Jesus Christ through the Holy Spirit. The presiding Elder gives a summary in the report to the Annual Conference of the evangelical and stewardship of the district of converts, ascension, the baptized, married and through attrition, those who have died, left with and without certificates and the net results. The Presiding Elder brings an accurate accounting of all funds raised for local, district conference, Episcopal district and general church. The Presiding Elder brings the work of the local church into the work of the Annual Conference and into the connectional church.

NOTE: If the Presiding Bishop is present at any of the Presiding Elder's conferences or conventions, the Bishop will be asked to preside.

Amendments To The Discipline Of The R.M.U.E. Church

In the Twentieth General Conference held at Orange Hill R.M.U.E. Church, Wedgefield, South Carolina, Sumter District, May 3-5, 1976, it was duly moved, seconded and passed by that body that "The Doctrines and Discipline of the Reformed Methodist Union Episcopal Church" be amended to include the following articles.

Section V. Bishops

A. Associate Bishops

1. The Office of Associate Bishop is hereby established within the Reformed Methodist Union Episcopal Church to meet an existing need.
2. The Associate Bishop shall be elected by ballot of the General Conference with a majority vote.
3. After his/her election he/she shall be consecrated to the office of Associate Bishop by the imposition of the hands of a Bishop and seven Elders.
4. If by death, resignation, or expulsion the office of Bishop should be vacated the Associate Bishop shall assume the office of Bishop of the Reformed Methodist Union Episcopal Church.
5. The Associate Bishop shall be responsible only to the Bishop, and shall perform all acts or functions pertaining to the office of Bishop when authorized by the Bishop.
6. The Office of Associate Bishop will be part-time thus the incumbent will be allowed to serve as Pastor, or hold any office in conjunction with the office of Associate Bishop.
7. The office of Associate Bishop is without salary, however, he/she is free to accept such monetary awards as the individual Churches or other sources may see fit to offer him as an aid in defraying the cost incurred in the performance of duties connected with the office of Associate Bishop. (Ratified by the 1984 General Conference).

a) The Duties Of The Associate Bishop

The Associate Bishop is considered a position worthy of it's servants status demanding devotion and activeness.

The Associate Bishop will perform the following duties:

- 1) He/She will be the chief assistant to the Presiding Bishop, and shall enjoy priority over all other General Officers.
- 2) He/She will preside over a question affecting, or could affect, the personal interest of the Bishop.
- 3) He/She will preside in absence of the Bishop, or where otherwise directed to do so by the Bishop.
- 3) He/She will attend at least one semi-annual meeting in the various

districts in the R. M. U. E. Conference during the Conference Year as a representative from the General Council Administration, it being recognized that these meetings are held on concurrent dates and that the Presiding Bishop could not possibly attend three at one time. The Presiding Bishop may designate his preference of choice of the Semiannual Meeting that he (Presiding Bishop) will attend.

4) He will serve as a liaison between the Presiding Bishop and the three Presiding Elders in the various Districts, including Charleston, Savannah, and Sumter.

5) He will serve as a Chief Consultant to the Presiding Bishop in all matters relating to the affairs of the R.M.U.E. Church. Accordingly, consulting with the Presiding Bishop on all matters is mandatory and cannot be waived. The purpose being to maintain efficiency and good order in administering the affairs of our Church.

6) On all matters pertaining to programming, meeting planning, appointments of Ministers and implementation, there shall be consultation by and between the Presiding Bishop and the Associate Bishop to the intent that the growth, harmony and good will of the Church will be promoted and maintained.

7) While no set salary is provided for by the Conference, Church or Meeting, the sponsors will be responsible for the payment of a honorarium and traveling expenses to the Associate Bishop.

2. Automatic Secession

a. In the event of death, disability, incapacity or retirement of the Bishop, the Associate Bishop shall immediately succeed to the office of Presiding Bishop.

B. Presiding Bishops

1. Optional Provisions as to Tenure

a. The Bishop of the R.M.U.E. Church will serve for life unless, removed for incapacity, incompetence, and impeachment.

b. While the assignment to a charge in the first instances the sole authority of the Presiding Bishop, the same may be revoked or rescinded if in the judgment of the Bishop's council; the best interest of the Church would be adversely affected to continue such appointment.

c. The Presiding Bishop is required to and must attend a minimum of one semi-annual meeting in each district during the course of a conference year.

d. The Presiding Bishop will preside over all meetings of the Bishop's council. All meetings of the Council are to be governed by Robert's Rules of Order. A regular agenda must be prepared and followed by the Presiding Bishop. New matters can and may be brought to the floor by individual members. The majority vote of the members will determine the outcome of an issue, question or proposition.

e. The Presiding Bishop will set the time and date for the ordination of all

candidates in the R.M.U.E. Ministry.

f. The Presiding Bishop shall enjoy priority in all matters pertaining to the operation and affairs of the R.M.U.E. Church; provided however that the same shall not be construed to mean the equivalency of a dictatorship, nor shall the same indicate a breakdown in temperance, compassion and humility and Godly concern to be exhibited by a Bishop and God fearing man.

g. The Presiding Bishop will not have the right to preside over, interfere with or dictate the course of action or meddle in the affairs of any semi-annual meetings or reorganizations within the structure of the R.M.U.E. Church. The functions, control and affairs of any social or adjunct organization of the R.M.U.E Church shall be entirely within the province of the officers and members of that organization.

2. Duties of the Bishop

a. The Bishop shall preside in all of the Annual Conferences within the Episcopal district where assigned, and in conjunction with the presiding Elders, determine what shall be the appointments of all of the pastors at the Annual Conference.

b. The Bishop shall see that all decisions of the Presiding Bishop in the Annual Conference be entered into the official record of minutes of the conference.

c. The Bishop shall entertain all motions, duly made and seconded, in an Annual Conference, when they do not conflict with the positive law of the church.

d. The Bishop shall send to the secretary of the R.M.U.E. Church, 90 days prior to the opening date of a General Conference, an accurate list of the delegates elected to that session of the General Conference. The Bishop shall give the names, addresses and the order of the election of all delegates of each of the Annual Conference, along with persons elected to serve on the Episcopal Committee, and the District's nominations for the other standing committees of the General Conference.

3. Ecumenical Visits

Each congregation shall grant a reasonable sum to be awarded to the Bishop as a honorarium for the annual visit. It is provided further that where a church is not financially able to pay or compensate the Bishop by honorarium these such visits must be made without compensation. However the Bishop should present a statement of his mileage to the treasurer of the R.M.U.E. Church to be reimbursed for the miles covered by the trip not to exceed the rate provided or allowed by state agencies for travel. Not in any case will the Bishop refuse an annual visit to one of our churches by reason of its inability to pay him an honorarium.

4. Annual Conference, General Conference Bishop Council Meeting

Compensation shall be due to the Bishop for presiding over a meeting or session of the Annual Conference, General Conference or Bishop Council Meeting as such is required by the very duty imposed upon him by virtue of his office. However, both the Annual and General Conference shall provide for mileage to and from said Conference(s) as well as room and board. No compensation shall be allowed for travel under thirty miles round trip.

5. Compensations for the Bishop

The committee on the annual salary of the Bishop of the R.M.U.E Church shall consist of not more than 10 persons to be appointed by the Presiding Bishop of the General Conference, of whom shall be ministers and six from laity.

The recommendation of the committee must be approved by the popular vote of the General Conference.

Section VI. Retired Ministers

A Retired Minister is a preacher who has been relieved of pastoral charge on account of disability or age resulting in ministerial inefficiency. A preacher may be retired on request or upon order of the Annual Conference, after pastoring ten years or more, by a majority vote of said Annual Conference. The Preacher shall be a member of the Quarterly Conference.

Section VII. Termination of Annual Conference Membership

A. Withdrawal

When a preacher in good standing desires to withdraw to unite with another denomination, Ministerial Orders shall be surrendered to the Annual Conference and shall be given a letter of recommendation to the church of their choice.

In the interim between sessions of the Annual Conference should a preacher desire to withdraw, shall deposit with the Presiding Bishop or Presiding Elder a letter of withdrawal of Ministerial Orders or both. They shall be presented to the next session of the Annual Conference for action there on.

If a Deacon or Elder accepts a pastoral appointment with another denomination and becomes a part of the denomination's ministerial program, administering the sacraments and accepting the doctrines of the denomination, he/she shall lose his/her membership in the Annual Conference forthwith. If he/she desires to stay in the Reformed Methodist Union Episcopal Church, he/she must show proof of his/her renunciation of his/her membership in the other denomination. A Presiding Bishop or an Annual Conference may allow a Deacon or Elder to pastor temporarily in another denomination for period not to exceed two (2) years, said pastor must return to the Annual Conference or lose membership in the same.

B. Resignation from Ministerial Orders

When a preacher in good standing desires to resign from Ministerial Orders, he shall be given a certificate of honorable dismissal signed by the Presiding Bishop and secretary of the said Annual Conference.

C. Absence from the Annual Conference

If a Deacon or Elder absents himself from the Annual Conference two (2) years without lawful excuse, he/her shall lose membership. A traveling Deacon or Elder shall not act as Deacon or Elder or preacher in our churches, if he/she ceases to travel without consent of the Annual Conference, certified to by the Bishop, unless he/she is incapacitated by sickness, disability or unavoidable circumstances.

D. Incapacitation, Illness, Resignation, Etc.

In the event that any minister or general officer shall become incapacitated, ill or unable to perform his duties or the obligations of his office, the general officer or minister involved shall voluntarily resign his post or charge, upon his refusal to do so, the Bishop's Council, after due notice to the said party, shall hear and decide such report of incapacitation.

In the event the Bishop's Council decides that the general officers or minister is incapacitated, the same shall be certified and made a part of the records of the general secretary. The Bishop shall then name a temporary successor in the case of a general officer or in the case of a minister until the next annual conference. No appeal shall be made from a finding of incapacitation.

Section VIII. License

A. District Ladies License of District Ladies

This is to certify that the bearer _____

is authorized to perform general district work in the Reform Methodist Union Episcopal Church and to teach, lecture, or exhort on educational, missionary, or religious subjects as occasion may require.

Presiding Bishop

Episcopal District

B. Missionary Certificate of Missionary Work

This is to certify that the bearer _____ is
authorized to performed

general missionary work in the Reformed Methodist Union Episcopal Church and to

teach, lecture, or

exhort on educational, missionary, or religious subjects as occasion may require.

Presiding Bishop

Episcopal District

C. Certificate of Auxiliary Work

This is to certify that the bearer _____
is authorized to perform general auxiliary work in the Reformed Methodist Union
Episcopal Church and teach, lecture, or exhort on education or religious subjects
as occasion may require.

Presiding Bishop

Episcopal District

D. Certificate of Conference Worker

This is to certify that the bearer _____ is
authorized to perform general conference workers work in the _____
Reformed Methodist Union Episcopal Church and to teach, lecture, or exhort on
education or religious subjects as occasion may require. Also to aid the
Annual Conference in all capacities required.

Presiding Bishop _____

Episcopal District _____

E. Local Preacher Form of License

This is to certify that the bearer _____ is licensed
to preach in _____ Methodist Union Episcopal Church.

Signed on behalf of the _____ Quarterly

Conference this _____ day of _____, to be renewed once a year so
long as the bearer's life corresponds with the Gospel and submits to rules and the
Discipline of said Church.

Given under my hand.

_____, Presiding Elder

Section IX. Memorial Services

All Bishops, General Officers, Presiding Elders, and District Presidents of the R.M.U.E. Church shall be accorded memorial service by the R.M.U.E. Church as soon after the decedent's death as feasible or convenient and prior to the final rites. This service cannot and must not be waived unless rejected by the spouse or immediate next of kin of such deceased.

Section X. Burial of Ministers

It is presumed that the eulogy and final rites will be conducted by the Presiding Bishop in the event of the death of an R.M.U.E. minister. However, where the spouse or next of kin expresses a contrary intention on where the decedent has specified otherwise designated or selected, that the person will deliver the eulogy; provided further that the Bishop will be recognized in such service with the full merits of his office.

Chapter V

Districts Boards Officers and Departments

Section I. District Sunday School

District Sunday School Superintendent is appointed by the Bishop during Annual Conference. It shall be the duty of the District Superintendent to visit each Sunday School in the district and make a quarterly report to the Presiding Elder.

The District Superintendent shall encourage the holding of Sunday School workshops for the training of his/her teachers. He/She shall impart information concerning the best methods of governing and conducting, grading and equipping Sunday Schools, and

gather whatever statistics and other data that may be necessary to keep the Church continually informed of the true conditions of his/her Sunday School work. The District Superintendent is responsible for the District Sunday School Convention.

The officers of this board shall consist of the superintendent, a secretary, and a treasurer. The traveling expenses of the District Superintendent incurred by visiting the schools, shall be paid by the schools visited.

Section II. District Young People League

The President of this Board is appointed by the Presiding Bishop during Annual Conference. This Board is known as the YLP. The purpose of this board is to teach the young people about the laws of our church, the Bible, the catechism and the discipline of the Reformed Methodist Union Episcopal Church. It is to promote the interest of the young people in our churches. Educational workshops shall be held. The President shall make a report to the Quarterly Conference of its work and progress.

Section III. District Education Board

This Board is under the General Secretary of Education. The purpose of this board is to give a supplement to the children of this denomination attending some type of school for a higher education. Each district is responsible for their board and functions.

Section IV. District Missionary Board

The President of this Board is appointed by the Presiding Bishop during Annual Conference. The purpose of this board is to aid and accelerate the Mission Work of the R.M.U.E. Church and to support the Annual Conference. There shall be a president, vice president, secretary and treasurer. The president is responsible for the District Missionary Convention and all monies raised. A report shall be given to the Annual Conference of all monies raised.

The president has the authority to appoint the local presidents of the district with the pastor assistance. The presiding Elder has no jurisdiction over the body. However, they may work together in harmony. This board shall be aware of all sick and shut in, poor and needy on the district and some form of assistance shall be given.

Section V. District Auxiliary Board

The president of this board is appointed by the Presiding Bishop during Annual Conference. All auxiliaries are amenable to the Quarterly Conference. This board was organized to support the Annual Conference financially. There shall be a president, vice president, secretary and treasurer. The president of this board is responsible for the District Auxiliary Convention. A report shall be made to the Annual Conference.

Section VI. District Conference Workers Board

The president of this board is appointed by the Presiding Bishop during Annual Conference. This board was organized by the General Conference as an auxiliary body, to promote and enhance the spiritual and financial conditions of the church and Annual Conference. There shall be a president, vice president, secretary and treasurer. The president of this board is responsible for the District Conference Worker Convention. A report shall be made to the Annual Conference.

Chapter VI

General Boards, Officers and Departments

Section I. Chairperson of League of Stewards

This position is appointed by the Presiding Bishop every four (4) years. You must remain in good standing with your church, with the support of the majority of the stewards of the R.M.U.E. Churches. All monies raised must be reported to the Annual Conference.

Section II. Chairperson of Banquet Committee

This position is appointed by the Presiding Bishop every four (4) years. You must be in good standing with your church, with the support of the majority of the members of the R.M.U.E. Churches. All monies raised must be reported to the Annual Conference.

The 25th General Conference of the R.M.U.E. Church passed a proposal that an Annual Banquet would be held prior to the close of each Annual Conference in the district hosting the Conference. The money from the banquet shall be turned over to the pension fund.

Section III. General Officers

A. General Secretary

There shall be a Secretary of the R.M.U.E. Church who shall hold the rank of General Officer. This Secretary shall be elected at the opening session of the General Conference and shall be the Secretary of the General Conference and the Recording Secretary of the General Conference. He/She shall perform the following duties:

1. Record the proceeding of the General Conference, which shall be signed by the

Presiding Bishop at the close of each session, and have the authority to published them, sending the complete manuscript to all R.M.U.E. Churches. The expense of printing the Minutes of the General Conference shall be paid from the General Treasurer.

2. Establish file known as the Official File of the Ministers and Officers of the R.M.U.E. Church, setting forth the names, addresses, date, of birth, tenure of service for each Bishop, Presiding Elder, Pastor, Superannuate and Evangelist of each Annual Conference.

3. Receive a duplicate report from the Treasurer of each Annual Conference's Finance Committee including the amount of Budget Funds received and sent to the Treasurer of the R.M.U.E. Church for the General Budget Fund.

4. Receive from pastors for record to be compiled, information of members in each charge and such other general information which shall serve as an aid to commissions to help implement the total budget of the R.M.U.E. Church. He/She shall supply the form for these reports and records. His/Her records and files shall be open to inspection at all times to all members of the

R.M.U.E. Church, who have been elected delegates to the General Conference most recently held; and to those persons authorized by the Board Committee, or other groups having responsibility for inquiring into the affairs, records and files of the church.

5. Compile and publish an accurate mailing list of all delegates of the General Conference along with the persons elected to the Episcopal Committee and persons nominated to serve on other committees.

B. General Treasurer

1. There shall be a Treasurer of the R.M.U.E. Church, hereto known as the Financial Secretary.

2. The Treasurer shall keep an account of all funds remitted to by the Annual Conferences, and shall disburse the same as authorized by the General Conference and directed by the Presiding Bishop.

3. The Treasurer shall pay the traveling expenses of the Bishops in attendance at the council upon presentation of a proper voucher.

4. Separate records shall be kept for each agency for the fiscal year; shall cover the period from November 1st to November 1st.

5. He/She shall send a comprehensive monthly statement to the General Secretary of the church.

6. The Treasurer shall keep the Bishops informed of the state and condition of the treasury and shall advise them if necessary, to use more diligence to secure the success of our financial interest. The books, papers and bank accounts shall always be open to the inspection of the Bishops.

7. The Episcopal Funds shall be administered by the Treasurer as authorized by the General Conference.

8. The Treasurer shall remit quarterly to each active Bishop 1/4 of their annual salary.

9. An active Bishop shall be interpreted to include all visitations to local churches within the Episcopal District in the performance of official duties and such journeys outside.

10. No money shall be drawn from the treasury except by checks, to a name payee. The

Treasurer shall not sign or issue any checks payable to "cash."

11. The Treasurer shall disburse according to the budget approved by the General Conference.

12. He/She shall collect and receive all monies belonging to the church as specified by the Discipline and be the custodian of these funds. He/She shall deposit promptly all such monies as received to the credit of the R.M.U.E. Church in appropriate bank accounts.

13. The Treasurer shall keep or cause to be kept, proper books of account, fully setting forth the financial conditions and transactions of the church. The books of the Treasurer shall be audited annually by a certified Public Accountant.

14. He/She shall examine all accounts, claims and demands against the treasury; and no monies shall be drawn from any account unless the same is within the budget appropriations.

15. Checks for salaries and wages and expenditure as fixed by the Board and by the Treasurer for proper administration of his office may be prepared by voucher and countersigned by the Treasurer.

16. In case of a vacancy occurring in the office of the Treasurer or the inability to perform, the duties shall be performed temporarily by the General Secretary of the R.M.U.E. Church.

17. The Treasurer shall give notice to each Annual Conference at least one year prior to the election of delegates to which the conference is entitled and the Treasurer shall determine the delegations quota of each Annual Conference to the preceding the quadrennial election of delegates to the General Conference.

18. The employed personnel of the Financial Department shall be selected by and be responsible to the Treasurer.

C. Secretary of Education

1. The Secretary of Education shall receive and receipt and account for all monies received for educational purposes. He/She shall present to each Annual Conference an itemized report of all monies received during the conference year.

2. He shall be held responsible for all monies coming through the Educational Department.

3. Subject to the Board of Education and the General Council, all educational institutions, organized in the church, shall be considered under a reasonable claim by the Educational Board. There shall be Boards organized in all the churches for educational purposes, subject to the laws of the church.

4. There may be a Board of Workers organized in all R.M.U.E. Churches for the cause of education.

D. Secretary of Church Extension

1. Secretary of Church Extension shall conduct the correspondence of the department and shall be subject to the authority and control of the General Board. He/She shall keep the church constantly advised of the work and wants of the department. He/She shall supervise and superintend the Church Extension work of the connection and execute all

official papers, and labor to the extent of his/her power to bring this department to the broadest field of usefulness.

2. Secretary of Church Extension shall mail to the members of the General Board, one month in advance of its annual meeting, report of the amount received and disburse through the Church Extension Fund for the year, and a propose budget for the ensuing year. He/She shall also report to each quadrennial session of the General Conference a full report of the funds received and disbursed by the Church Extension Department for the quadrennium. The annual budget of the department shall be approved by the General Board.
3. All expenditures and receipts of monies of a general nature must be kept strictly by the Secretary to be reported in the Annual Conference.

E. Secretary of Pension

1. The Secretary of Pension shall administer the funds of the Pension Department as provided.
2. The Pension Department shall Be under the direction and supervision of the Secretary of Pensions.
3. The employed personnel of the Pension Department shall be selected by and be responsible to the Secretary of Pensions.
4. The Secretary of Pensions shall mail to the Retirement Fund, a check quarterly.
5. The Secretary of Pensions shall be bonded for such amount as may be directed by the General Conference.

F. Secretary of Sunday School Union

This is an organization created by the General Conference to enlarge and extend the work and influenced of the Sunday School in the Reformed Methodist Union Episcopal Church.

Now, Be It Resolved that this organization shall be known through out the Church as the Sunday School Union of the R.M.U.E. Church. (Object): The object of this organization is for the better religious training of our children, religiously, and in keeping with the word of God.

Resolve That, this organization shall have a Board of Managers of not less than five, nor more than seven. This Board of Managers must be approved by the General Conference and shall be made up of Preachers and Lay Members. Preachers must be in the majority.

This organization shall have a Secretary and Treasurer (local). The Secretary shall be known throughout the Church as the General Secretary of the Sunday School Union of the R.M.U.E. Church, when present, and shall be the chairman, ex-officio in all meetings of the Board of Managers, in Conjunction with the General Secretary, shall provide the proper literature for the Sunday Schools, as well as grades. They shall also supply and care for the needy schools.

G. Secretary of Book Concern

1. The Secretary of Book Concern shall work arduously in the discharge of his/her duty. He/She shall endeavor to purchase and keep in store such books as needed and can be used in the R.M.U.E. Church, especially for our young preachers. These books may be purchase from any publication department, especially those whose Doctrinal character and usage's are similar to ours. This medium must be reserved until our Publication Department becomes active. All our members buying books, especially our ministers, such as standard books of a religious character, the Secretary of said department must keep on hand a supply of such books.
2. Our members will be advised to purchase from said department. There shall be a Board of Mangers of not less than three (3), who will, in conjunction with the Secretary, direct the affairs of the department.
3. The Board of Mangers shall be nominated by the council or by recommendation of the General Secretary and shall be confirmed by the General Conference.

H. Secretary of Mission

1. There shall be a Department of Worship and Evangelism. The Secretary of Mission shall be elected by the General Conference.
2. The aim of this department shall be to assist our pastors in leading all people to accept our Lord and Savior Jesus Christ through the guiding power of the Holy Spirit. "In him we have redemption through His blood. "It is through Christ that "God reconciled the world unto of himself. "God commented his love toward us, in that, while we were yet sinners Christ died for us." (Romans 5:8).
3. The Secretary of Mission shall suggest ways and means to gather the "sheep into the fold," and shall be amenable to the Council of Bishops and the General Board in the interim of the General Conference. Compensation and travel shall depend upon the budget as provided.

I. General Officers Audit Report

Each General Officer shall make a full written report to each Annual Conference and at General Conference of the R.M.U.E. Church. Each such report at the Annual Conference shall be subject to audit. If the same shows any discrepancies, the general officer involved shall be subject to a charge of malfeasance (maladministration) or doing wrong) if the discrepancies are substantial and reasonable explanation not given by such General Officer for the discrepancy or discrepancies. Reprimand (public embarrassment before general and /or annual conference), suspension for a period of ninety (90) days or stern warnings are recommended. Removal shall require a 2/3 vote of the Annual Conference then in session or called to emergency session. Each officer herein mentioned shall be tried by the Annual Conference only.

Chapter VII Government

Section I. General Rules

1. Any member of the Annual Conference of the R.M.U.E. Church may run for the office of Bishop at his discretion, providing his qualifications warrant it.
2. No Presiding Elder of any District will be allowed to be pastor of a church in his own district.
3. No member in the R.M.U.E. Church will be held for duty if he is maimed or decrepit in any way; if a preacher is only an honorary member, and must be pensioned from the general treasury; every three months as long as he lives, if a Lay Member of the church, he or she is a member shall consider him financially.

A. Qualifications of Delegates

1. Ministerial Delegates

Every minister elected a delegate by any Annual Conference shall have been an Elder during the four years immediately preceding the General Conference to which said minister is elected and must be in good and regular standing in the Annual Conference of the Reformed Methodist Union Episcopal Church; at the time of his/her election he/she shall be a member of the Conference that elects him/her, and shall be in actual service within the bounds of the Conference that elects him/her at the time of his/her election.

2. Lay Delegates

Every lay member elected delegate by an Electoral College shall be a member of said college and a person of good, natural, or acquired ability who knows and loves the doctrine and discipline of the R.M.U.E. Church and has maintained a full, good and regular membership in the said Church four (4) consecutive years preceding the General Conference, and has been a member of his/her local church for six (6) months preceding the meeting of the Electoral College.

