THE

DOCTRINES AND DISCIPLINE

OF THE

HOLINESS CHRISTIAN CHURCH,

FORMULATED BY

The General Conference of 1897,

HELD IN

READING, PA.

EDITED BY

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IN the year of our Lord, 1882, a band of three brethren and two sisters assembled together in open air and hall meetings in the City of Philadelphia, Pa., for the purpose of leading the non-church goers to Christ.

The Lord blessed their efforts in the salvation of many souls; and it soon became necessary to organize. For a while the question of a name for this organization was not decided upon; but after some hesitation the name of HEAVENLY RECRUIT ASSOCIATION was unanimously chosen, and L. F. Haas was elected President, and Jonas Trumbauer, Vice-President.

This work soon spread to other places, and new fields were opened. Camp-meetings, tent-meetings, and hall meetings were held.

C. W. Ruth, an Evangelist, held revival meetings in the State of Indiana, where he formed several classes. The following summer, 1889,
the brethren met at the Linwood, Pa., Camp-
meeting, and sent Thos. J. J. Wright to Indiana
to look after that work.

The First Conference of this Association met
at the home of Mr. Loughead, of Linwood, Pa.,
(during camp-meeting), and passed resolutions to
have a Presiding Elder and an Itinerant ministry.

The following officers were elected and ap-
pointments made:

Presiding Elder . . . Rev. L. F. Haas.
Secretary . . . . . Rev. E. L. Hyde.

Appointments.
Philadelphia . . L. F. Haas.
Chester . . . Jonas Trumbauler.
Conshohocken . . E. L. Hyde.
Freeland . . . Thos. J. J. Wright.
Reading . . . Thos. B. Hartman.
Auburn . . . . . H. P. Jones.
Pottstown . . . Wm. Brayford.
Wilmington, Del. To be supplied.
Indiana State . . Wm. P. Austin.

At the Annual Conference of 1894, held in
West Conshohocken, Pa., a dispute arose among
the brethren concerning the itineracy, when Rev. L. F. Haas and his church raised the question of the right to use the name; whereupon they withdrew from that body and claimed the charter and name as the property of the local church in Philadelphia. The Conference immediately chose the name Holiness Christian Association, and elected Rev. C. W. Ruth, Presiding Elder; Rev. C. W. Haas, Secretary, proceeding with the work, which has since been greatly blessed of the Lord, the work in the East and West moving forward.

At the Conference held in Reading, Pa., 1896, it was decided to have two Annual Conferences (the Pennsylvania and Indiana) and a General Conference. The Presiding Elder, Rev. Jonas Trumbauer, was authorized to organize the Indiana Conference at Tipton, Ind., in the month of October, 1896.

The First General Conference was held in Calvary Church, Reading, Pa., in the month of March, 1897. The name of Holiness Christian Association was changed to Holiness Christian Church.
I.

THE CHURCH.
CHAPTER I.

ARTICLES OF FAITH.

1. Of Faith in the Holy Trinity.

There is but one living and true God, everlasting, of infinite power, wisdom and goodness, the maker and preserver of all things good, visible and invisible; and in unity in this God-head there are three persons, of one substance, power and eternity—God, the Father; Jesus Christ, the Son; or (Jesus Christ, the Word) and the Holy Ghost, I Cor. viii: 4, 6; Jer. x: 10; John xvii: 3; Ps. xc: 2; I Tim. i: 17; John iv: 24; Gen. vii: 1; Ps. civ: 24; Romans xvi: 27; Gen. i: 1; Col. i: 16; I John v: 7, 20; John x: 30; II Cor. xiii: 14; John i: 12; Rev. xix: 13; John v: 18; Phil. ii: 6.

2. Of the Word or Son of God.

The Son, who is the word of the Father, the very and Eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures—that is to say,
the Godhead and manhood were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile His Father to us and to be a sacrifice, not only for original guilt and the actual sins of men, but also for all sickness.—John i: 14, 18; 3: 16; Luke i: 31, 35; Matt. i: 23; Mark i: 11; Eph. v: 2; Gal. iv: 4, 5, 14; Heb. vii: 27; x: 12; ii: 17; I Pet. ii: 24; I John ii: 2; Rom. v: 10, 18, 19; II Cor. v: 18, 19.

3. Of the Holy Ghost.

The Holy Ghost proceeding from the Father and the Son is one in substance, majesty, and glory with the Father, and the Son, very and Eternal God, and ever present.—John xiv: 26; xv: 26; Acts v: 3, 4; Rom. viii: 8, 9; Gal. iv: 6.

4. Of the Resurrection of Christ.

Christ did truly rise from the dead, taking His body with all the things pertaining to the perfection of man's nature, where-with He ascended into Heaven, and there sitteth, as mediator and advocate, until He returns to judge all men at the last day.—

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 that it should be believed as an article of faith, or be taught requisite or necessary to salvation. In the name of the Holy Scriptures we do understand those canonical books of the Old and New Testaments of whose authority there is no doubt in the Church of Christ. —II Tim. iii: 15; John v: 39; II Pet. i: 19, 20, 21; Gal. i: 8; Ps. xix: 7; I Pet. i: 23; Heb. 4: 12; Luke xxiv: 27-49; Acts xvii: 2-11; Rom. i: 2, 15, 16; iv: 16, 25.

6. Of Original and Acquired Depravity.

Original depravity is the corruption of the moral nature inherited by every human being because of Adam's disobedience to the Law of God, whereby every man is wholly gone from original righteousness, and without grace, inclined to evil and that
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continually. Acquired depravity is the corrup­tion of our moral nature resulting from the sins we ourselves have committed.—
Gen. 6: 5; Ps. xiv: 3; li: 5; Prov. iv: 19; Matt. xv: 19; Mark vii: 21-23; Rom.
iii: 10-18; v: 12, 15, 19; viii: 7; Eph.
i: 1-3.

7. Of Free Will.
Man, having become so completely 
ruined, has neither the will nor the power
to turn to God, and, if left to himself, would 
remain in his wretched and miserable con­
dition forever. But, blessed thought, the 
grace of God that bringeth salvation hath 
appeared to all men, hence God graciously 
employs the means of enlightening and 
awakening the mind of the sinner to a sense 
of his poverty and wretchedness and then 
extends the invitation that 
"Whosoever 
will may come and take of the water of life 
freely; but just so long as man refuses a 
compliance with the requirements of God, 
and rejects the invitation of His word, sal­
vation cannot be secured by him.—John 
vi: 44; xii: 32; Rev. iii: 20; xxii: 17;
Titus ii: 11, 12; Rom. viii: 28, 30; I 
8. Of Repentance.

This consists in an unfeigned sorrow for sins committed, and a sincere confession and forsaking thereof, and turning to God with fruits meet for repentance, embracing the forgiveness of our enemies, and restitution according to our ability, making straight paths for our feet, and bringing forth therefore fruits worthy of repentance.—Luke viii: 15, 24, 47; xix: 8; Matt. iii: 8; Mark i: 15; Acts ii: 28; II Cor. vii: 10; Rev. ii: 5.


