The Doctrines and Discipline
of the Holiness Christian Church
by the General Conference
1916
Elwood, Indiana

Editor, John W. Clark
GENERAL CONFERENCE DIRECTORY
1916.

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OFFICIAL ADDRESS

To the Officiary and Membership of the Holiness Christian Church:

Dearly Beloved in the Lord:—Greetings in the Holy Ghost. We esteem it a great privilege, as well as Christian duty to commend to you this volume containing the Doctrines and Discipline of our church, both of which we believe to be in harmony with the Bible, the only and sufficient rule and guide of our faith and works.

We, therefore, in the liberty given us by the Lord, and profiting from the observation made by all churches, ancient and modern, deem it wise from time to time, to revise our Discipline to harmonize with the constant social changes and conditions, and the increased light we may have received to better execute the work we are called to do.

We believe God has raised up the Holiness Christian Church to “Go into all the world and preach the Gospel to every creature,” and to spread Scriptural Holiness over 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 extraordinary 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 acquaint yourselves with our doctrines, rules and regulations, to harmonize our working forces, to the end we may better consummate the purpose of our existence.

We therefore earnestly desire that this little volume may be found in the home of every member of the Holiness Christian Church, and that you study its contents until you are familiar with its doctrines, rules and regulations.

In this hope we earnestly recommend to you this result of sincere, and prayerful efforts of the General Conference of the Holiness Christian Church, in the year of our Lord, 1916.

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

WILLIAM G. BOGUE,
General Supt.

B. F. WATTS,
CHARLES C. BROWN,
WILLIAM J. WEBSTER,
Presiding Elders.
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HISTORICAL STATEMENT.

In the year of our Lord, 1882, a company of five—three brethren and two sisters—assembled together in open air and hall meetings in the City of Philadelphia, Pa., for the purpose of leading non-church goers to Christ. Many people were thus led from a life of sin unto salvation.

While the organization of a church was not the original plan, yet the necessity of it soon became evident. For so many of the churches had only a form of godliness but denying the power thereof, young converts had but little opportunity to become established in holiness. So it became necessary to organize a church to spread scriptural holiness, and for the free exercise of vital godliness. This work soon spread to other places, new fields were opened, where hall, tent, and camp meetings were held, this work continued 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 name The Heavenly Recruit Association, this con-
ference passed resolutions to have an Itinerant Ministry, and they elected a presiding elder and stationed pastors.

At the annual conference held at West Conshohocken, Pa., in 1894, the church at Philadelphia, Pa., whose pastor refused to submit to the ruling of the conference withdrew, claiming the charter and name as the property of the local church. The conference immediately adopted the name Holiness Christian Association, and elected the Rev. C. W. Ruth to the office of presiding elder.

At the annual conference held at Reading, Pa., in 1896, it was decided that on account of the growth of the work in Indiana, a second annual conference should be organized and also a general conference. Jonas Trumbauer, then presiding elder, was authorized to organize this conference which was done at Tipton, Indiana, in October, 1896. The first General Conference was held in Mt. Calvary Church in Reading, Pa., in March, 1897. At this conference the name Holiness Christian Association was changed to Holiness Christian Church. The organization saw the need of a church paper, and the paper, known as The Crown of Glory, was launched as the official organ of the church. It was first published in Pennsylvania, but later moved to Indiana, and at the annual conference held at Tipton, Indiana
in 1906, it was discontinued, and another paper launched under the heading of "A Voice From Canaan." Rev. N. Bradshaw was elected editor and Rev. C. C. Brown, publisher.

It is published at Carlinville, Illinois, where they have a new three-story cement-block building, a good printing plant, new cylinder press, etc.

After the organization of the Indiana conference the work soon spread into other states, and it became necessary to divide the conference into districts.

The conference also took up other lines of Gospel work and in the autumn of 1906, Rev. C. C. Brown and wife launched the Holiness Bible school and Faith Missionary Training Home at Carlinville, Illinois. Property has since been purchased and the school is now permanently located at that place.

In the Spring of 1907, the Bethel Holiness Orphanage was also launched at Carlinville, Ill., in their own home valued at $7,000. In January, 1908, Rev. Melvin F. Pratt and wife were led to open a home in St. Louis, Mo., for fallen girls. It is known as the Beulah Rescue Home, and is located at 3103 Bell Avenue, in that city.

At the annual conference in 1912, held at Sullivan, Ind., the Indiana conference
purchased a fine camp ground, located at Frankfort, Ind.

On account of the rapid growth of the church it was decided at the annual conference in 1914 to organize a conference in the West to be known as the Kansas and Oklahoma conference.

In 1915 another annual conference was organized, known as the Illinois and Missouri conference, and in 1916 the general conference admitted the Pennsylvania conference to join us, making a total of four annual conferences with five districts.
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CHAPTER I.
ARTICLES OF FAITH.
I. The Holy Trinity.
1. There is but one living and true God everlasting, without body or parts, of infinite wisdom, power and goodness. The maker and preserver of all things, visible and invisible. And in unity of this Godhead there are three persons, of one substance, power and eternity—The Father, the Son and the Holy Ghost.—Matt. 3:16-17; John 14:16-17-38; 1 Cor. 8:4-6-2; Cor. 13:14; Heb. 9:14; 1 Peter 1:2; 1 John 5:6-8.

II. The Word or Son of God.
2. The Son, who is the word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the Blessed Virgin Mary. So that the two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, died and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also
DOCTRINES AND DISCIPLINE OF


III. The Holy Ghost.

3. The Holy Ghost, the third person in the Godhead, proceeding from the Father and the Son, is of one substance, power and eternity with the Father and the Son. He is also known in the Bible as the Comforter, the Spirit of Truth, etc. As executive of the Godhead, He convicts men of sin both original and committed; converts, sanctifies, comforts, teaches us, etc.—Acts 5-3-4; Heb. 9-14; 1 Cor. 3-16; 2 Cor. 3-17; John 14-16; 14-26; 1 John 2-27; Acts 18-2; 1 Cor. 6-11; Titus 3-5; Matt. 12-31.