B. Election of Delegates

1. Ministerial Delegates

- a. Ministerial delegates shall be elected by the Annual Conference next before the General Conference. The Annual Conference sitting on or after the first day of January in the General Conference year shall elect a year earlier. The Secretary of the Annual Conference shall prepare an accurate list of Ministerial Delegates elected, in the order of their election, and forward same to the Presiding Bishop within 30 days after the election.
- b. Ministerial delegates to the General Conference shall be elected by the ministers of the Annual Conference provided they are in good and regular standing at the time of least four years next preceding their election.
- c. The Ministerial election and the lay Electoral College shall be held on the same date, in the same city at different places at the same time.

- d. All delegates and alternates to the General Conference shall be elected by secret individual ballots, or by voting machine. Each Annual Conference shall determine which of these two methods it will use by majority vote of the conference.
- e. Laymen cannot vote for ministerial delegates.
- f. No proxy ballot or ballots shall be accepted by any Bishop or person conducting the election of delegates.
- g. Any Bishop or person accepting proxy ballots shall be subject to charges brought in the manner and form as prescribed by the laws of this church.
- h. A delegate elected by an Annual Conference to General Conference shall represent said Annual Conference though he/she may have been transferred to another Annual Conference after his/her election.
- i. All persons to become a delegate of the General Conference must be elected by the Annual Conference and Electoral Colleges within the bounds of the Conference. It shall be unlawful for any Bishop to appoint delegates to membership in the General Conference whether foreign or domestic. The Committee on Credentials is hereby forbidden to seat such delegates who are appointed by a Bishop.
- j. The Annual Conference shall give a certificate of election, signed by the Bishop and Secretary, to every elected delegate, both ministerial and lay.
- k. Both the Annual Conference and the Electoral College shall elect the same number of alternates, with the same qualifications, and by the same method as delegates. Alternate Delegates shall be seated according to districts in a special section reserved for their use outside the "Bounds" of the General Conference.
1. Tellers and clerks of an election in a given Annual Conference or Electoral College. No one who is not a member of that Annual Conference or Electoral College shall be eligible to serve as teller or clerk. All delegates and alternates to the General Conference shall be elected by ballot; a majority of votes shall determine the election. This rule shall not be suspended.

C. Lay Delegates

1. Every pastor shall publish a notice of the Church Conference that is to elect lay representative or delegates from his/her local church to the Electoral College at least two weeks prior to the election.
2. The election must be held at least three months prior to the meeting of the Electoral College. Only full members 18 years of age and over of said local church shall be eligible to vote or to be elected a delegate. A majority of those present and voting shall be determining the elected delegate. A majority of those present and voting shall determine the elected delegate and alternate delegate and no proxy votes shall be counted either at the election of the local church or at the election of the local church or at the election held in and at the Electoral College.
3. The youth shall elect their delegates to the Electoral College at the same time, but in a separate place from the election of the adult lay delegates.
4. Two members, one adult, and one between the ages of 18 and 30 in good and regular standing, shall be elected to the Electoral College from each Annual Conference lay

delegates shall be equal to the number of elected ministerial delegates to the Electoral College may not vote where any other Electoral College is concerned.

D. Lay Electoral College

1. The Electoral College shall be composed of one adult and one youth between the ages of 18 and 30, in good and regular standing from each station, circuit, and mission in the Annual Conference, whose expenses to said College shall be paid by the station, circuit or mission represented.
 2. The Electoral College shall assemble at the place and hour designated by the Annual Conference, shall organize according to the custom of delegated bodies. The adult lay delegate from the local church hosting the meeting of the Electoral College shall take the Chair for purpose of entertaining and processing the voting to elect a temporary chairman and temporary secretary. After devotional service, the College shall effect a permanent organization, electing a chairman, secretary, two tellers and two clerks of election and then proceed to elect from its members by ballot lay delegates one of whom must be a youth between the ages of 18 and 30, and lay alternates, as provided by law under caption of Composition of General Conference.
 3. If, when the results of the balloting is announced, a member of the Electoral College shall desire to contest the results of the election. The chairman shall permit the member who announces his or her desire to contest the election to count the ballots in the presence of the members of the College before the meeting in which the election is held either recesses or adjourns. If an error is discovered in the recount, the chairman must declare the election void and the Electoral College shall be delivered to the Annual Conference when certification of the election is presented to the Annual Conference.
 4. If, in the composition or activity of the Electoral College, a law of the church is violated, complaints may be made to, and a hearing held at the next session at the Annual Conference which shall adjust the matter.
 5. The secretary of the Electoral College shall prepare and certify over his or her signature a report of the proceedings of the Electoral College, including an accurate list of the Electoral College and an accurate list of the elected lay delegates in order of their election, and forward same to the Presiding Bishop of the district and to the secretary of the Annual Conference with in thirty days after the election.
 6. The Electoral College shall give each lay delegate and alternate a certificate of election, signed by the chairman and secretary to be presented to the Annual Conference for the record.
- It shall be unlawful for any minister to interfere in any way in the Electoral College.

Section II. Ministers in the Annual Conference

- When admitted on trial, the applicant shall possess the current Book of Discipline of the R.M.U.E. Church, the Holy Bible, and the A.M.E. Hymnal.
2. Candidates for order shall be examine once a year by the Annual Conference Board of Examiners. This examination shall take place at the Annual Conference. The candidate shall be notified thirty (30) days before the schedule examination by mail.

3. All candidates for the Itinerant Ministry should be high school graduates or equivalent.
4. A candidate for ordination as Itinerant Elder should be a graduate of an approved Seminary, or the R.M.U.E. School.
5. If a candidate does not meet the foregoing qualifications, the candidate may be referred to the Annual Conference Board of Examiners for special examination as to the candidates' qualification and fitness to be admitted to the Annual Conference. After careful consideration and deliberation, the Board of Examiners may or may not recommend the candidate for Order.
6. Those candidates seeking Local Orders shall satisfy the same time stipulation as those candidates seeking Itinerant Orders. A course of study designed especially for the Local Ministry shall be established.
7. Preachers applying for admission to Orders in the Reformed Methodist Union Episcopal Church from other Methodist branches shall be received and their order in that body shall be credited (i.e. a person coming as an itinerant Deacon or Elder shall be received as Itinerant Deacon or Elder, as the case may be.) Preachers so received shall meet all previously stated academic and age qualifications.
8. An ordained preacher from a non-Methodist evangelical denomination, on becoming a member of the church, shall be examined by the Quarterly Conference. With the recommendation of a District Conference he may be received by an Annual Conference, providing his certificate of ordination, satisfactory evidence of gifts, graces and usefulness, sustaining an examination by the Board of Examiners (which shall make recommendations as to their classifications) in their studies and taking the ordination vows. They shall also meet all required academic and age qualifications. They shall then be accepted as Deacons and be required to travel two (2) years as Itinerant Ministers being eligible to the order of Elder.
9. In receiving a traveling preacher into probationary membership, there shall be an offering of solemn prayer, and the following Special Examination; with other questions, if necessary:
 - a. Have you faith in Christ?
 - b. Are you going on to perfection?
 - c. Do you expect to be made perfect in love in this life?
 - d. Are you groaning after this perfect love?
 - e. Are you resolved to wholly devote yourself to God and His work?
 - f. Do you know the rules of the Society and of the bands?
 - g. Do you keep them?
 - h. Do you constantly attend the sacrament?
 - i. Have you read the form of discipline?
 - j. Are you willing to confirm it?
 - k. Have you considered the rules of a preacher, especially the 1st, 5th, and 7th?
 1. Will you keep them for conference sake?
 - m. Are you determined to employ all your time in the work of God?
 - n. Will you endeavor not to speak too loud or too long?
 - o. Will you instruct the children in every place?

- p. Will you visit from house to house?
 q. Will you recommend fasting or abstinence, both by precept and example?
 r. Are you in debt?

Question: Do you think your duty to call sinners to repentance?

Admonition: Make full proof of it, and we shall rejoice to receive you as a fellow laborer.

Any Preacher not ordained from an evangelical denomination, on becoming a member of the Church shall be examined and have his license adjusted by the Quarterly Conference. A Preacher not ordained from another denomination can enter the itinerant ministry of the R.M.U.E. Church only by becoming a member of the church and entering the Annual Conference regularly.

Preachers from other denominations coming to either the Quarterly Conference or the Annual Conference for admission shall join some local church and be questioned as follows:

Question: Have you read our form of discipline?

Answer: I have.

Question: Do you have a copy of the Reformed Methodist Union Episcopal Discipline?

Answer: I do.

Question: Do you believe in the doctrine, discipline and polity of our church as set forth therein?

Answer: I do fully believe and willfully receive, adopt and be governed by the Doctrines, Discipline and Polity of the R.M.U.E. Church.

Question: Will you refrain from teaching or practicing any other from of Doctrines, Discipline or Policy?

Answer: I will.

One on trial may be either admitted or rejected without doing him/her any wrong, otherwise it would be on trial at all.

On being admitted every minister shall receive a certificate.

Form of Certificate

This is to certify

that _____

Having been ordained to the office

of _____

according to

the usage of the Church, of which he/she has been a member,

has been admitted into the _____ Conference of the R.M.U.E.

Church and is hereby authorized, so long as his/her life and conversation become

the Gospel of Christ, to exercise the functions of his/her office in the Reformed

Methodist Union Episcopal Church.

Given under my hand and seal this _____ day of _____,
 _____ (Presiding Bishop)

Section III. Bishop's Council

The Bishop's Council shall be composed of all the General Officers, and one lay delegate from each of the three districts as ordered by the 1988 General Conference. Legally he may invite others to attend the Council Sessions at his discretion. The Council shall meet semiannually or twice a year.

The business of the Council will be to consider general matters of the church in all of its general features.

The Council, in its sessions, will make such changes whenever it becomes necessary for the good of the church. Should the Council vote on any changes or disagreements, like parliamentary bodies, the highest vote on either side is conclusive. Only the Bishop or Associate Bishop have the authority or power to call the Council to meet.

Chapter VIII Judicial Administration

Section I. Insubordination of Congregation

Any church or congregation that is in or under the jurisdiction of the Reformed Methodist Union Episcopal Church that ignores the mandates or discipline of said church, without repentance and humiliation, such church, if there be any, shall be denounced, or, if any preacher disseminates doctrine from the pulpit or publish the same through the press contrary to the laws or government of the church, he or they shall be expelled from the Conference. Or, is any member of the church shall be expelled from the church, it is sometimes mentioned by officers and members of the church or ecclesiastic body. But it is necessary to call their attention to the fact that the laws of the State of South Carolina, will have to be changed or repealed before such can be done, especially in cases where church property is deeded to the Conference or denomination, to wit, the Reformed Methodist Union Episcopal Church.

Section II. Causes of Impeachment

A. Dealing in Liquor and Drugs

No Preacher shall among us distill, retail, or drink spirituous liquor without forfeiting his official standing in public. No preacher shall among us manufacture, retail or consume illegal drugs.

B. Maladministration

1. A Preacher charged with badly administering the law, improper temper, words or actions, shall be reprov'd by the Bishop or the Presiding Elder.
2. In case of a second transgression, one, two, or three Preachers, or if Preachers cannot be obtained, exhorters or leaders shall be taken as witnesses.
3. If the foregoing admonition is of no avail, he shall then be either tried before the Bishop or the Presiding Elder and a committee in the interval of the Annual Conference, and if found guilty, be suspended by the Bishop, or committee.
4. The Annual Conference ensuing shall try the case fairly, and if the suspended Preacher is found guilty, and impenitent, his suspension shall be continued and noted in the minutes.

C. Concerning Heresy and Schism

1. A minister or preacher who holds a position and publicly or privately disseminates doctrines which are contrary to our Articles of Religion shall be dealt with as in cases of gross immorality, proceeded against as provided for in Chapter II (Trial of Itinerant Preachers).
2. But if he solemnly promises not to disseminate any more such doctrines, either in public or private, shall be endured until his case can be laid before the next Annual Conference, and it shall finally dispose of it.

D. Unacceptability in the Ministry

1. When any member of an Annual Conference is charged with having conducted himself in such a manner as to render him unacceptable to the people as a traveling preacher, his case shall be investigated by the Annual Conference, and if it appears that after the complaint he will not consent to voluntarily retire, the Annual Conference shall locate him.
2. In this event, he shall be at liberty before the conference, to defend himself in letter or by a representative. If the minister should be located while absent and without having been previously notified of the intention thus to proceed against him/her, he/she shall have the privilege to apply to the next session of the Conference for a defense hearing and shall reconsideration of said case.

E. Neglect of Appointment

1. Should any local Elder, Deacon or Preacher neglect his appointments, and give no sufficient reason for doing so, the minister in charge shall reprove him for the first offense.
2. If a local Elder, Deacon or Preacher persists in neglect to fill any of his appointments, he shall be summoned to appear before a committee and should he then fail to give satisfaction, said committee shall silence him until the ensuing Quarterly Conference, which shall have power to take his license from him.
3. If any local preacher, without a previous agreement between himself and his pastor, attempt in the absence of the pastor to collect money for his services, he shall upon conviction, be silenced for three months.

F. Pastoral Interference

1. No Elder, Deacon or Preacher in any charge shall interfere with the business of an adjoining charge.
2. If any should be found guilty of so doing, without having been called according to discipline, or by the Bishop or Presiding Elder, he shall be dealt with as in other cases of violation of the discipline.

Section III. The Trials

A. The Trial of Lay Members

1. When a lay member is accused of any crime or misdemeanor he shall be brought to trial before the Society or a committee selected from it.
2. The trial shall take place in presence of an Elder, Deacon or Preacher and the accused shall be brought face to face; but if this cannot be done the next best evidence shall not be rejected.

B. The Trial of Local Preachers

1. Examination by the Committee

- a. If an accusation be brought against a Local Elder, Deacon, or Preacher, the minister in charge shall summon three or more local preachers of the neighborhood, or for want of preachers, as many exhorters or leaders.
- b. If said committee, find that he has been guilty of publicly or privately disseminating such false doctrines (as required suspension from all public offices and our Church), the committee shall suspended him until the ensuing Quarterly Conference.

2. The Case Before the Conference

- a. When the case is laid before the Quarterly Conference it shall proceed to the trial of the accused local preacher, deacon, or elder, and shall have power to

clear, censure, suspend or expel him, according to their judgement.

b. The Presiding Elder, at the Quarterly Conference, it shall appoint a secretary to take regular minutes of the evidence and proceedings.

c. The said minutes when completed shall be read and approved, and signed by the Presiding Elder and also by the members of the Quarterly Conference or by a majority of them.

3. Concerning the Condemnation

a. In case of condemnation the local elder, deacon, or preacher, by giving not to the Quarterly Conference of his determination to do so, shall be allowed an appeal to the next Annual Conference.

b. When said appeal is presented to the Annual Conference, the minister in charge of the circuit, or station from which the appeal comes, shall also present the minutes of the trial, kept in the Quarterly Conference.

c. The condemned local elder, deacon, or preacher, by giving notice to the Quarterly Conference after hearing shall finally render its judgement upon the minutes laid before it.

C. Trials of Itinerant Preachers Presiding Elders

1. If a Presiding Elder be accused of a crime expressly forbidden by the Word of God, or any practice sufficient to exclude a person from the kingdom of grace and glory, a charge covering the same shall be made known to the minister in charge of the circuit, station or mission where the crime or practice is alleged to have taken place, and the said minister shall refer it to the Presiding Elder of an adjacent district, who shall proceed as in cases of other preachers for investigation.

2. The committee formed to try a Presiding Elder shall be composed of Elders or Elders and Deacons.

D. Trial of a Traveling Elder, Deacon and Preacher

1. If any traveling Elder, Deacon, or Preacher shall be accused of any crime expressly forbidden in the word of God or any practice sufficient to exclude a person from the kingdom of grace and glory, a charge shall be made known to the stewards of the circuit or station, and they shall speedily lay it before the official board.

2. The board shall then, if deemed necessary, authorize the stewards to call the Presiding Elder to bring accused to trial.

3. The Presiding Elder shall form a committee of not less than three traveling preachers, if they can be obtained; if not, then of local Elders, Deacons, or Preachers. If possible, the accused and the accuser shall be brought face to face.

4. If the accused flee from trial, it shall be taken as presumptive proof of guilt, and out of the mouth of two or three witnesses, he shall be condemned.

5. If he should be clearly convicted, he shall be suspended from all official

standing in the church until the ensuing Annual Conference.

6. When the case is laid before the Annual Conference, it shall fully consider and determine it, even though it be one in which the accused has fled from trial.

7. If the result is expulsion, the Annual Conference shall demand the credentials of the accused which, on being obtained, shall be filed away among the Conference records.

8. If the accused be expelled for the crime of adultery or fornication, he shall not be admitted again to the ministry try under four years from the time he joins the church, whether, he be a traveling or local preacher. He must join on probation and come from his class.

9. If any Preacher, Deacon, or Elder, whatever, traveling or local, be accused of immoral conduct, the Presiding Elder shall, if he is proved guilty on trial, demand and receive from him his credentials which shall be retained among the records of the church. And should he refuse to deliver them up, his name shall be published by the Presiding Elder without delay as a refractory preacher.

E. Trial of a General Officer

A General Officer accused of a crime sufficient to exclude a person from the kingdom of grace and glory, if a minister, shall be subject to the rules for trying ministers; if a layman, shall be subject to the rules for trying layman; as every minister is connected with a Quarterly Conference, and every layman, a society.

F. Trial of a Bishop

In the interval of the General Conference, if a Bishop accused of crime expressly forbidden in the word of God, the Presiding Elder of the District in which the said crime is alleged to have committed, shall notify the General Officers, one in particular, who is a senior, who shall appoint a committee of trial composed of three (3) General Officers and two (2) Presiding Elders. The senior General Officers shall preside. Said General Officers shall call the committee to meet at a given place and shall summon the accused in writing, placing in his hand the Bill of Complaints or charges, at least one week before the date set for trial.

1. Committee's Decision

If, at this examination, the Bishop be found guilty of crime sufficient to exclude a person from the kingdom of grace and glory or to have acted so improperly as to justify punishment, said committee shall have power to suspend him from all official functions until the ensuing Annual Conference, if it determine in his favor, shall have power to reverse the decision of the committee and restore him to his former function. If it should find him guilty, it shall continue his suspension until the next ensuing General Conference.

2. The Episcopal Committee

The General Conference at each session shall choose a committee before which the Bishop or Bishops in person shall pass an examination. The examination

shall concern his traveling among the people in his District, his administration, and decisions. If he should be condemned by the committee, he shall be allowed to appeal to the General Conference and may be permitted to object to any one of said committee.

3. Final Determination

The General Conference shall have power to reverse or approve the decision of the committee, and if it is approved, its decision shall be final. If, on examination, it is found that a Bishop's character is not fair or that he has neglected his duty or violated the Discipline, or been guilty of any crime sufficient to exclude a person from the kingdom of grace and glory or has acted so improperly as to justify supervision or expulsion, the General Conference shall suspend or expel him from his Episcopal functions and there is only one Bishop, the General Officers shall assemble at once and determine its course, in conjunction with the Episcopal committee or at least three of them, if required.

Section IV. The Order of Appeals

A. The Triers of Appeals

1. Each Annual Conference shall elect five judicious and experienced Elders, to be known as the Triers of Appeals.

B. Formation of the Court

1. Whenever a member of an Annual Conference takes exception to his trial and expulsion from the Conference, or to the decision of a Bishop, he shall make it known to the Bishop that he appeals and desires him to call the court of Triers.

2. When such notice is given to the Bishop, he shall designate three of the nearest Conferences from which he will call the triers to meet at a given place within three months after notification. They shall have a reasonable time for their session.

C. Rights of Appellants

1. The Appellant shall have the right to object to any member of the court providing his objection does not reduce the number to less than ten, which number shall be necessary to form a quorum.

2. In all cases where an appeal is made, the appellant, or his representative, shall state the grounds of his appeal, showing cause why he appeals; and no interruption shall be allowed in the exercise of his right.

D. Methods of Proceeding

1. When the appeal is taken from a Bishop's decision the triers may be called from only two neighboring Conferences, as the appellant's Conference may be the third.

2. The Court shall have one of its members to act as president and one to act as secretary.

3. The secretary shall keep a faithful record of the court's proceedings, which shall be subject to the order of the next General Conference for its review.

4. In all cases which are brought up as appeals, the following method shall be observed:

- a) A statement or communication from the appellant setting forth his appeal and the grounds for it.
- b) The charges, specification and the judgement of the court below are heard.
- c) Inquiring if conditions of appeal are met.
- d) Reading the records of the trial.
- e) The appellant himself, or counsel, is heard.
- f) The appellant and other representatives, and the Conference decides the case.

E. The Verdict

1. If the accused person be found guilty and be strong and presumptive, let him be esteemed as guilty by the decision of a majority of the members before whom he is tried and the crime be such as is expressly forbidden by the Word of God, or sufficient to exclude a person from the kingdom of grace and glory, let the preacher who has the charge of the circuit or station expel him.

2. If the minister or preacher in charge differ in judgement from the majority of the society, or the select number, as to the guilt or innocence of the accused person, the trial may be referred to the ensuing Quarterly Conference.

F. On Insubordination

1. Should any member or members of any of our incorporated churches refuse to be governed by the Discipline, shall be tried for insubordination.

2. If said person or persons should be found guilty of insubordination, and will not retract, then he or they shall be expelled for insubordination or disobedience to the order and discipline of the church.

3. Should any class leader or steward intimate that he/she adheres to the Charter and discards the law of the Church, as set forth in the book of Discipline, the said class-leader or stewards shall be removed at once by the preacher in charge.

4. Should any local Elder, Deacon, or Preacher favor by work, act or influence the Charter instead of the Discipline he shall be called before the committee according to the Discipline, and if found guilty of pursuing such a course, shall be suspended from all official standing in the Reformed Methodist Union Episcopal Church.

G. Sowing Dissension

1. If any member of the Church should be clearly convicted of endeavoring to sow dissension in any of our societies by inveighing against either our Doctrines or

Discipline he shall be visited by the Elder, Deacon or preacher; (whenever it is practicable), and will be reproved by the minister or preacher in charge.

2. Should he subsequently persist in such a pernicious practice he shall be expelled from the society.

H. Improper Conduct

1. Whenever a member shows disobedience to the order and discipline of the Church, or neglects duties of any kind; or indulges in imprudent conduct, sinful tempers, words, or quarreling; or in speaking evil of ministers; or in dealing in lotteries or policies, attending dances or horse races; or engages in playing cards, or in the pursuit of such other games, or diversions as cannot be carried on in the name of our Lord Jesus Christ, let private reproof be given by a leader or preacher in charge.

2. If the member, upon being reproved acknowledge the truth and show proper humiliation he may remain. If he/she should be charged with the second offense, the leader or preacher may take two or more faithful members with him/her to give reproof. If there is no real humiliation, he/she must be suspended.

I. Spirituous Liquor And Drugs

1. No member of our society shall use, give, distill, drink, or traffic in spirituous liquors; or rent, lease, or permit his house or other property to be used for such purposes.

2. No member of our society shall use, give, manufacture, consume or traffic in illegal drugs or rent, lease, or permit his house or other property to be used for such purposes.

3. Whosoever violates these rules shall be dealt with as in other cases of gross immorality. If found guilty he shall be deemed censurable, or liable to suspension according to his conduct.

J. Frauds and Insolvencies

1. The preachers who have charge of circuits and stations are required to fully and strenuously excrete all our rules against all fraud, and particularly dishonest insolvencies.

2. In all cases, in which a member of our Church is accused of such crimes and is summoned by the minister in charge to answer said accusation, it shall be the duty of summoning of such witnesses as either party may name.

3. He shall order the submission of all documentary evidence which may be demanded by either party; and it shall be the duty of the members, who possess said evidence to attend the investigation and submit it according to order.

4. The minister shall deliver a copy of the charges preferred to the accused person when ordered for trial.

5. We will receive no person in our society as a member who is a slaveholder, and members who have slaves and refuse to emancipate them shall be excluded.

K. Matrimonial Relations

1. Marriage

a. An evil has prevailed in our church by many of our members marrying unawakened persons. By so doing they have been either hindered for life or turned back to perdition. But our member are not prohibited from marrying persons who are not of our church, provided those persons have the form and are seeking the power of godliness.

b. Every preacher shall publicly enforce the apostle's mandate - "Be ye not unequally yoked together with unbelievers," 2 Corinthians 6:14. And shall exhort all concerned not to take such a course without seeking counsel from the most serious of their brethren.

c. Any woman ought not to marry without the consent of her parents. But if she believe it to be her duty to marry and her parents absolutely refuse to let her marry any Christian, she then ought to marry without their consent.

2. Divorce

a. If any minister, preacher, exhorter, or lay member, male or female, who has been legally married, shall leave his wife or her husband, save for the cause of adultery, and marry again (which we believe to be a crime expressly forbidden by the word of God), while the former wife, or husband is living, he or she shall be expelled and shall not be admitted to any of our churches during the natural life of the forsaken party.

b. Any lay member, male or female, who shall legally separate from his wife or her husband and marry again while the former wife of husband is living, he or she shall be required to file with the Quarterly Conference to which he or she is amenable, a transcript of the records in the case of the Court which granted said bill of separation, and upon failure to do so when requested by the Official Board, he or she be expelled.

c. Any minister who shall be legally separated from his wife and marry again while the former wife is living, shall be required to file with the Annual Conference, of which granted said bill of separation. Any minister refusing to do so when requested by said conference shall be suspended.

d. Any of our ministers who shall knowingly perform the marriage ceremony for any person who has thus violated his or her previous marriage obligation; said minister shall forfeit his standing in the connection.