This consists in Justification which is the forgiveness of actual sins, and the accounting us righteous through the merits of Christ, and the regeneration, which is a new birth of the soul by the Holy Ghost in which all the acquired corruption of our past sinful life is removed, and the new life implanted. It is received by faith in Christ, and is attested by the Holy Spirit; and, while continuing in this regenerated state, we do not commit sin.—Gal. iv: 6, 7; I John iii: 1; John i: 12, 13; John iii: 3-5; Eph. ii: 5; iv: 24; Col. iii: 10; Rom. viii: 15.

This is the work of the Holy Ghost by which the hereditary body of sin, of inherited depravity, is removed from the heart, making it pure. This entire cleansing does not take place at regeneration; it does not consist in the repression of indwelling sin; it does not consist in the imputation of Christ’s personal holiness to us, simply; but it is wrought in us by the Holy Ghost, through faith in the blood of Christ, and is receivable at any moment when the fully-justified believer makes an entire consecration or sacrifice of himself to all the will of God, and is attested by the Holy Ghost, who produces in the heart, perfect love. Yea, He Himself, comes into the heart and makes the body His Temple.

Entire Sanctification does not free us from manifold temptations and manifold errors of judgment and infirmities nor from the possibility of sinning. Although there is no further cleansing while the heart continues in a state of entire purity, yet there is a constant growth in all the fruits and graces of the Spirit, and the entirely cleansed believer must give all diligence to increase in all the mind of Christ, and in the fullness of love to his neighbor, and by a life of obedience
to all the commands of God, thus making his calling and election sure.

God commands it: Deut. vi: 5; Luke x: 27; Matt. v: 48; Rom. vi: 11; II Cor. vii: 1; Heb. vi: 1; xii: 14; Jas. i: 4; I Pet. i: 15, 16.

God promised it: Deut. xxx: 6; Ezek. xxxvi: 25, 29; Matt. v: 5, 6; I Thess. v: 24; I John i: 7, 9; Jude 24; John xv: 2, 3.


It is God's object and standard to bring all to obtain it: Luke, i: 68, 75; Eph. v: 25, 27; Titus ii: 14; Eph. iv: 11, 12; Col. i: 28; Heb. ix: 13, 14; II Pet. i: 4; I John iii: 8.


Good works are not a condition of life and salvation, but are the natural result of a regenerated and sanctified heart. By Grace
are ye saved, not of works.—Matt. v. 16; vii: 16-20; Luke xvii: 10; John xv: 8; Rom. iii: 20; iv: 2, 4, 6; Phil i: 11; Titus iii. 5; Jas. ii: 18-22; I Pet. ii: 9-12.


Not every sin willingly committed after Justification or Sanctification is the sin against the Holy Ghost; therefore repentance is not denied to such as fall into sin after justification or sanctification; and, therefore, they are to be condemned who say: they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.—Matt. xxv: 12; John v: 14; Gal: v: 4, 7; Eph: v: 14; Heb. iii: 7, 13, 15; Jas: iii: 2, 8; I John i: 8, 9; Rev: ii: 5.


There will be a general resurrection of the dead, both of the just and of the unjust, at which time the souls and spirits and bodies of men shall be reunited to receive a just retribution for the deeds done in the body in this life.

Job. xix: 22-27; Ps. xvi: 9, 10; Dan. xii: 2; Matt. xxii: 30-32; Luke xiv: 14;

14. The Church of Jesus Christ.

The church of Jesus Christ is composed of all those who are justified by His blood, whether Jew or Greek, bond or free, male or female; for they are all one in Him. God's true saints are called His sheep, who hear His voice and follow Him, and are known by Him; though in different places and called by different names, they are truly of one fold, having one shepherd. Their ground and pillar of hope is that of the apostles and prophets—Jesus Christ Himself being the chief corner-stone. “Blessed is that people whose God is the Lord.” In a local sense it refers to where two or three or more of true believers are assembled together in any one place to worship God—Matt. xviii: 17; John x: 1-5; Acts ii: 7; xiii: 1; xi: 26; xiv: 23; Rom. xvi: 5; I Cor. iv: 17; xiv: 4, 5; xvi: 19; Gal. i: 22; Eph. i: 22; iii: 10; v: 22 29; Phil. iii: 6; iv: 15; Col. i: 18; iv: 15; I Tim. v: 16; Heb. xii: 23; Jas. v: 14; I Pet. v: 13; III John vi; Rev. i: 4; ii: 1-7.
15. Of the Sacraments.

Sacraments ordained by Christ are not only badges and tokens of Christian men's professions, but they are certain signs of grace and God's will towards us, by which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in Him, and unites His people more fully.

There are three sacraments ordained of Christ, our Lord, in the Gospel; they are Baptism, the Lord's Supper, and Feet Washing.—Matt. xxviii: 19; xxvi: 28; I Cor. xi: 13-26; I Cor. x: 6; Gal. iii: 27; Mark xiv: 22-24; John xiii: 1-11; I Tim. v: 10.


Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others who are not baptized, but is also a sign of regeneration or new birth, also a sign of burial. The result of death to sin. Therefore must take place after believing, no infants are to be baptized.

The form must be, by immersion alone—no sprinkling or pouring water is baptism—and must not be practiced by the minister of the Gospel. All candidates for the min-
17. Of the Lord's Supper.

The Lord's Supper is not only a sign of the love that Christians ought to have among themselves one to another, but rather it is a sacrament of our redemption by Christ's death, inasmuch that to such as rightly, worthily and with faith receive the same it will become a blessing to their souls, and they will keep in remembrance the dying and suffering of Jesus Christ until He come.


18. Of Feet Washing.

Feet Washing is a practice of our humility one unto the other. All ministers ought to take part in it, and preach it. It should be practiced every time after the Lord's Supper and done in love and humility—brothers and sisters separately, and should be done in a modest and becoming manner.—John xiii: 1-17; I Tim. v: 10; I Thess. v: 26; I Pet. v: 14.

The Scriptures plainly declare: "The prayer of faith shall save the sick." James v: 14. All of God's children should be encouraged to lay hold upon this promise; but the piety of those who do not see or are unable to claim their privilege in this respect, should not be questioned on that account. Preachers should teach the provision made in the atonement for it.—Gen. xx: 17; Ex. xv: 26; xxix: 25; Deut. vii: 15; II Kings xx: 1-14; Ps. ciii: 3; Matt. iv: 23; viii: 17; ix: 35; x: 1, 12, 15; xix: 4; Mark iii: 15; x: 23, 43.


We believe singing, as a part of the worship of God, should be as sacred as preaching, exhortation, testimony or prayer. Therefore, ungodly choirs will not be tolerated among us, and no person shall lead the Church of God in song who is not able to say with Paul: "I will sing with the spirit and I will sing with the understanding also."—I Cor. xiv: 15. We believe that musical instruments are a hindrance, rather than a help, in Divine worship; therefore, we prohibit the use of them in public worship in our churches.—I Cor. xiv: 15; Amos vi: 1-6.

