OFFICIAL ADDRESS.

To the Officey and Membership of the Holiness Christian Church:

Dearly Beloved in the Lord: Greetings in the Holy Ghost: We greatly esteem it our privilege and Christian duty to commend to you this volume, containing the Doctrine and Discipline of our Church, both of which we honestly believe to be in perfect harmony with the Word of God, the only and sufficient rule and guide of our Faith and Works.

We therefore, in the liberty given us by our Lord, and profiting from the observation made by all the churches ancient and modern, deem it wise to change from time to time our Discipline, in harmony with the constant social changes and conditions and the increased Divine light we may have received to better execute the work we are called to do. We believe God has raised up our Church to “Go into all the world and preach the Gospel to every creature” and to spread Bible Holiness throughout the land; and to that end we are constantly endeavoring, by Divine guidance, to perfect our facilities for so doing. As an evidence of Divine approval we have gladly beheld the extraordi-
nary success of the work of God throughout the land as executed by this particular branch of His church.

We are especially anxious for you to thoroughly familiarize yourselves with all our Doctrines, Rules and Regulations to harmonize our working forces, to the end that we may better consummate the purpose of our existence.

We therefore earnestly desire that this volume shall be found in every home of Holiness Christians, and that every member study it until, next to the Bible, you understand the Articles of Faith and Rules of the Church of which you are a member.

Wherefore we most earnestly recommend to you this result of sincere, prayerful and intelligent efforts of the General Conference of the Holiness Christian Church of A. D. 1912.

In their behalf and in Gospel bonds we are affectionately your brethren,

D. CLYDE SHEARER.
GREEN C. MIDDLETON.
MELVIN PRATT.
WILLIAM J. WEBSTER.

Presiding Elders.
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The Church.

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HISTORICAL STATEMENT.

In the year 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-church-goers 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 so many churches had "a form of godliness but denying the power thereof", that young converts had little opportunity to become established in holiness; it became urgent that classes should be formed for the spreading of scriptural holiness and the free exercise of vital godliness.

This work, under God, soon spread to other places: new fields were opened, where 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 elected a Presiding Elder and stationed the pastors.

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. Ruth, 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."

The organization felt their need of a church paper in its earliest existence, and so the "Crown of Glory" was launched as its official organ. It was first published in Pennsylvania and afterwards moved to Indiana and at the Tipton Conference in 1906 was discontinued and another started under the heading of "A Voice From Canaan", with Rev. N. Bradshaw as editor and Rev. C. C. Brown, publisher. It was published at the Bible School, Carlinville, Ill., and, in 1910, a three story cement building was erected on the Bible School grounds, with a
good printing plant and fine new cylinder press installed.
The organization of the Indiana Conference met with Divine approval from the very first.
In a few years the work had extended into other States so that it became necessary to divide the Conference into districts. This conference also took up other lines of work and in the autumn of 1905, God, through the efforts of Rev. C. C. Brown and wife, raised up the "Holiness Bible School and Faith Missionary Training Home" at Calinville, Ill.

Later, property was purchased and it is now permanently located in this place. In the spring of 1907, through the prayers of God's Saints in the Bible School, "The Bethel Holiness Orphanage" was started and since, suitable property has been purchased which is now valued at seven thousand dollars and located at Calinville, Illinois.

In January, 1908, Rev. Melvin F. Pratt and wife, through the providence of God, were led to open "The Holiness Christian Rescue and Missionary Training Home" in St. Louis, Mo. In the year 1912, a permanent home was purchased which is located in that city, at 3103 Bell Avenue.

In the summer of 1911, Wm. Watts and wife started the "Iva May Infants' Home", at 3028 Sheridan Avenue, St. Louis, Mo., and in 1912, the Indiana Annual Conference purchased a Camp Meeting ground at Frankfort, Indiana.
PART 1.
THE CHURCH.
Chapter I.—ARTICLES OF FAITH.
Chapter II.—THE GENERAL RULES.
Chapter III.—MEMBERSHIP.
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CHAPTER I.
ARTICLES OF FAITH.

I. Of Faith in the Holy Trinity.

1. 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, the Comforter.—I. Cor. viii:4-6; I. John v:6-8; John xv:26.

II. Of the Resurrection of Christ.

2. Christ did truly rise from the dead, taking His body, with all the things pertaining to the perfection of man's nature, wherewith He ascended into Heaven, and there sitteth as mediator between God and man.—Matt. xxviii:1-19; I. Cor. xv:3-28; II. Tim. i:10; I. Tim. ii:5.


3. The Holy Scriptures are inspired of God and 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 to be taught requisite or necessary to salvation.—II. Tim. iii:15-17; John v:39; II. Pet. i:19-21.
IV. Sin—Original and Committed.

§ 4. Sin is of a two-fold nature. 1. Original and 2. Actual or Committed.

Original Sin is an evil tendency or disposition to do wrong inherited by every human being because of Adam's fall whereby every man is wholly gone from original righteousness, and without grace is inclined to evil and that continually. 2. Actual or committed sin is disobedience to God's law and may be either by omission or commission.

By committing sin we acquire depravity and thus add to the depravity we inherited. Children who have not arrived at the age of accountability are saved by virtue of the atonement. Gen. vi:5; Ps. li:5; Jas. iv:17; Jno. iii:4.

V. Of Free Will and Conviction.

§ 5. 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 vi:44, 55; xii:32; Rev. iii:20; xxi:17.

VI. Of Repentance.

§ 6. This consists of a godly sorrow for sins committed, a sincere confession and forsaking
thereof, and turning to God with fruits meet for repentance which includes restitution.—Matt. iii:8; Rev. ii:5; Luke iii:14; II. Cor. vii:10; Ezek. xxxiii:14, 15.