IV. The Resurrection of Christ.

4. 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. xxviii:1-10; I. Cor. xv:3-20; II. Tim. i:19; I. Tim. ii:5.

V. The Sufficiency of the Holy Scriptures for Salvation.

5. The Holy Scriptures are inspired of God and contain all things necessary to salva-
tion, 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. ii: 15-17; John v:39; II. Pet. 1:19-21.

VI. Sin—Original and 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. 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.

VII. Free Will and Conviction.

7. 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, 65; xif:32; Rev. iii:20; xxii:17.

VIII. Repentance.
8. Repentance consists of a goodly 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. vili:10; Ezek. xxxii:14, 15.

IV. Conversion.
9. 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. vii:15, 16; I. John iii:9; Rom. v:1; Titus iii:5.

X. Entire Sanctification.
10. Entire sanctification 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 it 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. 1:15, 16.

Holy men prayed for it on behalf of the
DOCTRINES AND DISCIPLINE OF Church: John xvii:9, 13; Col. iv:12; Eph. iii; 14-21.

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

Some have enjoyed it: Disciples, Acts II. Chap.; Samaritans, Acts vii:5-17; Paul, Phil. iii:15, etc.

XI. Sin, After Justification and Sanctification.

11. 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 i:9; v:14; Rev. ii:5.

XII. The Ordinances.

12. 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 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 only.—Matt. iii:13-17; Acts vii:12, 36-39; x:47, 48; Rom. vi:3-4.

Consecration of Children.

2. The church of Rome teaches that children must be baptized to be saved, but Jesus said: Suffer, little children, to come unto me, and forbid them not; for of such is the kingdom of Heaven.—Luke 18:16. The children are saved in the vicarious atonement of Jesus Christ, and they need neither water baptism or the sacraments. But parents should present their children in sincere consecration to the Lord, through the earnest prayers of the church, and the laying on hands of the ministry.

3. Children being thus consecrated to the Lord may receive a certificate of consecration.

4. 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. xxvi:26-29; Luke xxii:19, 20; I. Cor. x:16, 17; xi:23-29.

5. 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.
XIII. Divine Healing.

13. 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:15-16; I. Pet. ii:24; Matt. viii:17; III. Jno. 1:2.

XIV. Heaven.

14. 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 vii: 30; Matt. vi: 9; Acts vii:48, 49.
Happiness.—Matt. v:12; John xiv:1-3; Rev. xxi:4.
Who enter.—Matt. xix:14; Heb. xii:14; Rev. vii:9-14.
Who do not enter.—Matt. vii:21; Gal. v:21; Rev. xxi:8.

XV. Hell.
15. Hell is a place and state of the damned, and is known of God. As Heaven in the Bible is described as a place of everlasting bliss and eternal happiness, so Hell is described as a place of everlasting punishment and torment, where there is weeping and gnashing of teeth; where their worm dieth not and the fire is unquenched. Hell is everlasting in its duration and its torment endless.

We denounce the theory of Annihilation, Russellism, and Universalism as Unscriptural and false.—Psa. 9:17; Matt. 3:12, 8:12, 13-42; Luke 16-34; Romans 2:8-9; II. Thess. 1:8-9; Jude. 13-16; Rev. 6:15-17; Matt. 25:41-46; Mark 3:29; Luke 16:28; Rev. 20-10.

XVI. The Second Coming of the Lord.
16. 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 reunited to receive a just retribution for the deeds done in the body.—Acts 1:9-11; Matt. xxiv:29-42; I. Thess. x:1-4.

CHAPTER II.

GENERAL RULES.

XVII. Singing and Music.

17. 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:2-5.

XVIII. Support of the Gospel.

18. (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 the Gospel.” 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 churches into Tithing bodies, thus having the members to put their tithe money into the local church treasury.—II. Chron. xxxi:5-12; Neh. xii: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.

XIX. Marriage.

17. Holy Matrimony is a sacred institution of Divine origin, and no child of God should enter 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 into so solemn an engagement.—Gen. ii:18; II. Cor. vi:14; I. Pet. iii:1-7.

XX. Divorce.

20. We are opposed to the great divorce evil as it now exists, and no divorce except for the cause of adultery will be regarded by the church as lawful. And none of our ministers shall perform the marriage ceremony in any cases where there is a divorced husband or wife living. But this rule will not apply to the innocent party to a divorce for adultery, or to divorced parties desiring to be reunited in marriage.—Matt. 5:32; Mark 10:1-12; I. Cor. 7:10-11.

XXI. Intemperance.

21. 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 as members of the church who is guilty of using alcoholic or intoxicating liquors as a beverage. The use of tobacco, opium, cocaine, morphine, etc., is strictly forbidden in our church.—Prov. xxiii:29-35; Isa. iv:2; I. Cor. iii:16-17; ix:25; II. Cor. vii:1.

XXII. Conformity to the World.

22. 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 oath-bound secret societies, worldly amusements, theaters, church fairs, socials, church Christmas trees, as well as all kind of races, games, dances, fairs, and any
place where games of chance or any other gambling is carried on. Brother shall not go to law with brother.

We insist that all members of our church dress in modest apparel, as becometh the Saints of God.—Rom. 13-2; Col. 4-5; I. Jno. 2-15-16; I. Pet. 3-3-4.

XXII. National Reform.

23. (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 believe the total abstinence from all alcoholic and intoxicating liquors as a beverage to be the duty of all Christians.