Apostolic consecration and faith will bring apostolic piety and power. In order to be obedient to the command, "Go ye into all the world and preach the Gospel to every creature," all Christians should pay as liberally for the support of God's work as the Israelites were required to give under the law of Moses. No minister of the Gospel can have power with God in winning souls until he holds his time, talent, strength and money as the Lord’s to be used for the salvation of the world; and all of God’s children are under obligation to do the same. Nothing less than this is consistent with a profession of complete consecration. All members are allowed liberty of conscience in deciding where to give, but should realize their obligation to God to contribute liberally to the support of those who faithfully minister to them in spiritual things.—Gen. xiv: 20; xxvii: 30; Num. xviii: 21; Deut. xv: 14; Neh. x: 35, 39; Prov. iii: 9; Isa. xxxii: 8; Mal. iii: 8-12; Acts ii: 44, 45; iv: 34-37; II Cor ix: 6, 7; I Tim. v: 18; Acts xxviii: 10.


We abhor and denounce religious bigotry wherever found. Most of the martyrs who
have lost their lives for the faith of Christ have been put to death by religious bigots. This was one of the first great evils that crept into the Church of Christ. The apostles, under the light of the Holy Ghost, lifted their voices against this the same as other sins, and there is great need of us following their example in this respect.—Gen. xxxvii: 5-12; Num. xi: 32-39; Mark ix: 38, 40; Luke ix: 49, 50; Acts ix: 19, 42; xi: 1-19; I Cor. i: 10-17; Rom. xiv: 1-14.

23. Of Marriage.

Holy Matrimony is a sacred institution of Divine origin, and no believer should enter into this sacred agreement without positive convictions from God in harmony with His word, which commands His children to marry only in the Lord. (Believers should seek guidance of God before they enter into so solemn an engagement.)—Gen. ii: 18; iii: 16; Prov. xviii: 22; xix: 14; I Cor. vii: 39; II Cor. vii: 14, 15; Eph. v: 22, 33; Col. iii: 18, 19; Heb. xiii: 4; I Pet. iii: 1-5.

24. Of Divorce.

No divorce, except for adultery, shall be regarded by the church as lawful; and no minister shall solemnize marriage in any
case where there is a divorced wife or hus­
band living; but this rule shall not be ap­
plied to the innocent party to a divorce for
the cause of adultery, nor to divorced parties
seeking to be re-united in marriage.—Matt.
v: 32; I Cor. vii: 10, 11.

25. Of Intemperance.
Intemperance is excess in any kind of
action or indulgence, any exertion of body
or mind, or any indulgence of appetites or
passions which is injurious to the person or
contrary to morality. Hence “to be tem­
perate in all things” (I Cor. ix: 25), in­
cludes total abstinence from all that is wrong
and moderation in all things in themselves
right and beneficial. No one shall be re­
tained a member who is guilty of using alco­
hol or intoxicating liquors as a beverage.
The use of tobacco in any way is to be
avoided.—Prov. xx: 1; Rom. xii: 1; I Cor.
iii: 17; x: 31; II Cor. vii: 1; Eph. v: 18;
Titus i: 7.

We as Christians are earnestly requested
not to be conformed to the world, but to be
transformed by the renewing of our minds,
that we may prove what is the good and ac-
ceptable and perfect will of God. (Rom. xii: 2.) They that are conformed to the world are carnally minded. A complete separation should be manifested in our homes and houses of worship, our business, and, in short, in all our manner of life and conversation. Members should keep free from secret societies and worldly amusements, including church fairs, socials, Christmas trees, and like entertainments, as well as boat races, horse races, baseball games, fairs, etc., where gambling is carried on, all games of chance, shows, etc., and none frequent places where such things are allowed. We also insist upon perfect plainness in dress, both of brethren and sisters.—Lev. v: 4; John xviii: 20; Rom. xii: 1, 2; II Cor. vi: 14, 15; Eph. v: 14, 15; I Tim. ii: 9, 10; I Pet. iii: 4, 5; James iv: 4; John ii: 15, 16; Isa. iii: 16–26.

27. Of National Reform.

1. We believe it to be the duty of all Christians to use their influence in favor of a more complete recognition of the authority of Almighty God in secular and civil relations, both of society and government.

2. We believe that all civil laws should be in harmony with the laws of God as revealed
in His word, and will use all our influence to have the Bible read in our public schools, and have all laws recognizing and protecting the Christian Sabbath faithfully enforced.

3. We pledge ourselves to use all our influence to bring about national prohibition of secret societies, and of the manufacture and sale of intoxicating liquors.

4. We believe that all national differences should be settled by arbitration, and will not cease to pray and labor that the time may soon come when nations shall learn war no more.—Lev. xix: 34; Deut. i. 15-17; Prov. xiv: 34; Dan. ii: 21; iv: 33-37; v: 25-30; Micha iv: 3; Matt. v: 39-44; xvii: 24, 27; I Sam. i: 1-17; Jas. ii: 8; I Pet. ii: 14.

28. Of the Call to the Ministry.

We believe in a divine call to preach the Gospel. God alone is able to say who shall go forth as laborers in the vineyard of the Lord as ministers of the Gospel. The Saviour says: "Pray ye the Lord of the harvest, that He will send forth laborers unto His harvest;" and Paul says: "How shall they preach except they be sent?" Hence, only such as the Lord has called, qualified and sent forth to preach the Gospel, can be efficient means in His hand to further His
cause, prosper the Church, and be successful in winning souls to Christ.—Matt. ix: 38; Rom. x: 15. Those called of God, if in divine order, will be successful. There can be no failure, for God has promised that whatsoever they do shall prosper. They will be blessed and prospered according to the will of God, physically, temporarily and spiritually. No good thing will He withhold from them that walk uprightly, and we know that all things work together for good, to them that love God and are the called according to His purpose.—Joel ii: 28; Matt. xxiii: 37; Luke x: 1; xiii: 34; John xvii: 18; Acts xiii: 1-4; Rom. i: 1; x: 13; Eph. ii: 1, 4; Rom. viii: 28; xi: 29; I Cor. i: 1, 2, 17; xii: 2-8.

29. Of Heaven.

Heaven, or Glory, or Paradise, or Kingdom of Heaven is the dwelling place of God, in the City of the New Jerusalem, where His throne is, upon which He sits; also the dwelling place of Jesus Christ His Son who was crucified, dead and buried, and resurrected; also, ascended into Heaven and now sitteth on the right hand of the Father to make intercession for us.

It is also the dwelling place of the souls
and spirits of those who have been made righteous and holy through the merits of Christ by faith and obedience. It is also the dwelling place of all the souls and spirits of children who die in their innocency, a place of perfect rest and happiness.

The dwelling place of God.—1 Kings viii: 30; Ps. ii: 4; cxv: 3; cxxiii: 1; Isa. lxvi: 1; Matt. vii: 9; Acts vii: 49; Heb. viii: 1; Rev. iv: 1-11.

Happiness.—Ps. xvi: 7; Dan. xii: 3; Matt. v: 12; xiii: 43; Luke xii: 37; John xii: 26; xiv: 1; xvii: 24; I Cor. xi: 9; I Pet. i: 4; Rev. vii: 16, 17; xiv: 13; xxii: 3.

Who enter.—Matt. xix: 14; xviii: 14; xxv: 34; Rom. viii: 17; Heb. xii: 23; Rev. vii: 9-14; St. John iii: 3.

Who do not enter.—Matt. vii: 21; xxv: 41; Luke xiii: 27; I Cor. vi: 9; Gal. v: 21; Rev. xxi: 8; xxii: 15.