VII. Of Conversion.

Conversion 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 the new birth of the soul by the Holy Ghost in which all of the acquired corruption of our past sinful life is removed, the new life implanted and adopted into the family of God. 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 iii:3-7; Rom. viii:15, 16; I John iii:9; Rom. vi:1; Titus iii:8.

VIII. Of Entire Sanctification.

This is the work of the Holy Ghost by which the hereditary body of sin, or inherited depravity is removed from the heart, making it pure, baptizing with the Holy Ghost and enduing for service.

This entire cleansing does not take place at regeneration; it does not consist in the suppression 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. Holiness, Sanctification, Cleansing, Heart Purity, Baptized with the Holy Ghost, Receiving the Holy Ghost power from on high, The Anointing, etc., are terms having some differences of meaning but are all included in this great work and are received at one and the same time, which is always subsequent to regeneration.

God commands it: Deut. vi:5; Matt. v:48; I. Pet. i:15, 16.


Holy men prayed for it in behalf of the Church: John xvii:9,19; Col. iv:12; Eph. iii:14-21.

It is God's object and standard to bring all to obtain it: Luke 1:74, 75; Eph. iv:11-15; Eph. v:25-27.

Some have enjoyed it: Disciples, Acts II. Chap; Samaritans, Acts viii:5-17; Paul, Phil. iii:16, etc.

IX. Sin, After Justification and Sanctification.

§ 9. 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 1:9;
§ 10. We believe in the ordinances as taught and practiced by our Lord and Saviour 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 conversion. The form to be practiced by our ministry shall be by immersion.—Matt. iii:13-17; Acts viii:32, 36-39; x:47, 48; Rom. vi:3-4.

2. The Lord's Supper is not only an acknowledgment 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. xxvi:26-29; Luke xxii:19, 20; I Cor. xi:16, 17; xii:23-29.

3. Feet Washing, when practiced, should be done 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 xiii:2-17; I Tim. v:10; Matt. x:24.

XI. Of Divine Healing.

§ 11. 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.—Ex. xv:26; Mark xvi:17, 18; Jas. v:14-16; I.

XII. Of Heaven.

12. Heaven is the dwelling place of God,
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,
and 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.—I. Kings viii:30;

Happiness.—Matt. v:12; John xiv:1-3; Rev.
xxi:4.

Who enter.—Matt. xix:14; Heb. xii:14; Rev.
vii:9-14.
XIII. Of Hell.

§ 13. 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 their worm dieth not and the fire is not quenched.” Mark ix:44. “The wicked shall be turned into Hell and all the nations that forget God.” Psa. ix:17.

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

XIV. Of the Second Coming of the Lord.

§ 14. The doctrine of the second literal pre-millennial coming of the Lord Jesus is one of the principal 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 a 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. xxiv:38-42; I. Thess. v:1-4.
CHAPTER II.

GENERAL RULES.

XV. Of Singing and Music.

§ 15. We believe that singing, as a part of the worship of God, should be as sacred as preaching, exhortation, testimony or prayer. Therefore, no unsaved choir, song leader or musician shall lead our church in public worship. Our people are privileged to use musical instruments in our churches.—I. Cor. xiv:15; Eph. v:19; Ps. cl:3-5.

XVI. Of the Support of the Gospel.

§ 14. § 1. We believe that under grace all Christians should pay as liberally for the support of the Gospel as the Israelites were required to do under the old covenant.

All truly enlightened followers of Christ will not give less than one-tenth of their net income to the Lord's work.

We therefore expect all our preachers and members to cheerfully comply with this requirement.—Lev. xxvii:30-34; Matt. xxiii:23.

§ 2. We believe "the laborer is worthy of his hire." "Even so hath the Lord ordained that they which preach the Gospel should live of
DOCTRINES AND DISCIPLINE OF

Therefore, we insist that the church or circuit where a pastor is stationed shall support the pastor sufficiently so his time can be devoted entirely to prayer and the ministry of the Word. Luke x:7; I Cor. ix:14; Acts. vi:4.

§ 3. Therefore, we advise our pastors to organize the membership of their classes into "Tithing bodies, thus having the members to put their tithe money into the local church treasury.—II. Chron. xxxi:8-12; Neh, xiii:10-12; Mal. iii:10; Acts iv:34-35.

§ 4. All such money in the treasury shall be used towards paying the pastor's support, and the balance, if any, to be used for such church expenses as the church shall direct.

§ 5. According to Scripture, we are expected to give free-will offerings and make sacrifices according to our faith and ability, for indeed no one has made an offering until his tithes are fully paid. Mal. iii:8; Mark xii:30-31; I Jno. iii:17-18.

XVII. Of Marriage.

§ 17. Holy Matrimony is a sacred institution of Divine origin, and no child of God 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, and in no case shall they marry an unsaved person, but should earnestly seek guidance of God before they enter
XVIII. Of Divorce.

§ 18. 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 divorced parties seeking to be re-united in marriage.—Matt. v:32; xix:1-42; Mark x:1-12; I. Cor. vii:10-39.

XIX. Of Intemperance.

§ 19. 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. ix:25, includes total abstinence from all that is wrong, and moderation in all things in themselves right and beneficial. No person shall be retained a member who is guilty of using alcoholic or intoxicating liquors as a beverage. The use of tobacco, opium, cocaine, morphine, etc., is forbidden in our church.—Prov. xxiii:29-35; Is. iv:3; I. Cor. iii:15-17; ix:25; II. Cor. vll:1.

XX. Of Conformity to the World.

§ 20. 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. 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 must keep free from secret societies and worldly amusements, such as all theatres, church fairs, socials, Christmas trees, and like entertainments, as well as races, exhibition games, fairs, etc. Brother shall not go to law with brother.

We also insist upon perfect plainness in dress, both of brethren and sisters. Rom. xii:1-2; Jno. ii:13-16; I. Pet. iii:3-4; Col. iv:5.

XXI. Of National Reform.

§ 21. § 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 iv:3; Matt. v:38-44; Prov. xiv:34.