(4) We heartily favor moral suasion and the Gospel of Jesus Christ as a remedy to save men from the drink habit.

(5) We believe that law must be an adjunct of moral means in order to suppress the traffic, and that the state and the citizen
each have solemn responsibilities and duties to perform in regard to the great evil. We believe that for the state to enact any law to license or tax the traffic for revenue is contrary to the policy of good government, as it brings the state into guilty complicity with the traffic and all evils resulting from it.

(6) It is unscriptural and sinful in principle and should be opposed by every Christian and patriot. We therefore believe the only proper remedy for the destruction of this gigantic evil is for our people and all other Christians to pray and vote against the traffic and to not suffer ourselves to be controlled by or support any political party or parties in favor of the traffic.

(7) We believe that all national differences should be settled by arbitration.—Matt. v:38-44; Prov. xiv:34.

CHAPTER III.

1. Church Membership.

24. To be identified with the visible church should be regarded as a blessed privilege, and most sacred duty of every truly converted person.

25. 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.

26. All persons desiring to unite with the church will be received on six months probation after answering the following questions in the affirmative:

(1) Have you received the witness of the Spirit of your Regeneration?
(2) Do you believe in entire Sanctification as a second work of grace?
(3) Will you acquaint yourself with our church discipline and then observe it?
(4) Members on probation will have all the rights and privileges in the church except that of holding office or voting.

27. Members on probation may at the expiration of six months be admitted into full membership in the church if their lives and practices have been in harmony with the Bible and our church discipline.

28. All persons to be received into full membership in the church must answer the following questions in the affirmative:

(1) Are you familiar with the articles of faith in our church discipline? Will you observe them?
(2) Have you received the baptism of the Holy Ghost and fire? If not will you earnestly seek it?
(3) Will you faithfully observe the
rules, regulations, and discipline of our church?

29. Members on probation who cannot answer all the questions in the affirmative may have an extension of time for six months or longer, when agreeable to the candidate and the church official board.

Church Letter.

Members of other denominations will be received into the church by letters. Those desiring a church letter to another church or denomination may request same of the pastor, or in public meeting of the church. If the petitioner is in good standing in the church the pastor shall write the letter. If the petitioner is not in good standing the pastor may refuse to grant a letter or bring it before the church for final settlement.

Where there is no regular pastor, the petition will be made to the class leader, who will present it to the church for a majority vote; if favorable, he may write a letter or transfer.

Committee on Membership.

Churches may have a committee on membership of three or five members, the pastor being chairman, elected at the annual business meeting. The duty of this
committee will be to keep a record of the church membership roll, and report to the quarterly conference the true condition of the church membership.

IV. Classes and Class Leaders.
30. 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 which is styled the leader, who is to be elected annually by a majority of the members, with the approbation of the pastor in charge.

Duties of Class Leaders.
31. 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 such 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.

32. 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 shall be elected at the annual business meeting and the stewards shall be elected or appointed by the pastor at the same annual meeting.

(1) There shall be held annually a business meeting in each church for the election of all officers, 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 or quarterly, a business meeting of the church to hear reports from the church and Sunday school treasurers or secretaries 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 of our church shall assume entire charge of any of our churches or missions, and no person shall conduct a series of meetings without the consent of the general superintendent, presiding elder, or the pastor.

(4) No member under the age of 14 years will be allowed to vote in any business meeting of the church.
II. Duties of Church Officers.

1. Secretary.

33. (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.

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

2. Treasurer.

34. (1) The Treasurer shall keep in charge the money belonging to the church and pay out the same 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 or quarterly report stating the amount of the receipts, expenses and the financial standing of the church.

3. Trustees.

35. (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.

36. The Steward Board shall consist of 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 membership 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 the 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) We insist that the official board meet prior to the fourth Quarterly Conference and decide on the salary to be raised by the church for the pastor for the coming year, and report same to said Quarterly Conference.
CHAPTER IV.
SUNDAY SCHOOLS.

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

Officers and Their Duties.

1. Officers.

38. (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.

39. 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.

40. 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 Sunday, including visitors, and read it before the school every Sunday; and to mark all absent or present.

3. Treasurer.

41. The treasurer shall hold in trust all money received in or for the Sunday school and pay all the bills contracted for the school. All surplus money to be paid out only by order of monthly business meeting.

4. Teachers.

42. (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 re-
quest the pastor to admonish them as to their duties.

Young People's Society.

(1) A young people's society to be known as the Young People's Holiness League, may be organized in our churches under the direction of the pastor for the spiritual benefit of the young people, and for co-operation in seeking the salvation of lost souls, and for the advancement of the various works of the church.

(2) This society shall be in full subordination to the church, and shall inaugurate no movement contrary to the judgment of the church, or without the consent of the pastor in charge.

(3) This League shall elect a president, vice president, secretary and treasurer. These officers must be elected at a monthly business meeting of the church for a term of three months or longer when so desired.

(4) The president shall have charge of all meetings and shall lead or appoint some member of the League to lead them. If the president cannot be present the vice president shall have charge of the meetings.

(5) The secretary shall keep a membership roll and a record of the meetings of
the League and report same to the Quarterly Conference.

(6) The treasurer shall keep an account of all money received by the League and turn said money into the local church treasury, with instructions what it is to be expended for.

(7) Only young people who are converted can be members of the League.

(8) The meetings of the League shall be conducted with Song, Prayer, Testimony and the reading and study of the Bible.

(9) All parties, literary entertainments and worldly amusements are forbidden the Young People's Holiness League by the church.

PART II.

THE CONFERENCES.

I. The General Conference.

II. The Annual Conference.

III. The Quarterly Conference.

CHAPTER I.

GENERAL CONFERENCE.

43. The General Conference shall be composed of Ministerial and Lay Delegates and the presiding elders of each Annual Conference.