Chapter IX Conferences and Conventions

Section I. Conferences

A. Quarterly Conference

1. Composition

The Quarterly Conference shall consist of the traveling preachers or pastors on a circuit or station, the local preachers, exhorters, stewards, stewardesses, class leaders and the Superintendent of the Sunday School and the President of the R.M.U.E. Church Young Peoples' League, provided the latter are members of the R.M.U.E. Church. Trustees are answerable to the Quarterly Conference for their official conduct.

2. Sessions

The sessions of the Quarterly Conference shall be held every three months, or four times a year, on every circuit and in every station.

The time and place of meeting shall be appointed by the Presiding Elder; but if there be no Presiding Elder, it shall be appointed by the Pastor.

At each Conference there shall be a Secretary or Secretaries elected, who shall faithfully and carefully record the proceedings, in a suitable book, which shall be preserved by the stewards.

If no efficient Secretary can be obtained, the Pastor or Presiding Elder shall act as Secretary of the Quarterly Conference.

3. Procedures

The following questions shall be asked and answered in general and in particular, and recorded:

1. Are there any appeals from members of this society?
2. Is there any application for license to preach or exhort?
3. Is there any license to be renewed?
4. How many have been converted?
5. How many persons have been received on probation?
6. How many persons have been received into full membership?
7. How many persons are now ready to be received into full membership?
8. How many members have been received certificates?
9. How many have left with certificate?
10. How many have left without a certificate?
11. How many have been expelled from this society?
12. How many member(s) have died this quarter and what are their names?
13. What number of full members is in this society, or on this circuit?
14. What is the number of probationers in this church or on this circuit?

15. Have the probationers been instructed in doctrine, Discipline, and history of our church during this quarter?

16. What has been the increase in full members this quarter?

17. How many infants have been baptized this quarter? Their names?

18. How many adults have been baptized this quarter? Their names?

19. How many Sunday Schools?

20. How many pupils are on this charge?

21. How many books are in the library?

22. How much money has been collected for Sunday School purposes?

23. How and for what purposes has the money been appropriated?

B. District Conference

1. Composition

The District Conference shall be composed of all traveling ministers and local preachers, and one steward from each Quarterly Conference within a Presiding Elder's District.

The Steward shall be elected by a ballot at the first Quarterly Conference after the Annual Conference Session.

The Secretary of the Quarterly Conference shall count the ballots and the chairman shall declare the results.

2. Sessions

The District Conference shall meet once a year, in the second quarter, at the time and place appointed by the Presiding Elder.

It shall continue in session not less than two days nor more than three.

3. Organization

The Presiding Elder of the District shall be chairman of the conference; but if a Bishop is present, he shall be invited to preside. In the absence of both presiding Elder and Bishop, the conference shall elect a secretary for the purpose of recording the proceedings.

The chairman shall appoint all committees, unless otherwise ordered.

4. Business of the District Conference

a. The District Conference shall make provision for the Presiding Elder's support, should the Annual Conference fail to do so.

b. The District Conference shall examine, by committee, all applicants for admission into the traveling connection. But shall recommend to the Annual Conference, such persons only as have the books required to be studied, give evidence of efficiency, possess the necessary qualifications of an itinerant preacher and have been full members of the R.M.U.E. Church at least one year. Each District Conference shall elect annually two laymen as members of the

Annual Conference; and report to the Annual Conference those only who sustain a satisfactory examination. The report shall be signed by the Presiding Elder and Secretary.

c. Preachers coming to the District Conference for recommendation to the Annual Conference not possessing the books required for admission should not be examined by the District Conference committee.

d. Committees shall be appointed and shall submit reports on the following subjects:

1. The financial ability of the people throughout the district.
2. Their moral condition.
3. What the people are doing for missions.
4. The spiritual condition of the church.
5. The condition of the public schools.
6. The requirements of the Sunday School.
7. The means necessary to make the churches more prosperous.
8. Preachers for the Annual Conference.
9. Preachers for orders.

e. The Presiding Elder shall preach the opening session; special sermons shall be preached on each evening during the session; religious services shall be observed at all meetings.

The conference shall have a record of all its proceedings kept in a book provided for the purpose and it shall be the duty of the Secretary to preserve it until demanded by the Conference.

5. Traveling Expenses

It shall be the duty of the several churches in the District to pay the traveling expenses of the members of the District Conference to and from the place of its session.

C. Annual Conference

1. Composition

The Annual Conference shall be composed of all the traveling Elders, Deacons and Licentiates, the Local Elders and all Local Deacons together with two laymen from each District Conference within its bounds.

Probationers in an Annual Conference, and visiting members from any other Annual Conference in the Connection, may participate in debates, but shall not vote.

2. Sessions

Each Conference, at every annual session, shall designate the place at which it will hold its next annual session.

The time for holding the session shall be appointed by the Presiding Bishop, and should be done at each session.

An Annual Conference year shall begin when the appointments are read in the Conference and shall continue until they are at the next ensuing session.

Every session shall be held at least one week.

3. Organization

After devotional services, the secretary of the preceding Conference, by order of the chairman, shall call the Conference Roll.

The conference shall proceed to elect a Recording Secretary, an Engrossing Secretary, and Statistical Secretary. The Presiding Officer, unless otherwise ordered, shall appoint all committees, except the Finance Committee, which shall be nominated and elected by the Conference.

The Recording Secretary shall record all the transactions and minutes of the Conference. The Engrossing Secretary shall engross all the proceedings of the Conference, and all the decisions rendered by the Bishop, in the journal.

One Bishop, at least, shall be present and preside at each Annual Conference; but in the absence of the Bishop, the Conference shall elect a President pro tem. The Bishop, or Chairman, and the Secretary shall sign the record at the close of each Annual Conference, and at the close of the quadrennium, present the journal to the General Conference.

All Conference money shall be paid over to the Finance Committee, which shall disburse the same as directed by law, subject to the approval of the Conference, at least one day before the Conference adjourns.

4. Pastor's Report

a. Numerical Statistics of Churches

- 1) Number of Churches
- 2) Seating Capacity
- 3) Number of Parsonages
- 4) Number of Full Members
- 5) Number of Probationers
- 6) Number of Local Preachers
- 7) Number of Exhorters
- 8) Number of Sunday Schools
- 9) Number of Sunday School Officers and Teachers
- 10) Numbers of Sunday School Pupils
- 11) Number of Sunday School Books
- 12) Number of Conversions in church and Sunday School
- 13) Number of Adults Baptized
- 14) Number of Infants Baptized
- 15) Number of Accessions

- 16) Number of Deaths
- 17) Number of Missionary Societies
- 18) Number of Young People Leagues

b. Local Finance of Church

- 1) How much money has been collected for the Presiding Elder?
- 2) For the Pastor?
- 3) For the Churches?
- 4) For the Sunday School?
- 5) For The Young People League?
- 6) For Benevolence?
- 7) What is the value of the Church and Property?

c. Questions by the Bishop/Answered by the Secretary

- 1) What preachers are admitted on trial?
- 2) Who remains on trial?
- 3) Who are the Deacons?
- 4) Who have been elected and ordained Deacons and Elders this year?
- 5) Who have located this year?
- 6) Who are the supernumerary preachers?
- 7) Who are the superannuated preachers?
- 8) Who have been expelled from the connection by this Conference?
- 9) Who have withdrawn this year from this Conference and the connection?
- 10) What members of the Conference have died this year?
- 11) Where shall our next Annual Conference be held?

D. General Conference

1. Composition

The General Conference shall be composed of all the Bishops, all the General Officers, the head of all institutions and five Ministerial Delegates from each Annual Conference, Lay Delegates for every church, one delegate per 100 members.

2. Qualifications of Delegates

Every Minister elected delegate by an Annual Conference shall have traveled four (4) full consecutive years and in good and regular standing in an Annual Conference of the Reformed Methodist Union Episcopal Church, and at the time of his/her election, shall be a member of the Conference that elects him/her.

Every Layman elected delegate shall by an electoral college shall be a member of said college and any person of good natural and acquired ability, who knows and loves the R.M.U.E. doctrines and discipline, and has maintained a full, good and regular membership in said Church four (4) consecutive years.

3. Election

Ministerial Delegates are appointed by the Presiding Bishop before the General Conference.

A delegate elected by the Annual Conference in General Conference, though he may have been transferred to another Annual Conference after his election.

The Annual Conference shall give a certificate of election, signed by the Bishop and Secretary to every delegate elected, both Ministerial and Lay.

4. Electoral College

The Electoral College shall be composed of one Layman from each Station, Circuit and Mission in the Annual Conference District. Every pastor shall publish the meeting that is to elect a representative from his charge to the Electoral College two (2) weeks before it is to take place, and shall preside at that meeting, and only full members of said charge shall vote or be elected delegates; the place and time designated by the Annual Conference.

The law shall strictly be observed. The organization shall be according to the custom of delegate body: one delegate moving that another delegate be Temporary Chairman, another temporary secretary. After devotional service the college will affect a permanent organization, electing a chairman, secretary, two (2) tellers, two (2) clerks of election and then proceed to elect the required number by ballot.

5. Sessions

The General Conference shall meet once in for four (4) years on the first Monday in May, and shall be in session not less than one week, and not more than two (2) weeks. It shall be the duty of the Bishop in conjunction with the General Officers, as the entertainment commission to call or make the necessary arrangement for the General Conference. The traveling expenses of the delegates to the General Conference and the entertainment of the General Conference shall be duly considered and arranged. Any failure on the part of the Bishop to call the commission and arrange for the General Conference, the General Officers shall proceed to make the necessary arrangements.

The assessment for each Annual Conference for traveling expenses of delegates and entertainment of the General Conference shall be made and forwarded to each pastor of the Annual Conference, who shall collect the same and report it at the Annual Conference or forward it to the General Treasurer, known as the General Conference Fund.

6. Extra Sessions

The Bishop, with the advice of two-thirds of the Annual Conference, when necessary, shall call an extra session of the General Conference, but if there be no Bishop, the General Officers, with the advice of two-thirds of the Annual Conference, shall call it.

The Bishops or the said General Officers, with the ad-vice of two-thirds of the Annual Conference, shall call the extra session.

The Bishops or the said General Officers shall then, in writing, notify the preachers in charge of the circuits and stations to inform all the delegates in good standing as members of the last General Conference session to attend the extra session at the time and place appointed by the Bishop or the said General Conference after notice being thus duly given, if two thirds of the delegates be present at the appointed time and place, they shall proceed to business and their proceedings shall be lawful.

7. Expenses of Delegates

The traveling expenses of the delegate to the General Conference shall be fixed by the General Conference per mile, going and coming. The Bishop's traveling expenses shall be paid from the General Treasurer.

All members of the R.M.U.E. Church is assessed per year for General Conference claim.

8. Restriction of the General Conference

The General Conference shall have full powers to make rules and regulations for the Church, but they shall not repeal or change the Article of Religion or establish any new rules of doctrine. They shall not alter any rule of government to the effect of doing away with the Episcopacy of General Superintendency.

They shall not do away with the privilege of our Minister or Preachers by trial by a committee, of trial and appeal. Neither shall they do away with the privilege of our members on trial before the society of which they are members, or by a committee and of an appeal.

Section II. Conventions

A. Sunday School Convention

Each District is responsible for their Sunday School Convention. Each Sunday School Convention in a Presiding Elder District shall be composed of the Presiding Elder, the District Superintendent, all pastors, local preachers, exhorters, superintendents, officers and teachers in the Presiding Elder District, and at least one delegate from each school who shall be elected by said school.

B. Conference Workers Convention

Each District is responsible for their Conference Workers Convention. This convention is held once a conference year. Its purpose is to enhance the spiritual and financial conditions of the church and Annual Conference.

C. Auxiliary Convention

Each District is responsible for their Auxiliary Convention. This convention is held once a conference year. This board was organized to support the Annual Conference.

D. Missionary Convention

Each District is responsible for their Missionary Convention. This convention is held once a conference year. Its purpose is to aid and accelerate the mission of the R.M.U.E. Church. This board was also organized to aid the Annual Conference financially.

Section III. General Days

A. Youth Congress

The 23rd General Conference of the R.M.U.E. Church passed a proposal that the Sunday School of the three districts will assemble annually for a recreational program- This day is known as the Youth Congress Day of The Reformed Methodist Union Episcopal Church.

B. R.M.U.E. Day/ Founder's Day

This day will be recognized by all of our churches as one of the most important General Day.

The assessment for this day will be assessed by the General Conference.

The assessment for this day will go toward aiding our young people as they further themselves educationally.

The fourth Sunday in March shall be observed as R.M.U.E. Day/Founder's Day throughout the entire Church.

C. Richardson's Day

Richardson day was so named in honor of Bishop Thomas H. Richardson, our third bishop of the Reformed Methodist Union Episcopal Church.

The assessment for this day will be assessed by the General Conference.

The assessment from this day will go toward promoting the General Welfare of the General Church.

D. Annual R.M.U.E. Banquet

The 20th General Conference of the R.M.U.E. Church passed a proposal that an Annual Banquet would be held prior to the close of each Annual Conference in the District hosting the Conference, the three districts will at varying times, host the Banquet, the money from the Banquet to be turned over to the pension fund.

Chapter X Worship and Ritual

Section I. Worship

A. Prayer Service The foundation of all services.

B. Love Feast

The serving of bread and water seven (7) days before communion.

C. Public Worship

Order of Worship

The designated Hymnal shall be used in all congregations. Each member should have a copy, but where this is lacking the minister shall read the hymn aloud, verse by verse.

Our order of worship is intended to be flexible so as to provide for richness and variety of content. At the same time it must have such unity as to insure that all members of our church will feel at home in any R.M.U.E. Church. For this purpose we present a basic form of worship within which our minister may take such additions as may be needed for their situation

Let every service of worship begin promptly at the time appointed. Let all those who come join in the service reverently and discreetly after having first knelt and bowed in silent prayer.

Order of Morning Worship (Traditional)

Prelude Worshipers in reverent meditation

Processional The congregation joining the choir in singing the

Call to Worship

Processional Hymn

After announcing the Scripture Lesson and the Hymn, the Minister and Congregation standing shall read responsively the following:

Minister: 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.

People: For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of the God than to dwell in the tents of the wickedness.

Minister: Because of the house of the Lord I will seek thy good.

People: Those that are planted in the house of the Lord, shall flourish in the courts of our God.

Minister: Blessed are they that dwell in thy house. Lord, I have loved thy habitation, the place where thy honor dwelleth.

People: For the Lord is in his holy temple, let all the earth keep silence before him.

Minister: Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord my strength and my Redeemer.

People: O sing unto the Lord a new song, for he has done marvelous things. Make a joyful noise unto the Lord, all the earth and sing praises.

Opening Hymn All stand and sing (Choir and Congregation)

Prayer (All in Pulpit Kneel)

Organ Voluntary

Scripture Lesson

Congregation arising, sing

Pastor and Congregation Responsively

"From all that dwell below the skies
Let the Creator's praise arise;

*Let the Redeemer's name be sung,
Through every land, by every tongue.*

Decalogue

Congregation Standing

Minister will say, And God spake all these words saying:

I.

Minister: I am the Lord thy God, who brought thee out of the land of Egypt out of the house of bondage. Thou Shall have no other God before me.

People: Lord have mercy upon us, and incline our hearts to keep this law.

(2-10 may be omitted by the minister on all Sundays except sacrament days).

II.

Minister: Thou shall not make unto thee any graven image or any likeness of anything that is in the heaven above or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord am a jealous God, visiting the iniquity of the Fathers upon the children unto the third and

fourth generation of them that hate me and showing mercy unto thousands of them that love me and keep my commandments.

People: Lord have mercy upon us. and incline our hearts to keep this law.

III.

Minister: Thou shalt not taketh the name of the Lord thy God in vain; for the Lord will hold him guiltless that taketh his name in vain.

People: Lord have mercy upon us and incline our hearts to keep this law.

IV.

Minister: Remember the Sabbath day, to keep it holy. Six days shall thou labor and do all thy work: but the seventh day is the Sabbath day of the Lord thy God: in it thou shalt not do any work; thou, nor thy son; nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it.

People: Lord have mercy upon us, and incline our hearts to keep this law.

V.

Minister: Honor thy mother and thy father: that the days may be long upon the land which the Lord thy God giveth thee-

People: Lord have mercy upon us. and incline our hearts to keep this law.

"My soul be on thy guard, Ten thousand foes arise; And host of sin are pressing hard To draw the from the sky."

VI.

Minister: Thou shalt not kill.

People: Lord have mercy upon us, and incline our hearts to keep this law.

VII.

Minister: Thou shalt not commit adultery.

People: Lord have mercy upon us, and incline our hearts to keep this law.

VIII.

Minister: Thou shalt not steal.

People: Lord have mercy upon us and incline our hearts to keep this law.

IX.

Minister: Thou shalt not bear any false witness against thy neighbor.

People: Lord have mercy upon us, and incline our hearts to keep this law

X.

Minister: Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

People: Lord have mercy upon us, and write these laws upon our hearts.

"Nearer my God to thee! Nearer to thee, E'en Though it be across
That raiseth me; Still all my song shall be, Nearer my God to thee.
Nearer to thee!

Minister: Hear what Christ our Savior Saith: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind: This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thy self. On these two commandments hang all the laws and the prophets.

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.

Notices (Announcements)

Benevolent Offering (Ushers)

The Second Hymn by Choir and Congregation

The Sermon

Prayer - Chanted, (Pulpit Kneeling)

The Lord's Prayer Our Father who art in heaven, Hallowed be thy Name Thy kingdom come, Thy will be done on earth, As it in heaven Give us this day, our daily bread, And forgive us our trespasses, As we forgive those who trespasses 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. A-men.

Invitation to Christian Discipleship

Singing And Offering

Affirmation of Faith

Then shall be said, the Apostles' Creed, the people 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 Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead; and buried. The third day he arose from the dead; he ascended into the 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 Spirit, the Church Universal, the communion of saints, the forgiveness of sins, the resurrection of the body and the life everlasting. Amen.

Doxology and Benediction

Section II. Commitment of General Officers

The Call to Worship

Elder: We have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are; yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy and may find grace to help us in time of need.

People: Draw nigh to God, and He will draw nigh to you. Humble yourselves in the sight of the Lord, and He shall lift you up.

Elder: Honor the Lord with thy substance. And with the fruits of all thine increase.

People: There is that maketh himself rich, yet hath nothing; There is that maketh himself poor, yet hath great wealth; There is that scattereth, and increase ye more; And there is that withholdeth more than is meet but is tendeth only to man.

Elder: Charge them that are rich in this present world, that they be not high-minded, nor have their hopes set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be 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 the life which is life indeed.

People: Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land. He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will be paid him again.

Elder: God is not unrighteous to forget your work and labor of love, which ye have showed in his name, in what ye have ministered to saints, and to minister.

Hymn No. 452: "Are Ye Able Saith The Master."

Call to Confession

(By Bishop or Minister, the people standing). Dearly Beloved, the Scripture moveth us to acknowledge and confess our sins before Almighty God our Heavenly Father with a humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness by his infinite goodness and mercy.

Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and a humble voice unto the throne of heavenly grace. Let us pray Almighty God, our heavenly Father, who through thy Son, Jesus Christ has given commandment unto thy people to go into all the world and preach the gospel to every creature; grant us a ready will to obey thy word; and as we have entered into the labors of other men, help us to serve thee, that others may enter into our labors, and that we with them, and they with us, may attain in everlasting life; through the same Jesus Christ thy Son our Lord. Amen.

Elder: O Lord, open thou our lips.

People: And our mouth shall show forth thy praise.

Elder: Praise ye the Lord.

People: The Lord's name we praise.

Anthem or Hymn

Responsive Reading: "The Christian Mission" let the paragraphs be read in turn by the Bishop and those to be installed. Let them stand and remain standing for the Gloria Patri.

Bishop: Hear, all ye nations of the earth, the gospel of the unsearchable riches of Christ.

General Officer: God, who hath commanded the light to shine out of darkness, hath shined in our hearts, to give light of the knowledge of the glory of God in the face of Jesus Christ.

Bishop: God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life.

General Officer: For God sent not his Son into the world to condemn the world: but that the world through him might be saved.

Bishop: Therefore if any man be in Christ, away; he is a new creature; old things are passed away; behold, all things are become new.

General Officer: The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

Bishop: Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us?

General Officer: Then said I, Here am I; send me.

Bishop: And the King shall say, inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me.

General Officer: He that hath my word, let him speak my word faithfully, saith the Lord.

Bishop: Let thy mercy, O Lord, be upon us, according as we hope in thee.

General Officer: For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things to come; all are yours and ye are Christ's; and Christ is God's.

Gloria Patri

Hymn of Preparation-293- "A Charge to Keep I Have."

Sermon of Address

The Lord's Prayer Chanted

Almighty God, Father of all mercies; graciously behold these thy servants now to be commissioned as General Officers of thy Church. Endow them with thy spirit; enrich them with thy heavenly grace; and strengthen them for the tasks which lie ahead, that in all thy works, begun, continued, and ended in thee, thy may glorify thy holy name, and advance thy blessed Kingdom- through Jesus Christ our Lord. Amen.

Hymn No. 318- "Savior, Thy Dying Love."

(The Bishop taking the right hand of each one and repeating the name, shall say):

Name, I commission you to take charge of the work of your office in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

(When all have been commissioned, the Bishop turns to the delegates of the General Conference. They shall rise and the Bishop, addressing them, shall say):

Beloved in the Lord, you now standing and answering the call of this august body to do your several tasks on the field of labor of our church in Christ's Kingdom. We welcome you to this higher calling in the joyous service of Christ and his Kingdom. Your peace, joy, and welfare are now our own, and we pledged to you through the days ahead of our unfailing support. With you we renew our dedication to God and to the church we delight to serve. Now the God of peace make you perfect in every good work to do his will, working in you which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen. (Then shall all the people stand and the Bishop addressing them say):

Members of the General Conference, I commend to you these general Officers whom we this day have commissioned. In this Holy moment we are called to a renewed consecration of our lives to Christ and his Kingdom. As these, our fellow spirit and are supporting them by word and gift and deed.

(Then all the people):

We rejoice to recognize you as General Officers of our church, and we thank God that you have dedicated your lives to his service. We shall follow you with our prayers; we shall support your work with our gifts; and together we shall strive to minister to the needs of our fellow men and to bring them to the saving knowledge of our Lord Jesus Christ.

(Then shall all the people and the General Officers join in saying):

We, being many, and one body in Christ, and every one members of one another. United we pray: Thy Kingdom come; Thy will be done on earth as it is in heaven. And to this end we dedicate ourselves in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Silent Prayer (Here let the people be seated and with heads bowed, offer personal intercession for those who have just been commissioned). The Presentation of the General Officers (The officers elect shall take their places in the chancel facing the Bishop who shall say then: Hear the words of our Master);

As the Father hath loved me, so I have loved you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit shall remain; that whatsoever ye shall ask of the Father, in my name, he may give it to you. Go ye therefore, and teach all nations, baptizing them in the name of the father, and of the Son, and of the Holy Spirit: and lo, I am with you always, even unto the end of the world.

Your church, in its endeavor to carry out this great commission, has declared, as their to persuade them to become his Disciples; and together these disciples into Christian churches; to enlist them in the building of the Kingdom of God - to cooperate with these churches, to promote world Christian fellowship; and to bring to bear on all human life the spirit and principles of Christ."

Dearly Beloved, we rejoice that you have proposed in your hearts, to devote your lives to this task. Your labors may take you to the mountains and to the plains, to isolate villages and teeming cities of this country, and to the land across the sea. You are to be among men as those serve ever testifying within the varied activities of our common life to the infinite love of God shed abroad in Christ Jesus. Such a vocation confers a great privilege; it also lays upon a solemn responsibility. What you have done alone with God in consecrating your lives to this service, we ask you to do formally and publicly in the presence of this General Conference.

Do you believe in your heart that you have been led by the Spirit of God to engage in this work and to assume its responsibilities? I do so believe.

Will you endeavor, as much lyeth in you, to perform faithfully the duties of your office in the connectional church? I will endeavor so to do.

Will you be diligent in the account of your stewardship, constant in prayer, in the

reading of the Holy Scripture, and in the studies as help to the knowledge of God and his Kingdom and your tasks? I will, the Lord being my helper.

Will you strive so to live that the power of God may be manifested in your life, enabling you to convey the blessed sense of God's presence in all your work? I will, by God's grace.

Will you be loyal to the church, and accept the authority of those to whom the church has committed the direction of your work? I will, the Lord being my helper. (Then shall the General Officers bow for a brief period of silent prayer.)

Section III. The Consecration of a Deaconess

Pastor:

"Reverend Father in God, I present these holy women to be consecrated Deaconesses."

Bishop:

"Take heed that these women you present be proper person to perform the work of Deaconess, and that they be of sober minds, modest in their ways and possessed of large charity."