XXII. Of the Call to the Ministry.

¶ 22. 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 into 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; John xv:16, xx:21, 22; Matt. x.
CHAPTER III.
MEMBERSHIP.

I. Full Membership.

§ 23. To be identified with the visible church should be regarded as a blessed privilege and most sacred duty by every truly converted person.

§ 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.

§ 25. All persons to be received into full membership in the church shall answer the following questions affirmatively:

1. Have you the witness of the Spirit to your conversion?

2. Do you believe in Holiness as a second work of grace?

3. Are you willing to give at least one-tenth of your income to the Lord?

4. Will you wholly abstain from the use of tobacco, morphine, etc.?

5. Do you renounce all relation to secret societies?

6. Will you faithfully attend all the means of grace, when possible to do so?
§ 2. Churches may have a committee on membership, where so desired, consisting of three or five members, (the pastor being chairman), which shall have power to examine and report on all persons wishing to unite with the church. Where there is no such committee the Pastor, or Presiding Elder, or Home Missionary may receive members in full connection who have answered the questions on membership affirmatively, or on probation. Local preachers, home missionaries and evangelists may organize classes and receive members on authority of the Presiding Elder. Members will be received by letter or on recommendation after properly answering the questions on membership.

II. Probationary Membership.

§ 25. § 1. Persons who cannot answer all the questions favorably may be put on probation for six months or longer, if desired by the candidate and official board.

§ 2. Probationers will have all privileges in the church, except that of holding office and voting.

III. Transfer of Membership.

§ 26. Church Letter. § 1. Those desiring a letter or transfer to another class or denomination shall make their petition to the pastor in writing, or request same in public meeting of the church. In either case if the petitioner is in good standing the pastor may write the letter or bring the case before the class for its decision.
§ 2. Where there is no regular pastor, the petition will be made to the class leader, who will present it to the class for a majority vote; if favorable, he may write a letter or transfer.

IV. Classes and Class Leaders.

§ 27. 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 pastor in charge.

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 he 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.

V. Church Officers and Their Duties.

1. Church Officers.

§ 23. The officers of each mission or church shall consist of not less than three, nor more than seven trustees, a class leader, secretary, treasurer, Sunday school superintendent, and may have three stewards, and one presiding elder steward. These officers may be elected at the annual business meeting and the stewards may be elected or appointed by the pastor at the same annual meeting.

§ 4. There shall be held annually a business meeting in each church for the election of all
§ 2. There shall be held, monthly, a business meeting of the church to hear reports from the church and Sunday school treasurers or secretary 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 and the presiding elder.

II. Duties of Church Officers.

1. Secretary.

§ 20. § 1. The Secretary shall keep an accurate account of all money received and paid out of the treasury, except that raised for the pastor and the presiding elder.

§ 2. He shall keep a correct record of the proceedings of the monthly business meetings and furnish the pastor with a copy of the same.

§ 3. He shall also keep a correct roll of all the members and their proper addresses and of the church.

2. Treasurer.

§ 31. § 1. 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, except the money raised for the pastor's support and the presiding elder's fees.

§ 2. He will be required to make a monthly report stating the amount of the receipts, expenses and the financial standing of the church.

3. Trustees.

§ 32. § 1. Each Board of Trustees shall all be members of the Holiness Christian Church.

§ 2. In all cases where the law requires a specific mode of election, that mode shall be observed.

§ 3. 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 offices until their successors are elected.

§ 4. The Board or Boards of Trustees, in any circuit or station, shall hold all our church property in trust, using as much of the proceeds as may be needful to pay debts or to make repairs, providing that the debts 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.

§ 5. Each church shall 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. Stewards.

§ 33. The Steward Board shall consist of a chairman, secretary and treasurer, also a presiding elder steward.

It is the duty of the stewards to see:

§ 1. That envelopes are distributed among all the members, and those who may desire to pay toward the support of the pastor. 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 may be dropped from members' roll.

§ 2. They shall meet once a week to open the envelopes; and the secretary of the Stewards' board shall mark down the amount paid in, opposite the name of the giver, with date on which it was received, and turn it into the treasury of the Stewards' Board.

§ 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 suitable dwellings for the pastors.

§ 6. The official board shall meet prior to the fourth Quarterly Conference and decide what is the minimum the church will raise for the pastor the coming year and report at the fourth Quarterly Conference.
CHAPTER IV.
SUNDAY SCHOOLS.

§ 34. 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 pastor in charge.

Officers and Their Duties.

I. Officers.

§ 35. § 1. The management of the school shall be entrusted to a superintendent, assistant superintendent, secretary and treasurer, who shall be elected annually at the regular meeting of the members, by a majority of votes of the members present, with the approval of the pastor in charge.

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

II. Duties of Officers.

1. Superintendents.

§ 36. 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 character, and that everything in the school is done in a Christian manner.

§ 2. In all special cases, where opportunity is afforded, he shall consult the pastor for advice.

2. Secretary.

§ 37. 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.

3. Treasurer.

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

4. Teachers.

§ 39. § 1. 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.

§ 2. In case of neglect of duty on the part of any of the officers, the superintendent shall admonish them in love, and in case there is no improvement he shall request the pastor to admonish them as to their duties.
PART II.

THE CONFERENCES.

I. The General Conference.
II. The Annual Conference.
III. The Quarterly Conference.
CHAPTER I.

GENERAL CONFERENCE.

§ 40. The General Conference shall be composed of Ministerial and Lay delegates and the presiding elders of each Annual Conference.

§ 41. 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 and those holding Perpetual Evangelistic License, who have been in full connection in the Conference one calendar year from the time they were received into full connection, and are in good standing at the time of holding the Annual Conference.

§ 42. The Lay delegates shall be chosen from among the lay members of the Annual Conference, and shall consist of one delegate from each district. Such delegate shall not be under twenty-one years of age, be a member of the Holiness Christian church at least five years immediately preceding the election, and must be sanctified wholly.