30. Of Hell.

Hell is the place and state of the damned and is known to God. As Heaven in Scripture is described as a place of rest, joy and perfect happiness, so Hell is described in Scripture as a Lake of Fire and Brimstone, where there is grief, sad-
ness, vexation, rage, despair and gnashing of teeth; "where the worm dieth not and
the fire is not quenched. 'The wicked shall
be turned into Hell and all nations that for­
get God'" Ps. ix: 17.

It is everlasting in its duration and so is
the punishment of those who get there.—
xvi: 23; Matt. v: 29; Mark ix: 43, 44; II
Pet. ii: 4; Rev. xiv: 10, 11; xx: 10, 13-15;
Dan. xii: 2.

31. Of the Second Coming of the Lord.
The doctrine of the second coming of the
Lord is plainly taught in Scripture, and as
one of its principal doctrines; but, like all
other truths, has been greatly perverted by
false teachers and fanatics. The Lord will
come literally the second time, and all the
Lord's people shall meet Him in the air,
after those who are alive have been changed,
with those who sleep in Him, at the first
resurrection, and made like unto Himself in
body, soul and spirit; when the earth shall
burn up, and there shall be a new earth.
Then Heaven, or Glory, or Paradise, or
Kingdom of Heaven, or New Jerusalem will
move down out of Heaven upon the new
earth, and the Kingdom of God set up upon it,
wherein dwelleth righteousness.—Acts i: 10, 11; Heb. ix: 28; I Thes. i: 10; iv: 13–18; v: 10; Matt. xxiv: 29, 30; Mark xiv: 62; II Thes. i: 7; Rev. i: 7; Zec. xiv: 5; Jude 14; Rev. xxii: 14; xix: 4; I Thess. iii: 13; Col. iii: 4; I Cor. xv.
CHAPTER II.

GENERAL RULES.

32. To be identified with the visible Church should be regarded as a blessed privilege and most sacred duty by every truly enlightened heart, and by all who seek redemption from sin and completeness in Christ Jesus our Lord.

33. Of all who desire admission into the Holiness Christian Church, it is required as a previous condition that they be saved from sin and realize a change of heart. Whenever such is the experience, it will be evidenced by word and deed.

34. First, By avoiding that which is clearly prohibited in the Word of God, as follows:

1. The taking the name of God in vain.
2. The profaning of the Day of the Lord, either by following the ordinary pursuits of labor and business, or by godless and sinful holiday diversions.
3. The use of intoxicating liquors as a
beverage, or the trafficking in the same in any manner.

4. Quarreling, brawling, fighting, returning evil for evil, railing for railing, taling, gossiping, slandering, and all communications which are derogatory to the good name of persons, and the peace of society.

5. Dishonesty, fraudulent dealing, taking advantage in buying and selling, bearing false witness, lying, stealing and the like fruits of darkness.

6. The indulgence of sinful and revengeful tempers, either by passionate, reckless, hurtful utterances, or by cruel and merciless deeds inflicted upon man or beast.

7. The indulgence of pride or gaudy vanity, or wastefulness in dress and living, at the expense of Christian benevolence.

8. The singing of frivolous songs, the reading of pernicious literature, the patronizing of questionable amusements and resorts, the playing of such games and indulgence in such diversions as do not tend to the knowledge or love of God, and cannot be practiced in the name of Christ.

9. And finally, by avoiding all temptations to social looseness, and impropriety of conduct, and the idolatry Mammon—wealth-
worship—so prevalent in our time, which robs the soul of God and the hope of heaven.

35. Second, By reducing to practice that which is clearly taught and enjoined on believers in the Word of God, as follows:

1. By loving God with all the heart, mind and strength, the proof of which will be witnessed by a faithful attendance upon all the ordinances of God; and the means of grace, among which are the public worship of God, the ministry of the sacred Word, the Sacraments of the Lord's Supper and Baptism, searching and meditating upon the Scriptures, family and private devotions, fasting or abstinence.

2. By patterning after Christ in a life of purity and well-doing, ever active in that which is approved of God and beneficial to humanity, especially to cultivate a spirit of sympathy, helpfulness and mercy toward the neglected, destitute and suffering, by deeds of kindness and benevolence, in feeding the hungry, clothing the destitute, giving shelter to the homeless, and in visiting the sick and imprisoned, according to opportunity and ability which God giveth.

3. By seeking to do good to the souls of the unsaved, by pressing upon their attention
4. By being helpful to those who are of the household of faith, to love them as brethren, to forbear and forgive.
5. By being charitable to all men.
6. By seeking to promote peace and good-will toward all men.
7. By being courteous toward all men.
8. By practicing chastity, modesty, sobriety and honesty, as in the sight of God.
9. By speaking the truth in love, and nothing but the truth.
10. By contributing to the support of the church, and of Mission work, in home and foreign lands, according to ability.
11. By adorning the Christian profession in life by purity, by knowledge, by long-suffering, by gentleness, by kindness, by faith, by hope and by love unfeigned; whether in honor or dishonor, in good report or evil report, in prosperity or adversity, that the Gospel be not blamed.

All members of our church are expected to observe these general rules, which are taught in the Word of God, and which is our only rule of faith and practice.
CHAPTER III.
MEMBERSHIP.

1. Reception of Members.

36. The following questions shall be asked each applicant for membership in any of our churches:
   1. Have you received a change of heart?
   2. Do you believe in Holiness as a second work of grace?
   3. Are you willing to give one-tenth of your income to the Lord's work?
   4. Will you daily give yourself to secret prayer and the reading of the Holy Scriptures, and attend if possible every means of grace?

37. All applicants for membership must be converted and realize a change of heart. This shall be the only test of membership. Members will be received on certificate or by letter.

2. Classes and Class Officers.

38. Each church shall hold weekly one or more class meetings, which shall consist
of all the members who can possibly attend upon its respective meeting nights, one of whom is styled the leader, who is to be elected annually by a majority of the members, with the approbation of the preacher in charge.

38. The duties of the class leaders shall be,

1. To co-operate with the pastor in leading the members on to greater usefulness in the church, and to encourage them to take part in public worship, such as praying, singing, and as they deem advisable, in leading meetings.

2. To encourage the members to visit the poor and afflicted; to attend all the means of grace; to deal personally with the unsaved, and invite them to Christ and to the meetings.

3. He shall regularly take charge of his class meetings, and should he be unable to attend, appoint some one in his place or notify the pastor to do so.

4. He should, as much as possible, visit the members, pray with and for them, exercise the spirit of love and kindness toward all; be without partiality and humble.

5. That he be careful that all things are conducted in his class according to divine order; to inform the preacher of such as lead
a disorderly life and will not be admonished; as well as of those who purposely or habitually neglect their duty of doing good. He shall also give information of the sick and the poor, if there be any; and he is to visit and assist them in time of need.

6. It is each class leader's duty to make himself familiar with our discipline, and to refer to the passages of Scripture there quoted, in order to be more fully convinced, and to explain these passages of Scripture to every one in the class, and must be a firm believer in and teacher of all the articles of faith of our discipline.

3. Church Officers and their Duties.

40. The officers of each mission or church shall consist of not less than three nor more than seven Trustees, a Secretary, Treasurer, and three Stewards.

41. There shall be held annually a business meeting in each church for the election of all officers, not later than two weeks before the Annual Conference, by the legal voters thereof, notice of the time and place of meeting to be announced from the pulpit at least ten days before.

