THE

DOCTRINES AND DISCIPLINE

OF THE

HOLINESS CHRISTIAN CHURCH

FORMULATED BY

The General Conference of 1904,

HELD AT

NEW LONDON, INDIANA.

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EDITED BY

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INTRODUCTORY.

In the yea of our Lord, 1882, a company 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-churchgoers to Christ. Many souls were thus led from a life of sin unto salvation.

While the formation of a Church was originally not their motive, the necessity of a distinct organization soon became evident. Seeing that the churches had but “a form of Godliness but denying the power thereof,” so that young converts had no “access by faith into this grace wherein we stand;” it became urgent that classes should be formed for the promulgation of Scriptural holiness and the free exercise of vital Godliness.

This work under God, soon spread to other places, new fields were opened wherein hall meetings, tent meetings and camp meetings were held, until the Summer of
1889, when the first Conference was held in a private dwelling during the camp meeting at Linwood, Pa. Having previously adopted the title, "The Heavenly Recruit Association," this Conference passed resolutions to have an Itinerant Ministry and made the following elections and appointments:

Secretary ................. Rev. E. L. Hyde.
Treasurer ................. Rev. J. Trumbauer.

APPOINTMENTS.
Philadelphia .............. L. F. Haas.
Chester ................... Jonas Trumbauer.
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 at West Conshohocken, Pa., the Church in Philadelphia, whose pastor refused to submit to the ruling of the Conference, withdrew from said Conference and claimed
the charter and name as the property of the local Church. The Conference immediately chose the name “Holiness Christian Association,” and elected Rev. C. W. 7th, Presiding Elder.

At the Conference held at Reading, Pa., in 1896, it was decided that the growth of the work warranted the organization of the Second Annual Conference 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. At this time the name “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, and in unity in this God-head there are three persons, of one substance, power and eternity—God, the Father; Jesus Christ, the Son; and the Holy Ghost.—I Cor. 8: 4-6; I John 5: 6-8; John 15: 26.

2.—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 between God and man.—Matt. 28: 1-10; I Cor. 15: 3-20; Acts 2: 23, 24.

3.—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 that it should be believed as an article of faith, or be taught requisite or necessary to sal-
4.—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 continually. Acquired depravity is the corruption of our moral nature resulting from the sins we ourselves have committed.

—Gen. 6: 5; Mark 7: 21-23; Eph. 2: 1-3.

5.—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 condition forever. But 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.”—John 6: 44, 65; 12: 32; Rev. 3: 20; 22: 17.

6.—Of Repentance.

This consists of a godly sorrow for sins committed, and a sincere confession and
forsaking thereof, and turning to God with fruits meet for repentance.—Matt. 3: 8; Mark 1: 15; Rev. 2: 5.

7.—Of Conversion.

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 of 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.—John 3: 3-7; Rom. 8: 15, 16; I John 3: 9.

8.—Of Entire Sanctification.

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 con-
Doctrine and Discipline of Secrecation or sacrifice of himself to all the will of God, and is attested by the Holy Ghost.

God commands it: Deut. 6: 5; Matt. 5: 48; I Pet. 1: 15, 16.


Holy men prayed for it in behalf of the Church: John 17: 9, 19; Col. 4: 12: I Peter 3: 14-21.

It is God's object and standard to bring all to obtain it: Luke 1: 74, 75; Eph. 4: 11, 13; Eph. 5: 25-27.

Some have enjoyed it: Disciples, Acts 2 Chap; Samaritans, Acts 8: 5-17; Paul, Phil. 3: 15.

9.—Of Sin after Justification and Sanctification.

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.—John 5: 14; I John 1: 9; Rev. 2: 5.

10.—Of the Ordinances.

We believe in the triune ordinances as taught and practiced by our Lord and Savi-
jour Jesus Christ; namely, Baptism, Lord's Supper, and Washing of the Saints feet.

1. Water baptism is not essential to salvation from sin, nor a test of membership; but is a sign of previous regeneration or the new birth. Therefore it must take place after believing. Infant baptism is unscriptural. The form to be practiced by our ministry shall be by single immersion alone.—Matt. 3: 13-17; Acts 8: 12, 36-39; Rom. 6: 3, 4.