Pastor:

"They have been examined and are believed to be well qualified to enter upon the sacred duties of Deaconess."

Bishop: "It becomes that the Deaconess shall be pious, chaste, temperate, in all things modest, humble, industrious, and devout, as she is to serve the Church of God and to His praise and glory. Throughout the Church, God has been pleased to call and qualify certain women for the gentle and holy service of ministering to the Church and ministry. Such women were Deborah, Mary, the Holy Mother, Eunice, Lois, Priscilla, Lydia and Phoebe. And in the latter days He has been pleased to own and bless the labors of others. May the Lord bless and acknowledge these persons accordingly, as He has blessed the ministration of a holy women. May they withdraw themselves from all worldly cares and vocations and give themselves up entirely to the ministrations of the Church and to suffering humanity."

ROA 0415 Then shall the Bishop inquire of the candidate(s) as follows:

Bishop:

"Have you duly considered the sacredness, the exaction and responsibilities of the office which you have come to enter?"

Answer: "I have considered them all."

Bishop:

"Are you determined to observe all the rules for a Deaconess, give yourself up to such

life and duties as these rules require, and keep yourself unspotted from the world, and all its vanities and frivolities?"

Answer: "I am so determined,"

Bishop:

"Will you be governed by the Discipline of the R.M.U.E. Church and subject to the direction given in the discharge of your office?"

Answer: "I will be so governed."

Then shall person(s) to be consecrated kneel. The Bishop, taking each candidate by the hand shall say to her:

Bishop:

"Be thou consecrated to the office and work of a Deaconess in the Reformed Methodist Union Episcopal Church, in the name of the Father, and the Son, and the Holy Ghost.

Amen.

Then shall the Sponsor place the bonnet on the head of candidate.

Section IV. Ordination

A. Ordination of Deacons

When the day appointed by the Bishop is come there shall be sermon or exhortation, explaining the duty and office of such as come to be admitted Deacons. **One of the Elders shall present unto the Bishop the person(s) to be ordained Deacons, saying these words:**

Reverend Father in God, I present unto you these persons, to be admitted Deacons.

Bishop: Take heed that the persons whom you presents to us apt and meet by their godly conversation, to exercise their ministry duty to the honor of God and the edifying of his church.

The Elder shall answer: I have inquired concerning them, and also examined them, and think them so to be.

When the names being read aloud, the bishop say unto the people:

"If there be any of you who know any impediment or crime 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 cease 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 hath appointed divers Orders of Ministers of thy Church, and didst inspire thy Apostles to choose to the order of deacons the first martyr, St. Stephen, with other; mercifully behold these thy servants, now called to the like Office and Administration: replenish them so with the truth of thy doctrines, and adorn them with the innocence to life that both by word and good example, they may faithfully serve thee in this office, to the glory of thy holy 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 - I Timothy 3:8-13

Likewise must the Deacons be grave, not double-tongued, not given too much wine not greedy of filthy lucre; holding the mystery of faith in a pure conscience. And let these not 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 houses well. For they have used the Office of a Deacon well, purchase to themselves a good degree, and great boldness in faith, which is in Jesus Christ.

Then shall the Bishop examine every one of them that is to be ordained, in the presence of the people, in the following manner:

Bishop: 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 promotion of his glory, and the edifying of his people?

Answer: I trust so.

Bishop: Do you unfeignedly believe all the canonical Scriptures of the Old and New Testament?

Answer: I do Believe them.

Bishop: Will you diligently read and expound the same unto the people whom you shall be appointed to serve?

Answer: I will.

Bishop: It appertaineth to the office of a Deacon to assist the elder in Divine service. And especially when he administereth the Holy Communion, to help him in the distribution thereof and to read and expound the Holy Scriptures; to instruct the youth and in the absence of the elder, to baptize. And furthermore, it is his office to search out the sick, poor, and impotent, that they may be visited and relieved. Will you do this gladly and willingly?

Answer: I will do so, by the help of God.

Bishop: Will you apply an your diligence to frame and fashion your own lives and the lives of your families according to the teachings of Christ; and to make to yourselves and them, as much as in you lyeth, wholesome examples of the flock of Christ?

Answer: I will do so, the Lord being my helper.

Bishop: Will you reverently obey them to whom the change and government over you is committed, following with glad mind and win, their godly admonitions?

Answer: I will endeavor to do so, the Lord. being my helper.

Then shall the Bishop, laying his hands upon the head of every one of them severally, 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 Bishop deliver to every one them the Holy Bible, saying:

Take thou authority to read the Holy Scriptures, and to preach the same in the Church of God.

Then one of them, appointed by the Bishop, shall read the gospel, Luke 12:35-38.

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.

Then shall the Bishop proceed in the communion, and all that are ordained shall receive the holy communion.

The communion ended, immediately before the benediction, shall be said the following collects.

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 consistent in their administration, and to have a ready will to observe all spiritual discipline; that they, having always the testimony of good conscience, and continuing very stable and strong in thy son Jesus Christ, may so well behave themselves in this inferior office, that they may be found worthy to be called unto the higher ministries of thy Church, through the same, thy son and our Saviour Jesus Christ, to whom be glory 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 blessings of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always.

B. Ordination of Elders

When the day appointed by the Bishop is come, there shall be a sermon of exhortation, declaring the duty and office of such as come to be admitted elders; how necessary that order is in the Church of Christ, and also how the people ought to esteem them in their office.

Reverend Father in God, I present unto you these persons present, to be ordained Elders.

Bishop: Take heed that the persons whom you present unto us be apt and meet, by their godly conversation, to exercise their Ministry duly to the honor of God, and the edifying of the Church:

The Elder shall answer:

I have inquired concerning them, and also examined them, and think them so to be.

Then, their names being read aloud, the Bishop shall say unto the people:

Brethren, these are thy whom we purpose, God willing, this day to ordain Elders; for that due examination, we find not 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 impediment or crime in any of them, for the which he ought not 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 of impediment be objected, the Bishop shall cease from ordaining that person until such time as the party accused shall be found clear of the crime.

Then shall be said the Collect, Epistle, and Gospel, as followeth:

The Collect

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O 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 the innocence 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 Savior, Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. Amen.

The Epistle - Ephesians 4:7-13

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on 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 Evangelist; 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 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.

After this shall be read, for the Gospel, St. John 10: 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 a 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 he know his voice. and a stranger will they not follow him, and the sheep follow him; for they 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 they understood not what things they were which he spake unto them.

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 Bishop shall say unto them as hereafter followeth:

You have heard, brethren, as well in your private examination, as in the exhortation which was just made to you, and in the Holy lessons taken out of the gospel, and in the writings of the apostles, of what dignity and how great importance this office is, where unto ye are now called. And now again we exhort how high a dignity and to how weighty an officer ye 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 seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this evil world, that they may be saved through Christ forever.

Have always therefore printed in you remembrance, how great 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 and congregation whom you must serve, is his spouse, and his body. And if it should happen the same church, or any member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider within yourselves the end of the ministry towards the children of God, towards the spouse and body of Christ, and see that you never cease your labor, your care and diligence, until you have done all that lyeth 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 to that ripeness and perfectness of age in Christ, that there may be no place left among you, either for error in religion or for viciousness in life.

For as much then as your office is both of so great excellency and of so great difficulty, ye see with how great care and study ye ought to apply yourselves dutiful and thankful to 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, ye cannot have a mind and will thereunto of yourselves; for that will and ability are given of God alone: therefore ye ought, and have need, to pray earnestly for his Holy Spirit. And seeing that ye cannot by any other means with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves and of them that special pertain unto you according to the rules of the same Scriptures; and for this self same cause, how ye ought to forsake and set aside, as much as ye may, all worldly 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 to this office, whereunto it has pleased God to call, you; so that as much as faith in you, you will apply yourselves wholly to his 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, ye may wax riper and stronger in your ministry; and that ye may so and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now, that this present congregation of Christ her 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; ye shall answer plainly to these things, which we, in the name of God and his Church shall demand of you touching the same.

Question: Do you think in your heart, that you are truly called, according to the will of our Lord Jesus Christ, to the order of Elders?

Answer: I think so.

Bishop: 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 salvation, but that which you shall be persuaded may be concluded and proved by Scripture?

Answer: I will do so, by the help of the Lord.

Bishop: Will you then give your faithful diligence always so to minister the doctrine of Christ, as the Lord that commanded?

Answer: I will do so, by the help of the Lord.

Bishop: Will, you be ready, with all faithful diligence always 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 we are to the sick as to the whole within your charge, as need " require and occasion shall be given?

Answer: I will endeavor so to do, the Lord being my helper.

Bishop: 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?

Answer: I shall apply myself thereto, the Lord being my helper.

Bishop: Will, you maintain and set forth, 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?

Answer: I will do so, the Lord being my helper.

Bishop: 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 admonitions, submitting yourselves to their godly judgments?

Answer: I will do so, the Lord being my helper.

(Then shall the Bishop, standing up 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 Bishop (the persons to be ordained elders all kneeling), Veni Creator Spiritus, the Bishop beginning and the elders that are present answering by verse as follows: Come Holy Ghost, our hearts inspire, And lighten with celestial fire. Thou the anointing Spirit art, Who dost thy sev'nfold gifts impart. Thy blessed unction from above. Is comfort, light, and fire or 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; 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 Bishop shall pray in this wise, and say:

Let Us Pray.

Almighty God, Heavenly Father, who of thine infinite love and goodness towards us, hast given us thy 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 thank; we praise and worship thee; and we humbly beseech thee by the same thy blessed Son, to grant all, who either here or elsewhere call upon thy name, that we may continue to show ourselves thankful unto thee for these and all thy other 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, the 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 Bishop with the elders present shall lay their hands severally upon the head of every one that receiveth the order of elder. The receivers humbly kneeling upon their knees, and the Bishop 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 Bishop 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 sacrament in the congregation.

The Bishop shall go on in the service of the communion, which at they who receive orders shall take together, and remain in the same place where hands were laid upon them, until such times as they have received the communion.

The communion being done, after the last collect and immediately before the benediction, shall be said these collects:

The Collect

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 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 increase of thy kingdom, through Jesus Christ, our Lord. Amen.

Direct 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 through all understand, 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.

If on the same day, the order of deacons be given to them, and that of elders to others, the deacons shall be first presented, and then the elders. The collects shall be both used; first that for deacons, then that for elders. The Epistle shall be Ephesians 4: 7 - 13, as before in this office, immediately after which they that are to be ordained deacons shall be examined and ordained as above prescribed.

Then one of the elders, having read the Gospel, which shall be St. John 10: 1-6, as before in this office they are to be ordained as in this office before appointed.

Section V. Consecration of Bishops

The following prayer shall be offered by the Bishops:

Almighty God, who by thy Son Jesus Christ 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 minister 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, Acts 20: 17-35.

And from Miletus, Paul sent to Ephesus, and called elders of the Church, And when they were come to him he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with an 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 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 shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock, over 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 groves 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, 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 convected 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 Elder shall read the Gospel St. John 21: 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 unto him again, the second time, son of Jonas, lovest thou me? He saith unto him, Yea, Lord I knowest that I love thee. He saith unto to him, Feed my sheep. He saith unto him the third time, Lovest thou me? And he said unto him, Feed my sheep.

Or this, Matthew 28: 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 always, even unto the end of the world.

After the gospel and the sermon are ended, the elected person shall be presented by the two elders unto the Bishop saying:

Reverend Father in God, we present unto you this holy man to be ordained a Bishop.

Then the Bishop shall move the congregation present to prayer, saying thus to them: Brethren, it is written in the Gospel of St. Luke, that our Saviour Christ continued the whole night in prayer, before he chose and sent forth his twelve apostles. it is written also in the book of acts of the Apostles, that the disciples who were at Antioch did fast and prayed before they laid hands on Paul and Barbanbas and sent them forth. Let us therefore, following the examples of our Saviour Christ, and his people first fall to prayer before we admit and send forth this person presented to us the work whereunto, we trust the Holy Ghost hath called him.

Almighty God, giver of all good things, who by thy Holy Spirit, has appointed divers orders of minister in thy church, mercifully behold this thy servant, now call to work and ministry of a Bishop, and replenish him so with the truth of thy doctrine, and adorn him so with innocence of life that, both by word and deed he/she may faithfully serve thee in this office to the glory of thy name, and the edifying and the well governing of the church, through merits of our Savior Jesus Christ, who giveth and reigneth with thee and the Holy Ghost. Amen.

Then the Bishop shall say to him/her that is to be ordained:

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 effusion of his own blood; before we admit you to this administration, we examine you in certain articles, to the end that the congregation present may have a fair trial, and bear witness how you are minded to behave yourself in the church of God.

Bishop: Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity to 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 and maintain nothing as required necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?

Answer: I am so persuaded and so determined by God's grace.

Bishop: 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 gainsayers?

Answer: I will do so, by the help of God.

Bishop: Are you ready with all faithful diligence to banish and drive away all erroneous and strange doctrine contrary to God's word, and with privately and openly to call upon and encourage others to do the same?

Answer: I'm ready, the Lord being my helper.

Bishop: Will you deny all ungodliness and worldly lusts, and live righteously, soberly, and godly in his present world, that you may show yourself in an things an example of good works unto others, that the adversary may be ashamed, having nothing against you?

Answer: I will do so, by the Lord be my helper.

Bishop: Will you maintain and set forward, as much as shall lie in you; quietness, love, and peace among an 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?

Answer: I will do so, by the help of the Lord.

Bishop: Will you be faithful in ordaining, sending, or laying hands upon others?

Answer: I will do so, by the help of God.

Bishop: Will you show yourself gentle and merciful, for Christ's sake, to the poor and needy people, and to all strangers destitute of help?

Answer: I will so show myself, by God's help.

Then the Bishop 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 may accomplish in you the good work which he hath begun, that you may be found perfect and irrepressible at the last day; through our Lord Jesus Christ, who liveth and reigneth forever Amen.

Then shall be said:

Come, Holy Ghost, our hearts inspire,
And lighten with celestial fire.

Thou the anointing Spirit art,
Who doest thy sevenfold gifts impart.

Thy blessed unction from above
Is comfort, light, and 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;
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, Holy Spirit.

That ended, the Bishop shall say:

Lord, hear our prayer

Answer: And let our cry come unto thee

VENI, CREATOR, SPIRITUS

The Bishop:

Let us pray.

Almighty God, and most merciful Father, who, of thine infinite goodness, hast given thine only and dearly beloved Son, Jesus Christ to be our Redeemer, and the 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 his Church: grant, we beseech thee, to this thy servant, such grace, that he may be evermore ready to spread abroad the 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 thy family their portion in due season, he may at last received into everlasting joy, through Jesus Christ our Lord, who, with thee and Holy Ghost, liveth and reigneth, one God, world without end. Amen.

Then the Bishop and Elders present shall lay their hands upon the head of the elected person kneeling before them upon his knees, the Bishop saying:

The Lord pour upon thee the Holy Spirit, for the office and work of a Bishop 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 given us the spirit of fear, but power, and love, and soberness.

The Bishop shall deliver him the Bible saying:

God 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 thy self, and to thy doctrine; for by so doing, thou shalt 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, the sick, bind up the broken, bring again the outcasts, seek the lost: be so merciful that you may not to be too amiss; so minister discipline that you forget not mercy; that when the chief Shepherd shall appear, you may receive the neverfading crown of glory, through Jesus Christ our Lord. Amen.

(Then the Bishop shall administer the Lord's Supper, with whom the newly ordained Bishop, and all other present, shall communicate).

Most merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing, and so endue him with thy 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, in chastity, and in purity; that faithfully fulfilling his course, at the latter day he may receive the crown of righteous 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.

Direct us, O Lord, in all our doings with thy most gracious favor, and further us with thy continual help, that all in our works, begun, continued, and ended in thee, we may glorify his 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 Spirit, be among you, and remain with you always. Amen.

Section VI. The Lord's Supper or Holy Communion

Those persons who have scruples about kneeling to receive the Lord's Supper may be permitted to receive it while either sitting or standing.

No person who is guilty of any practice for which we would exclude a member from our Church shall be admitted to the Supper.

The elements for our communion consist of "unleavened bread and the unfermented juice of the wine." The table used for the communion should not be used for any other purpose. For this service it should be covered with a clean white linen cloth. All of the elements to be used, placed on the table for consecration, then covered with a second clean white linen cloth. When the last communicants have been served and the trays replaced on the table, it should be covered before the minister kneels for the closing prayer.

The Elder shall read one or more of these Scripture selections:

Let your light so shine before men that they may see your good works and glorify your Father which is in heaven. Matthew 5:16.

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 dust corrupt and where thieves do not break through nor steal. Matt. 6:19, 20.

Whatsoever ye would that men should do to you, do ye even so to them,, for this is the law and the prophets. Matthew 7:12.

Not every one that saith, unto me, Lord, Lord, shall enter the Kingdom of heaven, but he that doeth the will of my Father which is in heaven. Matthew 7:21.

Zacchaeus stood and said unto the Lord, Behold Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. Luke 19:8.

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 own heart, so let him give; not grudgingly, nor of necessity, for God loveth a cheerful giver. II Corinthians 9:6,7.

As we therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. Galations 7:10.

Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. I Timothy 6:6,7.

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. I Timothy 6:17,18,19.

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 to do minister. Hebrews 13:16.

But who so hath this world's goods, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? I John 3:17.

He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again. Proverbs 19:17.

(While these sentences are being read, some fit persons appointed for that purpose shall receive the alms for the poor, and other donations of the people in decent basins provided for that purpose, and then bring them to the Elder who shall place them upon the table.)

After the Elder shall extend the following invitation: Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbor, 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.

Then shall this General Confessions be made by the minister in the name of all those that are minded to receive the Holy Communion, both he and all the people kneeling and saying together:

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 misdoing; the remembrance of them is grievous unto us.

Have mercy upon us, have mercy upon us, most merciful Father for your 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 your name, through Jesus Christ our Lord, Amen. (Music No. 1.) Music No. 1: Amen. Music No. 2: Amen. Music No. 3: Amen.

First Collect

Then shall the Elder say: Almighty God, our Heavenly Father, who of thy great mercy has 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. (Music No. 2)

Second Collect

Then shall the Elder say:

Almighty God, unto whom all hearts are open, all desires known from whom no secrets are hid, cleanse the thoughts of thy hearts by the inspiration of thy Holy Spirit that we may perfectly love you, and worthily magnify thy holy name through Jesus Christ, our Lord, Amen. (Music No. 3)

Prayer of Adoration

Then shall the Elder say:

It is meet, right, and our bounded duty that we shall 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 Holy Name, evermore praising thee and saying (Minister And congregation) Holy, Holy, Holy, Lord God of hosts; heaven and earth are full of glory. Glory be to thee, O Lord, most high. Amen. (Music No. 3)

Prayer of Humiliation

Then shall the Elder say:

We do not presume to come to this table, O merciful Lord, trusting in thy own righteousness, but in thy manifold and great mercies. We are not worthy so much as to

gather the crumbs under thy table. But you are 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 blood, and that we may ever more dwell in him and he in us. Amen. Music No. 4: Amen. Amen. Amen.

Prayer Of Consecration

Then shall the Elder say:

Almighty God, our Heavenly Father, who of thy tender mercy did give thine only Son, Jesus Christ, to suffer death on the cross for our redemption, who made thereby his oblation of himself, once offered, a full, perfect and sufficient, oblation, and satisfaction for the sins of the whole world; and did institute and in his holy gospel his precious death until his gospel command us to continue perpetual memory of that, his precious death until his coming again; hear us, O merciful father, we most humbly beseech thee, and grant that we receiving these thy creatures of bread and wine, according to thy Son, our Savior Jesus Christ's holy institution, in remembrance of his death and passion may partakers of his most blessed body and blood; who in the same night that he was betrayed took bread (1) And when he had given thanks, he break it. (Here the Elder is to take the piece of bread in his hand). (2) And give it to his disciples saying, Take, eat: this (And here break the bread). (3) Is my body which is broken for you. This do in remembrance of me. Likewise after supper he took (And here to lay his hands upon all the vessels containing the wine). Drink ye all of it, 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 often as ye shall drink it in the remembrance of me. Amen.

Then shall the minister first receive the communion in both kinds himself and then proceed to deliver the same to our to the other ministers in like manner if any be present), and after that to the people in order, into their hands. And when he delivereth the bread he shall say: Then body of our Lord Jesus Christ, which was given for thee, to preserve thy soul and body unto everlasting life. Take and eat this in remembrance that Christ died for thee and feed on him in thy heart by faith, with Thanksgiving.

And the minister that deliverth the cup shall say:

The blood of our Lord Jesus Christ, which was shed for thee to preserve thy soul and thy body unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee and be thankful.

(If the consecrated bread and wine be all spent before all have communed the Elder may consecrate more by repeating the prayer of consecration).

Then shall the Elder 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 those who 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.

A. Baptism

Every adult person, and parents of every child be baptized, have their choice of either immersion, sprinkling, or pouring. But in no case shall a minister re-baptize any person. And if any knowing violate this prohibition, he/she shall be subject to suspension or location as the Annual Conference may judge.

B. Baptism of Infants

The minister coming to the font which is to be filled with pure water, shall use the following or some other suitable exhortation:

Dearly Beloved, for as much as all men are conceived and born in sin, and that our Savior Christ saith none can enter into the Kingdom of God except he be regenerated and born anew of water and of the Holy Ghost, I beseech you to call upon God the Father, through our Lord Jesus Christ, that bounteous mercy he will grant to this child that thing which by nature he can not have; that he may be baptized with water and the Holy Ghost, and received into Christ's Holy Church, and be made a lively member of the same.

Then shall the Minister say:

Let us Pray.

Almighty and Everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel, thy people, through the Red Sea, fining thereby the holy baptism; and by the baptism of thy well beloved Son Jesus Christ in the river of Jordan, did sanctify water for this holy sacrament, we beseech thee of thine infinite mercies that thou wouldst look upon this child; wash him/her and sanctify him/her with the Holy Ghost, that he/she being received into the ark of Christ's Church and being steadfast in faith, joyful through hope, and rooted in love, may so pass the waves of his troublesome world that final he/she may come to the land of everlasting life, there to reign with thee, world without end, through Jesus Christ our Lord. Amen.

O merciful God, grant us that the old Adam in this child may be buried, that the new man/woman may be raised in him/her. Amen.

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

Grant that he/she may have power and strength to have victory, and triumph against the evil, the world, and the flesh. Amen.

Grant that whosoever is dedicated to thee by our office and ministry may also be embued with heavenly Virtues, and everlasting reward through thy mercy. O bless Lord God, who doth live and govern all things, world without end. Amen.

Almighty, Everlasting 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 commandments 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, the supplications of thy congregation. Sanctify this water (here the minister dips his hand into the water) for this holy sacrament; 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 in this wise:

Dearly Beloved, For as much as this child now presented by you for Christian baptism, you must remember that is your part and duty to see that he/she be taught as soon as he/she shall be able to learn, the nature and end of this holy sacrament. And that he/she may know these things the better, you shall call upon him/her to give regular 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/she 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/her soul's health, in order that he/she may be brought up to lead virtuous and holy life, remembering always that baptism doth represent unto us that inward purity which disposeth us to follow the example of our Saviour Christ; that as He died and rose again for us, so should we who are baptized die unto sin and rise again unto righteousness, continually mortifying all corrupt affections, and daily proceeding in all virtue and godliness.

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

Answer: We do.

Then shall the people stand up, and the minister shall say:

Hear the words of the Gospel written by St. Mark in the tenth chapter and the thirteenth verse:

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 hands and say to the parents of the child:

Name of Child

And then naming the child after them, the minister shall sprinkle or pour water upon the child, or if desired immerse the child in the water saying:

(Name), I baptized thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Our Father, which 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 those 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 shall the minister conclude with an extemporaneous prayer.

The Order for the Baptism of Infants (Alternate Order)

The following order may also be used:

Dearly Beloved, for as much as all men are heirs of life everlasting and subjects of the saving grace of the Holy Spirit and that our Lord Jesus Christ said: Suffer little children to come unto me and forbid them not for of such is the kingdom of heaven: I beseech you to call upon God the Father through Jesus Christ, that of his bounteous goodness He will grant unto this child constant and continual replenishing of his grace that he/she become a good and worthy member of Christ's Holy Church.

Then shall the minister say:

Let us Pray.

Almighty and everlasting God, we beseech thee of thine mercies that thou will look upon this child and grant that by the aid inspiration of thy Holy Spirit he/she be steadfast in faith, joyful through hope, and rooted in love, and that he/she may so live the life which now is that he/she may enter triumphantly the life which is to come; through Jesus Christ our Lord.

Then shall the minister address the parents or guardians as follows:

Dearly Beloved, for as much as this child is now presented by you for Christian Baptism, and is thus consecrated to God and to His Church, it is your part and duty to see that he/she be taught as soon as he/she shall be able to learn the meaning and purpose of this holy Sacrament; that he/she shall be trained to give regular and faithful attendance upon private and public worship by God and the teaching of the Holy Scriptures; and that in every way, by precept and example, you will seek to lead him/her

into the love of God and the service of our Lord Jesus Christ. Do you solemnly promise to fulfill these duties so far as in your lies, the Lord being your helper?

Answer: We do.