No one can be a legal voter of any church until they have been a member three months
in good standing, and not under the age of sixteen.

42. There shall be held monthly a meeting of the officers of the church and Sunday school to hear reports from the Treasurer and to transact such business as may come before the meeting, according to the discipline, the pastor being chairman.

43. No person not a member shall assume entire charge of any of our churches, except when authorized by the pastor or the Presiding Elder.

44. The Secretary shall have charge of all books, papers and keeping of accounts. He shall also keep a correct account of the proceedings of the monthly meeting of the official board.

He shall also keep a correct roll of all the members and their addresses, and the amount contributed set opposite their names in a book kept for that purpose; also, a correct account of all moneys received by and paid out of the treasury.

45. The Treasurer shall keep in charge the money belonging to the church, and pay out the same only on order signed by the Secretary and one of the Trustees. He will be required to make a monthly report, stating the amount of the receipts, expenses and the financial standing of the church.
46. Each Board of Trustees shall all be members of the Holiness Christian Church.

1. In all cases where the law of the State requires a specific mode of election that mode shall be observed.

2. Where no such specific requirement is made, the Trustees shall be elected annually by the yearly business meeting. In case of failure to elect on time, the Quarterly Conference may elect; and all Trustees shall hold their office until their successors are elected.

3. The Board or Boards of Trustees, in any circuit or station, shall hold all our church property in trust, using so much of the proceeds as may be needful to pay debts or to make repairs, providing that the debts are contracted and the repairs made are ordered by the monthly business meetings. The contraction of debts is limited to twenty-five dollars ($25.00) for improvements, unless sanctioned by the Quarterly Conference.

Each church shall be expected to raise the amount for the general work that is assigned to them by the Annual Conference; and in case of failure to do so they must account for it at the Annual Conference.

47. The Board of Stewards shall be appointed by the pastor at the annual business meeting.
48. It is the duty of the stewards to see:
   1. That envelopes are distributed among all the members, and to those who may desire to pay toward the support of the pastor, or devise ways of raising the pastor's salary; and urge upon all, especially the members, to be prompt in paying weekly, or at least monthly.
   2. They shall meet once a week to open the envelopes; and the secretary shall mark down the amount paid in opposite the name of the giver, with date upon which it was received, and turn it into the treasury.
   3. They shall give a report to the quarterly conference of the amount received.
   4. The stewards shall provide the bread and wine for the Lord's Supper.
   5. They shall also assist in procuring dwellings for the married preachers.

4. Sunday Schools.

49. In each of our churches there shall be formed a Sunday school, which shall, if possible, meet on each Sabbath of the year at an appropriate hour for religious instruction, under the supervision of the preacher in charge.

50. The management of the school shall be entrusted to a superintendent, who shall
be elected annually at the regular meeting of the members by a majority of the votes of the members present, with the approval of the preacher in charge. At the same time the other officers, assistant superintendent, secretary and treasurer, shall be elected in the same manner. The superintendent shall be a member of the church.

51. In the formation of Sunday-schools, at places where we have no churches, the preacher in charge shall appoint the officers and teachers, according to his best judgment.

52. The duties of the superintendent are as follows:
1. He shall see that the school is regularly opened, directed and closed; that each class is provided with a teacher of Christian principles and character, and that everything in the school is done in a Christian manner.
2. He shall furnish the Quarterly Conference with a statistical report and other necessary information.
3. In all special cases, where opportunity is afforded, he shall consult the preacher for direction.
4. In the absence of the superintendent, the assistant superintendent shall occupy his place.
53. The duty of the secretary is to keep a correct account of the names of all the officers, teachers and scholars, properly enrolled in their respective classes: the attendance every Sabbath, including visitors, and read it before the school every Sabbath, and to mark all absent or present.

54. The treasurer shall hold in trust all money received in or for the Sunday school and pay all bills contracted for the school by the officers of the mission of which it is a part.

55. It shall be the duty of the teachers to inquire into the reasons for the absence of any of their scholars, and, as circumstances and ability will warrant, give reproof, advice and aid.

In case of neglect of duty on the part of any of the officers the superintendent shall admonish him in love, and in case there is no improvement he shall request the preacher to admonish him as to his duties.
II.

THE CONFERENCES.
CHAPTER I.

QUARTERLY CONFERENCES.

56. The Quarterly Conferences shall consist of all the legal voters of the Association belonging to the charge at which it is held.

57. The Presiding elder shall appoint the time on each charge when the Quarterly Conferences shall be held; but the preacher in charge shall appoint the place.

58. The Presiding Elder shall act as chairman of the Quarterly Conferences of his district. If the Presiding Elder cannot be present, then he shall appoint some one to take his place. The chairman shall choose a secretary, who is to record correctly all the transactions of the Quarterly Conference in a book kept for that purpose, which shall be submitted to the next Annual Conference for inspection and examination.

1. And then examine whether the local preachers, class leaders, exhorters, church and Sunday-school officers, have been faithful, godly and unblamable in their demeanor;
and whether the persons entrusted to their care conduct themselves faithfully and godly.

2. If charges are preferred, duly to investigate them, and decide all contested matters by a majority of votes, agreeably to the directions of our Church Discipline.

3. The chairman shall diligently inquire of the Sunday school superintendent into the condition and wants of the Sunday schools, and concerning the participation of the members therein, and at the last Quarterly Conference have a statistical report of the school placed in his hands, which he shall compare with the report of the previous year, so that he may know whether the school is in a flourishing condition.

4. To examine candidates for the ministry in reference to their moral character, their doctrinal views, and other abilities, and after a proper investigation, by a majority of votes, recommend them to the Annual Conference for license. And elect officers if necessary. The conference shall be opened and closed with prayer.

ORDER OF PROCEDURE.

59. 1. Singing.
    2. Prayer.
    4. Roll-call of the Sabbath School Board.
5. Reading of Minutes of the last session.
6. Report of Church Secretary: How much money received each month during the quarter, total, balance in treasury, indebtedness.
7. Report of Sabbath School Secretary:
   Number of scholars on roll.
   Number of officers and teachers.
   Average attendance during the quarter.
   Collections, expenditures, balance in treasury, indebtedness.
   How much money received each month during quarter; total.
   Number of members, accessions, decrease.
   Any members under charges.
11. Examination of Official Board.
12. Examination of Sabbath School Board.
13. Examination of Class Leaders, Exhorters, Local Preachers.
14. Examination of Pastor.
15. Any appeals to this Conference.
17. Any applicants for the ministry.
18. Adjournment.
CHAPTER II.

ANNUAL CONFERENCES.

60. There are now two Annual Conferences, and these shall become bodies corporate, wherever practicable, under the authority of the laws of the States within whose bounds they are located.

61. The Annual Conferences shall consist of the Presiding Elders of the Conference and all ordained, and Itinerant Preachers, Evangelists, and one delegate from each pastoral charge.

62. Each Annual Conference shall appoint the time and place of its own sitting; but should it become necessary, from any unforeseen cause, to change the place of its sitting after it has been fixed by the Conference, the Preacher or Preachers in charge in the place where the Conference was to have been held, and the Presiding Elder of the district, shall have power to make such change.