44. The Ministerial delegates shall consist of one delegate to every seven minis-
terial 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 three calendar years from the time they were received into full connection, and are in good standing at the time of holding the Annual Conference.

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

General Conference.

46. The General Conference shall meet on the second Wednesday in October, in the year of our Lord, 1920, at 10 o'clock A.M., and thence forward on the second Wednesday in 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 general superintendent and presiding elders, by and with a two-thirds vote of all the Annual Conferences, shall have the
power to call an extra session of the General Conference to be constituted in the usual way.

If there be no general superintendent or presiding elders, then two-thirds of all the Annual Conferences will have the power to call a special session.

47. The general superintendent shall preside at the General Conference. But in case he cannot be present, the General Conference shall elect a chairman from among the presiding elders (pro-tempore).

48. The General Conference shall not change or alter the articles of faith as contained in this Discipline, unless previously recommended by a two-thirds vote of the members of all the Annual Conferences, present at their annual meeting preceding the General Conference, and a two-thirds vote of the members of the General Conference.

49. At all times when the General Conference is in session, it shall take two-thirds of the whole number of ministerial and lay delegates to form a quorum for transacting business.

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

ANNUAL CONFERENCE.

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

52. The Annual Conference shall consist of the general superintendent, presiding elders of the conference and all ordained and itinerant preachers, evangelists, and one lay delegate from each church on the pastoral charge.

53. 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 general superintendent shall have power to make such change.

54. The general superintendent shall preside at the annual conferences when present. In case he is not present, the presiding elder shall preside. In case neither the general superintendent or presiding elder is present, the conference may elect a chairman by ballot from among the elders without debate.
55. Order of Procedure.
(1) Opening Conference. Song. Prayer. Address by Presiding Officer.
(3) Reading minutes of last half day session of last Annual Conference.
(4) Formation of Conference rules.
(5) Appointment of standing committees.
(6) Applicants for the Ministry.
(7) Reception of new churches or missions.
(8) Reports. Pastors, Evangelists, Camp Meeting Committee, Tabernacle Committee, and all other standing and Conference Treasury Committees.
(9) Unfinished business.
(10) Election of officers.
(11) New business.
(12) How many rounds shall the Presiding Elder make?
(13) Report of Stational Committee.
(14) Adjournment.
56. The Examining Committee shall examine all applicants for the ministry as to their spiritual standing, doctrine and abili-
ties; and shall recommend to the conference what shall be done with the applicants.

57. The Stationing Committee shall consist of the general superintendent, presiding elders of the conference, and one lay delegate from each church.

58. The superintendents of the Orphanage, the Rescue Home and the Bible School may formulate plans to create interest in favor of these institutions and present them to each Annual Conference for adoption.

59. Each Annual Conference shall pay annually into the treasury of the General Conference, at the rate of ten cents per member of each church of said Annual Conference; the fund to be used for the printing of the church Discipline, traveling expenses of delegates and all other General Conference expenses.

60. It shall be the duty of the Annual Conference treasurer to forward the amount due the General Conference to the treasurer before the end of each Annual Conference.

CHAPTER III.
QUARTERLY CONFERENCES.

61. The Quarterly Conference shall be composed of all the members of the church where held, who are in good standing in the church and are over fourteen years of age.
62. The presiding elder shall arrange the date of the quarterly meetings he attends, and the pastor shall appoint the time and place for the quarterly meetings not attended by the presiding elder.

63. The presiding elder shall act as chairman of the quarterly meetings he attends, and in his absence the pastor shall act as chairman.

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 exhorters, 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, 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 needs of the Sunday school, and concerning the participation of the members therein.

(4) To examine candidates for the min-
istry 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 to elect officers if necessary. The conference shall be opened and closed with prayer.

(5) All class leaders, exhorters, local preachers, home missionaries and pastors shall report in writing to each Quarterly Conference.

64. Order of Procedure.
(1) Song.
(2) Prayer.
(3) Roll call of the church official board.
(4) Roll call of the Sunday school board.
(5) Minutes of the last session.
(6) Report of church secretary and treasurer. 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 Sunday 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.

(9) Pastor's written report.
(10) Examination of official board.
(11) Examination of Sunday school board.
(12) Examination and report of class leaders, exorters, local preachers and home missionaries.
(13) Examination of pastor.
(14) Report of membership committee.
(16) Appeals to the conference.
(17) New business.
(18) Applicants for the ministry.
(19) Adjournment.

65. (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 Conference, not under twenty-one years of age and in good standing at the time of their election.

(3) Each church sending a delegate to the Annual Conference shall pay the traveling expenses of their delegate.
PART III.
THE MINISTRY.

I. Exorters.
II. Local preachers.
III. Home missionaries.
IV. Evangelists.
V. Itinerant preachers.
VI. Ministers from another denomination.
VII. Elders and presiding elders.
VIII. General superintendent.
PART III.

CHAPTER I.

THE MINISTRY.

The Call to the Ministry.

66. 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. xj

2. Our ministry consists of a General Superintendent, Presiding Elders, Ordained Preachers, Evangelists, Itinerants, local Preachers, Home Missionaries and Exorters.

Exorters.

(1) An Exorter shall be constituted by
the recommendation of the Quarterly Conference of which he is a member, and a license signed by the Presiding Elder.

(2) The duties of an Exhorter is to hold meetings for prayer and exhortation wherever opportunity affords, subject to the preacher in charge.

(3) To attend all the sessions of the Quarterly Conference.

(4) His license may be renewed annually by the Presiding Elder if ordered by his Quarterly Conference.

CHAPTER II.

Local Preachers.

67. A local preacher is one who is licensed by the Quarterly Conference 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.

68. 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.
69. 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.

70. 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.