Then shall the people stand and the minister shall say:

Hear the words of the Gospel written by St. Mark 10:13. "And they brought young children to him, 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 shall the minister take the child in his arms and say to the parents or guardians:

What name shall be given this child?

And then repeating the name of the child saying:

(Name), I baptize thee in the name of the Father, of the Son, and of the Holy Ghost.

Then shall be said the following prayer:

Almighty God, our heavenly Father, grant this child as he/she grows in years may also grow in thy grace as to resist temptation and overcome evil, that being made strong by thy Holy Spirit he/she may stand fast in the faith, be obedient to thy word, and abide in thy love, and rejoicing in the life that now is and may dwell with thee in the life that is to come, through Jesus Christ our Lord.

Then shall the minister and people 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 those who 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 shall be sung a suitable hymn after which the benediction shall be given.

C. Baptism of Children and Youth

The minister shall say:

Hear the words of the Gospel recorded by St. Matthew 28:16-20. "Then the eleven

disciples went away into Galilee, into a mountain where Jesus has had appointed them. And when they saw him, they worshiped him: but some doubted. And 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 always, even unto the end of the world." Amen.

The minister shall say:

Almighty and everlasting God, whose most dearly beloved Son Jesus Christ gave himself for our redemption and did command his disciples that they should teach all nations and baptize them in the name of the Father and the Son of the Holy Spirit; regard we beseech thee with favor and the supplications of this congregation and these persons now to be baptized in thy name, and grant that their hearts may so be opened to thee that they may receive the fullness of thy grace, and may ever remain in the number of thy faithful children. Amen.

Then shall the minister say to the persons to be baptized:

Dearly beloved, you have heard how this congregation has prayed that as you have come to receive Holy Baptism, God would assist you to open your hearts to his love and direction, that you may become faithful disciples of Our Lord.

For your part it is necessary that in the presence of God and these witnesses you should make know your desire to accept the obligations of this holy Sacrament by answering the following questions:

Will you faithfully put away from every know sin, of thought, word, and deed, and accept and confess Jesus Christ as your Savior and Lord?
God being my helper, I will.

Will you faithfully study the Bible as God's Word and in all thing strive to make it the rule of your life? God being my helper, I will.

Having being instructed in the way that the Spirit of our Lord separates right from wrong, will you faithfully endeavor to live so as to be well pleasing in His sight?
God being my helper, I will.

Will you be baptized in this faith? This is my desire.

Then the minister shall ask each person his name and shall baptize him, saying:

(Name), I baptize thee in the name of the Father, and the Son, and of the Holy Ghost.

Then shall the minister and people 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 those who trespass against us. And lead us not into temptation, but deliver us from evil; for thine is kingdom, and the power, and the glory, forever. Amen.

D. The Order for the Baptism of Adults

Here the minister shall use the following, or some other suitable exhortation:

Dearly Beloved, for as much as all men are conceived and born in sin; and that which is born of the flesh and they that in the flesh cannot please God but live in sin, committing actual transgressions, and our Saviour Christ said, "None can enter into the kingdom of God except he be regenerated and born anew of water and the Holy Ghost, and received into Christ's Holy Church, and be made a lively member of the same. I beseech you to call upon the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant unto these persons that which by nature they cannot have; that they be baptized with water and the Holy Ghost.

First Prayer

Then shall the minister say:

Almighty and Immortal God, the aider of all that need, the helper of an 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 bast promised by their 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 this/these person(s) may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou bast promised by Christ our Lord. Amen.

After which the minister shall say:

Second Prayer

Almighty and Everlasting God, Heavenly Father, we give thee humble thanks, for that thou bast vouchsafed to call us to the knowledge of their grace and faith in thee, increase this knowledge and confirm this faith in us ever more. Give thy Holy Spirit to this/these person(s) that they may be born again, and made heirs of everlasting salvation, through our Lord Jesus Christ who liveth and reigneth with thee and the Holy Spirit now and forever. Amen.

Scripture Lesson

Then shall the people stand up, and the minister shall say:

Hear the words of the gospel written by St. John in the third chapter, beginning at the first verse: 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 the 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 of the water and 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 shall the minister speak to the person to be baptized in this wise:

Well Beloved, who are come hither desiring to receive holy baptism, ye 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, 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 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, on your part, promise in the presence of this whole congregation that you will renounce the devil and his works, and constantly believe God's word, and obediently keep His commandments.

Then shall the minister demand of each of the persons to be baptized:

Question:

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

Answer: I renounce them all.

Question:

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 arose again the third day; that he ascended into Heaven and sitteth at the right hand of God the Father Almighty; and from thence he shall come again at the end of the world to judge the quick and the dead? And dost thou believe in the Holy Ghost, The Church Universal, the communion of saints, the remission of sin, the resurrection of the body, and everlasting life after death?

Answer: All this I steadfastly believe.

Question: Will thou be baptized in this faith?

Answer: This is my desire.

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

Answer: I will endeavor to do so, God being my help.

Then shall the minister say:

The Collects

O merciful God, grant that the Old Adam in this person may be so buried that the new man may be raised in him. 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 offices and ministry, may also be embued with heavenly virtues, and everlastingly regarded, through thy mercy, O blessed Lord God, who does five and govern all things, world without end. Amen.

The Ceremony

Almighty, Everlasting God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, didst shed out of his most precious side both water and blood, and gave commandment to his disciples that they should go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, regard we beseech thee the supplications of this congregation. Sanctify (minister dips hand in after) this water for this Holy Sacrament, 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 take each person to be baptized by the right hand and lacing him conveniently by the font, according to his discretion shall ask the name, and then shall sprinkle or pour water upon him (or if they desire shall immerse them in water) saying:

(Name), I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall be said the Lord's Prayer, all kneeling:

The Lord's Prayer

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 those 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 let the minister conclude with an extemporaneous prayer.

E. The Order For Receiving Members Into The Church

On the day appointed, all that are to be received shall be called forward, and the minister addressing the congregation shall say:

Dearly Beloved: The Scriptures teach us that the Church is the household of God, the body of which Christ is the Head; that it is the design of the Gospel to bring together in one all who are Christ's. The fellowship of the Church is the communion that its members enjoy one with another. "The end of this fellowship, the maintenance of sound doctrine and of the ordinances of that power, Godly admonition and discipline which Christ has committed to his Church for the promotion of holiness. It is the duty of an men to unite in this fellowship; for it is only 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 increments to holiness from the hearing of God's Word; sharing Christ's ordinances; they being laced under the watchful care of pastors, and the enjoyment of the blessings which are promised only to those which are of the household of faith. Into this holy fellowship the persons before you, who have already received the sacraments of Baptism, come seeking admission.

We now propose, in the fear of God, to question them as to their faith and purposes, that you may know they are proper persons to be admitted into the Church.

Then addressing the applicants for admission, the minister shall say:

Dearly Beloved: You are coming hither seeking the great privilege of union with the Church which 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 follower(s) and that thus far you have run well. You have heard now 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:

Question 1: Do you here in the presence of God and this congregation renew the solemn promise contained in the Baptismal Covenant ratifying and confirming the same and acknowledging yourselves bound faithfully to observe and keep that covenant and all things contained therein?

Answer: I do.

Question 2: Have you saving faith in the Lord Jesus Christ?

Answer: I trust I have.

Question 3: Do you entertain friendly feelings toward all the members of this Church?

Answer: I do.

Question 4: Do you believe in the Doctrine of Holy Scriptures as set forth in the articles of religion of the Reformed Methodist Union Episcopal Church?

Answer: I do.

Question 5: Will you cheerfully be governed by the Discipline of the Reformed Methodist Episcopal Church, 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?

Answer: I will.

Question 6: Will you contribute to your earthly substance according to your ability to the support of the Gospel, Church and Poor, and the various benevolent enterprises of the Church?

Answer: I will.

Then the minister, addressing the church, shall say:

Beloved, 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 candidate:

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

F. The Order For Solemnization of Matrimony

First, the bans of all that are to be married together must be published in the congregation three consecutive Sunday's in the time of divine service, unless they be otherwise qualified according to law, the minister saying after the accustomed manner:

I Published these bans of marriage

M _____

and W _____

of _____

If any of you know just cause of impediment why these two persons should not be joined in holy matrimony, you are to declare it. This is to be asked three times. At the day and the time appointed for the solemnization, the persons to be married standing together, the man on the right, and the women on the left, the minister shall say:

Dearly Beloved, we are gathered here together here in the presence of the Lord and in the sight of these witnesses, to join together this man and this women in holy

matrimony, which is an honorable estate instituted by God in the time of man's innocence, signifying unto us the mystical union which exists between Christ and his church: which holy estate, Christ adorned and beautified with his presence and the first miracle that he wrought at Cana of Galilee, and is commended of St., Paul to be honorable among all men and therefore not by any to be entered upon or taken in hand unadvisedly, but reverently, discreetly and in the fear of God.

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

And also speaking to the persons that are to be married he shall say:

I require and charge you both, as you will answer at the dreadful day of judgement when 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 ye be well assured that so many as are coupled together otherwise than God's word shall allow, are not joined together by God, neither is their matrimony lawful.

If no impediment shall be alleged, then shall the minister sit unto the man:

M: Wilt thou you have this woman to be thou 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 others to keep thee only unto her as long as you both shall live?

Answer: I will.

W: Wilt thou you have this man to be thou wedded husband, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou serve him, love him, honor and keep him in sickness and in health, and forsaking all others keep thee only unto him as long as you both shall live?

Answer: I will.

Who giveth this woman to be married to this man?

The father of the woman or whoever giveth her in marriage shall Answer: I do.

Then the minister shall cause the man with his right hand to take the woman by her right hand, and say after him as follows:

I, G., take thee, W, 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 and thereto I plight thee my faith.

Then they shall loose their hands, and the woman with her right hand, taking the man by his right hand, shall likewise say after the minister:

I, W, 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 and thereto I plight thee my faith.

Then shall he say: Let us pray.

O Eternal God, Creator and preserver of all mankind, giver of all spiritual grace, the author of everlasting life, send thy blessing upon these thy servants, this man faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. Amen.

If, the parties desire it, the man shall here hand a right to the minister who shall return it to him and direct him to place it on third finger of the woman's left hand. And the man shall say to the woman repeating 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.

The above obligation should be taken by the woman also provided if it is a double ring ceremony. **Then shall the minister join their right hands together and say:**

Those whom God hath joined together, let no man put asunder. For as much as M and W have consented to live together in holy wedlock and have witnessed the same before God and this company, and thereto have pronounce that they are man and wife together, in the name of the Father, Son, and of the Holy Ghost. Amen.

The husband and wife kneeling, 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 you may so live together in this life that in the world to everlasting life. 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 those 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 shall say:

O God of Abraham, God of Isaac, God of Jacob, bless this man and this woman, and sow the seeds 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 upon them

from heaven and bless them. And 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.

O God, who by thy mighty power has made all things of nothing, who also after other things set in order didst appoint that out of man created after thine own image and similitude woman should take her beginning; and knitting them together didst never teach that it should never be lawful to put asunder those whom thou, by matrimony, has made one; O God, who has concentrated the state of man and woman that this man may love his wife according to the word as Christ did love his spouse, the church, who gave himself for it, loving and cherishing it even his own flesh, and also that this woman may be loving and obedient to her husband and all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. Amen.

Then the minister shall say:

Almighty God, who at the beginning didst create our first parents, Adam and Eve, and didst sanctify and join them together in marriage, pour upon you the riches of his grace, sanctify and bless you that may please him both in body and soul and live together in holy love unto your lives end. Amen.

Benediction

The Lord bless you and keep you, the Lord make this face shine upon you and be gracious unto you; the Lord lift up the fight of his countenance upon you and give you peace, both now and evermore. Amen.

Optional Marriage Ceremony

At the appointed, the persons to be married, having been qualified according to the law of the State and the standards of the Church, standing together facing the minister's left hand and the woman at the right, the minister shall say:

Dearly Beloved, we are gathered together here in the sight of God and in the presence of these witnesses, to join this man and this woman in holy matrimony, which is an honorable estate, instituted by God; and signifying unto us the mystical union- which exists between Christ and his Church. It is therefore not to be entered into unadvisedly but reverently, discreetly, and in the fear of God. Into this holy estate these two persons come now to be joined.

Speaking to the persons to be married, the minister shall say:

I charge you both as you stand in the presence of God, to remember that love and loyalty alone will avail as the foundation of a happy home. If the solemn vows which you are

about to make be kept inviolate, and if steadfastly you endeavor to do the will of your Heavenly Father, your life will be full of joy, and the home which you are establishing will abide in peace. No other human ties are more tender, no other vows more sacred than those you now assume.

Then shall the minister say to the man, using his Christian name:

M, wilt thou you have this woman to be thy wedded wife, to live together in holy matrimony? Wilt thou love her, comfort her, honor and keep her, in sickness and in health; and forsaking all others keep thee only unto her, so long as ye both shall live?

Then the man shall answer: I will.

Then shall the minister say to the woman, using her Christian name: W, wilt thou have this man to be your wedded husband, to live together in holy matrimony? Wilt thou love him, comfort him, honor and keep him in sickness and in health; and forsaking all others keep thee only unto him, so long as you both shall live?

Then the woman shall answer: I will.

Then shall the minister say:

Who giveth this woman to be married to this man?

The father of the woman, or whoever giveth her in marriage, shall answer: I do

Then the minister, receiving the hand of the woman from her father or the sponsor, shall cause the man with his right hand to take the woman by her right hand, and say after him:

I, _____

take thee, _____

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 and thereto I plight thee my faith.

Then shall they loose hands, and the woman, with her right hand, taking the man by his right hand, shall likewise say after the minister:

I, _____

take thee, _____

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, till death do us part and thereto I plight thee my faith.

Then shall they loose hands; and the man give unto the woman a ring, on this wise: the minister, taking the ring, shall say:

The wedding ring is the outward and visible sign of an inward and spiritual bond which unites two loyal hearts in endless love.

The minister shall then deliver the ring to the man to put upon the third finger of the woman's left hand. The man, holding the ring there, shall say after the minister:

In token and pledge of the vow between us made, with this ring I thee wed: in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

In case of a double ring ceremony, the minister shall deliver the other ring to the woman to put upon the third finger of the man's left hand and the woman, holding the ring there, shall say

In token and pledge of the vow between us made, with this ring I thee wed: In the name of the Father, and of the Son, and of the Holy Spirit. Amen

Then shall the minister say:

Let Us Pray.

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life: send thy blessing upon this man and this woman, whom we bless in Thy Name, that they may surely perform and keep the Vow and Covenant now between them made.

Look graciously upon them, that they may love, honor, and cherish each other, and so live together in faithfulness and patience, and wisdom and true godliness, that their home may be a haven of blessing and a place of peace, through Jesus Christ our Lord.

Then shall the minister join their right hands together and with his hand on their united hands shall say:

Forasmuch as _____ and _____ have consented to live together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith each to the other, and have declared the same by joining hands, and by giving and receiving 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 Spirit. Those whom God hath joined together, let no man put asunder. Amen.

Then shall the husband and wife kneeling, the minister shall say:

Let Us Pray.

O God, 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 those who 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 shall add his blessing:

God the Father, the Son, and God the Holy Spirit, bless, preserve and keep you, the Lord graciously with His favor look upon you, and so fill you with all spiritual benediction and love that you may so live together in this life that in the world to come you may have life everlasting Amen.

G. The Order of The Burial Of The Dead

The minister going before the corpse shall say:

Scripture Quotation

I am the Resurrection and the life, saith the Lord; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. John 11:25,26.

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 19:25,27.

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. I Tim. 6:7, Job 1:21. At the grave, when the corpse is laid in the earth, the minister shall say:

Supplication At Grave

Man that is born of a woman bath 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 are justly displeased.

Yet, O Lord God most holy, O Lord most mighty, O holy and merciful Saviour, deliver us not unto the bitter pains of eternal death.

Thou knoweth, the 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.

The Commitment

Then, while the earth shall be cast upon the coffin by some person standing by, the minister shall say:

Forasmuch as it has pleased Almighty God in his wise providence, to take out of his world the soul of our deceased brother, 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 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 corruptible bodies of those who sleep in him shall be changed and made like unto his own glorious body; according to the mighty workings whereby he is able to subdue all things unto himself.

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.

Then shall the minister lead:

Minister: Lord have mercy upon us.

People: Christ have mercy upon us.

Minister: Lord have mercy upon us.

Let Us Pray

Our Father, which 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 those who 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 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 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 at 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 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.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore. Amen.

Section V. Dedication

A. Dedication Of A Church (For New Or Remodeled Churches)

(The Bishop, or Elder when the Bishop is not present, with the other ministers shall be met at the door of the church by the trustees, stewards, and leaders who shall receive the Bishop or Elder, with ministers and bid them welcome in God's name, and present to the Bishop or Elder the keys of the church in token of the fact that they will ever submit to the discipline, doctrine, and government of the Reformed Methodist Union Episcopal Church, and will hereafter permit such ministers and preachers belonging to said church to preach and expound God's Holy Word therein. After which, the processional shall pass up to the aisle reading the following Psalm, the Bishop, or Elder, commencing with the first verse and the minister reading each alternate verse). Psalm 84.

Bishop: How admirable are thy tabernacles, O Lord of Hosts.

Minister: My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God.

Bishop: Yea, the sparrow hath found a house and the swallow a nest for herself where she may lay her young, even thine altars, O Lord of Hosts, my King and my God.

Minister: Blessed is the man whose strength is in thee, in whose heart are the ways of them.

Minister: Who, passing through the valley of Baca, make it a well; the rain also filleth the pools.

Bishop: O Lord of Hosts, hear my prayers; give ear, O God of Jacob.

Minister: For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness.

Bishop: For the Lord is a sun and the Lord will give grace and glory; no good thing will be withheld from them that walk uprightly.

Minister: O Lord of Hosts, blessed is the man that trusteth in Thee.

Chanting By The Choir

The Bishop, or Elder, with those who are appointed to lead the exercises, will now take their seats in the pulpit, the rest of the clergy standing around it, and the choir will chant the following):

PSALM 122

1. I was glad when they said unto me, let us go into the house of the Lord.
2. Our feet shall stand within thy gates, O Jerusalem.
3. Jerusalem is built as a city that is compact together.
4. Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto to name of the Lord.
5. For there are set thrones of the house of David.
6. Pray for the peace of Jerusalem; they shall prosper that I love thee.
7. Peace be within thy walls, and prosperity with thy places.
8. For my brethren and companion's sake, I will now say, Peace be within thee
9. Because of the house of the Lord our God, I will seek thy good.

(The Bishop or Elder, kneeling, then shall say the following prayers. 1 Kings 11:23-51)

Lord God of Israel, there is no God like thee, in heaven above, or on the earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart; but will God indeed dwell on the earth: Behold the heaven of heavens cannot contain thee; how much less this house that we built. Yet thou have respect unto the Lord our God to hearken unto the cry and the prayer which thou hast said, My name shall be there that thou mayest hearken into the supplication of the servant and of thy people Israel, when they shall pray in this place, and hear thou in heaven, thy dwelling place, and when thou hearest, forgive.

If any man trespass against his neighbor, and an accusation be against him, and the accusation come before thee in this house; then hear thou in heaven, and do, and judge thy servants condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

When thy people Israel, and restore them again to thee; and confess thy name; and pray, and make supplication unto thee in this house; then hear thou in heaven, and forgive the sin of thy people Israel, and restore them again to thy tender mercies and loving kindness. When heaven is shut up, there is no rain, because they have sinned against thee; if they pray in this place and confess thy name and turn from their sin, when thou afflicted them, then hear thou teach them in the good way wherein they should walk, and give up upon the land which thou hast given to thy people for an inheritance.

If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy beseech them in the land of their cities; whatsoever plague, whatsoever sickness there be, what prayer and supplication whatsoever be made by any man or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands in this house: then hear thou in heaven thy dwelling place, and forgive, and give to every man according to his ways, whose heart thou knowest; that they may fear thee all the days of their lives.

Moreover, concerning a stranger, that is not of thy people Israel, but cometh out of a far

country for thy name's sake; when he shall come and pray within this house, hear thou in heaven, thy dwelling place, and do according to all that the stranger calleth to thee for; that all the people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house which we have built is called by thy name.

If thy people sin against thee, for there is no man that sinneth not, and thou be angry with them, yet, if they shall bethink themselves and repent, and make supplication unto thee, saying, We have sinned and done perversely, we have committed wickedness; and so return unto thee with all their heart, and with all their soul; then hear thou their prayer and supplication in heaven, thy dwelling place, and forgive thy people that have sinned against thee, and all their transgressions wherein be thy people, and thy inheritance, which thou hast bought with the precious blood of thy Son, Jesus Christ, our Lord; to whom with thee and the Holy Spirit, be glory, praise and power, by all in heaven. Amen.

This prayer being over, the Bishop, or Elder, shall stand up and say:

And now, O Lord God, most high whom the heavens of heavens cannot contain, we dedicate this house to thy service; receive it, we humbly beseech thee, receive it unto thyself, and number it among thine earthly sanctuaries; that thine own presence, the presence of the Holy Spirit may ever fill this house which we have built and called by thy name, so that whensoever the Gospel is preached in this house, it may descend with all its purity, power and demonstration upon the hearts of the impenitent, turning them from darkness to light, and from the power of sin and Satan unto God; and its sanctifying influences may be felt in the souls of all believers, lifting their desires, their hopes and their affections from earth to heaven, and leading back the wandering sheep of the house off Israel into the fold of eternal life. Amen.

Hear us O merciful Father, and grant that whosoever shall be dedicated to thee in this house by the holy ordinance of baptism may also receive the fullness of thy grace; be made useful members of the church militant and finally gain entrance into the church triumphant, through Jesus Christ our Lord. Amen.

Hear us O merciful Father, and grant that whosoever shall in this house partake of the symbols of the Saviour's broken body and shed blood may also realize by faith that he is indeed the Lamb of God that taketh away the sins of the world; and thus being regenerated and sanctified stand spotless and life-crowned at thy right hand, world without end. Amen.

Hear us, O thou art the spouse of the Church, and grant that whosoever shall in this house be joined together in holy matrimony, may also live as did Isaac and Rebecca, in the purest enjoyment of connubial love, mutually assisting each other in the way of heaven, and training up thy children for usefulness in this life, and for thy glory in that which is to come, through Jesus Christ our Lord. Amen

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O, thou high and Holy One of Israel, regard, we beseech thee, the prayers of thy servants and grant that all who shall in this house make confession of their sins, or lift their voices in praise and thanksgiving for mercies past, or benefits received may also with the joy that is unspeakable and full of glory. Amen.

Great Head of the Church, we beseech thee hear us, and grant that whosoever shall, in this house, be set apart or ordained to the holy office of the ministry, may also receive the anointing of the Spirit, and go forth in the fullness of the blessing of Gospel to preach its unsearchable riches to a ruined world; then, having finished their course, fought the fight, and kept the faith, received the crown of life and reign with thee, world without end. Amen.

Thou God of missions hear us, and grant that the sacred cause of missions with every other institution of Christianity may ever find in this house an able advocacy and ample support; so as to be rendered instrumental in hastening on the day when the kingdom of this world shall have become the kingdom of our Lord and his Christ. Amen.

Thus have we dedicated this house unto thee, O thou that dwellest in heaven. Receive, O receive it among thine earthly sanctuaries and grant that all who may worship thee here from Sabbath to Sabbath, and from generation to generation, even our children's children, may feel it to be indeed the house of God and the gate of heaven. Amen.

Then may be sung the consecration, hymn, which ought not to exceed six stanzas, then the sermon. Immediately after, let the collection be taken up. Conclude with an appropriate hymn, an extemporaneous prayer, and the benediction.

(After such dedication, no minister having the charge of any of our Churches, shall allow them to be used for any other purpose than the glory of God; and any minister suffering the violation of this law shall be deemed guilty of grossly improper conduct and may be suspended, according to the decision of the Annual Conference).

B. The Dedication Of A Parish House Or Parsonage

(The people being assembled, the minister shall say):

Dearly Beloved, by the favor of God and the labor of man, this building has been so far completed. It is to be a place where men and women, boys and girls, may find opportunities for instruction, for recreation, and for ministries of fellowship.

Let us there bring to the Heavenly Father our praises for His guidance and aid in this undertaking, and our prayers on behalf of those who by their gifts or their service shall unite in fulfilling the purpose of love and good will for which this building is prepared.

(Let the hymn, "For the Beauty of the Earth," or some other suitable hymn be sung, after which an invocation may be offered, closing with the Lord's Prayer).

Therefore David blessed the Lord before all the congregation: and David said, Blessed Thou, Lord of Israel our Father, forever and ever. Thine is the kingdom, O Lord, and thou art exalted as Head above all. Both riches and honor come of Thee, and Thou art

and in the earth is Thine hand it is to make great, and to give strength unto all. Now, therefore, our God, we thank Thee, and praise Thy glorious Name. But who I am, and what is my people, after this sort? For all things come of Thee, and of Thine own have I given thee. For we are strangers before Thee, and sojourners, as were all our fathers; for days on the earth are as a shadow, and here is none abiding.