63. The Presiding Elder shall preside at the Annual Conferences. In case no Presiding Elder be present, a member of the Con-
ference, an Elder, appointed by the Presiding Elder, shall preside. But if no appointment be made, or the person appointed do not attend, the Conference shall elect a chairman by ballot from among the Elders without debate.

64. Order of Procedure.

1. Opening of Conference. Singing, Prayer, Address by P. E.
2. Roll call, Ministers Ordained, on Trial, Evangelists, Delegates.
3. Reading of the Minutes, Treasurer’s Report.
4. Forming Rules to govern Conference.
5. Electing or Appointing Standing Committees.
6. Reports of Pastors, Evangelists, Camp Meeting Committees, Tabernacle Committees, and all Standing Committees.
7. Unfinished Business.
8. Election of Officers.
11. Stationing the Preachers.
CHAPTER III.

GENERAL CONFERENCES.

65. The General Conference shall be composed of Ministerial and Lay Delegates and the Presiding Elders of each Annual Conference.

66. The Ministerial Delegates shall consist of one Delegate to every seven ministerial members of each Annual Conference, to be elected from among the Ordained Ministers who have traveled at least three full calendar years from the time that they were received on trial by an Annual Conference, and are in full connection at the time of holding the Conference.

67. The Lay Delegates shall be chosen from among the lay members of the Annual Conference, and shall consist of two Delegates from each Annual Conference, except from such Conferences as shall have but one Ministerial Delegate, which Conference shall be entitled to but one Delegate. Such Delegate shall not be under twenty-one years of age.
68. The General Conference shall meet on the 2d Tuesday of October in the year of our Lord 1900, and thenceforward on the 2d Tuesday of October once in four years perpetually, at such hour and in such place in the United States as the General Conference may from time to time direct; but the Presiding Elders, by and with the advice of two-thirds of all the Annual Conferences, shall have power to call an extra session of the General Conference, to be constituted in the usual way. But if there be no Presiding Elders, then two-thirds of all the Annual Conferences shall have power to call an extra session.

69. At all times, when the General Conference is met, it shall take two-thirds of the whole number of Ministerial and Lay Delegates to form a quorum for transacting business.

70. The Presiding Elders shall preside in the General Conference; but in case no Presiding Elder be present, the General Conference shall choose a President pro tempore.

71. The General Conference shall have full power to make rules and regulations for our Church.
III.
THE MINISTRY.
CHAPTER I.

EXHORTERS

72. An exhorter shall be constituted by the recommendation of the Quarterly Conference of which he is a member, and a license signed by the Presiding Elder.

73. The duties of exhorters are:

1. To hold meetings for prayer and exhortation wherever opportunity is afforded, subject to the directions of the preacher in charge.

2. To attend all the sessions of the Quarterly Conferences.

3. To be subject to an annual examination of character in the Quarterly Conference, and a renewal of license annually by the Presiding Elder, if approved by the Quarterly Conference.
CHAPTER II.

LOCAL PREACHERS.

74. A Local Preacher is one who is licensed to preach the Word as occasion may require and opportunity offer, but who either has never been received into the traveling connection, or, having been thus received has been located thereby, and is amenable to the nearest Quarterly Conference.

75. The Quarterly Conference shall have authority to license proper persons to preach and to renew their license annually, when in the judgment of said conference their gifts, graces and usefulness will warrant such renewal.

76. A Local Preacher who has been licensed four consecutive years, and in the traveling connection at least two out of the four, either by appointment from the Stationing Committee or the Presiding Elder, and desires to enter the Itinerancy, may re-
receive ordination if after due examination he receives a majority of votes from an Annual Conference.

77. The Presiding Elder and the preachers in charge are required so to arrange the appointments wherever it is practicable, as to give the local preachers employment on the Sabbath.

78. The special duties of a local preacher are:
   1. To preach as often as an opportunity is presented and whenever called upon if possible.
   2. They shall exert themselves to procure new preaching places, and attend to them faithfully and diligently, and acquaint the people with the word of God at their places of appointment.
   3. Whenever the Lord blesses their labor in awakening and converting souls, they shall, if practicable, unite the people, form them into classes, and introduce them into the circuit, station or church.
   4. Also to visit the sick, and assist the poor and indigent.
CHAPTER III.
EVANGELISTS.

79. All applicants for the Evangelistic work are received by the Annual Conferences the same as applicants for the Itinerancy.

80. After an Evangelist has well discharged his duties as an Evangelist, and been licensed for three consecutive years and been duly examined each year, he may be presented to the Annual Conference for Elders' orders, and if he receives a majority of votes then he is to be duly ordained.

81. Women Evangelists may at the expiration of three years receive Evangelistic license without further examination.

82. Evangelists shall be tried the same as Itinerant preachers.

CHAPTER IV.
HOME MISSIONARIES.

83. Each Annual Conference shall elect one or more Home Missionaries according to its own discretion.

84. It shall be the duty of the Home Missionary:
1. To enter new fields in tabernacle or hall meetings, or any way that he may think advisable, and whenever practicable organize new classes.

2. The Home Missionary shall be subject to the Presiding Elder of the Annual Conference which has elected him.

3. He shall not contract debts for the church.

4. He shall so arrange his meetings as not to conflict with the regular meetings or revivals of the church.

5. His expenses shall be defrayed by public collections, to be taken at points where he labors.

CHAPTER V.

ITINERANT PREACHERS.

85. All applicants to the Itinerant Ministry are received by the Annual Conferences.

86. The applicant must first make an appeal to the Quarterly Conference, and if he receives recognition as a suitable person for the office of the ministry the church to which he belongs may recommend him to the Annual Conference by a majority of
votes. The preacher in charge is to counsel with the members with regard to the ability and qualifications of the applicant in the absence of the same.

87. The chairman of the Annual Conference shall ask the applicant the following questions, and then request his withdrawal from the Conference:

1. Do you believe yourself to be divinely called to preach the gospel?
2. Do you know of a time when you received the witness of the Spirit of regeneration?
3. Do you believe in being wholly sanctified as a second work of grace?
4. Have you thus sought and obtained it?
5. Are you acquainted with the Doctrine and Discipline of our Church?
6. Will you observe and defend it?
7. Will you wholly abstain from the use of tobacco?
8. Are you a member of any secret society?
9. Do you believe it right to belong to them?
10. Do you believe in paying out money for life insurance?

88. If the applicant satisfactorily answers all the questions the Conference may pro-
ceed to a vote; if he obtains a majority of votes a license may be given him, "after due examination," as preacher on trial.

89. After an applicant for the ministry has well discharged the duties of his office as an itinerant preacher among us for two years, he may be presented to the Annual Conference as a candidate for the office of an Elder, and if he obtains a majority of votes, then he is to be duly ordained.

90. It is a stationed preacher’s duty:

1. To preach and travel as much as possible on his appointed field of labor, and never to neglect an appointment.
2. To see that our Church Discipline is observed in every respect on his charge.
3. To visit the families, the sick, and the prisoners; the poor and forsaken are by no means to be neglected by him; he is to assist them as to body and soul, and, by example and exhortation induce others thereto. He shall at every visit, if possible, have prayer; recommend godliness, economy and cleanliness, and exhort them to be peaceable, and to live in union and love; and he is not to neglect the instruction of children.
4. He is to form classes wherever the Lord effects awakening, conviction or conversion by our labors.
5. He shall see that the other preachers on his fields of labor conduct themselves well, and that they lack in nothing.

