THE

DOCTRINES AND DISCIPLINE

OF THE

HOLINESS CHRISTIAN CHURCH

FORMULATED BY

The General Conference of 1908

HELD AT

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## CONTENTS

<table>
<thead>
<tr>
<th>CONTENTS</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Introduction</td>
<td>7.</td>
</tr>
<tr>
<td><strong>I.—THE CHURCH.</strong></td>
<td></td>
</tr>
<tr>
<td>I.—Articles of Faith</td>
<td>11.</td>
</tr>
<tr>
<td>II.—Membership</td>
<td>27.</td>
</tr>
<tr>
<td>Reception of Members</td>
<td>27.</td>
</tr>
<tr>
<td>Classes and Class Leaders</td>
<td>29.</td>
</tr>
<tr>
<td>Church Officers and their duty</td>
<td>31.</td>
</tr>
<tr>
<td>Sunday Schools and their officers</td>
<td>35.</td>
</tr>
<tr>
<td><strong>II.—THE CONFERENCES.</strong></td>
<td></td>
</tr>
<tr>
<td>I.—Quarterly Conferences</td>
<td>39.</td>
</tr>
<tr>
<td>II.—Annual Conferences</td>
<td>44.</td>
</tr>
<tr>
<td>III.—General Conferences</td>
<td>48.</td>
</tr>
<tr>
<td><strong>III.—THE MINISTRY</strong></td>
<td></td>
</tr>
<tr>
<td>I.—Local Preachers</td>
<td>51.</td>
</tr>
<tr>
<td>II.—Home Missionaries</td>
<td>54.</td>
</tr>
<tr>
<td>III.—Evangelists</td>
<td>55.</td>
</tr>
<tr>
<td>IV.—Itinerant Preachers</td>
<td>57.</td>
</tr>
<tr>
<td>Elders (Art 68)</td>
<td></td>
</tr>
<tr>
<td>V.— Ministers Rec’d from another Denomination</td>
<td>62.</td>
</tr>
<tr>
<td>VI.—Presiding Elders</td>
<td>64.</td>
</tr>
<tr>
<td><strong>IV.—CHURCH TRIALS</strong></td>
<td></td>
</tr>
<tr>
<td>I.—Trials of Laymen</td>
<td>67.</td>
</tr>
<tr>
<td>II.—Trials of Class Leaders, Home Missionaries, and Local Preachers</td>
<td>68.</td>
</tr>
</tbody>
</table>
III.—Trials of Ordained Preachers, Evangelists, and Itinerants. ................. 69.
IV.—Trials of Presiding Elders. ................. 72.
V.—CHURCH PROPERTY
I.—Building Churches and Parsonages ....... 73.
II.—Orphanage Property ....................... 75.
III.—Bible School Property ................. 76.
IV.—Voice from Canaan Rescue Home ....... 77.
V—Church Paper ......................... 78.
VI.—Conveyance of Church Property ....... 79.
VII.—Sale of Church Property ........ 82.
VIII.—Trustees of Holiness Christian Church .. 83.
VI.—READING COURSE
I.—Local Preachers ....................... 85.
    First Year
    Second Year
II.—Itinerant ......................... 86.
    First Year
    Second Year
VII.—RITUAL
I.—Matrimony ......................... 87.
II.—Burial of Dead ...................... 90.
III.—Dedication Services ................. 92.
IV.—Ordination of Elders .................. 95.
In the year of our Lord, 1882, a company of three brethren and two sisters assembled together in open air and hall meetings in the city of Philadelphia, Pa., for the purpose of leading the non-church-goers to Christ. Many souls were thus led from a life of sin unto salvation.

While the formation of a church was originally not their motive, the necessity of a distinct organization soon became evident. Seeing that so many churches had "a form of godliness but denying the power thereof", so that young converts had little opportunity to become established in holiness; it became urgent that classes should be formed for the spreading of scriptural holiness and the free exercise of vital godliness.

This work, under God, soon spread to other places; new fields were opened,
where hall meetings, tent meetings and camp meetings were held, until the summer of 1889, when the first Conference was held in a private dwelling during the Camp meeting at Linwood, Pa.