Lord our God, all this store that we have prepared to build Thee an house for Thine only Name cometh of Thine hand, as is all Thine own. I know also, my God, that Thou test the heart, and hast pleasure in unrighteousness. As for me, in the unrighteousness of mine heart I have seen with joy Thy people which are present here, to offer willingly unto Thee.

Though I speak with the tongues of men and of angels, and have not love, I am become sounding brass, or tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith so that I could move mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing.

Love suffereth long, and is kind: love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seek not her own is not easily provoked, thinketh no evil; rejoice not in iniquity, but rejoiceth in the truth; beareth all things, hopeth all things, endureth all things.

Love never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophecy in part; but then shall I know even as also I am known. And now abideth faith, hope, love, these three; but the greatest is love.

Let the Hymn, "O Master, Let Me Walk With Thee," or some other suitable Hymn, be sung; after which may be delivered an Address. An offering may then be received. Then, shall the following: Psalm, be read by the minister and the people responsively, the people standing):

Minister: I will give thanks unto the Lord with my whole heart." People: In the council of the upright, and in the congregation.

Minister: "The works of the Lord are great." People: Sought out of all them that have pleasure therein.

Minister: "His work is honor and majesty." People: And his righteousness endureth forever.

Minister: "He hath made His wonderful works to be remembered." **People:** The Lord is gracious and merciful.

Minister: "He hath given good unto them that fear Him." **People:** He will ever be mindful of His covenant.

Minister: "He hath showed His people the power of His works." **People:** In giving them the heritage of the nations.

Minister: "The works of His hands are truth and justice."

People: All His precepts are sure.

Minister: "They are established for ever and ever." **All:** They are done in truth and uprightness.

(Then shall the Gloria Patri be said or sung):

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.

(Then let the Trustees or the Proper Committee stand up before the people, and one of them say to the minister):

We present unto you this building, to be dedicated to the service of Almighty God and the fellowship of His people.

(Then shall the people stand while the Minister pronounces the following Declaration):

Dearly Beloved, it is right and proper that buildings erected for such service in the name of our Lord and Savior Jesus Christ should be formally and devoutly set apart for their special uses. For such a dedication we are now assembled, and as, the dedication of this building is vain without the solemn consecration of those whose gifts and labours it represents, let us now give ourselves anew to the service of God: our souls, that they may be renewed after the image of Christ; our bodies, that they be made fit temples for the indwelling of the Holy Spirit; and our labors and business that they may be according to God's holy will and that their fruit may tend to the glory of God and the advancement of his kingdom.

(Then shall the minister say these words of dedication, the people standing and responding):

Minister: In the name of the Father, and of the Son, and of the Holy Spirit, we dedicate this building as a Parish House to the service of God and the uses of Christian fellowship.

Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God.

"We dedicate this building to the purpose of the Church School, to the study of the Scriptures, and

Whatsoever things were written for our learning: God and keep it.

"We dedicate this building to the broadening of knowledge, that young and old may be awakened

We dedicate this building to those tasks and aims place and time to the cause of missions, of Christian social relations."

The kingdom of this world are become the kingdom of God: He shall reign forever and ever.

"We dedicate this building to Christian recreation

Thou wilt show me the path of life; in Thy presence there are pleasures for evermore.

(Minister and People):

We dedicated ourselves anew to that service of God; in the obedience we perform our true service of God; in the obedience we said: Thou shalt love the Lord with all thy heart,

(Then shall the minister say):

Let Us Pray.

Almighty God, our Heavenly Father, whose eyes whose ears are ever open unto their cry, gracious which we now dedicate to Thee, to Thy service, wisdom may unite to bring joy and strength to thee, receive us Thy servants who here dedicate offices of fellowship and good will in which Thou come here may be cheered and quickened in mind stirred in spirit to serve Thee wisely and steadfastly forever, through Jesus Christ our Lord. Amen.

O Lord, we desire to place ourselves and what we in this and all our doings with Thy most gracious continual help, that in all works, begun, continue Thy name through Jesus Christ our Lord. Amen.

O God, who by the grace of Thy Holy Spirit hast of Thy people, grant unto all Thy servants health

Thee with all their strength, and perfect devotion do Thy most holy will; through Jesus Christ our Lord. Amen.

Then the minister shall say:

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen.

C. Dedication Of An Educational Building

The people being assembled, the minister shall say:

Dearly Beloved, this building, which by the favor of God and the labor of man has been so far completed, embodies the obligation of each generation following: For the fulfillment of this task we need not only the best that man can do but above all the blessing of Almighty God.

Let us therefore bring to Him our praise for His aid in this undertaking, and our purpose for which this building is prepared.

Let the hymn "The Lord Our God Alone Is Strong" or some other suitable hymn be purpose for which may be sung; afterward an invocation may be offered, closing with Lord's Prayer.

Then shall the minister, or someone appointed by him read:

Happy is the man that findeth wisdom, the man that getteth understanding. For the merchandise of it better than the merchandise of silver and gain thereof than the fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days in her right hand, and in her left hand are riches and honor. Her ways are ways of pleasantness, all her path are peace. She is a tree of life to them that lay hold upon her; and happy is everyone that retaineth her. The Lord by wisdom hath founded the earth by understanding hath He established the heavens.

By his knowledge the depths are broken up, and the clouds drop down the dew. My son, let not them depart from thine eyes; keep sound wisdom and discretion; so shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble. (Proverbs 3:13-23)

Few ye in at the strait gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be which build his house upon a rock; and the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell not, for it was founded upon a rock. But they which build upon the sand; and the rain descended, and the floods came, and the

wind blew and beat upon that house, and it fell; and great was the fall of it. (Matthew 7:25-27)

Let the Hymn "Walk in the Light" or some other suitable hymn be sung, after the people responsively, the people standing:

Minister: Wisdom hath built her house, she hath hewn out her seven pillars. (Proverbs 9:1)

People: Doth not wisdom cry? And understanding put out forth her voice? (Proverbs 8:1).

Minister: She standeth in the top of high places, by the way in the places of the paths the (Proverbs 8:2)

People: She crieth at the entry of the city, at the coming in at the door. (Proverbs 8:3)

Minister: Unto you, O men, I call; and my voice is to the sons of men (Proverbs 8:4)

People: O ye simple, understanding wisdom; and ye fools, be ye of an understanding heart.

Minister: Hear; for I will speak of excellent things, and the opening of my lips shall be right things. (Proverbs 8:6)

People: For my mouth shall speak the truth; and wickedness is an abomination to my lips. (Proverbs 8:7)

Minster: Receive my instruction, and not silver; and knowledge rather than choice gold. (Proverbs 8: 10)

People: For wisdom is better than rubies; and all things that may be desired are not to be compared with it.

Minister: But where shall wisdom be found? And where is the place of understanding (Job 28:12)

People: Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding. (Job 28:28)

The shall the Gloria Patri be said or sung:

Glory be to 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.

Then, let the Trustees or the proper committee stand up before the people, and on of them shall say unto the minister:

We present unto you this building to be dedicated to the service of Almighty God in the enlightenment of His children.

Then shall the people stand while the minister pronounces the following Declaration: Dearly Beloved, it is right and proper that buildings erected for such service in the name of our Lord and Saviour Jesus Christ should be formally and devoutly set apart for their special uses. For such dedication we are now assembled. And, as the dedication of this building is vain without the solemn consecration of those whose gifts and labors it represents, let us now give ourselves anew to the service of God: our souls, that they may be renewed after the image of Christ; our bodies that they may be fit temples for the indwelling of the Holy Spirit; our labors and business, that they may be according to God's holy will, and that their fruit may tend to the glory of His name and the advancement of His kingdom.

Then shall the minister say these words of Dedication, the people standing and responding:

Minister: In the Name of the Father, and of the Son, and of the Holy Spirit, we dedicate this building to the holy ministry of education.

People: Take fast hold of instruction; let her not go; keep her, for she is thy life.

Minister: We dedicate this building to the loyal service of those whose training and devotion have prepared them to lead students toward the truth.

People: the Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary.

Minister: We dedicate this building to that ministry of administration upon whose ability and fruitfulness depends the wise conduct of its affairs.

People: Who, then, is that faithful and wise steward whom his Lord shall make ruler over his household? Blessed is that servant whom his Lord when he cometh, shall find so doing.

All: We dedicate ourselves anew to that our fellowmen, wherein can best be performed our rue service of God; in obedience to the spirit of the Master when He said: "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself."

People may be seated.

Then shall the minister say:

Almighty God, our Heavenly Father, whose eyes ever toward the righteous and whose ears are ever open unto their cry, graciously accept, we pray Thee, this building which we now dedicate to Thee, to Thy service and to Thy glory, that in it love and wisdom may unite to make plain the path of knowledge to those who gather here; and we beseech Thee to receive us Thy servants who here dedicate to Thee to receive us Thy servants who here dedicate ourselves anew to Thee and to those officers of fellowship and good will in which Thou art well please. grant that those who come here, whether as administrators, teachers, or students, may come with pure minds, upright purpose and steadfast endeavor to learn and to do Thy holy will through Jesus Christ our Lord. Amen.

God our Father, we offer Thee our heartfelt thanks for all Thy servants: the parents and teachers, the benefactors and friends, by whose love and devotion we have come into our great inheritance of health, truth and piety. Help us to guard faithfully this great boon, to profit by it, to augment it, and loyally to pass it on to this coming generation, that they through us may rise up to serve Thee, in the name of Jesus Christ our Lord. Amen.

Grant, O Lord, to all teachers and students to know that which is worth knowing, to love that which is worth loving, to praise that which pleaseth Thee most. Grant us with true judgement to distinguish truth from error, to dislike whatever is evil in Thine eyes, and above all to search out and to do those things which are right in Thy sight, through Jesus Christ our Lord. Amen. Then the minister say:

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, and now and evermore. Amen

D. The Order for the Dedication of a Home

At the time appointed, when the minister and people have assembled in the home, the minister shall say:

PEACE BE TO THIS HOUSE

Dearly Beloved, members and friends of this household, it is written that, "Except the Lord build the house, they labor in vain that build it." We have therefore met here to invoke the divine blessing on this house, that its does of love may be strong and beautiful through the blessing and inspiration of the Heavenly Father.

Then may be sung the hymn "Bless the Four Corners of this House," or some other suitable hymn. This shall be followed by extemporaneous prayer, closing with the Lord's Prayer.

Then shall the words of Dedication be spoken by the minister, the people standing and responding:

Minister: In the name of the Father, and of the Son, and of the Holy Spirit, we dedicate this home to the glory of God, connoting to His loving care this House and all who dwell in it.

People: Have thou respect unto the prayer of Thy servant, O Lord, my God, which Thy servant prayeth before Thee this day, that Thine eyes may be open toward this house night and day.

Minister: We dedicate this house to the deep affection of the family circle, and to all friendly hospitalities.

People: Now God Himself, and our Father, and our Lord Jesus Christ make you to increase and abound in love.

Minister: We dedicate this home to the courage, patience and self-control which makes life cheerful and serene.

People: Let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

All: We dedicate this home to all beautiful things of heart and mind that lead the soul to wider vision and higher aims.

"When'er a noble deed is wrought When'er is spoken a noble thought Our hearts levels rise."

We dedicate this home to happiness, to hopefulness, and to health, that it may ever be those whose home it is a dear haven of peace and joy.

"Serene will be our days and bright
And happy will our nature be,

When love is an unerring light, And joy its own security. "

Then the minister shall say:

O God, our Heavenly Father, Giver of Life, we pray Thee make this home an abode of light and love. May all that is pure, tender, and true grow up under its shelter. All that hinders godly union be driven far from it. Make it the center of fresh, sweet, and holy influence. Give wisdom for life, and discretion in the guidance of affairs.

Let Thy work appear unto Thy servants, and Thy glory unto their children. Let the beauty of the Lord our God be upon us; establish Thou the work of our hands; the work of our hands establish Thou it. And the praise shall be Thine forever. Amen.

Here may be sung the hymn "O Happy Home."

Then shall the minister say:

The Lord bless us keep us, the Lord cause His face to shine upon us and be gracious unto us, the Lord lift up the light of His countenance upon us and give us peace, now and forevermore. Amen.

E. Dedication Of An Organ

Praise God from whom all blessings flow, etc.

Then shall the minister read, all standing:

Dearly, Beloved, even as we are by virtue of our faith members of one body, built together to constitute the great church of Christ, just as is each instrumentality used to assist in disseminating the gospel of our Lord to be expressly set apart and dedicate to the service of God.

Thus, devout men in all ages have the practice of setting aside vessels and instrumentalities sacred to the Lord's service. Hence, we come now to dedicate this organ for service in the worship of Almighty God.

All Standing

Minister: God be merciful unto us, and bless us, cause his face to shine upon us.
People: That Thy way be known upon earth, thy saving health among all nations.

Minister: Let the people praise thee.

People: O let the nations be glad and sing for joy; for thou shall judge the people righteously and govern the nations upon earth.

Minister: Let the people praise thee, O God, let all the people praise thee. **People:** Then shall the earth yield her increase and God, even our own God shall bless us.

Minister: God shall bless us; and all the ends of the earth shall fear him.

Then the congregation shall chant the Lord's Prayer, with preface: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight; wilt thou teach me how to praise thee; will thou teach me how to pray." (Our Father, who art in heaven, etc.,)

Presentation

Trustees or persons designated to make the presentation should be seated near the front. At conclusion of Devotional, rise and approach the altar.

Then someone reads the following prayer:

"Almighty God, Father of our Lord and Saviour, Jesus Christ, unto whom all hearts are open and all desires known, it is becoming reverence that we approach thee, imploring thy divine presence on this occasion and invoking thy divine favor upon this gift to thy church. We present it meekly, beseeching thee to lend us thy spirit and teach us from day to day how we might more aptly praise and magnify thy Holy name." Amen.

Then he shall say:

We present this Organ for dedication: The gift of to the glory of God and the advancement of the cause of Christ.

Receiving the Presentation

Minister reads: I command you on the spirit that has prompted and inspired this addition given to assist in the most glorious of all endeavors and rejoice with you in the fact, that in the presenting of this organ for dedication, you express a most ardent wish prominent in the hearts of men.

Then shall the congregation stand and sing "Jesus the Name High Over All." This organ, to praise of Almighty God.

We dedicate this organ to the cause of a greater religious favor and a deeper appreciation of the sacred hymns which came as profound expressions from the very souls of God-inspired.

We dedicate this organ to the task of lifting the fallen from the nature of despair and despondency, and relieving the troubled in mind of their oppressive burdens.

And finally we dedicate this organ to every form of song service through which the people may give praise to Almighty God, and derive a more intimate knowledge of his infinite love.

Then shall the minister say:

Our Heavenly Father, we beseech thee to accept this organ as a token of our love for thee and of our desire to praise and thy Holy Name. Amen.

If it be thy divine will, may the melodies produced through it be the source through which men shall call thy name blessed. Amen.

May it serve to disperse the darkness of evil and illuminate the paths of those who walk in darkness, by the comfort its strains give and the hope its music shall proclaim. Amen.

Grant that those whom thou hast equipped to perform on this organ might forever be strive for consecration. And those who listen, now and then, be lifted to the valley of benighted men and human misery. Amen.

Then shall the congregation sing: "O For A Closer Walk With God."

F. General Dedicatory Service

(The Order for the dedication of any of the equipment or furniture of the church or for the church not otherwise provided for in any of the other dedicatory orders).

The people being assembled, the minister shall say:

Dearly Beloved, this which by the favor of God and the generosity of man is thus far

made possible, is a symbol of sacrifice to God and man. We believe that the Heavenly Father not only desires but gladly accepts this gift, and looks with favor upon the dedication of it to Himself and the Worship of His children.

Let us therefore bring to Him praises for His guidance and aid in the proper and adequate use of the same.

Let hymn be sung. Afterwards an invocation may be offered, closing with the Lord's Prayer.

Then shall the minister, or someone appointed by him, read:

O Lord, open thou my lips; and my mouth shall spew forth thy praise. For thou desireth not sacrifices of God are a broken spirit. A broken and a contrite heart, O God, thou wilt not despise. (Psalm 51:15)

Let the Hymn, "A Charge to Keep I Have" or "O Master Let Me Walk with Thee," or some suitable hymn be sung, after which may be delivered a short address or sermon.

Then an offering may be received or postponed until the close of the Dedicatory Service. Psalm 111: 1-8

Gloria Patri (said or sung)

Glory be to the Father, and to the Son, and the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

The Trustees or proper persons stand up before the people and one say to the minister:

We present unto you _____ to be dedicated to the service of Almighty God and the benefit of souls who worship Him. Then shall the people stand while the minister pronounces the following declaration:

Dearly Beloved, it is right and proper that _____ should be given in the name of our Lord and Saviours Jesus Christ, should be formally and devoutly set apart for their are now assembled, and as the dedication of

_____ is vain without the solemn consecration of those whose gifts and labors special uses. For such a dedication we are herein represented let us now give ourselves anew to the service of God, that the fruits of our labor may tend to the glory of God and the advancement of His Kingdom.

Then shall the minister say these words or dedication, the people standing and responding.

In the name of the father, and of the Son and the Holy Spirit, we dedicate this to the holy ministry of service and worship. Amen. Amen. Amen.

Minister and people together: We dedicate ourselves anew to the worship of Almighty God, our fellowman; in obedience to the injunction of our Master who saith: "It is more blessed to give than receive."

Then shall the service conclude with the Benediction (after the offering, notices, etc., are given, provided these have not been previously attended to).

Can anyone suppose that love that went to the Cross demands from us a smaller gift than the people who knew not Christ brought to the altars of ancient Israel?

(Stewardship and the Tithe, by Costen J. Harrell).

If God is first in our affections and devotions He cannot be last in our budgets.

Therefore upon the first day of the week, let everyone of you lay by him in store as God hath proposed him (1 Corinthians 16:3)

When our faith is sufficiently rooted in the certainty and goodness of God we hesitate not to share joyously the tithes of our income. Not even our lives are withheld from Him when we implicitly trust. For he is able to keep that which I have committed to Him against that day.
(2 Timothy 1:12).

Section VI. Laying Cornerstones

This ceremony should be preached or followed by the delivery of an appropriate discourse. The officers and members of the congregation being present, the service are introduced by singing a suitable hymn. If the discourse has not been pronounced there may be used the following:

Supremely great and glorious Jehovah, who art the King eternal, immortal, and invisible, the only wise God, to whom belong honor and glory, forever and ever! Thou fillest all space with thy presence, pervading universal nature, and manifesting thy perfection in all thy works; We desire to approach thee in deep humility, and in the exercise of living faith. We rejoice that through Jesus Christ, our Mediator and Redeemer, we have access to thy throne of grace and are taught to call thee our God, and to worship thee as our reconciled father.

We thank thee for permitting us to assemble on the present occasion, admit circumstances of so much mercy, to lay the corner stone of an edifice which is to reared in thy honor, and to be dedicated to the exclusive worship of the true and living God, Father, Son and Holy Ghost. We earnestly beseech thee to draw nigh to us as a God of love, and bless us with thy special presence. May the object that has called us together be acceptable to thee, and may the solemnities of this joyful and interesting occasion meet with thy sanction and be attended by thy blessing.

While we devoutly acknowledge our dependence upon to thee, as well in our attempt to erect a house for thy worship, as in the prosecution of the object for which it is intended we pray thee that no unholy desire may find a place in our breast, that all our motives may be pure, and that great aim may be the promotion of thy glory, the conservation of sinners, and the edification of thy people in the truth as it is in Christ. May we obtain favor in thy sight, and may thy rich mercy be upon us.

Pardon our sins, help our infirmities, and accept our prayer through the merits of Jesus Christ, our adorable Saviour. And to thee, the Triune God, be all praise, now and evermore. Amen. (Here a suitable portion of Scripture may be read; for instance, the 96th Psalm, or 1 Corinthians, 3rd chapter, or 1 Kings, 5th chapter, or Hagai, 1st chapter, (1-10).

If the discourse has been preached, then the preceding prayer may be omitted; also if deemed necessary, the Scripture lesson; and the exercises, after an appropriate hymn, may be continued with the following:

Beloved Brethren, Believing it to be your duty, as well as privilege to worship God in a public and social capacity, and impressed with the conviction that interests of Christ's kingdom and the salvation of souls may be thereby promoted, you have resolved in reliance on God's blessing, to erect an edifice for the purpose of public worship, and are now assembled to lay the cornerstone.

Though there is no specific law of God expressly requiring this at your hands, yet you justly infer from general principles laid down in the sacred Scriptures, as well as from the dictates of enlightened reason, that it is duty; and hence you do well in uniting for the accomplishment of a work so important, and holding forth the promise of so much good to yourselves and your descendants. We trust that you are actuated by motives which God approves, and that you sincerely love Zion, and can truly adopt the language of the devout Psalmist:

"How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord."

We find frequent allusions in God's word to the corner-stone. "Behold" says the Lord, in Isaiah, "I lay in union for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation; he that believeth shall not make haste." And in the Epistle to the Ephesians, the Apostle remarks: "Being built upon the foundation of the Apostle and the prophets Jesus Christ being the chief cornerstone."

Thus it appears that the cornerstone was a part of the foundation on which the edifice rested. Having its place in the corner, it united and bound together two walls. One corner-stone was laid upon another; and the same was done at each of the four corners of the buildings. The cornerstones were therefore many; but all of them taken collectively, were spoken of as one. A single stone, larger, stronger, and more beautiful than the representatives of all the rest, and of the whole foundation; and was

emphatically termed the corner-stone, the chief corner-stone or the head of the corner. Hence Jesus Christ is called both the foundation and at the corner-stone in the stupendous edifice of Christianity. By which is meant, that he is the support and strength of his Church, preserving it firm and unshaken, and extending its borders fill it shall encompass the earth; that he unites and binds together its members by the cords of that love which forms the strongest of them all incentives to harmony of felling and action: and that he is also the glory of the Church, both because of the elevating and sanctifying influences of his doctrines on the moral character of his followers, and on the of his supreme personal excellence. He is, therefore, most appropriately denominated "a chief cornerstone, elect, precious," sustaining the whole system, and without which Christianity would cease to be Christianity, and soon fall to the ground.

By laying the cornerstone of a house of worship, you perform a decisive act; you publicly announce that a commencement is made to build the house, and that it is your determination by the help of God, to complete it. This decisive act so full of promise, and waking up emotions and prospects so pleasing and joyful, is justly made a prominent one, and accompanied by solemnities suited to the occasion, and adapted to inspire us with an abiding sense of God's goodness, and our insufficiency without him. It is right and proper that we discharge of the solemn duties for which it is intended.

Such an acknowledge gives to God honor which is due him, and at the same time impresses our hearts with reverence and awe towards him. "Except the Lord build the house, they labor in vain who build it." This was the sentiment of Solomon, the wisest and richest of the kings of Israel, whose prosperity in all his great undertakings was so remarkable and brought so much glory to his reign. It becomes us, like him, on all occasions, especially in every important matter, to be deeply sensible of the power, the universal dominion, the all wise, holy and irresistible government of God; to feel that we are his needy creatures, and dependent on his pleasure for each moment of our measures the means, which we will choose to employ for those ends. When David contemplated the erection of a house of God, the Lord fordable him, and said, "I have chosen thy son to build me a house."

Let us therefore humble ourselves before the Lord, confess his name and seek his blessing in fervent prayer.

Then shall be said the following prayer:

Thou, whom the heavens cannot contain! Thou finest the universe with thou presence, and all the praise of angels and men can add nothing to thy majesty and glory. But though thou needest not our worship, we adore thee that thou are too good to despise it, and that minions have experienced that thou art a prayer-hearing and prayer-answering God. We rejoice that thou hast established the church here on earth, and preserve the same against all the assaults of its enemies; that the blessed sound of the gospel has also saluted our ears and that thou hast in this place gathered a congregation of believers in Jesus Christ.

Section VII. Ground Breaking

Invocation

In the name of Almighty God; the Father, the Son, and the Holy Ghost. Amen.

Ascription of Praise

O give thanks unto the Lord, call upon his name; make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of all his wondrous works. Glory ye in his name: let the heart of them rejoice that seek the Lord. Seek the Lord, and his strength: seek his face evermore. (Psalm 105:1-4)

Hymn of Adoration

"O God, our Help in Ages Past" (Hymn No. 61)

The Scripture Lesson

Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descend and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell: And great was the fall of it. (Matthew 7:24-27)

The Prayer of Supplication

O great and mighty God that dwells in the high and holy peace of eternity, and who need not the work of the hands of finite beings like ourselves: all Heaven cannot contain thee, yet thou hast graciously condescended to meet with thy people when they build a house wherein thine honor may dwell, and where they may worship thee: we praise thee, we bless thee, we glorify thee, we magnify thee. Thou art our refuge and strength, our God for ever and ever.

We come before thee at this hour to set apart this plot of matchless name and to thy glory. We propose to break this ground that a solid foundation may be laid that the house we build may stand. But before breaking this ground, we need the assurance of thy divine blessing. Accept the purpose of our hearts and established thou the work of our hands. Protect, O Lord, the erection of this building and they whose labor and skill shall turn dreams into reality. May this witness to all who shall pass by for the Gospel of our Lord and Savior Jesus Christ, and grant, O Father, that it will be a light to all solate of mind and spirit, and that it may lift our hearts unto thee in praise and thanksgiving and joyfulness.