6. It devolves upon him, with the consent of the majority of the class, to appoint or change class leaders; and to keep a general church register, and accurately record therein the names of all the members of his charge, each family together; and shall accurately prepare the statistics, as indicated in the Pastors' Annual Conference Report, and all other important occurrences which may be useful to his successor in office to know; and hand them in at the Conference.

7. According to the direction of our Discipline, he shall admit, examine, put back on trial, or exclude members, as the case may require.

8. He shall also be diligent in forming Sunday-schools where there are none, and keep watch over those on his field of labor, providing them, according to our discipline, with the necessary officers; and upon consultation with these officers, provide the necessary teachers.

9. He shall encourage his societies, in word and deed, to zealous participation in the Sunday-school.

91. In all important matters he shall
solicit the advice of his brethren in office and especially that of the Presiding Elder, and give the latter information respecting the condition of his field of labor, and the administration of his office. He may assist in the administering of the ordinances, according to the Word of God; and perform the ceremony of marriage when called upon. In this, however, he is to regulate himself agreeably to the laws of the State in which he expects to execute the religious functions.

CHAPTER VI.

FROM ANOTHER DENOMINATION.

92. If a preacher of another denomination desires to unite with our association he shall, instead of the aforesaid recommendation, produce from his church a certificate of his standing in office and a testimony of his Christian character from such persons as know him to the Conference at which he makes application for reception.

93. "He shall also answer the questions in the rules for licensing of preachers publicly and be examined by the committee."

94. If the Conference to which he applies for reception considers his credentials and
statements satisfactory it shall grant him a license according to the rank (that is, if he is not ordained, to be received on trial) which he held in his former church. Such can, however, be received only by an Annual Conference.

95. An itinerant preacher, who is considered by two-thirds of the members present at the Annual Conference as unqualified for the itinerant ministry on account of deficiency in talent or want of activity and diligence, or other well-founded reasons, shall receive no appointment from conference, but be located. A local preacher thus considered unqualified for his office shall be deposed.

96. No preacher shall be permitted to remain more than three years successively on one charge, or circuit, and can be changed every year, by the judgment of the Stationing Committee.

97. Any person who is a member of any secret society cannot receive a license to preach in the Holiness Christian Church.
CHAPTER VII.

PRESIDING ELDERS.

98. The Presiding Elders shall be elected from among the elders by a majority of votes of the Annual Conference every year. And if he prove to be a faithful shepherd, live according to the Word of God and the rules of our discipline, in true godliness, and if no other impediments render it impracticable, he can be elected as oft as the Conference should desire.

99. The duties of the Presiding Elder are:

1. To preside at our conferences.
2. He shall, with the assistance of the Stationing Committee, assign the preachers their respective fields of labor at the Annual Conference.
3. It devolves upon him to perform the ceremony of ordination; but he should in no case ordain any but those who come recommended by our Annual Conferences.
4. He shall always, previously to each Annual Conference, project a plan for the arrangement of the circuits, and the stationing of the preachers for the ensuing year.
5. To travel and preach in the district assigned them.
6. To preside over all the churches on his district, over the class leaders, exhorters, local, itinerant and ordained preachers in his district.

7. In case of necessity he has the power in the interval of the Annual Conference, to change or transfer preachers, to receive preachers on trial, and to remove immoral ones, according to the directions of the discipline.

8. He shall take heed not to be remiss in attending to his appointed meetings, and in holding Quarterly Conference.

100. The Presiding Elder is amenable to the Annual Conference for his conduct, which has power, if circumstances require it, to depose a Presiding Elder from office, or to expel him from the church.

101. Wherever the Presiding Elders preach, hold quarterly meetings, camp meetings, and conventions, collections shall be taken up for their support.

102. Should the Presiding Eldership become vacated in the interval between the Annual Conference, the conference secretary shall call into convention the preachers of the district and a majority thereof shall elect one of the elders to fill the vacancy until the next Annual Conference.
CHAPTER VIII.
TRANSFER OF PREACHERS.

103. Should a preacher of one conference desire to unite with another conference he shall ask for a certificate of location, which shall be granted, unless he is guilty of some misdemeanor; said certificate must be signed by the presiding officer and secretary.

104. A preacher thus located may be given an appointment by the Presiding Elder to a pastorate until the next Conference meets to which he applies for membership. If no charge be given he is a member of the nearest Quarterly Conference.

105. A minister who has been located at his own request may be readmitted by an Annual Conference at its discretion, upon his certificate of location.

106. If in the interval of the Annual a minister should desire to be transferred to another Conference, and can give a satisfactory reason to his congregation and Presiding Elder (if he is a pastor), and it is accepted by them, the Presiding Elder may grant him a transfer to the Conference which he desires to join. But he shall be amenable to that Conference until duly received by another Conference.
IV.
CHURCH TRIALS.
CHAPTER I.
TRIALS OF LAYMEN.

107. Should a member of any church neglect his duty in any way, have imprudent conduct, indulge in sinful tempers, words or disobedience to the order, and rules of the word of God, and of the discipline.

1. The preacher shall reprove such a person privately. If the person acknowledge his faults, and evinces proper humility, then he shall be borne with.

2. On a second offense, the preacher shall bring them before a committee of five, including the pastor, and repeat the reproof with double earnestness. Should said person then refuse to obey, the committee shall suspend him.

3. Should a third offense follow, the case shall be brought before the church, and if there be no sign of real humiliation, the offending member must be excluded.

4. But, if such a member, at the investigation before the church, should again ap-
pear humbled and promise to repent, said member must be put back on probation for a period of not less than three or more than six months.

5. Should, however, no real change for the better take place during the probation, the guilty member is to be excluded.

6. After the foregoing, he shall be allowed an appeal to the next Quarterly Conference.

CHAPTER II.

TRIALS OF CLASS LEADERS, EXHORTERS AND
LOCAL PREACHERS.

108. Should a class leader, exhorter or local preacher become guilty of any misdemeanor, the preacher in charge and a committee of five, including the pastor appointed by the pastor for the special purpose, shall try the accused, and according as the transgression or offence may be, he shall be suspended on trial in or out of office, or else be removed or expelled, by a majority of this committee, in accordance with the discipline.

109. Whenever a class leader, exhorter or local preacher is excluded or suspended, and shall consider themselves aggrieved, as
if they had not been justly dealt with, they shall be allowed an appeal to the Quarterly Conference in order to have justice done.

CHAPTER III.

ITINERANT PREACHERS.

110. If an ordained preacher, or preacher on trial, should be accused of being guilty of some crime, expressly forbidden in the Word of God, as an unchristian practice; improper words, actions, or temper, disloyalty to our church; holding forth doctrines contrary to the Word of God, and the articles of Faith,—

1. The Presiding Elder shall call in as many ministers of the Church as he shall think proper, yet not less than three, and bring the accused and the accuser face to face.

2. If the accused be clearly convicted of the alleged crime, he shall be suspended from all his official functions, or be excluded according to the nature of the offence, until the next Annual Conference, which shall finally decide the case.

3. Should the accuser be the Presiding Elder, the trial shall be conducted by the
first one appointed on the Committee of Ministers who try the case.