71. 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 III.
HOME MISSIONARIES.
72. (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 IV.
EVANGELISTS.
73. Women evangelists may, at the expiration of two years, after due examination, receive perpetual evangelistic license, or be duly ordained if their Annual Conference shall so decide.

District Evangelists.
74. (1) Each presiding elder may appoint one or more District Evangelists in 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 AND EVANGELISTIC.

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

76. 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 your 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 the will of God?
(6) Are you acquainted with the doctrines and discipline of our church?
(7) Will you observe and teach it?
(8) Have you finished the local preacher's study course?

77. After an applicant for the ministry has well discharged the duties of his office as an itinerant or evangelist among us for two years, and has finished the 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.

78. 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, econ-
omy 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 churches or missions wherever the Lord effects an awakening through 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 church, 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 church, 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 benevolent purposes.

(10) In all important matters he shall solicit the advice of his brethren in office and especially that of the general superintendent, 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 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.

CHAPTER VI.

MINISTERS FROM ANOTHER DENOMINATION.

79. 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 Con-
ference at which he makes application for reception.

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

80. 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, and receive him as a preacher on trial one year. Such can, 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.

81. 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.

82. 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
CHAPTER VII.
ELDERS AND PRESIDING ELDERS.

I. Elders.

83. (1) An elder is constituted by the election of the Annual Conference and the laying on of the hands of the presiding elders present according to the Ritual and in harmony with the Discipline.

(2) An elder has authority to preach; to conduct Divine Worship; to solemnize marriages; to administer the Sacraments and perform all functions of the church; and is eligible for all its offices as regulated by the Discipline.

(3) Those eligible for the office of elder are: Itinerants and Evangelists of two consecutive years as restricted by the Discipline.

II. Presiding Elders.

84. (1) The Presiding Elders shall be elected annually from among the elders who have been members of the Conference for three years and ordained two 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 three years.
(3) The presiding elder shall make at least one official visit to each church or mission on his district annually, and more than one visit if the Annual Conference so decides.

(4) In case the Annual Conference decides the presiding elder shall not make more than two visits to each church or mission during the year, the pastor shall hold the other quarterly meetings on his charge, and act as chairman of same.

85. The duties of the Presiding Elders are:

(1) To preside at our Annual Conference in absence of the General Supt.

(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 churches made at the 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, ex- orters, 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 miss in attending to their appointed meetings.

86. Each Annual Conference shall de- vise means and make provision for the support of their presiding elders.

87. Should the presiding elder’s office become vacated in the interval between the Annual Conference, the general superintendent shall appoint one of the elders to fill the vacancy until the next Annual Conference.

CHAPTER VIII.

General Superintendent.

85. (1) The General Conference shall elect a General Superintendent from among the elders of the Holiness Christian church, who shall hold office for the term of four
years, or until his successor in office is elected.

(2) The General Superintendent shall preside at the General Conference, and at the Annual Conferences when present, and shall have general charge of the ministry and work of the church, subject to its rules and regulations.

(3) The General Superintendent shall, when called upon to do so, interpret the discipline, and his decision shall be final until the next General Conference.

(4) Any conference or church calling the General Superintendent on official business shall pay all his traveling expenses and give him a liberal free-will offering for his services.

(5) If a vacancy occurs in the office of General Superintendent by death or otherwise, in the interim of the General Conference, the Board of Presiding Elders shall appoint some one to perform the duties of said office until the next General Conference.
PART IV.
JUDICIAL ADMINISTRATION.

I. Trial of a Layman.

II. Trial of a Class Leader, Exorter, Home Missionary and Local Preacher.

III. Trial of an Ordained Preacher, Evangelist, or Itinerant.

IV. Trial of a Presiding Elder.

V. Trial of the General Superintendent.
CHURCH TRIALS.

CHAPTER I.

TRIAL OF LAYMEN.

86. 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 the membership committee, 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, EXORTERS, HOME MISSIONARIES AND LOCAL PREACHERS.

87. (1) Should a class leader, home mis-
sionary 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 or exhorter 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.

88. If an ordained 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 offense, until the next Annual Conference, which shall finally decide the case.

(3) 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.

(4) 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.

(5) All accusations must be presented in writing to the presiding elder on whose district the alleged misdemeanor has been committed.
CHAPTER IV.

PRESIDING ELDERS.

89. Should the presiding elder in the interval between conferences be accused of immoral conduct, three elders, including the general superintendent, should 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 ordained elders as they may deem necessary, yet so that they be not less than five in number.

(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 General 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.

90. (1) 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.

(2) 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.

CHAPTER V.

PART IV.

91. Should the General Superintendent in the interim between General Conferences be accused of immoral conduct, or teaching heresy destructive to the interest of the church, he shall be given a hearing before three Presiding Elders.

(1) If the Presiding Elders, after hearing the evidence, are of the opinion the General Superintendent is guilty as charged they shall call two other ordained elders, and elect a chairman from among the number.

(2) This shall be called a conference, which shall try the General Superintendent for the alleged charges filed against him.

(3) If three-fifths of the preachers thus called shall find the General Superintendent guilty as charged, they shall suspend him from all his official functions until the next
General Conference, which shall give final action on his case.

(4) Charges made against the General Superintendent must be in writing, and subscribed by those who are willing to substantiate the charges, the General Superintendent to have copy of the same.
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 no more expensive than absolutely unavoidable.

(4) It shall be the duty of the church trustees to purchase a parsonage or the church pay the pastor's house rent.

93. Churches owning no building may change place of worship by two-thirds vote of the membership.

CHAPTER II.
ORPHANAGE PROPERTY.

94. (1) Bethel Holiness Orphanage, located at Carlinville, Ill., shall be managed
by a board of trustees elected by the General Conference, for four years, 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 donations; they shall also have full power to manage the Home, to appoint a superintendent, matron, and assistant matron, teachers, treasurer, and secretary.