Mercifully grant, O Lord, that though thy grace, we thy believing children may find here help sufficient in our time of need and all the days of our life, that when we shall have come to the end of our earthly journey, we may meet together with all those with whom we have labored here and loved long since and lost awhile, in that beautiful mansion

prepared for all who loved thee where we shall praise and magnify thy matchless name, world without end.

This we pay in the name of the Christ-man, even Jesus Christ our Lord. Amen.

(The choir may now sing and an offering be taken.)

The Responsive Reading

Minster: The earth is the Lord's and the fullness thereof, the world and those who dwell therein.

People: For he has founded it upon the seas, and established it upon the rivers.

Minister: Who shall ascend the hill of the Lord? And who shall stand in his holy place?

People: He who has clean hands and a pure heart, who does not lift up his soul to that is false, and does not swear deceitfully.

Minister: He will receive blessing from the Lord, and indication from the God of his salvation.

People: Such is the generation of those who seek him, who seek the face of the God of Jacob.

Minister: Lift up your heads, O gates! and be lifted up, O ancient doors! that the King of glory may come in.

People: Who is the king of glory? The Lord strong and mighty, the Lord mighty battle!

Minister: Lift up your heads, O gates! and be lifted up, O ancient doors! that the king of glory may come in.

People: Who is the King of glory? The Lord of hosts, He is the King of Glory!

Minister: "Put off your shoes from your feet, for the place on which you are standing is holy ground."

People: "Surely the Lord is in this place; and I did not know it." -- This is none other than the house of God, and this is the gate of heaven."

Minister: Unless the Lord builds the house, those who build it labor in vain.

People: For no other foundation can any one lay than that which is laid, which is Jesus Christ.

Minister: Now to him who by the power at work within us is able to do far more abundantly than all that we ask or think.

All: To him be glory in the church and in Christ Jesus to all generations, for ever. Amen. (Here the address or sermon may be delivered.)

The Ground Breaking

(As the first shovel of earth is turned, the minister and people shall say together):

All: In the name of God: the Father, the Son, and the Holy Spirit, we break this ground. Amen. (Following the above, officials and other selected persons may take turns breaking the ground.) Then shall the hymn "Joyful, Joyful, We Adore Thee" (Hymn No-301), followed by the Doxology.

The Benediction

Now to Him who is able to keep you from falling and to present you without blemish before the presence of His glory with rejoicing, to the only God, our Savior through Jesus Christ, our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen.

Chapter XI General Church Finances

Section I. Finances

A. Banking of Finances

The Twentieth (20th) General Conference of the Reformed Methodist Union Episcopal Church passed by a majority vote, a proposal that the money in all General Treasures be placed in a checking, saving account, certificates or investment.

It was also passed by the conference that these treasures each have a committee of three (3) persons, each with at least two (2) signatures required on checks or withdrawal.

B. Conference Claims

Each member of the Reformed Methodist Union Episcopal Church is requested to pay the amount set by the General Conference for conference claim each year. These department include Church Assessment, Fifth Sunday, Easter Day, Children's Day, Church Extension, Education, Widows, Richardson's Day, Founder's Day, and General Conference.

Section II. Support

A. Retired Minister Pension

A Retired Minister on request or order of the Annual Conference may receive pension from the R.M.U.E. Church. A minister must have been pastoring ten (10) or more

consecutive years, except by reason of a break in service for disability, incapacitated, or illness. He/She must have a majority vote of the Annual Conference. If he/she leaves the R.M.U.E. Denomination and return, he/she will have to start over from the beginning. All previous time would have been forfeited. The Preacher shall be a member of the Quarterly Conference.

B. Widows of Minister

The Twentieth (20th) General Conference of the R.M.U.E. Church passed a proposal that only the widows who are members of the R.M.U.E. Church are eligible for a donation from the Annual Conference.

Those who remain in widowhood are entitled to a support, but if they remarry, said support shall be discontinued.

The widows of deceased Bishops of the Reformed Methodist Union Episcopal Church shall be supported out of the General Treasury of the Church, under the law. They shall receive a financial support every three (3) months or as near as possible.

CHAPTER XII

General Church Adjunct Organization

Section I. Mission Statement

The R.M.U.E. General Church Adjunct Organizations shall be corporate bodies, organized and governed to enhance the R.M.U.E. Churches through Christian teaching, fellowship, and benevolent works.

Section II. Names

The names of the following organization shall be known as R.M.U.E. General Church Adjunct Organizations:

1. Ministerial Alliance
2. Minister Wives Alliance
3. League of Steward of R.M.U.E. Church
4. Banquet Committee of R.M.U.E. Church
5. Youth Congress
6. District Young People League
7. R.M.U.E. Choir
8. R.M.U.E. Brotherhood
9. R.M.U.E. Ladies Societies

Section III. Purpose

The R.M.U.E. Church Adjunct Organization shall be formed to assist the R.M.U.E. Church in the mission of discipleship to support the R.M.U.E. Churches financially; to teach Christian living, to encourage member and community to participate in church related activity.

Section IV. Structure

The R.M.U.E. Adjunct Organizations shall have official in accordance with the doctrine and discipline of the R.M.U.E. Church.

Section V. Membership

Membership in the R.M.U.E. Church Adjunct Organizations shall be limited to members, in good standing within the R.M.U.E. Church.

Section VI. By-laws

A. The by-laws of the R.M.U.E. Church Adjunct Organizations shall not conflict with the Doctrine and Discipline of the R.M.U.E. Church.

B. Robert's Rules of Order shall govern the R.M.U.E. Church Adjunct Organizations.

GLOSSARY

Accountability - The state of being accountable; liable to be called to account; answerable to a superior: as every man is accountable to God for his conduct.

Administrative - Pertaining to administration; the ability to administer; to direct; to manage.

Affiliated Member - To connect or associate one's self temporarily to another organization of the same persuasion. Members of a church residing elsewhere for an extended period who enroll in the R.M.U.E. Church in the vicinity of their temporary residence.

Amenable - To be brought to account; as organized structural units the R.M.U.E. Church requires they answer to, act under the instruction of, agree with, yield to, or submit to another unit or administrative authority in the church structure.

Appointment - Designation to an office, e.g., church, government, committee, etc., a term frequently applied to the position or charge to which the minister is assigned by the bishop.

Area - Scope, extent, and range of a given entity; designation of a geographical subdivision of a conference.

Articles of Religion - These 25 articles state the doctrinal affirmations of the R.M.U.E. Church.

Associate Member - A member of a missionary society, institute, etc., without full status or privileges; a designation of a special type of membership.

Banns of Marriage - Proclamation or notice of a proposed marriage, especially in a church by a minister, such notice being given over three consecutive Sundays. Provides opportunity for one who finds fault in the marriage on moral grounds.

Baptism - One of the two sacraments. It is a sign of a new life through Jesus Christ and unites the one baptized with Christ and His people as members of a church. The act is administered in the name of the Father, Son, and the Holy Spirit. Three modes are effusion (pouring), aspersion (sprinkling), and immersion (dipping) with water. In no case shall any person be re-baptized.

Benevolence - A designation of monetary gifts to causes of specific missions of the church, to the poor and indigent.

Bishop - General Superintendent, chief executive, the administrative heads of the R.M.U.E. Church, who is an elder, elected and consecrated to the office of Bishop by the General Conference.

Board - To furnish with food (formerly called class dues); also Pastor's Table. (Duties of the Stewards, A.M.E. Membership Guide, Jonathan Dames), a group of administrators as Board of Stewards, Official Board, or Board of trustees.

Brethren - An 18th century German term denoting members of a society without reference to gender commonly used today in church gatherings.

Brotherhood - "The Brotherhood" was a general organization of concerned members of the R.M.U.E. Church, both lay and ministers, analyzing laws, programs, proposals, and projects. A fellowship of similarly minded individuals.

Cabinet - A body of advisors, advisory council, commonly refers to the presiding elders in an Episcopal district in the R.M.U.E. Church in their advisory relationship to the presiding bishop; also refers to the stewards in their advisory relationship to the pastor.

Catechism - A book of questions and answers for teaching the Christian faith.

Celebrant - One who performs a religious rite.

Certificate - A written or printed statement certifying a person's qualification for a given position.

Charge - A responsibility given to a pastor over the membership of a church; to impose a task or responsibility, i.e., to charge a committee, person, or group of persons. To assert as an accusation, indictment, e.g., maladministration in office.

Church - (1) "Congregation of faithful persons, in which the pure Word of God is preached and the sacraments duly administered according to God's ordinance." (Article 13). (2) The visible "faith-community" of those who are baptized in Christ and share in His ministry through witness and service in His world. (3) Often refers to a building where the people of God gather for worship and disperse for service.

Circuit - two or more churches under the supervision of a single pastor.

Class - The membership of every local congregation is divided into small groups called classes. Each class has a Class Leader, whose duties are to look after each member's needs, both spiritual and otherwise, and report his/her status and funds to the Official Board.

Class Dues - The amount of monies collected by Class Leaders or contributed by the membership to the pastor for support of the gospel.

Classification of Charge - A system of classification of charges based on number of members, financial ability of its members and its strength.

Classification, Elders - Itinerant elders are classified according to tenure of service as a full-time pastor or presiding elder and training for the ministry.

Comfortable Parsonage - Housing sufficient to satisfy the needs of the occupant, adequate to effect a state of contentment, ease of body, and mind.

Conference - A term denoting an administrative body in the structure of the R.M.U. E. Church, i.e., general, annual, district, quarterly, and church conference.

Connectional - A structural organization principle that all R.M.U. E. church congregations are a connected network of unique compatible, interdependent relationships to accomplish the mission and purpose of the church.

Connectional Officer - Person(s) elected by a connectional organization.

Credentials - An official document certifying one's right to act as a member, delegate, or official of a body. In general, certification is monitored by a Committee on Credentials.

Deacon - The first of two ministerial orders of the R.M.U. E. Church; a preacher, satisfying the Disciplinary requirements, elected and ordained by the Annual Conference.

Deaconess - A women selected by the pastor and official board and consecrated by the bishop; duties are similar to those of a stewardess, but more a ministry of special needs to the fallen, hungry homeless, imprisoned or institutionalized.

Disciplinary - Refers to those items set forth in accordance with the laws of the R.M.U. E. Church in the Book of Discipline.

District - An administrative subdivision of the R.M.U.E. Church, i.e., on the connectional level, a Presiding Elder District.

Elder - The second of two ministerial orders of the R.M.U.E. Church. A deacon satisfying the Disciplinary requirements and elected and ordained to the order of elder by the Annual Conference.

Episcopacy - A system of government or policy of the Church in which bishops are the General Superintendents, chief administrative and executive heads.

Evangelism - The zealous preaching, teaching or spreading of the Gospel, so to lead the unsaved, unchurched, and unconcerned to active participation in the work of the Lord and the Church. The winning or revival of personal commitment to Christ. It involves winning souls for Christ, keeping them, helping them grow spiritually, and enlisting them to win others. Evangelism, ideally, is not addition, but multiplication.

Exhorter - A person, on recommendation of the Class of which he is a member, after being examined by the Quarterly Conference, may be licensed to exhort. An exhorter is one who encourages through personal testimony, without taking a text; employs his/her talents as a teacher, leading groups and conducting prayer services.

Ex-Officio - By virtue or because of an office, e.g., the pastor is ex-officio president of all auxiliaries of the church.

General Board - The connectional administrative body of the R.M.U.E. Church whose responsibility is supervising the financial program of all of the agencies and persons receiving monies from the General Budget Fund. Its actions are subject only to the General Conference and the Judicial Council in the interim period. The members are elected by the General Conference.

Good and Regular Standing - The terminology (full, good, regular, good standing, and full communion), used specifically as well as generally, as a qualification or eligibility for holding any office or membership in the R.M.U.E. Church. Inclusive in this terminology is an acceptance that one is to be governed by the Book of Discipline: to contribute regularly to the support of the gospel, the church, its benevolent enterprises, the poor; and to give of one's time and talents to the various ministries of the church.

Historiographer - The official writer of the history of the R.M.U.E. Church.

Itinerancy - The traveling ministry. The system utilized by the R.M.U.E. Church by which traveling ministers are appointed to their charges by the bishop; who provides as nearly as possible for each congregation a minister qualified to present the doctrine of the Holy Scriptures and to direct the temporal economy of our societies.

Itinerant - A traveling deacon or elder.

Jurisdiction - Limits or territory within which authority may be exercised; specifically, the power to hear and determine a case, may be over subject matter or parties. Regarding the judicial Council; it is related to and restricted to (except as may be set under "Duties" hereinafter set out) all final appeals from any other regularly constituted body empowered to make a decision which affects the rights of any member of the R.M.U.E. Church.

Laity - The members of a local church, male or female, who have not been ordained as deacons or elders.

Lay (Layperson) - A person who is a member of the laity.

Lay Electoral College - A body of lay persons elected from each station, circuit, and mission in the Annual Conference in accordance with the Book of Discipline.

Lay Speaker - A member of a local church in good standing who has been authorized as qualified to conduct or assist in services of worship and witness to the spoken word.

Legislative - The exercise of a body within an organization in exercising the power and function of making law; as specifically referred to in the prepared printed "Legislative Package" given each delegate immediately following the organization of the General Conference.

Letter - A written communication in which is conveyed a recommendation, permission, or attestation to an action regarding members in good standing.

License - A right granted by the R.M.U.E. Church which gives the grantee permission to do something which he/she could not legally do without such permission: such as a license for Missionary Workers, Exhorters, Evangelists, and to Ministers.

Liturgy - A prescribed form of ritual governing the words or actions for a ceremony, rite or body of rites, for public worship; more specifically referred to as Worship and Ritual, Public Worship in the Book of Discipline.

Local - relating to specific place, a particular location of a branch, committee, commission or organization: as local member, chapter, society or church.

Local Ministry - When differentiating from itinerant, local ministry (local preacher, deacon, elder) are those persons authorized to perform specific supervision of its itinerant elder.

Located - the status of any member of the Annual Conference in good standing who may desire to surrender his/her Ministerial Orders and withdraw from active duties in the Conference because of pressing secular business, illness, or incapacitation, upon the invoked, or a status given withdrawing the right of active administration for a period of time.

Love Feast - The service of preparation which precedes participation in the sacrament of Holy Communion. The elements of the love feast are water, symbolic of our desire for goodwill with one another. In this service, we forgive all and seek forgiveness from all in order that we might present ourselves acceptable before the Lord at His Table.

Meet - Precisely adapted to a particular situation, need or circumstance; as stated in the Catechism on Faith, Question number 3, the Book of Discipline.

Member - A person who has been baptized and enters into the covenant of being received into fellowship of the church as provided by the Book of Discipline.

Minister - A person who has satisfactorily completed the Disciplinary requirements for the Ministerial Orders of the R.M.U.E. Church, and is in good and regular standing.

Mission - A task assigned.

Missionary - Any member of good standing and good moral and religious character, desiring to engage in urban rural work, to teach, lecture, or exhort on educational, missionary, or religious subjects, may become a licensed Missionary Worker.

Oblation - the act or ceremony of offering something in religious worship. In our tradition, Christ is the one perfect offering to God for sin.

Office - In the general administrative structure of the R.M.U.E. Church, an office is a support service unit within a board or council; e.g., General Board, Executive Committee, the Central Office.

Order - In general usage designates a prescribed form for a religious service or sequence of events in the rituals or ceremonies; e.g., The Order for Baptism of Infants.

Ordinance - A term indicating being ordained or decreed by God or the church; frequently in usage for certain rituals or ceremonies, e.g., Order for Solemnization of Matrimony.

Ordination - The act or instance of laying on hands on conferring ministerial orders, it is presided over by a bishop.

Pastor - An ordained or licensed person, the spiritual leader, appointed by the bishop as the official head of a local station, circuit, or mission church, who is responsible for the total program of the charge to which appointed.

Preparatory Member - Used in relation to all children who have been baptized and are under the care of the church until they have become full members; refers to adults who are receiving instruction for membership in the church; see also Probationary.

Probationary - the membership status of persons joining the R.M.U.E. Church prior to the time they have met the conditions set forth in the Book of Discipline to be received into full membership.

Quadrennial - Occurring or being done every four years; e.g., meeting of the General Conference.

Ritual - The established form for the rites and ceremonies of the church for the purpose of conducting private and public worship (see Liturgy).

Rules, General - A set of directions for Christian behavior espousing the genuine and sincere quest for salvation which may be achieved through refraining from evil, engaging in active good works, and availing one's self of all of the ordinances of God.

Sacrament - Acts instituted by Jesus Christ as a means of grace; deemed to be two in the R.M.U.E. Church: Holy Baptism and the Lord's Supper.

Secretary - General Secretary of the R.M.U.E. Church, Secretary of the General Conference, Secretary of the General Board is a series of titles that specifically refer to the general Officer elected by the General Conference, with duties described in the Book of Discipline. In some instances, when hyphenated with Treasurer, makes the officer executive director of a connectional department.

Site - the place, scene, or point of something that may have significant historic merit; e.g.; the site of the General Conference; The place or location where a conference or meeting is held.

Speaking for the Church - Official statements made public by an individual or body given proper authorization by right of position or office.

Special - Implies differences that give distinctive quality, character, identity, Special Declaration on Apostolic Succession, use; e.g. There may be the added connotation of something uncommon or exceptional in meaning such as "Special Appeal" or "Special Examination."

Stewards - Person of solid piety who both know and love the Methodist doctrine and discipline. They are appointed by the pastor to serve a term of not more than one year. For duties and accountability see section under local church titled "Stewards".

Stewardess - Women who assist the stewards in their duties.

Superannuated (Retired) Preachers - A term applied to an ordained preacher who retires from active ministry because of age or disability.

Supernumerary - Ordained preacher for whom there is no appointment available, or one who is allowed to be without appointment by request.

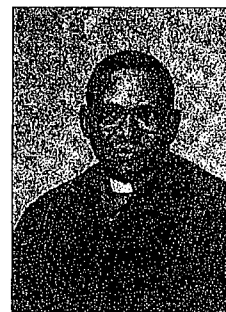
The Lord's Supper or Holy Communion - The Sacrament instituted by Christ when He celebrated the Last Supper with his disciples, consisting of bread and wine representing His body and blood as a sacrifice for the forgiveness of sin, and commonly observed among us on the first Sunday.

Tithing - It is making voluntary, systematic contribution (usually 1/10 of one's income- Old Testament) of financial support of your church. Tithing symbolizes and helps express one's commitment to Christ and the Church.

Trustee - An officer of the local church, nominated by the pastor, elected by the membership, whose responsibilities are to manage the temporal concerns of the church not otherwise provided for. The trustees are amenable to the Quarterly Conference.

YPL - Young People League

Bishops



Rt. Rev. Dr. Leroy Gethers
Presiding Bishop



Rev. Jerry M. Devoe
Associate Bishop

Presiding Elders



Rev. Dr. Fred Henderson Moore
Charleston District

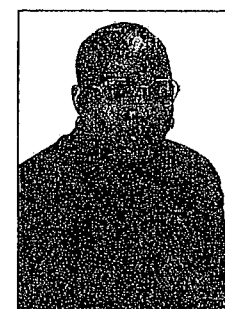


Rev. Ronold Wine
Sumter District



Rev. Thomas Watson, Jr.
Savannah District

Episcopal Secretary



Deborahah Coleman

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YPL -

General Officers
of the
Reformed Methodist Union
Episcopal Church



Bro. Willie Oliver
General Secretary



Rev. William Polite
Secretary of Education



Rev. Daniel Green
General Treasurer



Elder Joseph Powell
Secretary of Pension



Rev. Powell Hampton, Jr.
Secretary of Sunday School



Sis. Ann P. Blandin
Secretary of Book Concern



Rev. Warren E. Hatcher
Secretary of Mission



Sis. Barbara B. Clark
Secretary of Church Extension

*Barbara B. Clark
Post Office 745
Hardeeville, South Carolina 29927
General Secretary of the
Reformed Methodist Union Episcopal Church*

October 30, 2012

Amendments Added To RMUE Discipline

General Conference 2000

General Conference 2004

General Conference 2008

General Conference 2012

After the demise of Bishop Leroy Gethers the office of Bishop will come available every 4 years.

General Conference 2008

At age 72 the Bishop will be atomically retired.

General Conference 2008

Lay Delegate for each district be elected by the General Conference

PAYNE
REFORMED METHODIST UNION EPISCOPAL
CHURCH



Official Officers List:

STEWARD BOARD MEMBERS

Names	Positions
Bro. George Richardson	Pastor Steward
Bro. Joseph Washington	Asst. Pastor Steward
Bro. Horace Robinson	Member Steward
Bro. Herbert Brown	Member Steward
Bro. Isaac Gethers	Member Steward
Bro. Martin Williams	Member Steward
Sis. Vella Washington	Member Steward
Sis. Henrietta Martin	Member Steward
Sis. Elizabeth Green	Member Steward

TRUSTEE BOARD MEMBERS

Bro. Paul B. Washington	Chairperson
Bro. Robert Lee Watson	Vice Chairperson
Bro. Nathaniel Smalls	Member Trustee
Bro. Nathaniel Prioleau	Member Trustee
Evang. Reginald Jenkins	Member Trustee
Bro. Charles Eaton	Member Trustee
Bro. Albert Prioleau	Member Trustee
Bro. Theodore Seabrook	Member Trustee
Sis. Joyce Heyward	Member Trustee
Sis. Rosa Chislom	Member Trustee
Sis. Alethia Singleton	Member Trustee

Pastor's Signature Rev. Leroy Sims

Print Name Rev. Leroy Sims

Bishop's Signature William Folitz Jr.

Print Name William Folitz Jr.

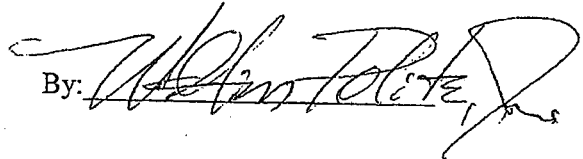
RESOLUTION:

Whereas Fred Henderson was removed as Bishop over two years ago, and
Whereas Fred Henderson Moore has caused conflicts and disruptions by disrupting services,
attempting to license RMUE clergy, using a reproduction RMUE seal, and numerous other
things.

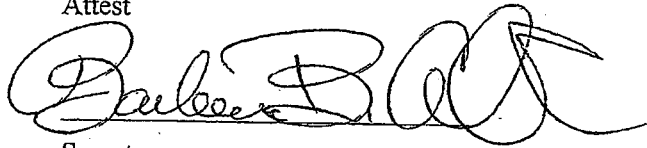
Now therefore Be it Resolved:

1. That the removal of Fred Henderson Moore as Bishop is ratified.
2. That the removal of Fred Henderson Moore as Bishop is permanent.
3. That Fred Henderson Moore is prohibited from using RMUE stationary, seals, titles or funds.
4. That Fred Henderson Moore is prohibited from entering any part of any RMUE church except as a worshiper where he is allowed, and may not go in any area except that part of any sanctuary which is between the main entry door and the 4th pew before reaching the pulpit.
5. That Fred Henderson Moore shall not make any speech or utterance not common to the congregation, generally.
6. That Fred Henderson Moore shall not represent himself to be an official or clergyman of the RMUE denomination.
7. That this resolution be disseminated to law enforcement officials, charged with protecting places of worship in their respective jurisdictions.

Resolved by majority or unanimous vote at Bishop Council this day of September, 27, 2014.

By: 

Attest


Secretary

The Reformed Methodist Union Episcopal Church
Head Quarters - 760 Magnolia Road, Charleston, South Carolina 29407
Rt. Rev. William Polite, Jr., Presiding Bishop
843-302-6752



Sis. Barbara B. Clark, General Secretary

Evangelist Cassandra Keeton, Secretary of Book Concern

Rev. Amos Hatcher, Secretary of Church Extension

Rev. Powell Hampton Jr., Secretary of Sunday School

Rev. James Mosley, Secretary of Security

Rev. Daniel Green, General Treasurer

Rev. Warren E. Hatcher, Secretary of Mission

Rev. Bobby Keeton, Secretary of Education

Rev. Ronald Wine, Secretary of Pension

October 27, 2014

To Whom It May Concern:

This is to certify that Rev. Leroy Sims Jr. was assigned pastor of Payne R.M.U.E. Church at the Reformed Methodist Union Episcopal Church Annual Conference that was held December 5 - 9, 2012. Also, enclosed is a copy of his license.

If additional information is needed, please feel free to contact me.

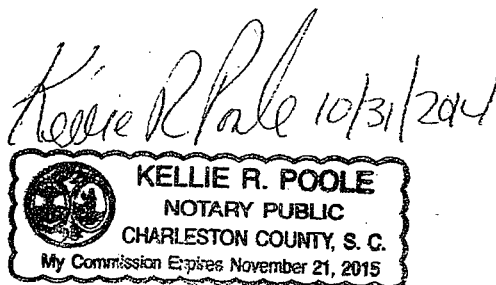
Sincerely,

Rt. Rev. William Polite Jr.

Presiding Bishop

WP:dnc

Enclosure



ROA 0452

"Under the Protection of Almighty God"



Reformed Methodist Union Episcopal Church

Pastoral Credential

This is to certify

That the Bearer, Reverend Leroy Sims, Jr.

whom the R.M.U.E. Annual Conference deemed worthy

is appointed Pastor of Payne R.M.U.E. Church which

is under Jurisdiction of THE REFORMED METHODIST UNION

EPISCOPAL CHURCH in the State of South Carolina &

Georgia

Given under my hand and signed in behalf of the

Said Church, this 9th day of December 2012.