Having previously adopted the title "The Heavenly Recruit Association", this Conference passed resolutions to have an Itinerant ministry and elected a Presiding Elder and stationed the pastors.

At the Annual Conference of 1894, held at West Conshohocken, Pa., the Church in Philadelphia, whose pastor refused to submit to the ruling of the Conference, withdrew from said Conference and claimed the charter and name as the property of the local church. The Conference immediately chose the name "Holiness Christian Association" and elected Rev. C. W. Ruth, Presiding Elder.

At the Conference held at Reading, Pa. in 1896, it was decided that the growth of the work warranted the organization
of the second Annual Conference and a General Conference. The presiding elder, Rev. Jonas Trumbauer, was authorized to organize the Indiana Conference at Tipton, Ind. in the month of Oct., 1896.

The first General Conference was held in Calvary Church, Reading, Pa. in the month of March, 1897. At this time the name "Holiness Christian Association" was changed to "Holiness Christian Church".

The organizing of the Indiana Conference was in such Divine order that there are now thirty-nine classes in the state organized into a Northern and Southern district; also a district in Illinois, where our Bible School, Orphanage, and Rescue Work is located; also, a district in Kansas and Oklahoma.
I. THE CHURCH.

CHAPTER I.
ARTICLES OF FAITH.

1.—Of Faith in the Holy Trinity.

There is but one living and true God, and in unity in this God-head there are three persons of one substance, power, and eternity—God, the Father; Jesus Christ, the Son; and the Holy Ghost.—I Cor. 8:4-6; I John 5:6-8; John 15:26.

2.—Of the Resurrection of Christ.

Christ did truly rise from the dead, taking His body with all the things pertaining to the perfection of man's nature, wherewith He ascended into Heaven, and there sitteth as mediator between God and man.—Matt. 28:1-10; I Cor. 15:3-20; Acts 2:23, 24; I Tim. 2:5.

3.—The Sufficiency of the Holy Scriptures for Salvation.

The Holy Scriptures contain all things necessary to salvation, so that whatso-
ever is not read therein, nor may be proved thereby, is not to be required of any that it should be believed as an article of faith, or be taught requisite or necessary to salvation—II Tim. 3:15-17; John 5:39; II Pet. 1:19-21.

4.—Of Original and Acquired Depravity.

Original depravity is the corruption of the moral nature inherited by every human being because of Adam’s disobedience to the law of God, whereby every man is wholly gone from original righteousness and without grace, inclined to evil, and that continually. Acquired depravity is the corruption of our moral nature resulting from the sins we ourselves have committed. However, we believe that children who have not arrived at the age of accountability are saved by the Atonement. Matt. 19:14; Gen. 6:5; Mark 7:21-23; Eph. 2:1-3.

5.—Of Free Will and Conviction.

Man, having become so completely
ruined, has neither the will nor the power to turn to God, and, if left to himself, would remain in his wretched and miserable condition forever. But God graciously employs the means of enlightening and awakening the mind of the sinner to a sense of his poverty and wretchedness and then extends the invitation that "Whosoever will may come and take of the water of life freely."—John 6:44, 65; 12:32; Rev. 3:20; 22:17.

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

7.—Of Conversion.
This consists in justification, which is the forgiveness of actual sins and the accounting us righteous through the merits of Christ, and the regeneration, which is a new birth of the soul by the Holy Ghost in which all of the acquired corruption of our past sinful life is re-
moved, and the new life implanted. It is received by faith in Christ, and is attested by the Holy Spirit; and, while continuing in this regenerated state, we do not commit sin.—John 3:3-7; Rom. 8:15, 16; 1 John 3:9.

8.—Of Entire Sanctification.

This is the work of the Holy Ghost by which the hereditary body of sin, of inherited depravity, is removed from the heart, making it pure. This entire cleansing does not take place at regeneration; it does not consist in the repression of indwelling sin; it does not consist in the imputation of Christ's personal holiness to us, simply; but it is wrought in us by the Holy Ghost, through faith in the blood of Christ, and is receivable at any moment when the fully-justified believer makes an entire consecration or sacrifice of himself to all the will of God, and is attested by the Holy Ghost. Holiness, heart purity, the baptism with the Holy Ghost and fire are all one and the same.
thing, which is received subsequent to regeneration.