(2) A written financial report shall be given at each Annual Conference and the General Conference.

CHAPTER III.

BIBLE SCHOOL PROPERTY.

95. (1) The Holiness Bible School and Faith Missionary Training Home, located at Carlinville, Ill., shall be managed by a board of trustees, elected by the General Conference 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 four years. Said board shall hold in trust all property of the school for the General Conference of the Holiness Christian Church, and shall look after the property and interest of the school, and should the office of superintendent become vacant it shall be the duty of the board to fill such vacancy.
(2) A written financial report shall be given at each Annual Conference and to the General Conference.

CHAPTER IV.

RESCUE HOME.

96. The Beulah Rescue Home, located at St. Louis, Mo., shall be managed by a board of trustees elected for four years by the General Conference, according to the incorporate laws of the State where located; said board shall hold all property in trust for the General Conference of the Holiness Christian Church, 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 if either become vacant. The superintendent shall furnish a written report to each Annual Conference and the General Conference.

CHAPTER FIVE.

“A VOICE FROM CANAAN.”

97. (1) “A Voice From Canaan,” the official organ of the Holiness Christian Church of America, shall be managed by a board of publication consisting of eight members and the editor. This board is empowered to fill any vacancy, including editor, in the interim between the General Conferences, and to manage the paper to
the best of their ability for the said General Conference.

This board to be elected every four years by the General Conference.

(2) The property, a three-story building in which this paper is published, shall be held in trust for the General Conference of The Holiness Christian Church by the Bible School Board of Trustees and the Printing Plant shall be held in trust for said General Conference of said Holiness Christian Church by the Board of Trustees of said General Conference.

CHAPTER VI.
FOR CONVEYANCE OF CHURCH PROPERTY.

98. (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--

99. In all conveyances of ground for the
erction 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 sit­
uated.”

100. In all other parts of such conve­
yances, as well as in their attestation, ac
knowledgement, 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 cases shall the trustees mortgage or encumber the real estate for the current expenses of the church.

CHAPTER VII.
SALE OF CHURCH PROPERTY.
101. 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 reorganization within two years the money shall be returned.

CHAPTER VIII.
TRUSTEES OF THE HOLINESS CHRISTIAN CHURCH.
102. 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:


Laymen—Adam Fields, George Hershey.

Vacancies occurring in the interval of the General Conferences shall be filled for the remainder of the time by the General Superintendent.

103. 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.

104. When any such donation, bequest, grant, or trust is made to the 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.

105. 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.

New Conferences.

106. Where some district or part of some annual conference desire to be organized into a separate Annual Conference, the general superintendent may organize it into a conference; provided the annual conference order it by a two-thirds vote.
PART VI.

EDUCATIONAL AND MISSIONARY.

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

COURSE OF STUDY.

107. The following course of study was adopted by the General Conference for our Ministry:

Local Preachers.

First Year:
(2) The Church Discipline.
(3) Preacher and Prayer (Bounds).
(4) Purity and Maturity (Wood).

Second Year:
(1) The Epistles and Revelation.
(2) Plain Account of Christian Perfection (Wesley).
(3) God's Financial Plan (Shaw).
(4) Impressions (Knapp).

Itinerant and Evangelists.

First Year:
(1) Penteteuch.
(2) Theological Compend (Binney).
(3) All About the Bible (Collett).
(4) Hints to Self-Educated Preachers (Porter).
94  DOCTRINES AND DISCIPLINE OF

(5) Church History, Volume I. (Hurst).
Second Year:
(1) Historical Books, Joshua to Esther.
(2) Church History, Volume II. (Hurst).
(3) Jesus is Coming (Blackstone).
(4) Fishers of Men (Roberts).
We recommend that all our Ministers read the following books:
(1) Pilgrims Progress (Bunyan).
(2) Holiness Manual (Watson).
(3) Common Sense (Thornton).
(4) Prevailing Prayer (Wigle).

107. An educational board consisting of not less than three members shall be appointed by the presiding officer of each Annual Conference to examine all candidates on the complete course of study. Said board shall be appointed annually.

CHAPTER II.
GENERAL MISSIONARY WORK.
1. Name and Objects.

108. The name of this board is the General Foreign Missionary Board of the Holiness Christian Church of North America. The objects for which this corporation is formed are:
(1) To collect, receive, hold, expend, pay out, or dispose of any property, real or personal, or of whatever nature or wherever
situate as allowed by law, that may be
given, obtained or held in aid of the Gen­
eral Foreign Missionary Work of the Holli­
ness Christian Church.

(2) To acquire by purchase, gifts or de­
vise, real estate or personal property in the
United States of North America, or in for­
eign lands; and to hold or sell or convey
the same as in its judgment may be neces­
sary in the prosecution of the General For­
eign Missionary Work.

II. Membership—Officers—Duties.

109. The General Missionary Board
shall be composed of the acting Presid­
ing Elders of each Annual Conference, the act­
ing Presidents or Chairmen of the Annual
Conference Foreign Missionary Boards, the act­
ing Presidents of the Woman’s Foreign Missionary Prayer Bands of both the An­
nual and General Conference, and a Secre­
tary, to be elected by ballot by the Gen­
eral Conference. The President of the
General Foreign Missionary Board shall be
elected from their own number. The Treas­
er shall be elected by the Board
and may be chosen from outside its mem­
bers, provided he is a member of the Holli­
ness Christian Church. The General Con­
ference shall elect a General Superintend­
ent of Foreign Missionary Work, who shall
hold his or her office for a period of four years. Each member of the General Foreign Missionary Board shall continue in office until others are elected in their places. If from any cause a member of this Board shall cease to be a member of the Holiness Christian Church, or shall remove from the bounds of the district he represents, his place upon the Board shall be declared vacant. Vacancies shall be filled by the Board from the district where the vacancy occurs, excepting the office of the Secretary, which vacancy shall be filled by the Executive Committee. It shall be the duty of the Board to act as advisory committee to its directors, the Executive Committee, said committee to have an annual meeting, a personal notice of which, signed by the President and Secretary, shall be sent to each member of the Board three weeks previous to the meeting, and shall appear in at least one issue of the "Voice From Canaan."