Associate Bishop

Payne Church
1560 Camp Road
Charleston, South Carolina 29412

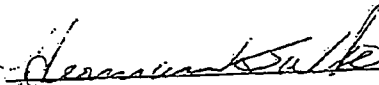
TO: Reformed Methodist Union Episcopal Church
Rev. William Polite Jr., Associate Bishop
7753 Rosin Drive
Charleston, SC 29418-2123

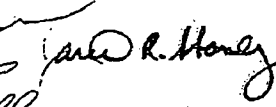
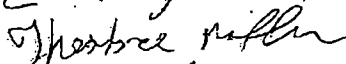
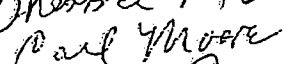
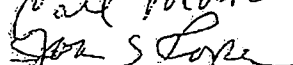
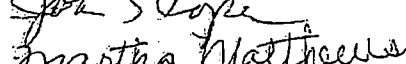
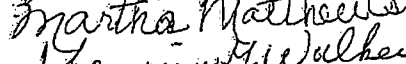
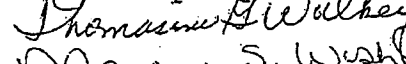
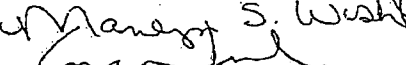
FROM: Payne Church Steward and Trustee Board

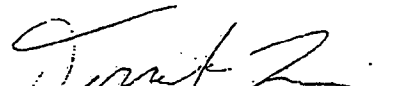
DATE: March 25, 2013

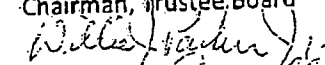
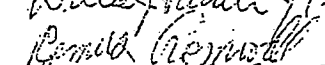
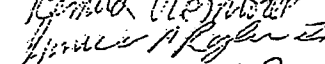
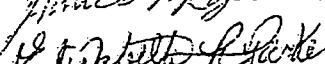
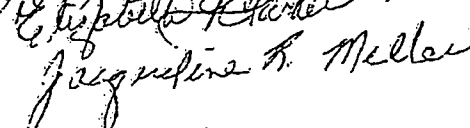
The Stewards and Trustees of Payne Church located at 1560 Camp Road, Charleston, S.C.,
Hereby notifies you and the General Officers of the Reformed Methodist Union Episcopal
Church, that we are officially withdrawing from the union and no longer wishes to be a member
or affiliate of the Reformed Methodist Union Episcopal Church (R.M.U.E.), effective
immediately, March 25, 2013.

Respectfully and Yours in Christ,


Br. Herman Bolds,
Steward Pro Temp


Br. Derrick Lucas,
Chairman, Trustee Board

cc: General Officer of the Reformed Methodist Union Episcopal Church
file



BP0322156

STATE OF SOUTH CAROLINA)
)
 COUNTY OF CHARLESTON)

TITLE NOT EXAMINED
 TITLE TO REAL ESTATE
 QUIT-CLAIM DEED

RMC/Bk 0322 Pg 156 : pg 1 *

KNOW ALL MEN BY THESE PRESENTS THAT

WE, THE TRUSTEES OF PAYNE'S CHAPEL R.M.U.E. CHURCH

in the State aforesaid for and in consideration of the sum of Ten Dollars (\$10.00) and other valuable consideration, to me in hand paid at and before the sealing of these presents by and to TRUSTEES OF PAYNE CHURCH, the State aforesaid the County of Charleston, the receipt whereof is hereby acknowledged, have granted, bargained, sold and released, and by these Presents do grant, bargain, sell and release unto the said TRUSTEES OF PAYNE CHURCH by their heirs and assigns forever:

ALL OF MY RIGHTS, TITLE AND INTEREST IN AND UNTO:

ALL that certain piece or tract of land situate, lying and being on JAMES ISLAND, Charleston County, South Carolina, known by the letters C, D, G, H, M and N, on a plat by W. L. Gaillard dated May, 1953, entitled AP OF TRACT OF LAND OWNED BY EST. OF SARAHE. GRIMBALL", which plat was recorded on January 21, 1954 in Plat book J, Page 89, and in the R.M. C. Office for Charleston County. The said property has such sizes, shapes, metes, buttings and boundings as are shown on said plat which is made a part and parcel of this description by reference hereto.

BEING the same premises conveyed to the George Richardson, Henry Robinson, Raymond Murray, Joseph Grant, John W. Prioleau, Alfred Bright, Wesley E. Goudine, Wesley A. Moore, James Fleming, Hezikah Brown, Jr. and Willie Pinckney, as Trustees for Payne's Chapel R.M.U.E. Church by Beulah Grimball Robinson by deed dated April 8, 1978; rec April 13, 1978 in Deed Book M115 at Page 135 in the RMC Office for Charleston County.

The property is subject to the easements, rights-of-way and zoning regulations of record.

The property is also subject to the following Restrictive Covenants running with the land and capable of being amended only b the Grantor, Beulah Grimball Robinson, or if she be deceased, by a majority of her heirs and assigns consisting of an interest of greater than fifty (50%) per cent of the heirs as established under the Statute of Descent and Distribution:

1. That no portion of the premises be used for a cemetery or graveyard until such time as the full purchase price of the subject property with interest is paid to the Seller.
2. That the only entrance to the property will be on the road marked as private road on the plate recorded in Plat Book J, Page 89, and that the said entrance will be at least Three Hundred (300') Feet from Grimball Road.



ROA 0455

3. That the property will be restricted to church, (including graveyard) farm or single family use and that no noxious or offensive activity shall be carried on upon any of the said property nor shall anything be done thereon which may be or become an annoyance or nuisance to the neighborhood, and without limiting the generality of the foregoing, the following specific prohibitions are imposed upon the said property.

- (a) No paper or trash may be burned except in an incinerator.
- (b) No unsightly accumulation of trash or refuse may be contained thereon.
- (c) No house trailers or trucks having a size greater than a one (1) ton capacity may be kept permanently or temporarily on said property.
- (d) No portion of any building or structure shall be used for a place of business or for other commercial, business or quasi-business purposes.
- (e) No grass, weeds, underbrush or other similar vegetations shall be allowed to grow or be permitted on any portion of the said property which is more than eight (8") inches higher than the ground level of the said property.

TMS#: 334-04-00-035

Grantees Address: 1560 Camp Road
Charleston, SC 29412

TOGETHER with all and singular, the Rights, Members, Hereditament and Appurtenances to the said Premises belonging, or in anywise incident or appertaining.

TO HAVE AND TO HOLD, all and singular, the said premises before mentioned unto the said **TRUSTEES OF PAYNE CHURCH** their heirs and assigns forever.

AND I do hereby bind myself and my Heirs and Executors and Administrators, to warrant and forever defend, all and singular, the said Premises unto the said **TRUSTEES OF PAYNE CHURCH** and their heirs and Assigns, against me and my Heirs, and all other persons lawfully claiming or to claim the same or any part thereof.

WITNESS my Hand and Seal, this 27th day of March in the year of our Lord Two Thousand Thirteen and the Two Hundred and Thirty-Seventh year of the Sovereignty and Independence of the United States of America.

SIGNED, SEALED AND DELIVERED
IN THE PRESENCE OF

Shannon Balke
WITNESS

Theresa Hill
WITNESS

Carl Moore
WITNESS

Janet R. Hanley
WITNESS

Robert N. Bright
WITNESS

Charlotte Singleton
WITNESS

*
Renus Howell
TRUSTEE

Jacqueline R. Miller
TRUSTEE

Willie J. Parker Jr.
TRUSTEE

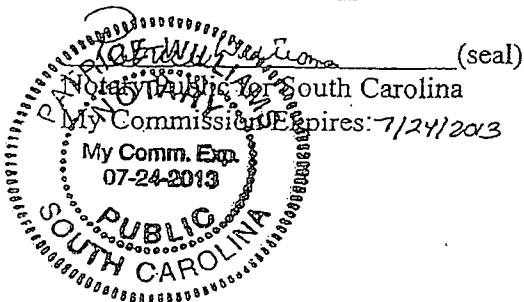
STATE OF SOUTH CAROLINA)
COUNTY OF CHARLESTON)

PROBATE

PERSONALLY appeared before me the undersigned witness and made an oath that (s)he saw the within name * TRUSTEE OF PAYNE'S CHAPEL R.M.U.E. CHURCH, seal, and as their act and deed, deliver the foregoing Deed and that (s)he with the other witness named above witnessed the execution thereof.

SWORN to before me this 27th
day of MARCH, 2013

Charlotte Singleton



STATE OF SOUTH CAROLINA }
 COUNTY OF CHARLESTON }

AFFIDAVIT

Date of Transfer of Title
 Date March 27th, 2013

PERSONALLY appeared before me the undersigned, who being duly sworn, deposes and says:

1. I have read the information on this Affidavit and I understand such information.
2. The property is being transferred BY THE TRUSTEES OF PAYNE'S CHAPEL R.M.U.E. CHURCH TO TRUSTEES OF PAYNE CHURCH ON March 27, 2013
3. The DEED is (check one of the following)
 - (A) _____ subject to the deed recording fee as a transfer for consideration paid or to be paid in money or money's worth.
 - (B) _____ subject to the deed recording fee as a transfer between a corporation, a partnership, or other entity and a stockholder, partner, or owner of the entity, or is a transfer to a trust or as distribution to a trust beneficiary.
 - (C) X EXEMPT from the deed recording fee because (Exemption# 4).
 (Explanation required) Exemption # 4
 (If exempt, please skip items 4-6, and go to item 7 of this affidavit.)
4. Check one of the following if either item 3(a) or item 3(b) above has been checked.
 - (A) _____ The fee is computed on the consideration paid or to be paid in money or money's worth in the amount of _____
 - (B) _____ The fee is computed on the fair market value of the realty which is \$ _____
 - (C) _____ The fee is computed on the fair market value of the realty as established for property tax purposes which is \$ _____
5. Check YES___ or NO___ to the following: A lien or encumbrance existed on the land, tenement, or realty before the transfer and remained on the land, tenement, or realty after the transfer. If "YES," the amount of the outstanding balance of this lien or encumbrance is \$ _____
6. The DEED Recording Fee is computed as follows:
 - (A) _____ the amount listed in item 4 above
 - (B) _____ the amount listed in item 5 above (no amount place zero)
 - (C) _____ Subtract Line 6(b) from Line 6(a) and place the result.
7. As required by Code Section '12-24-70, I state that I am a responsible person who was connected with the transaction as Grantor
8. Check if Property other than Real Property is being transferred on this Deed.
 - (A) _____ Mobile Home
 - (B) _____ Other
9. _____ DEED OF DISTRIBUTION - ATTORNEY'S AFFIDAVIT: Estate of _____ deceased CASE NUMBER _____. Personally appeared before me the undersigned attorney who, being duly sworn, certified that (s)he is licensed to practice law in the State of South Carolina: that (s)he has prepared the Deed of Distribution for the Personal Rep. In the Estate of _____ deceased and that the grantee(s) therein are correct and confirm to the estate file for the above named decedent.
10. I understand that a person required to furnish this affidavit who willfully furnishes a false or fraudulent affidavit is guilty of a misdemeanor and, upon conviction, must be fined not more than one thousand dollars or imprisoned not more than one year, or both.

Sworn this 27 Day of MARCH 2013

Patricia Wilson
 Notary Public for South Carolina
 My Commission Expires: 7/24/2013

Signed Eduardo K. Garry
 Grantor, Grantee, or Attorney that prepared this form
Eduardo K. Garry, Esquire
 Print or Type Name Here

RECORDER'S PAGE

NOTE: This page MUST remain
with the original document



Filed By:

MAIL CUSTOMER
CURRY & HOUSEY, PA
PO BOX 42270
NORTH CHARLESTON, SC 29423

RECORDED

Date: April 5, 2013
Time: 3:40:35 PM

Book	Page	DocType
0322	156	Q/Claim

Charlie Lybrand, Register
Charleston County, SC

MAKER:

PAYNES CHAPEL RMUE CH ETC

of Pages: 5

RECIPIENT:

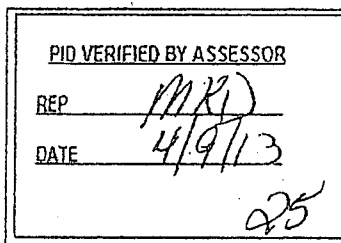
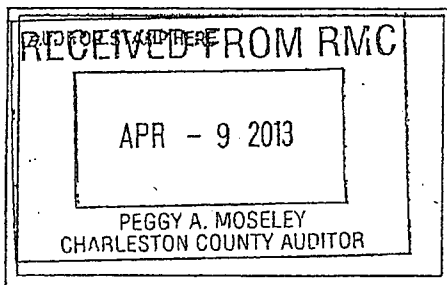
PAYNE CHURCH TRS OF

Note:

Recording Fee	\$ 10.00
State Fee	\$ -
County Fee	\$ -
Extra Pages	\$ -
Postage	\$ -
Chattel	\$ -
TOTAL	\$ 10.00

Original Book:

Original Page:



DRAWER Clerk
Drawer 2
BOZ



0322
Book



156
Page



04/05/2013
Recorded Date



5
Pgs



Original Book



Original Page



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Doc Type



15:40:35
Recorded Time

PAYNE CHURCH

1560 CAMP ROAD
CHARLESTON, SOUTH CAROLINA 29412
(843) 795-7024 • Fax: (843) 795-0932
email: paynecam@bellsouth.net

November 12, 2013

Dear Ms. MAE BRIGHT

We greet you in the wonderful name of our Lord and Savior Jesus Christ. We pray that this letter finds you in good health and strength.

It has been 3 months since our congregational meeting held to confirm the membership of Payne Church. Our records indicate that you have not confirmed your membership status with Payne Church. Please contact Br. Herman Bolds or Br. Theodore Miller, by November 30, 2013 to confirm your status.

If you have moved your membership to another church, we pray God's blessings upon your spiritual growth. Please indicate your status and intention and return to Br. Herman Bolds at Payne Church, 1560 Camp Road, Charleston, SC 29412, by November 30, 2013.

Please do not hesitate to call the church office, (843) 795-7024, should you have any questions or concerns. We look forward to hearing from you soon.

Sincerely,

Herman Bolds
Br. Herman Bolds,
Steward Pro Tem

Theodore Miller
Br. Theodore Miller
Assistant Pastor Steward

Elder Thomas Junious
Elder Thomas Junious
Pastor

cc: file

STATUS INTENTION
(please check your intention below)

**PLAINTIFF'S
EXHIBIT**

9

☐ It is my intention to be a full and financial member of Payne Church and please KEEP my name on the roll.

☐ It is NOT my intention to be a full and financial member of Payne Church, and please Remove my name from the roll.

***FAILURE TO RETURN THIS NOTICE OF STATUS BY NOVEMBER 30, 2013, WILL BE CONSIDERED AND INSTRUCTED TO HAVE YOUR NAME REMOVED FROM THE PAYNE CHURCH ROLL ***

ROA 0460

PAYNE CHURCH

1560 CAMP ROAD
CHARLESTON, SOUTH CAROLINA 29412
(843) 795-7024 • Fax: (843) 795-0932
email: paynecam@bellsouth.net

Talme

November 12, 2013

Dear Br. Samuel R. Bissett

We greet you in the wonderful name of our Lord and Savior Jesus Christ. We pray that this letter finds you in good health and strength.

It has been 3 months since our congregational meeting held to confirm the membership of Payne Church. Our records indicate that you have not confirmed your membership status with Payne Church. Please contact Br. Herman Bolds or Br. Theodore Miller, by November 30, 2013 to confirm your status. ✓

If you have moved your membership to another church, we pray God's blessings upon your spiritual growth. Please indicate your status and intention and return to Br. Herman Bolds at Payne Church, 1560 Camp Road, Charleston, SC 29412, by November 30, 2013.

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Theodore Miller
Br. Theodore Miller
Assistant Pastor Steward

Elder Thomas Junious
Elder Thomas Junious
Pastor

cc: file

PLAINTIFF'S
EXHIBIT

STATUS INTENTION
(please check your intention below)

10

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FAILURE TO RETURN THIS NOTICE OF STATUS BY NOVEMBER 30, 2013, WILL BE CONSIDERED AND INSTRUCTED TO HAVE YOUR NAME REMOVED FROM THE PAYNE CHURCH ROLL

ROA 0461

Head Quarters
760 Magnolia Road
Charleston, South Carolina 29407

Bishop William Polite, Jr., Associate Bishop



Sis. Barbara B. Clark, General Secretary
Evangelist Cassandra Keeton, Secretary of Book Concern
Rev. Amos Hatcher, Secretary of Church Extension
Rev. Powell Hampton Jr., Secretary of Sunday School
Rev. James Mosley, Secretary of Security

Rev. Daniel Green, General Treasurer
Rev. Warren E. Hatcher, Secretary of Mission
Rev. Bobby Keeton, Secretary of Education
Rev. Ronald Wine, Secretary of Pension

December 28, 2012

To: The Members of Payne RMUE Church

From: William Polite, Jr.

My Dear Brothers and Sisters:

Greeting to you in the name of our Lord and Savior Jesus Christ:

I am writing to inform you that in order to be a member of the RMUE Church you will have to be a member in good standing with the Annual Conference of the Reformed Methodist Union Episcopal. At the present time Payne Church is not in because they have not paid their assessment to the Annual Conference. As of now no one can claim that they were issued a legal license from the RMUE Church or from anyone other than the one that was issued at the 118th Annual Conference bearing the RMUE Seal and signed by Bishop William Polite, Jr.. This means that Thomas Junious, Josephine Richardson, Melvin Bolds, Wesley A. Moore Sr., Robert Dunham, Nathaniel Richardson, Leroy Williams, Pinckney Palmer, Andre Simmons and Fred H. Moore are not a member of the RMUE Church.

Payne Church
December 28, 2012

(Sis. Catherine Gadsden & Sis. Catherine Washington are no longer District Presidents)
Fred H. Moore is a suspended and expelled Bishop. He will not be a part of the RMUE Church anymore. By order of the courts he is not to have anything to do with the RMUE Church and he is not allowed in any RMUE Church pulpit.

He is not in good standing and owe dues to the Annual Conference along with the names listed above. Payne Church is not in good standings. The formula is a simple one, and no payments, you cannot make demands to anyone in the RMUE Church.

Fred Moore has failed to even attempt to do anything that the court has ordered of him. Some of you are calling for an audit ; but if Fred does what he is ordered to do there is your audit. Please if you want your church to remain in the Reformed Methodist Union Episcopal Denomination, please have a vote and the majority rules. There is one vote per member. Rev. Leroy Sims, Jr. is officially the pastor of Payne RMUE Church. He has been sent there by the 118th Annual Conference. It's a bad thing to be controlled by the devil. The Apostle Paul lays it out in his letter to the Church at Ephesus (Ephesians 5:21) "God has not given to us the spirit of fear". Let's vote, even though Bro. Theodore Miller said that this has been done three (3) times, but was it done in the correct way. The Stewards and Trustees cannot make a decision for the whole church on this matter. The meetings must be announced three times before it takes place. My reply to him was that I have heard enough lies to full the empire state building and those lies are coming from church folks. Now there is a big difference between Church folks and Christians. Come on Payne please don't let the devil put you in hell after fighting for over a century of serving THE TRUE GOD.

Respectfully yours,


Bishop William Polite Jr.,
Associate Bishop

WP:dnc

cc: Rev. Amos Hatcher, Presiding Elder
General Officers

ROA 0463

FOUNDING FATHERS OF PAYNE CHURCH

1875

PASTOR REV. PAPPY WHITE

BRO. HENRY FERGUSON	BRO. JEFFREY KEYWARD
BRO. WILLINGTON WHITE	BRO. JAMES JONES
BRO. JERRY DRAYTON	BRO. EDWARD CAMPBELL
BRO. JOHN McKEEVER	BRO. WED. WILLIAMS
BRO. WILLIAM NIXELL	BRO. APRIL SIMMONS
BRO. PETER BROWN	BRO. WILLIAM SCOTT
BRO. LAMANCE FERGUSON	BRO. JOSEPH KEYWARD
BRO. JOHN BLACK	BRO. ADAMS BRYAN
BRO. APRIL WASHINGTON	BRO. THOMAS CRANE
BRO. SCIPIO WIGFALL	BRO. DANIEL MILLS
BRO. WILLIAM BROWN	BRO. LOL DELANEY
BRO. AMOS WHITE	BRO. PETER TODD
BRO. JUNE SCOTT	BRO. DANIEL WALEY
BRO. RICHARD BROWN	BRO. JAMES CRANT
BRO. CARL SIMMONS	BRO. ELIAN BLAKE
BRO. FRANK WASHINGTON	BRO. WILLIAM ALEY
BRO. DENNIS WALTON	BRO. BEN NIXELL
BRO. ROBERT BRIGBY	BRO. EDWARD GREEN
BRO. HUCKS MOORE	BRO. PETER SCOTT
BRO. SCOTT SIMPLETON	

REV. JAMES RIVERS
REV. HENRY A. GRAMAM
REV. JOHN KEYWARD



FOUNDING MOTHERS OF PAYNE CHURCH 1875

SIS. PHILIS S. WHITE	SIS. SARAH SIMMONS
SIS. DIANA McKELEVVY	SIS. REBECCA WHALEY
SIS. CORNELIA DRAYTON	SIS. CAROLINA ATTLES
SIS. HAGAR WHITE	SIS. PERCILLIA MIKELL
SIS. HANNA GETHERS	SIS. DARCOS HEYWARD
SIS. TENA BRIGHT	SIS. HANNA TODD
SIS. MARGRET SCOTT	SIS. SARAH DRAYTON
SIS. JULIA FERGUSON	SIS. SOPHIE GUEST
SIS. CELIA HEYWARD	SIS. SYLVIA LATSON
SIS. LIZ WILLIAMS	SIS. CAROLINA BROWN
SIS. BETTY WHALEY	SIS. SYLVIA GREEN
SIS. LENA WILLIAMS	SIS. SARAH WHITE
SIS. RAREY FOREST	SIS. REBECCA SCOTT
SIS. SUSAN WATSON	SIS. CLORY FERGUSON
SIS. MARGARET MOORE	SIS. JANE MIDDLETON
SIS. JANE SMALES	SIS. CELIA CAMPBELL
SIS. SARAH CATTLES	SIS. JAIN D. BROWN
SIS. ALISA WATSON	SIS. JINA GRAHAM
SIS. MAMMIE MILLS	SIS. REBECCA GRANT

PAYNE R.M.U.E. CHURCH



1560 CAMP ROAD
CHARLESTON, SOUTH CAROLINA 29412
(843) 795-7024 • Fax: (843) 795-0932
email: paynecam@bellsouth.net

TO: Reformed Methodist Union Episcopal Church
RMUE General Officers
Rev. Daniel Green, General Treasurer
1847 Twain Court
Charleston, S.C., 29412

FROM: Payne RMUE Church Steward and Trustee Board

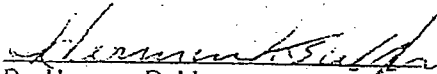
DATE: November 20, 2012

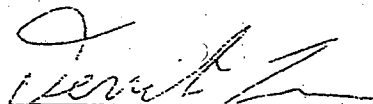
SUBJECT: Payne RMUE Church Status to RMUE Denomination

The Payne RMUE Steward and Trustee Boards held a combined meeting on November 20, 2012 to discuss and render a decision on Payne's Church position on the status with the RMUE Denomination with regards to the continuing RMUE hierarchy/leadership dispute and on-going litigation. These critical issues must be resolved before Payne Church will financially participate in RMUE Denomination affairs. The combined meeting of the Boards unanimously approved the following for Payne Church:

1. Payne Church status is still with the RMUE Denomination, but is neutral.
2. Payne Church ministerial staff remains status quo and will remain as currently staffed.
3. Payne Church is withholding all General Conference Fee Assessment for a period of one (1) year or until notified otherwise (previous notice sent in May 2012 also for #4 & #5).
4. Payne Church membership is the largest RMUE Denomination, however, our allocation is disproportionate for General Officer positions. A pro-rated General Officer allocation for the size of our church is required, i.e., one (1) delegate per one hundred (100)-member ratio.
5. We demand transparency and accountability for funds entrusted to the Denomination. Therefore, the RMUE Church must conduct and report out a ten (10) year audit of the Denomination's financial processes, procedures, financial statement, account balances and assets. The audit shall be conducted by an independent certified public account (not a certified book-keeper). The CPA must have experience in church audit engagement agreement. The audit will cover the period from October 2002 through October 2012. The final audit report will be copied by the CPA firm to the Presiding Elder of the Charleston District and the Steward Pro Temp of Payne RMUE Church within ninety (90) days of the date of this letter.

Respectfully and Yours in Christ,


Br. Herman Bolds
Steward Pro Temp


Br. Derrick Lucas
Chairman, Trustee Board

cc: file

Rev. Melvin Bolds, Presiding Elder, Charleston District
Rev. Dr. Fred H. Moore, Presiding Bishop

ROA 0466