§ 43. The General Conference shall meet A.D. 1916, at such date and place as it shall decide; and thereafter every four years; 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.

§ 2. Each Annual Conference shall appoint from among the delegates elected at their annual meeting immediately preceding the General Conference, a committee of three which shall determine the exact date and place of the General Conference.

¶ 44. 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.

¶ 45. 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).

¶ 46. The General Conference shall have full power to make rules and regulations for our church.
CHAPTER II.

ANNUAL CONFERENCE.

§ 47. The Annual Conference shall become bodies corporate, under the authority of the laws of the state within whose bounds they are located.

§ 48. The Annual Conference shall consist of the presiding elders of the conference and all ordained, and itinerant preachers, evangelists, and one lay delegate from each class on the pastoral charge.

§ 49. 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.

§ 50. 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 does not attend, the confer-
ence shall elect a chairman by ballot from among the elders without debate.

§ 51. Order of Procedure,
1. Opening of conference. Singing, prayer, address by Presiding Elder.
2. Roll call, ministers ordained, on trial, evangelists, delegates.
3. Reading of the minutes.
5. Organizing or appointing standing committees.
6. Applicants for the ministry.
7. Proceeding of new classes or missions.
8. Reports of pastors, evangelists, camp meeting committees, tabernacle committees, and all standing and conference treasury committees.
10. Election of officers.
12. Stationing the preachers.

§ 52. The Examining Committee shall be appointed annually by the Presiding Elders; they shall examine all applicants for the ministry as to their spiritual standing, doctrine and abilities; and shall recommend to the conference what shall be done with the applicants. The Presiding Elders shall instruct the committee concerning the ones examined and furnish them with a list of questions.

§ 53. The Stationing Committee shall consist
§ 54. The Annual Conference shall devise plans for collecting Foreign Missionary, Bible School, Orphanage and Rescue money in the churches and Sunday Schools.

§ 55. Each Annual Conference shall pay annually into the treasury of the General Conference, at 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.

It shall be the duty of the Board of Annual Conference to collect money to help General Conference.
CHAPTER III.
QUARTERLY CONFERENCES.
§ 56. The Quarterly Conferences shall consist of all members of the church in good standing 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 pastor 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 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 directors of our church discipline.
§ 3. The chairman shall diligently inquire of the Sunday School superintendent into the condition and wants of the Sunday School, and concerning the participation of the members therein.

§ 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 voices, recommend them to the Annual Conference for license. And elect officers if necessary. The conference shall be opened and closed with prayer.

§ 5. All class leaders, home missionaries and pastors, shall report in writing to each Quarterly Conference.

§ 59. Order of Procedure.
3. Roll call of the mission's official board.
4. Roll call of the Sabbath School board.
5. Reading of minutes of the last session.
How much money received each month during the quarter, total, balance in treasury, indebtedness.

How much did your official board decide to give the pastor?
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.

8. Report of the stewards:
   How much money received each month during quarter? Total.


10. Examination of official board.

11. Examination of Sabbath School board.

12. Examination and report of class leaders, local preachers and home missionaries.

13. Examination of pastor.


15. Any appeals to this conference.


17. Any applicants for the ministry.

18. Adjournment.

§ 60. § 1. 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.

§ 2. Lay delegates must be understood to include all the members of the church who are not members of the Annual Conferences, not under twenty-one years of age and in good standing at the time of their election.

§ 3. Each charge sending a delegate to the Annual Conference shall pay the travelling expenses of their delegates.
PART III.

THE MINISTRY.

I. Local preachers.
II. Home missionaries.
III. Evangelists.
IV. Itinerant preachers.
V. Ministers from another denomination.
VI. Elders and presiding elders.
CHAPTER I.

THE MINISTRY.

God's work in this world is carried on through the instrumentality of men and women saved from sin, whom He calls to this work and ministry.

Our Ministry consists of Local Preachers, Home Missionaries, Itinerants, Evangelists, Elders, and Presiding Elders.

Local Preachers.

§ 61. 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 as an Itinerant Preacher or, having been thus received, has been located thereby, and is amenable to the nearest Quarterly Conference.

§ 62. 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, and when he satisfactorily passes the required examination.
63. The Presiding Elder and the Preachers in charge are required to so arrange the appointments wherever it is practicable, as to give the Local Preachers employment on the Sabbath.

64. 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 endeavor 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, after being authorized by the Presiding Elder, if practicable, unite the people, form them into classes, and introduce them into the Annual Conference.
4. Also to visit the sick, and assist the poor and indigent.

65. After Local Preachers have discharged their duty for two years and passed examination on the course of Study they may receive Perpetual Local Preachers' license if their Quarterly Conference shall so decide; they shall be amenable to their Quarterly Conference and must report to it.
CHAPTER II.

HOME MISSIONARIES.

§ 66. § 1. Home Missionaries may be licensed by their Quarterly Conference annually and are amenable to their Presiding Elder and Quarterly Conference only.

§ 2. Their duties are to visit and pray in homes, minister to the sick and needy, hold street and jail meetings, assist in revivals and preach the Gospel.

§ 3. They shall give a written report to their Quarterly Conference.

CHAPTER III.

EVANGELISTS.

1. Annual Conference Evangelist.

§ 67. § 1. After an individual has served two years under the presiding elder as a Local Preacher, 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 he is considered worthy, he may receive an evangelistic license.
§ 2. All Home Missionaries holding license previous to this General Conference and desirous of entering the Evangelistic or Itinerant Ministry may have their license changed to Local Preachers' license at their next Quarterly Meeting; credit being given in their new license for the time they have already served as Home Missionaries.

§ 68. § 1. 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 elder's orders, and if he receives a majority of votes he is to be duly ordained.