4. If the accused and the accuser cannot be brought face to face, and the supposed delinquent seeks to evade the trial, it shall be received as presumptive evidence against him; and out of the mouth of two or three witnesses sentence shall be passed upon him. Nevertheless, even in this case, an appeal shall be allowed to the Annual Conference, which shall reconsider and finally determine the matter.

111. But, if the case be such that a preacher under the above-mentioned accusation cannot be immediately examined, then shall the Presiding Elder of the Conference suspend such a preacher from his office until his trial.

CHAPTER IV.

PRESIDING ELDERS.

112. Should the Presiding Elder in the interval of the Conference be accused of immoral conduct, three of the Elders are to meet and examine the Presiding Elder; and,

1. If the three Elders are actually of the
opinion that the Presiding Elder is guilty of the alleged crime, they shall call as many preachers standing in full connection as they may deem necessary, yet so that they be not less than five in number, one of whom shall be elected chairman.

2. These are to constitute a conference, who shall examine the charge alleged against him.

3. If two-thirds of the preachers thus called shall find the Presiding Elder guilty of the charge brought against him, they shall have power to suspend him from office until the next Annual Conference, which shall then determine the whole matter.

113. But a charge against a Presiding Elder must always be preferred in writing, and subscribed by those who are willing to substantiate the alleged crime, and the accused Presiding Elder is to have a copy of the same.

114. None of our ministers thus excluded can in any wise perform the official functions among us, neither be acknowledged by us, without true penitential confession and reformation, and without being anew received on trial into our church.
V.

CHURCH PROPERTY.
CHAPTER I.
BUILDING CHURCHES AND PARSONAGES.

115. When it is proposed to build or purchase a church or parsonage, it shall be the duty of the preacher in charge to call a meeting of the congregation, at which he shall preside.

1. They shall proceed to elect a Board of Trustees, provided there be no Trustees, of not less than three, who shall be members of the Holiness Christian Church.

2. They shall also elect a Building Committee of not less than three, or more than nine.

118. All of our churches are to have free pews, and be not more expensive than absolutely unavoidable.

CHAPTER II.
FOR CONVEYANCE OF CHURCH PROPERTY.

117. Let all deeds under which the Church acquires property, whether designed for Church or Parsonage purposes, be made to the Trustees, naming them, and their successors in office, followed by these words:
"In trust, 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 Holiness Christian Church in the United States of America; subject to the Discipline, usage and ministerial appointments of said Church as from time to time authorized and declared by the General Conference of said Church, and the Annual Conference within whose bounds the said premises are situate. And if the said premises be sold, the proceeds of the same shall be disposed of in accordance with the Discipline of the said Holiness Christian Church."

118. In all conveyances of ground for the erection of dwelling-houses for the use of the preachers, or upon which they may have been already erected, let the following clause be inserted at the proper place: "In trust, that said premises shall be held, kept and maintained as a place of residence for the use and occupancy of the preachers of the Holiness Christian Church in the United States of America who may, from time to time, be stationed in said place; subject to the usage and Discipline of said Church, as from time to time authorized and declared by the General Conference of said Church,
and by the Annual Conference within whose bounds said premises are situate."

119. In all other parts of such conveyances, as well as in their attestation, acknowledgment, and placing them upon the record, let a careful conformity be had to the laws, usages and forms of the particular State in which the property may be situated, so as to secure the ownership of the premises in fee simple; and in no case shall the trustees mortgage or encumber the real estate for the current expenses of the Church.

CHAPTER III.
SALE OF CHURCH PROPERTY.

120. In all cases where Church property is abandoned, or no longer used for the purpose originally designed, it shall be the duty of the Trustees, if any remain, to sell such property and pay over the proceeds to the Annual Conference within whose bounds it is located; and where no such lawful Trustees remain, it shall be the duty of said Annual Conference to secure the custody of such Church property by such means as the laws of the State may afford, subject to be returned in the following manner: In case of the reorganization of said Society, and
CHAPTER IV.

TRUSTEES OF THE HOLINESS CHRISTIAN CHURCH.

121. There shall be an incorporated Board of Trustees of the Holiness Christian Church, located at Reading, Pa., composed of seven members—four ministers and three laymen. The term of office shall be four years. Vacancies occurring in the interval of the General Conference shall be filled for the remainder of the time, by the Presiding Elders.

122. This Board shall hold in trust, for the benefit of the Holiness Christian Church, any and all donations, bequests, grants, and funds in trust, etc., that may be given or conveyed to said Board, or to the Holiness Christian Church, as such, for any benevolent object, and to administer the said funds, and the proceeds of the same, in accordance with the direction of the donors, and of the interests of the Church, contem-
plated by said donors, under the direction of the General Conference.

123. When any such donation, bequest, grant, or trust is made to this Board, or to the Church, it shall be the duty of the Pastor within the bounds of whose charge it occurs, to give an early notice thereof to the Board, which shall proceed without delay to take possession of the same, according to the provisions of its Charter.

124. The Board shall make a faithful report of its doings, and of the funds and property on hand, to each General Conference of the Holiness Christian Church.

CHAPTER V.

CROWN OF GLORY.

125. The managers of the Crown of Glory shall consist of an editor, and a committee of five, who shall be elected annually at the Conference from among the ministers of our church.

126. The managing committee shall look after the interests of the paper, and any other business that may be for the good of the paper.
127. Each pastor is supposed to send in reports to the paper of the work on his field of labor; and to an agent in securing subscribers.

128. In case the editorship should become vacant, they (the Managing Committee) shall appoint one.
SUPPLEMENT.
GENERAL CONFERENCE RULINGS.

129. The Examination Committee shall be appointed at the Annual Conference by order of the Conference, and shall examine all applicants for the ministry as to their doctrine and qualifications, and shall recommend to the Conference what shall be done with the applicants.

130. The Stationing Committee shall consist of the Presiding Elders of the Conference, and one lay delegate from each pastoral charge.

131. Women shall be eligible to any office, or to receive a license to preach in any capacity in our church, except that of an ordained preacher.

132. That none but unfermented wines be used at the Lord's Supper.

133. The following were elected Trustees of the Holiness Christian Church:
- Laymen: Chester Gossler, Jeremiah Boyer and Samuel Arner.
LAY DELEGATES.

134. A lay delegate must be understood to include all the members of the Church who are not members of the annual conferences.

135. Lay delegates are to be elected in the fourth Quarterly Conference; time and place to be announced at least ten days before.

136. In places where the pastoral charge consists of more than one mission or church, the Presiding Elder shall appoint the place at which the election shall be held, each mission or church to be duly notified of the time and place of meeting.

137. DELEGATES’ EXPENSES.

1. Each charge sending a delegate to the annual conferences shall pay the traveling expenses of their delegates.

2. And the expenses of the delegates and presiding elders to the General Conference be borne by the annual conferences each paying an equal share.
FOREIGN MISSIONS.

138. Each mission or church shall take up at least two public collections annually for the foreign missionary work, said collection to be announced at least two weeks before. They shall be taken up during the months of May and December.

139. Each pastor is requested to preach upon the subject of Foreign Missions on Missionary Sunday.

140. Wherever there is a Sunday-school a collection shall be taken up once a year in it.

141. Each annual Conference shall dispose of its own foreign missionary money.
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