110. It shall be the duty of the Board to take charge of all moneys raised for general foreign missionary work, and appropriate the same to the extension and support of the general foreign missionary work, provided they shall appropriate all moneys for the purpose for which they were contributed.
111. Titles to land purchased for missions in foreign fields shall be in the name of the General Missionary Board of the Holiness Christian Church of North America and deeded to trustees elected by the said board, the tenure of whose office shall be subject to said Board. In case of this being impossible because of law in any foreign country, the title shall be held in the name of the General Superintendent of Foreign Missionary Work and a written contract or agreement shall exist between said Superintendent and the General Foreign Missionary Board or trustees elected to hold deeds, which shall cover the case satisfactorily.

112. The General Foreign Missionary Board shall make full reports to each Annual Conference of receipts for the preceding year and to the General Conference at its regular sessions of all moneys received and disbursed by them, and of the result of such disbursements so far as can be ascertained.

113. The President of the Board shall, with the consent of the majority of its members, make a general call from time to time for special collections to provide funds for any contingency that may arise in the mission field.
114. At the first meeting of the General Foreign Missionary Board subsequent to each session of the General Conference, said Board shall elect by ballot, from its members, six persons, one at least of whom shall be a member of the Woman's Foreign Missionary Prayer Band, elected to the General Foreign Missionary Board, who shall with the Missionary Secretary constitute a Board of Directors or Executive Committee. In case of vacancy among the members of the Board of Directors, said vacancy may be filled by the successor to said member or by the appointment of any other member of the General Board by the board itself.

115. It shall be the duty of the directors of the board to take charge of all moneys raised for General Foreign Missionary work and appropriate the same to the extension and support of the General Missionary work, provided they shall appropriate all moneys for the purpose for which they were contributed.

116. The directors of the board shall accept and appoint missionaries to their respective field, order the expenditure of funds upon each field, make appropriations for the contingent fund to meet exigencies as they
may arise from time to time, and such other work as may be necessary.

IV. Secretary.

117. The Secretary of the General Foreign Missionary Board shall keep the records of the board, receive and answer all correspondence relative to the missionary work of the church, and pay over to the Treasurer of the board all moneys received, taking his receipt for the same. He shall also have charge of the missionary interests of the church, subject to the orders and under the direction of the directors of the board, excepting in some sudden emergency, when he may be at liberty to act without waiting for orders from the directors, provided that such action taken shall be subject to the approval or disapproval of the board.

V. Treasurer.

118. The Treasurer shall receive all moneys accruing to Foreign Missionary Work by collections, donations, bequests or otherwise, giving receipt for same, and shall pay over, upon order of the Secretary, whatever sums have been appropriated by the directors of the board. He shall deposit all funds in some National bank or Trust company selected by the board, in the name of the General Missionary Board of the Hol-
ness Christian Church of North America, to be drawn on only upon order of the Secretary.

VI. Annual Conference Missionary Boards.

119. Each Annual Conference shall elect by ballot an Annual Conference Foreign Missionary Board with no less than three or more than five members, one of whom shall be the President of the Annual Conference Woman's Foreign Missionary Prayer Band, whose duty it shall be to raise funds on the district for foreign missions by taking offerings, public or otherwise, and by such means as they may deem best, provided it does not conflict with the Discipline of the Holiness Christian Church. They may, from time to time, by vote, make a pledge or appropriation to the General Missionary Board of any certain sum they may feel to raise on their district, provided it is not beyond the ability of the district.

120. The Annual Conference Foreign Missionary Board shall elect from its members a President or Chairman, a Secretary and Treasurer, whose duties shall be the same as those in the similar offices of the General Foreign Missionary Board, except the Treasurer, who shall forward all receipts, without any unreasonable delay, to the General Missionary Treasurer.
THE HOLINESS CHRISTIAN CHURCH

THE WOMAN'S FOREIGN MISSIONARY PRAYER BAND.

GENERAL W. F. M. PRAYER BAND.

I. Name and Objects.

121. The name of this band shall be the Woman's Foreign Missionary Prayer Band of the Holiness Christian Church of North America.

124. The objects of the band are:

(1) To arouse an intense spirit of prayer in the church, to put the whole church on its knees before its Master in prevailing prayer for mighty blessing on the work.

(2) To extend the kingdom of God in the foreign fields by scattering information, increasing the knowledge of missionary work, stimulating interest in them, and to encourage giving of both our people and our money to the missionary cause.

II. Membership—Officers—Duties.

122. The General Conference Woman's Foreign Missionary Prayer Band shall be composed of at least one woman from each Annual Conference, who is a member of the Holiness Christian Church, having the missionary work at heart, a President, who may be chosen from any Annual Conference, a Secretary and a Treasurer, to be elected by ballot by the General Conference, and
will hold their office for a period of four years. In case the President sees fit, she may choose an Organizer as her assistant. In case no Organizer is chosen, the responsibility of seeing that Bands are organized will fall to the President. An annual meeting of this band will be held if possible.

123. It shall be the duty of the General Conference Prayer Band:

(1) To make special requests for prayer, or forward any special request or information as they may deem wise, to the Annual Conference Prayer Band.

(2) To keep constantly in touch with the Annual Conference W. F. M. Prayer Band, and the working missionaries on the field, and to recommend literature, speakers and means of promoting the work.