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


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

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

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

9.—Sin, after Justification and Sanctification.

Not every sin willingly committed after justification or sanctification is the sin against the Holy Ghost; therefore repentance is not denied to such as fall into sin after justification or sanctification; and, therefore, they are to be condemned who say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.—John 5:14;
10.—Of the Ordinances.

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

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

2. The Lord's Supper is not only an acknowledgement of our Lord's sufferings and death for our redemption, but is also a sacrament of our redemption by Christ's death, and a memorial of the sufferings and dying of Jesus Christ our Lord until He comes. — Matt. 26:26-29; Luke 22:19, 20; I Cor. 10:16, 17; 11:23-29.

3. Feet Washing should be practiced
in all humility and love one unto the other, brothers and sisters separately, in a modest and becoming manner. It should always be done among the saints alone and not in the presence of worldly-minded spectators, according to the Scriptures. This however can be arranged by each church or mission as they see fit.

—John 13:2-17; 1 Tim. 5:10; Matt. 10:24.

11.—Of Divine Healing.

The Scriptures plainly declare: "The prayer of faith shall save the sick." James 5:14. All of God's children should be encouraged to lay hold upon this promise, but the piety of those who do not see or are unable to claim their privilege in this respect, should not be questioned on that account. Preachers should teach the provision made in the Atonement for it.—Ex. 15:26; Mark 16:17, 18. Jas. 5:14-16.

12.—Of Singing and Music.

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

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

13.— Of the Support of the Gospel.

1. We believe that all Christians should pay as liberally for the support of the Gospel as the Israelites were required to give under the law of Moses. Lev. 27:30-34. All true followers of Christ will not give less, which is one-tenth of their income. We, therefore, expect all our preachers and members to practice the tithing system. Neh. 13:12; I Cor. 16:2.

2. Where should we pay our tithes?
Into the church treasury. 2 Chron. 31:5-12; Neh. 13:10-12; Mal. 3:10; St. John 12:6; Acts 4:34, 35; 6:1-7; 1 Cor-
3. Why should we pay our tithes into the church treasury? “That there may be meat (or means) in my house (or treasury).” Mal. 3:10.

4. For what is this money used? To support the Levites (or preachers) and the singers. Neh. 13:10. To help the widows and other needy. Acts 6:1; 4:34, 35. To pay current expenses, etc. and to send help to the missionaries. Phil. 4:15, 16, 19.

5. Who is to have the say where this money shall be paid? The church official board. 2 Chron. 31:11-21; Neh. 13:12, 13; Acts 6:1-7.


7. Are we expected to give free-will offerings after we have paid the tithes? Yes, no one gives a free-will offering until they have given the tithes.

Are we to go beyond the tithes and offering in our support of the Gospel?
Yes we are to sacrifice in behalf of the Gospel i. e. to give the very necessaries of life. Mark 12. 30, 31; I John 3. 17, 18; Gal. 4, 15; Luke 6. 27-38.

14—Of Marriage.

Holy Matrimony is a sacred institution of Divine origin, and no believer should enter into this sacred agreement without positive convictions from God in harmony with His word, which commands His children to marry only in the Lord. Believers should seek guidance of God before they enter into so solemn an engagement. Gen. 2: 18; II Cor. 6: 14; I Pet. 3: 1-7.

15—Of Divorce.

No divorce, except for adultery, shall be regarded by the Church as lawful; and no minister shall solemnize marriage in any case where there is a divorced wife or husband living; but this rule shall not be applied to divorced parties seeking to be re-united in marriage. —Matt. 19:9; Mark 10:1-12; I Cor. 7:10, 11.
16—Of Intemperance.

(intemperance is excess in any kind of action or indulgence, any exertion of body or mind, or any indulgence of appetites or passions which is injurious to the person or contrary to morality. Hence "to be temperate in all things" I Cor. 9:25, includes total abstinence from all that is wrong, and moderation in all things in themselves right and beneficial.) No one shall be retained a member who is guilty of using alcoholic or intoxicating liquors as a beverage. The use of tobacco, opium, cocaine, morphine, etc., is forbidden in our church. Prov. 23:29-35, I Cor. 3:16-17, II Cor. 7:1.