§ 2. Women evangelists may, at the expiration of two years, after due examination, receive perpetual evangelistic license, or be ordained as in Section 1.

§ 69. Evangelists shall be tried and examined the same as itinerant preachers.

II. District Evangelists.

§ 70. § 1. Each Presiding Elder may appoint one or more District Evangelists on his District, who shall work in harmony with him.

§ 2. It shall be the duty of the "District Evangelist" to open new fields, form new classes, hold tent, hall and revival meetings.

§ 3. He shall make no Conference debts without consent of the Conference.

§ 4. He shall submit a written report to the Annual Conference.
CHAPTER IV.
ITINERANT PREACHERS.

§ 71. An applicant to the itinerant ministry must first serve two years as a local preacher under the presiding elder, and pass examination on course of study and may then be recommended to the Annual Conference by the Quarterly Conference. Those thus coming must purpose to enter the itineracy.

§ 72. 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 to 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 now conscious of being wholly abandoned to all the will of God?
6. Are you acquainted with the doctrine and discipline of our Church?
7. Will you observe and teach it?
8. Have you finished the local preacher's reading course?

§ 73. After an applicant for the ministry has well discharged the duties of his office as an itinerant preacher among us for two years, and has finished the itinerant course of study, 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, providing he has been actively engaged in the ministry.

Pastors—(Preachers in Charge).

§ 74. The duties of the Pastor of a Station or Circuit are:

§ 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 or missions wher-
ever 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 look 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 on probation, 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 members in word and deed, to zealous participation in the Sunday school, and shall take collections for foreign missions and other benevolent purposes.

§ 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
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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 marriage ceremony 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.

§ 75. § 1. No preacher shall remain in the same pastoral charge more than three consecutive years nor more than three years in any consecutive six, except when his term of three years shall expire between the sessions of Annual Conference, in which case he shall continue until the next session, provided the time shall not exceed six months.

§ 2. Churches in connection with institutional work may continue pastors an Annual Conference shall direct.
CHAPTER V.
MINISTERS FROM ANOTHER DENOMINATION.

§ 76. 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 and present 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.

§ 77. 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, receive him as a preacher on trial, and, however, be received only by an Annual Conference. If there was no course of study required in the church from which he came, he will be received on his credentials but will be requested to take the course of study in our church.

§ 78. An itinerant preacher, who is con-
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.

§ 79. All ministers shall hold their membership in a local church.

§ 80. Should a preacher of one Conference desire to unite with another Conference or Denomination, 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.
ELDERS AND PRESIDING ELDERS.

1. Elders.

§ 81. § 1. An Elder is constituted by the election of the Annual Conference and the laying on of the hands of the Presiding Elders and some of the Elders present according to § ... of the Ritual and in harmony with the Discipline. See § 71.
§ 2. An Elder has authority to preach; to conduct Divine Worship; to solemnize matrimony; to administer the Sacraments and perform all functions of the church; and is eligible for all its offices as regulated by the Discipline. (See §§ 69.)

§ 3. Those eligible for the office of Elder are: Itinerants and Evangelists of two consecutive years as restricted by the Discipline. (See §§ 66, 71.)

II. Presiding Elders.

§ 82. § 1. The Presiding Elders shall be elected annually from among the Elders who have been members of the Conference for five years and Ordained three years, by a majority vote of the Annual Conference.

§ 2. This rule regarding time of membership will not apply, however, to new Conferences for the first five years.

§ 3. No Presiding Elder shall preside in the same district more than five consecutive years or more than five years in any consecutive ten years.

§ 83. The duties of the Presiding Elders are:

§ 1. To preside at our Conferences.

§ 2. They shall, with the assistance of the Stationing Committee, assign the preachers their respective fields of labor at the Annual Conference.

§ 3. It devolves upon them to perform the ceremony of ordination; but they should in no
case ordain any but those who come recommended by our Annual Conferences. 

§ 4. They 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, which shall also include the financial statement of the classes made at fourth Quarterly Conference. 

§ 5. To travel and preach in the district assigned them. 

§ 6. To preside over all the churches on their district; over the class leaders, home missionaries, local, itinerant and ordained preachers in their district. 

§ 7. In case of necessity, they have the power, in the interval between the Annual Conferences, to change or transfer preachers, to receive preachers on trial, and to remove immoral ones, according to the directions of the discipline. 

§ 8. They shall take heed not to be remiss in attending to their appointed meetings, and in holding Quarterly Conference. 

§ 94. 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. 

§ 95. Each Annual Conference shall devise means and make provision for the support of their presiding elders. 

§ 96. 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.
PART IV.

JUDICIAL ADMINISTRATION.

I. Trial of a Layman.
II. Trial of a Class Leader, Home Missionary and Local Preacher.
III. Trial of an Ordained Preacher, Evangelist, or Itinerant.
IV. Trial of a Presiding Elder.
CHURCH TRIALS.

CHAPTER I.

TRIAL OF LAYMEN.

§ 37. 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 pastor shall admonish such a person privately. If he repents he shall be forgiven and restored to fellowship.

§ 2. But, if such a person refuses to show proper humiliation, the pastor shall bring him before a committee of five, to be appointed by the pastor, who shall act as chairman, and shall state the charge clearly. If the offender refuses to repent he shall be suspended.

§ 3. He shall, nevertheless, be allowed an appeal at the next Quarterly Conference.
CHAPTER II.
TRIAL OF CLASS LEADERS, HOME MISSIONARIES AND LOCAL PREACHERS.

§ 1. 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 offense 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.

§ 2. 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.

TRIAL OF ORDAINED PREACHERS, EVANGELISTS AND ITINERANTS.

§ 89. If an ordained preacher, preacher on trial, or evangelist should be accused of being guilty of some misdemeanor, 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 de-
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linquent 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.

§ 6. All accusations must be presented in writing to the presiding elder on whose district the alleged misdemeanor has been committed.

CHAPTER IV.