2. The Lord's Supper is not only an acknowledgement of our Lord's sufferings and death for our redemption, but is also a sacrament of our redemption by Christ's death, and a memorial of the sufferings and dying of Jesus Christ our Lord until He comes.—Matt. 26: 26-29; Luke 22: 19, 20; I Cor. 10: 16, 17; II: 23-29.

3. Feet Washing should be practiced in all humility and love one unto the other, brothers and sisters separately, in a modest and becoming manner. It should always be done among the saints alone and not in the presence of worldly-minded spectators, according to the Scriptures. This however can be arranged by each church or mission as they see fit.—John 13: 2-17; I Tim. 5: 10; Matt. 10: 24.
11.—Of Divine Healing.

The Scriptures plainly declare: “The prayer of faith shall save the sick.” James 5:14. 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.—Ex. 15:26; Mark 16:17, 18; Jas. 5:14-16.

12.—Of Singing and Music.

We believe that singing, as a part of the worship of God, should be as sacred as preaching, exhortation, testimony or prayer. Therefore choirs will not be tolerated among us, and no unsaved person shall lead the Church of God in song or music.

No instrument is to be taken into any church without a two-thirds vote of the class, and the sanction of the pastor.—I Cor. 14:15; Eph. 5:19; Col. 3:16.

18.—Of the Support of the Gospel.

All Christians should pay as liberally for the support of the Gospel as the Israelites were required to give under the law of Moses.—Mal. 3:8-12. We believe, that all true followers of Christ will not give
less, which is one-tenth of all their income. We therefore recommend that all our preachers and members practice it and ministers preach the tithing system.—Prov. 11: 24, 25; II Cor. 9: 6, 7; Matt. 23: 23.

14.—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. 2: 18; II Cor. 6: 14; I Pet. 3: 1-7.

15.—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 husband living; but this rule shall not be applied to the innocent party to a divorce for the cause of adultery, nor to divorced parties seeking to be re-united in marriage.—Matt. 5: 32; Mark 10: 1-12; I Cor. 7: 10, 11.
16.—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 temperate in all things” (I Cor. 9: 25), includes total abstinence from all that is wrong, and moderation in all things in themselves right and beneficial. No one shall be retained a member who is guilty of using alcoholic or intoxicating liquors as a beverage. The use of tobacco is forbidden.—Prov. 23: 29-35; I Cor. 3: 16, 17; II Cor. 7: 1.

17.—Of Conformity to the World.

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 acceptable and perfect will of God. (Rom. 12: 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.—Rom. 12: 1, 2; John 2: 13-16; 1 Pet. 3: 3, 4.

18.—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.—Micah 4: 1; Matt. 5: 38-44; Prov. 14: 34.
19.—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. 9: 38; John 20: 21, 22; Matt. 10 Chap.

20.—Of Heaven.

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 innocence, a place of perfect rest and happiness.

The dwelling place of God—1 Kings 8:30; Matt. 6:9; Acts 7:48, 49.

Happiness.—Matt. 5:12; John 14:1-3; Rev. 21:4.


Who do not enter.—Matt. 7:21; Gal. 5:21; Rev. 21:8.

21.—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, sadness, 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 forget God" Ps. ix: 17.

It is everlasting in its duration and so is the punishment of those who go there.—Matt. 10:28; II Peter 2:4; Rev. 14:10, 11.

22.—Of the Second Coming of the Lord.

The doctrine of the second literal coming of the Lord Jesus is one of the pri
pal and most plainly taught doctrines in the scriptures. This coming will be preceded by the resurrection of those who sleep in Jesus and the translation of the living saints to meet the Lord in the air when the marriage of the Lamb will take place. During this rapture the world will pass through the most awful tribulation that has ever been. After this, the Lord will descend with all His saints to this earth, and will live and reign here one thousand years. We also believe after this, the resurrection of the unjust will take place, at which time their spirits, souls and bodies shall be re-united to receive a just retribution for the deeds done in the body. —Acts 1:9-11; Matt. 24:29-42; II Thess. 5:1-4.
CHAPTER II.

1. Membership.

23. 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.