(3) To receive and forward to the General Missionary Board such moneys as come into their hand.

(4) To make special calls, with the consent of the majority of its members and the consent of the majority of the General Missionary Board, upon the local bands from time to time for funds, or to recommend special ways and means of raising moneys, or promoting their work in general, provided such ways and means agree with the discipline.
(5) To help select and recommend to the General Missionary Board, from the Church in general, missionaries for the field.

III. President.
124. The President of the General W. F. M. Prayer Band shall preside at all the meetings of the band, having the oversight of all the work, such as to recommend literature, speakers, etc., forward requests for prayer by means of the Secretary to the Annual Conference W. F. M. Prayer Bands, or recommend ways and means for the prosecution of missionary work to the local church Annual Conference W. F. M. Prayer Band and Annual Conference Missionary Board, General Conference W. F. M. Prayer Band and General Conference Missionary Board. She may have authority to promote special plans or do any special work among the churches or the bands, first securing the consent of the majority of the General Conference W. F. M. Prayer Band and General Conference Missionary Board.

IV. Secretary.
125. The work of the Secretary of the General W. F. M. Prayer Band shall be similar to that of the Secretary of the General Missionary Board, except that the correspondence and work shall be confined to the
Missionary Prayer Bands. These two Secretaries shall work together, planning harmoniously for the work.

V. Treasurer.
126. The Treasurer of the General W. F. M. Prayer Band shall receive and forward to the General Foreign Missionary Treasurer any funds coming to her hands, acknowledging and asking receipt for the same. She will forward to the Secretary all correspondence needing any explanations, etc.

VI. Organizer.
127. The real work of organizing local Prayer Bands shall fall to the pastor in charge. Any member, however, of the General, Annual or Local Prayer Bands may have power to organize W. F. M. Prayer Bands where no bands are found. The duty of the Organizer shall be to furnish information of how to organize and to see that organizations are affected in every church throughout the Conferences. She will have power to work by correspondence direct with the Annual Conference Organizer or the local church, or in person when possible.

VII. Annual Conference W. F. M. Prayer Band.
128. Each Annual Conference shall
elect, by ballot, an Annual Conference W. F. M. Prayer Band with not less than three or more than five members, whose duty it shall be:

(1) To receive and forward to the General Conference Treasurer such moneys as come to their hand.

(2) To put before the local W. F. M. Prayer Bands special requests for prayer, or forward any special request or information as they may deem wise to either the local band or the General Band or General Board.

(3) To keep constantly in touch with the General Conference W. F. M. Prayer Band, Local W. F. M. Prayer Bands and when possible the Missionaries on the field, and recommend literature, speakers and means of promoting the work of missions.

(4) To make special calls, with the consent of the majority of its members and the consent of the majority of the Annual Conference Board, upon the local bands from time to time for funds, or to recommend special ways and means of raising moneys or promoting the work in general, provided such ways and means agree with discipline.

(5) To help select and recommend to the General Missionary Board from the
church in general, the missionaries for the field.

129. The Annual Conference Bands may enact certain laws on their district governing the bands, or plan and promote ways and means, request prayers, etc., provided they agree with the discipline.

130. The name of the Annual Conference W. F. M. Prayer Band shall be the same as the state in which it works.

131. All the women of our church, young and old, may be considered members of the Prayer Band, whose duty it shall be:

(1) To have similar duties to those of the General and Annual Conference Bands, except that their work is with the local band.

(2) To endeavor to place a mite box in the hand of every member of the church and Sabbath school and outside, when possible.
(3) To have at least one prayer meeting per month, at which time readings or messages may be given on missions, and special prayer offered. At this time the mite boxes will be opened.

132. There will be no compulsory fee, but each member is especially requested that a covenant exist directly between herself and her gracious Lord; that she will share His burden to evangelize the heathen by mighty, prevailing prayer as often as possible, and especially when special needs are presented. All or any requests or information, directly or indirectly, from the missionaries or the General Band will be placed before the local band and prayer offered.

133. The local church shall elect a President, Vice President, Secretary and Treasurer for the local band.

IX. Secretary.

134. The Secretary shall keep the names of the mite-box holders in a journal and be responsible for the collecting of the same, giving credit monthly to each holder. She shall attend to any correspondence, etc., concerning the local W. F. M. Prayer Band.

X. Treasurer.

135. The Treasurer shall receive and
forward to the General Treasurer any and all moneys given for the missionary cause, giving an account of the same to the local church Secretary.

XI. An Information or Literary Committee.

139. Where desired, a committee may be chosen to find material of information and persons to address the local Prayer Band, seeing that good, newy, fresh material is supplied.

VII. Home Missions.

136. (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.

(3) We insist that each Annual Conference devise plans to forward the Home Missionary work.
PART VII.

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

137. 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 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.

138. Form for the burial of the dead:

Scripture lesson, Psa. 39; Psa. x-6, 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 on earth, as it is in heaven.
Give us this day our daily bread. And forgive us our trespass, 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.

139. 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, 21, 40-42; vii.:1-4.
At this time one of the trustees, presenting the 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 signally 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 Chris-
Then 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 extempore 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 holiness in this church, doing your utmost to protect both building and congregation from injury. Benediction.

CHAPTER IV.
ORDINATION OF ELDERS.
140. 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 the examination, we find not to the contrary, but that they are lawfully called to this function and ministry, and that they are persons meet for the same. But if there be any 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 admonish, 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 com­
mited 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 service 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 min­
istry 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
ripen and perfection of age in Christ, that
there be no plan left among you either for
error in religion or for viciousness in life.
For as much; 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 where-
unto 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?

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 for 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 in the name of the Father and the Son and the Holy Ghost. Amen.

Benediction.
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