TRIAL OF PRESIDING ELDERS.

§ 50. Should the presiding elder in the interval between conferences be accused of immoral conduct, three of the elders should meet and examine the presiding elder; and,

§ 51. If the three elders are actually of the opinion that the presiding elder is guilty of the alleged crime, they shall call as many ordained
elders 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 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.

§ 5. 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 received anew on trial into our church.

§ 6. He may then be received on trial for one year and, should he prove faithful, may be reinstated to his former standing in the ministry.
PART V.

CHURCH PROPERTY.

I. Building Churches and Parsonages.
II. Orphanage Property.
III. Bible School Property.
IV. Rescue Home.
V. Church Paper.
VI. Conveyance of Church Property.
VII. Sale of Church Property.
VIII. Trustees of Holiness Christian Church.
CHURCH PROPERTY.

CHAPTER I.

BUILDING CHURCHES AND PARSONAGES.

§ 92. § 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.

§ 2. 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.

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

§ 4. It shall be the duty of the Church Trustees to purchase a parsonage or pay the Pastor’s rent.
CHAPTER II.

ORPHANAGE PROPERTY.

§ 93. § 1. Bethel Holiness Orphanage, located at Carlinville, Ill., shall be managed by a board of five trustees elected by the Annual Conference in which it is located for one, two, three, four and five years respectively, and according to the discipline of the Holiness Christian Church and the incorporated laws of the state of Illinois. Said board shall have control of property, receive bequests and donations; they shall also have full power to manage the Home, to appoint a superintendent, matron, an assistant matron, teachers, treasurer and secretary.

§ 2. A written financial report shall be given at each Annual Conference where it is located.
§ 96. § 1. The Holiness Bible School and Faith Missionary Training Home, located at Carlinville, Ill., shall be managed by a board of five trustees, two laymen and three ministers elected by the Annual Conference in which it is located according to the discipline of the Holiness Christian Church, and in accordance with the laws of incorporation in the state of Illinois, and elected for one, two, three, four and five years respectively. Said board shall hold in trust all property of the school and shall look after the property and interest of the school, and should the office of superintendent become vacant it shall fall on the board to fill such vacancy.

§ 2. A written financial report shall be given at each Annual Conference where it is located.
CHAPTER IV.
RESCUE HOME.
§ 95. The Holiness Christian Rescue and Missionary Training Home, located at St. Louis, Mo., shall be managed by a board of seven trustees elected for one, two, three, four, five, six and seven years respectively, elected by the Annual Conference in which it is located, according to the incorporate laws of the state where located; said board shall hold all property in trust for said Home, look after all bequests and use the same to the best interests of the Home. It shall be their duty to fill the office of superintendent and matron when either become vacant. The superintendent shall furnish a written report to the Annual Conference.
CHAPTER V.
CHURCH PAPER.

§ 96. § 1. "A Voice from Canaan," the official organ of the Holiness Christian Church, shall be managed by a committee of two from each Annual Conference and the Presiding Elders. The committee has the power to appoint the Editor and Publisher and other officials needed for the proper management of the paper, said committee to be elected annually by each Annual Conference. The Editor and Publisher shall submit a written report at each Annual Conference.

§ 2. The Property, a three story building in which this paper is published, shall be held in trust for the Indiana Conference of The Holiness Christian Church by the Bible School Board of Trustees and the Printing Plant shall be held in trust for said Indiana Conference of said Holiness Christian Church by the Board of Trustees of said Conference.
CHAPTER VI.
FOR CONVEYANCE OF CHURCH PROPERTY.

§ 97. § 1. Let all deeds under which the church acquires property, whether designed for church, parsonage, or any other purpose, 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 situated. 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."

§ 2. Church, or churches, knocking for admittance into our conferences must have deeds for their property made after the form in § 95.

§ 98. 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 situated."

¶ 99. 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 VII.
SALE OF CHURCH PROPERTY.
§ 100. 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, Annual Conference trustees within whose bounds said property is situated shall become lawful trustees of said property and dispose of it according to the discipline of the Holiness Christian Church. In case of a re-organization within two years the money shall be returned.

CHAPTER VIII.
TRUSTEES OF THE HOLINESS CHRISTIAN CHURCH.
§ 101. 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. The following were elected at this General Conference:
Vacancies occurring in the interval of the General Conferences shall be filled for the remainder of the time by the Presiding Elders.
§ 102. 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.
§ 103. 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.
§ 104. 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.
§ 105. The Indiana Annual Conference shall have authority to form one or more conferences if they deem it wise.
PART VI.

EDUCATIONAL AND BENEVOLENT.

I. Course of Study.
II. Missionary Work.
CHAPTER I.

COURSE OF STUDY.

§ 106. A committee of three shall be appointed annually by the Presiding Elders of each Annual Conference to examine all those ordered to complete the course of study.

The following course of study is prescribed by the General Conference for our ministry:

Local Preachers.

First Year:
2. "The Discipline."
3. "Preacher and Prayer" by Bounds.

Second Year:
1. The Epistles and Revelation.
2. "Plain Account by John Wesley."

Itinerant Preachers.

First Year:
1. The Pentateuch.
2. "All about the Bible" by Collett.
3. "Hints to Self-Educated Preachers."

Second Year:
1. Historical Books, from Joshua to Esther.
2. "Philosophy of the Plan of Salvation" by James E. Walker.

We recommend all our Preachers to read the following:
- "Jesus is Coming" by Blackstone.
- "Pilgrims' Progress" by Bunyan.
- "Holiness Manual" by Watson.
- "Prevailing Prayer" by Wigle.

CHAPTER II
MISSIONARY WORK.
1. Foreign Missions.

§ 107. § 1. For the better prosecution of missionary work throughout the land, each Annual Conference is empowered to constitute a Foreign Missionary Board subject to such rules and regulations as the General Conference may, from time to time, prescribe.