24. We as a church believe that Justification by faith and entire Sanctification as a second work of grace are essential to our eternal salvation, and are united upon this doctrine. Therefore the only test of membership shall be that a person must realize a change of heart by regeneration, and believe in entire sanctification as a second experience. Members will be received on certificate or by letter.

2. Classes and Class Leaders.

25. Each church shall hold weekly one or more class or prayer 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 approval of the preacher in charge.

26. 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 informa-
tion 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.

7. He shall give a written report of his work to the quarterly conferences.

3.—Church Officers and their Duties.

27. The officers of each mission or church shall consist of not less than three or more than seven trustees out of which board the secretary and treasurer shall be elected. No officer shall be a user of tobacco or member of a secret society. There shall be three stewards elected or appointed by the pastor.

1. 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, notice of the time and place of meeting to be announced from the pulpit at least ten days before.
2. 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.

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

4. 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.

5. 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.

28. 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.

4. 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 pas-
tor, or devise ways of raising the pastor's salary. Members able, but refusing to pay in three months, shall be kindly dealt with at the quarterly conference; and if they do not pay at the expiration of six months, their names be dropped from members roll.

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. None but unfermented wine shall be used.

5. They shall also assist in procuring dwellings for the married preachers.

4.—Sunday Schools.

30. 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.

1. 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.

2. 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.

31. 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.

32. The duty of the secretary is to keep a correct account of the names of all the officers, teachers and scholars, properly en-
rolled 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.

33. The treasurer shall hold in trust all money received in or for the Sunday school and pay all bills contracted for the school.

34. It shall be the duty of the teacher 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.

35. The Quarterly Conferences shall consist of all members of the church belonging to the charge at which it is held.

36. 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.

37. 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 and then:

1. Examine whether the local preachers, class leaders, home missionaries, 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.

5. All local preachers and home missionaries shall report in writing to each quarterly conference.

38. ORDER OF PROCEDURE.

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, Local Preachers and Home Missionaries.
14. Examination of Pastor.
15. Any appeals to this Conference.
17. Any applicants for the ministry.
18. Adjournment.

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

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

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

ANNUAL CONFERENCES.

40. The Annual Conferences shall become bodies corporate, wherever practicable, under the authority of the laws of the State within whose bounds they are located.

41. 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. Those who have not been actively engaged in the work during the past year shall not be entitled to a voice in the conference.

42. 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.
43. The Presiding Elders shall preside at the Annual Conferences. In case no Presiding Elder be present, a member of the Conference, 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.

44. ORDER OF PROCEDURE.
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. Applicants for the Ministry.
11. Stationing the Preachers.

45. 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.

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

47. The Annual Conference shall devise plans for collecting Foreign Missionary Money in the Churches and Sunday Schools, and dispose of same according to its own discretion.

48. Each Annual Conference shall pay annually into the treasury of the General Conference, the rate of five cents per member of each church of said Annual Conference; the fund to be used for the printing of the Church Discipline and other General Conference expenses.
CHAPTER III.

GENERAL CONFERENCES.

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

50. 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 travelled three full calendar years from the time that they were received into full connection or ordained by an Annual Conference, and are in full connection at the time of holding the Conference.

51. 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 Delegates shall not be under twenty-one years of age, and a member of the Holiness Christian Church at least the
three years immediately preceding the election.

52. The General Conference shall meet on the 3d Tuesday of October in the year of our Lord 1908, and thenceforward on the 3d 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.

53. 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.

54. 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.

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

56. 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.

57. 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.

58. 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.

59. 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 II.

HOME MISSIONARIES.

60. The Home Missionary shall be elected by the Quarterly Conference, and shall be subject to the Presiding Elder and the Quarterly Conference that elected him.
CHAPTER III.
EVANGELISTS.

61. After an individual has served two years under the Presiding Elder as a home missionary, he may apply to his Quarterly Conference for recommendation to the Annual Conference for an Evangelistic License, and if in the judgment of the Annual Conference is considered worthy, he may receive an Evangelistic License.

62. After an Evangelist has discharged his duties for two years as an Evangelist, he may after due examination be presented to the Annual Conference for Elders orders, and if he receives a majority of votes he is to be duly ordained.

63. Women Evangelists may at the expiration of two years receive Evangelistic license without further examination.

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

65. 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.
CHAPTER IV.
ITINERANT PREACHERS.