§ 2. It shall be the duty of the board to take such measures to advance the work in foreign fields as is necessary; examine those desiring to go and arrange for their being sent to their fields of labor; execute plans for raising finances; and paying it out as required.
§ 3. They shall make a report annually to their respective Annual Conferences.

II. Home Missions.

§ 108. § 1. Where awakenings have been effected and yet not considered advisable to organize a church, a mission may be organized which will be under the supervision of the Presiding Elder in whose district it is situated.

§ 2. The mission may be received into the Annual Conference as such, in which case, should the superintendent not be a member of the said Annual Conference, the report shall be made by the Presiding Elder.
PART VII.

THE RITUAL.

I. Matrimony.
II. Burial of Dead.
III. Dedication Services.
IV. Ordination of Elders.
CHAPTER I.
MARRIAGE.

¶ 109. At the day and time appointed for the solemnization of matrimony, the persons to be married, having been qualified according to law, standing together, the man on the right hand, the woman on the left, the minister shall say:

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

Into this holy estate these two persons present come now to be joined; therefore, if any can show just cause why they may not lawfully be joined together let him now speak, or else hereafter forever hold his peace."
If no objection be entered, then shall the minister say to the man: "Wilt thou have this woman to be thy wedded wife, to live together after God's ordinance in the holy estate of matrimony, wilt thou love her, comfort her, honor and keep her in sickness and in health, keep thee only unto her so long as ye both shall live?"—the man shall answer—"I will." "Wilt thou have this man to be thy wedded husband and to live together after God's ordinances in the holy estate of matrimony? Wilt thou love, honor and comfort him in sickness and in health and forsaking all other keep thee only unto him so long as ye both shall live?"—the woman shall answer—"I will."

Here, if desired, a short prayer may be offered. Then shall the minister join their right hands together and say:

For as much as M—— and N—— (names as in license) have consented together in holy wedlock and have witnessed the same before God and this company, and thereto have pledged their faith to each other and have declared the same by joining of hands, I pronounce that they are husband and wife, in the name of the Father and of the Son and of the Holy Ghost.

"Those whom God hath joined together, let no man put asunder." Amen.

Here the minister may close with a short prayer or benediction, if desired.
CHAPTER II.

BURIAL OF THE DEAD.

§ 110. Form for the burial of the dead:

Scripture lesson, Psa. 39: Psa. 116, then may follow I. Cor. xx: 41-58.

At the grave while it is being filled the minister shall say: "For as much as it hath pleased Almighty God, in His wise providence, to take out of the world the soul of the departed, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come through our Lord Jesus Christ; at whose second coming in glorious majesty, the corruptible bodies of those who sleep in Him shall be changed and made like unto His own glorious body; according to the mighty working whereby He is able to subdue all things unto Himself. Then the Lord's prayer may be repeated—Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory forever. Amen! The grace of our Lord Jesus Christ and the love of God, and the fellowship of the Holy Ghost be with us all evermore. Amen!"
CHAPTER III.
DEDICATION SERVICE.

§ 111. Form for the Dedication of a Church.
Dearly beloved, the Scriptures teach us that God is well pleased with those who build temples in His name. We have heard how He filled the temple of Solomon with His glory and how in the second temple He manifested Himself still more gloriously. And the Gospel approves and commends the centurion who built a synagogue for the people. Let us not doubt that He will also favorably approve our purpose of dedicating this place in solemn manner, for the performance of the several offices of religious worship; and let us now devoutly join in praise to His name that this godly undertaking hath been so far completed and in prayer for His further blessing upon all who have been engaged therein and upon all who shall hereafter worship His name in this place.

Prayer.
The first lesson in II. Chron. vi:1, 2, 18, 31, 46-42; vii:1-4.
Second lesson; Heb. x:19-36.
At this time one of the trustees, presenting the
THE HOLINESS CHRISTIAN CHURCH

key to the one in charge of the service, shall say:

We present unto you this building to be dedicated as a church for the service and worship of Almighty God.

Then shall the one in charge request the congregation to stand while he repeats the following:

Dearly beloved, it is meet and right, as we learn from the holy Scriptures, that houses erected for the public worship of God should be specially set apart and dedicated to religious uses. For such a dedication, we are now assembled; with gratitude, therefore, to Almighty God who has signal blessed His servants in their holy enterprise of erecting this church, we dedicate to His service for the reading of the Holy Scriptures, the preaching of the Word of God, the administration of the Holy sacraments, and for all other exercises of religious worship and service, according to the discipline and usages of the Holiness Christian Church. And as the dedication of the temple is vain without the solemn consecration of the worshipers also, I now call upon you all to dedicate yourselves anew to the service of God. To Him let our souls be dedicated that they may be renewed after the image of Christ; to Him let our bodies be dedicated, that we may be fit temples for the indwelling of the Holy Ghost; to Him may our labors and business be dedicated, that their fruit may tend to the glory of His great name.
and to the advancement of His kingdom; and
that He may graciously accept this solemn ex-
tempore prayer of dedication.
Here the one in charge may return the key
to the proper one with the following charge:
Take this key and maintain order and soli-
dness in this church, doing your utmost to protect
both building and congregation from injury.
Benediction.

CHAPTER IV.
ORDINATION OF ELDERS.

§ 112. The Form of Ordaining Elders.
The Conference Secretary shall call the names
of all those who are to be ordained elders, the
candidates taking their places in front of the
elder. The elder shall say unto the people:
Brethren, these are they whom we purpose,
God willing, this day to ordain elders; for, after
due examination, we find not to the contrary,
but that they are lawfully called to this func-
tion and ministry, and that they are persons
meet for the same. But if there be any who
knoweth any crime or impediment in any of
them for which he ought not to be received
into this holy ministry, let him come forth in
the name of God and show what the crime or
impediment is.
Here prayer may be offered by one of the elders assisting in the ordination. Scripture lessons read from Eph. iv:7-13; St. John x:1-16.