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

67. The applicant must first serve two years as a Home Missionary or Local Preacher under the Presiding Elder, and make an appeal to the Annual Conference through the Quarterly Conference.

68. After due examination by the Committee, the chairman of the Annual Conference shall ask the applicant the following questions and then request his withdrawal from the Conference. If he obtains a majority of votes he may be received as preacher on trial.

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?

69. 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.

70. 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 thereeto. He shall at every visit, if possible, have prayer; recommend godliness, economy and cleanliness and exhort them to be
peacable 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 his 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 con-
sulation with these officers, provide the necessary teachers.

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

10. 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 V.
FROM ANOTHER DENOMINATION.

71. If a preacher of another denomination desires to unite with our church 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.

He shall after due examination by the Committee, answer the questions in the rules for licensing preachers.

72. 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 which he held in his former church, or receive him as preacher on trial. Such can, however, be received only by an Annual Conference.

73. 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 referred to his Quarterly Conference.

74. All Ministers shall hold their membership in a local church.

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

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

77. 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.

78. 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, home missionaries, 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.

79. 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.

80. Each Annual Conference shall devise means and make provision for the support of their Presiding Elder.

81. 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 their elders to fill the vacancy until the next Annual Conference.
IV.

CHURCH TRIALS.
CHAPTER I.

TRIALS OF LAYMEN.

82. 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 appear 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, HOME MISSIONARIES AND LOCAL PREACHERS.

83. Should a class leader, home missionary 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.

84. Whenever a class leader, home missionary 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.

85. If an ordained preacher, preacher on trial, or evangelist, 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.

5. 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.

86. 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.

4. But a charge against a Presiding Elder must always be preferred in writ-
ing, 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.

87. 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 II.

The Church's Property.

It is the responsibility of the Church to manage its property carefully, whether it is located in a city or rural area. The Church's property is an important aspect of its identity and mission. It includes buildings, lands, and other assets that the Church uses to carry out its work. The Church property is managed by the Church Board, which oversees the administration of the Church's property.

Church Property.

The Church property includes the following:

1. Buildings: The Church owns several buildings, including the main church building, a parsonage, and a community center.
2. Lands: The Church owns several parcels of land, including a cemetery, a parking lot, and a parcel of farmland.
3. Vehicles: The Church owns several vehicles, including a church bus, a van, and a truck.
4. Other assets: The Church owns several other assets, including a piano, a organ, and a projector.

The Church property is used for various purposes, including worship services, community events, and educational programs. The Church Board is responsible for managing the Church property and ensuring that it is used in accordance with the Church's mission.

In all matters of property, the Church Board shall act with the best interests of the Church in mind. The Church Board shall make decisions based on the Church's mission and goals, and shall ensure that the property is used in a manner that is consistent with the Church's values.

The Church Board shall be responsible for the maintenance and management of the Church property. The Church Board shall establish policies and procedures for the management of the Church property, and shall ensure that the property is used in accordance with these policies and procedures.
CHAPTER I.

BUILDING CHURCHES AND PARSONAGES.

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

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

3. It is the duty of the preacher to give the necessary instructions for the building or purchase of the parsonage, in such manner that the whole work may be done under the superintendence of the Board of Trustees, and for the benefit of the church and the preacher.

4. The Board of Trustees shall report the proceedings of the meetings to the church, and the preacher shall give the necessary instructions to the Board, and be present at all meetings of the Board. The preacher shall, at all times, be the superintendence of the church, and the Board of Trustees shall be the superintendence of the church.
CHAPTER II.

FOR CONVEYANCE OF CHURCH PROPERTY.

89. 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."

90. 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."

91. 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.

SAL OF CHURCH PROPERTY.

92. 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 the erection of a new church building within five years after the transfer of funds, then the said Annual Conference shall repay to said new corporation the moneys which it had received from the Church or Society.
CHAPTER IV.

TRUSTEES OF THE HOLINESS CHRISTIAN CHURCH.

§ 83. There shall be an incorporated Board of Trustees of the Holiness Christian Church, located at Indianapolis, Ind., composed of five members—three ministers and two 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.

§ 94. 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, contemplated by said donors, under the direction of the General Conference.

§ 95. 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.

96. 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.
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