And that done, the elder shall say unto the persons who are to be ordained as elders:

You have heard, brethren, in your private examination and in the holy lessons taken out of the Gospel and the writings of the apostles, of what dignity and of how great importance this office is whereunto ye are called and now again we exhort you in the name of the Lord Jesus Christ, that ye have in remembrance unto how high a dignity and to how weighty an office ye are called; that is to say, to be messengers, watchmen and stewards of the Lord: to teach and to pray, to exhort, to feed and provide for the Lord's family: to gather the outcasts, to seek the lost and to be ever ready to spread abroad the Gospel, the glad tidings of reconciliation with God. Have always, therefore, printed in your remembrance how great a treasure is committed to your charge. For they are the sheep of Christ which He bought with His death and for whom He shed His blood. The church which you must serve is His spouse and His body. And if it shall happen that the same church, or any member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the fearful punishment that will ensue. Wherefore, consider with yourselves the end of the ministry toward the children of God, toward the spouse and body of Christ; and see that you never cease your labor, your care and diligence until you have done all that lieth in you according to your bounden duty to bring all such as are or shall be committed to your charge unto that agreement in that faith and knowledge of God, and to that ripeness and perfectness of age in
DOCTRINES AND DISCIPLINE OF

Christ, that there be no plan left among you either for error in religion or for viciousness in life. Forasmuch, then, as your office is of so great excellency and of so great difficulty, ye see with how great care and study ye ought to apply yourselves as well that ye may show yourselves dutiful and thankful unto that Lord who hath placed you in so high a dignity as also to beware that neither you yourselves offend nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of yourselves, for that will and ability are given of God alone; therefore ye ought and have need to pray earnestly for his Holy Spirit, and seeing that ye cannot by any other means compass the doing of so weighty a work pertaining to the salvation of man but with doctrine and exhortation taken out of the holy Scriptures and with a life agreeable to the same, consider how studious ye ought to be in reading and learning the Scriptures, and informing the manners both of yourselves and of them that especially pertain unto you, according to the rule of the same Scriptures; and for this self-same cause how ye ought to forsake and set aside, as much as you may, all worldly cares and studies.

We have good hope that you have all weighed and pondered these things with yourselves long before this time, and that you have clearly determined, by God's grace, to give yourself wholly to this office whereunto it has pleased God to call you; so that as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way and that you will continually pray to God the Father by the mediation of our only Saviour, Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures ye may wax riper and
stronger in your ministry, and that ye may so endeavor to sanctify the lives of you and yours; and to fashion them after the rule and doctrine of Christ that ye may be wholesome and godly examples and patterns for the people to follow.

And now that this present congregation of Christ here assembled may also understand your minds and wills in these things and that this, your promise, may the more move you to do your duties, ye shall answer plainly to these things which we, in the name of God and His church, shall demand of you, touching the same.

Q. Do you think, in your heart, that you are truly called, according to the will of our Lord Jesus Christ, to be ordained Elder?

A. I think so.

Q. Are you persuaded that the holy Scriptures contain sufficiently all doctrine of necessity for eternal salvation through faith in Jesus Christ? and are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing as required of necessity to eternal salvation but that which you shall be persuaded may be concluded and proved by the Scriptures?

A. I am so persuaded and have so determined by God's grace.

Q. Will you then give your faithful diligence always so to minister the doctrine and sacraments and discipline of Christ as the Lord hath commanded?

A. I will so do by the help of the Lord.

Q. Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word; and to use both public and private monitions and exhortations, as well to the sick as to the whole, within your charge as need shall require and occasion shall be given?
DOCTRINES AND DISCIPLINE OF

A. I will, the Lord being my helper.
Q. Will you be diligent in praying and reading of the holy Scriptures and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?
A. I will endeavor so to do, the Lord being my helper.
Q. Will you be diligent to frame and fashion yourselves and your families according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?
A. I will apply myself thereto, the Lord being my helper.
Q. Will you maintain and set forward, as much as lieth in you, quietness, peace, and love, among all Christian people and especially among them that are or shall be committed to your charge?
A. I will so do, the Lord being my helper.
Q. Will you reverently obey your chief minister unto whom is committed the charge and government over you, following with a glad mind and will their Godly admonition, submitting yourselves to their Godly judgments?
A. I will so do, God being my helper.

Prayer shall be offered by the elder in charge. After the prayer is ended, the elders shall lay their hands upon the heads of those to be ordained—the following shall be spoken to each one:

The Lord pour upon thee the Holy Ghost the office and work of an elder in the church of Christ, in the name of the Father and the Son and the Holy Ghost. Amen. Another elder may follow and hand the Bible to each one, saying:

Take thou authority to preach the Gospel in the church and duly administer the sacraments.
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In the name of the Father and the Son and the Holy Ghost. Amen.
Benediction.

GENERAL CONFERENCE DIRECTORY 1912.

The following delegates to the General Conference of A. D. 1912 were in attendance and thereby responsible to their constituency for this discipline:
Elder D. Clyde Shearer, Presiding Elder.
Elder Melvin F. Pratt, Presiding Elder and Superintendent of Rescue Home.
Elder Green C. Middleton, Presiding Elder.
Elder Charles C. Brown, Superintendent, Bible School and Orphanage.
Elder Charles E. Ellsworth, Evangelist, General Conference Secretary.
Elder N. Bradshaw, Pastor, General Conference Treasurer.
Elder E. C. Rhodes, Pastor.
Elder Albert M. Ewing, Pastor.
Elder W. E. Ketchum, Pastor.
Evangelist Mrs. Myrtle Brown, Assistant Superintendent Bible School.
Evangelist Mrs. Alma Shearer, Pastor.
Mrs. Birdie Clepp, Lay Delegate.

Committee on New Discipline.
C. C. Brown.
C. E. Ellsworth.
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