17.—Of Conformity to the World.

We, as Christians, are earnestly requested not to be conformed to the world, but to be transformed by the renewing of our minds, that we may prove what is the good and acceptable and perfect will of God. Rom. 12:2. They that are con-
formed to the world are carnally minded. A complete separation should be mani-
Fested in our homes and houses of wor-
ship, our business, and, in short, in all our manner of life and conversation. Members must keep free from secret so-
cieties and worldly amusements, includ-
ing church fairs, socials, Christmas trees, and like entertainments, as well as boat races, horse races, baseball games, fairs, etc. We also insist upon perfect plain-
ness in dress, both of brethren and sisters. Rom. 12:1,2; John 2:13-16; I Pet. 3:3,4.

18.— Of National Reform.

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

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

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

4. We believe that all national differences should be settled by arbitration, and will not cease to pray and labor that the time may soon come when nations shall learn war no more. Micah 4:3; Matt. 5:38-44; Prov. 14:34.

19.—Of the Call to the Ministry.

We believe in a divine call to preach the Gospel. God alone is able to say who shall go forth as laborers in the vineyard of the Lord as ministers of the Gospel. The Saviour says: “Pray ye the Lord of the harvest, that He will send forth laborers unto His harvest;” and Paul says: “How shall they preach except
they be sent?" Hence, only such as the Lord has called, qualified and sent forth to preach the Gospel, can be efficient means in His hand to further His cause, prosper the Church, and be successful in winning souls to Christ. Matt. 9:38; John 20:21,22; Matt. 10.

20.— Of Heaven.

Heaven is the dwelling place of God, in the city of the New Jerusalem, where His throne is, upon which He sits; also the dwelling place of Jesus Christ His Son, who was crucified, dead and buried, and resurrected, 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 innocence: a place of perfect rest and happiness.
The dwelling place of God— I Kings 8:30; Matt. 6:9; Acts 7:48, 49.

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

Who enter.— Matt. 19:14; Heb. 12:14; Rev. 7:2-14.

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

21.— Of Hell.

Hell is the place and state of the damned and is known to God.

As heaven in Scripture is described as a place of rest, joy and perfect happiness, so hell is described in Scripture as a lake of fire and brimstone, where there is grief, sadness, vexation, rage, despair and gnashing of teeth; "where the worm dieth not and the fire is not quenched. The wicked shall be turned into Hell and all nations that forget God" Psa. ix:17.

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

The doctrine of the second literal coming of the Lord Jesus is one of the 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 one thousand years. We also believe after this, the resurrection of the unjust will take place, at which time their spirits, souls and bodies shall be re-united to receive a just retribution for the deeds done in the body. Acts 1:9-11; Matt. 24:29-42; I Thess. 5:1-4.
CHAPTER II.

1.— Membership.

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

24. We, as a church, believe that justification by faith and entire sanctification as a second work of grace are essential to our eternal salvation, and are united upon this doctrine.

All persons to be received unto full membership in the Church shall answer the following questions affirmatively.

1. Have you the witness of the Spirit to your conversion?
2. Do you believe in Holiness as a second work of grace?
3. Will you keep the rules of the discipline as regards tithing?
4. Will you wholly abstain from the use of tobacco, morphine, etc?

5. Do you renounce all relation to secret societies?

Will you faithfully attend all the means of grace, when possible to do so?

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

Churches may have a committee on membership, where so desired, consisting of three or five members, (the pastor being chairman), which shall have power to examine and report on all persons wishing to unite with the Church. Where there is no such committee the Pastor, or Presiding Elder, or Home Missionary may receive members in full connection who have answered the questions on membership affirmatively, or on probation. Local preachers, Home Missionaries, and Evangelists may organize classes and receive members on authority of the Presiding El-
Members will be received by letter or on recommendation after properly answering the questions on membership.

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

2.—Classes and Class Leaders.

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

26. The duties of the class leaders shall be:

1. To co-operate with the pastor in leading the members on to greater usefulness in the church, and to encourage them to take part in public worship, such as praying, singing, and as they
30 DOCTRINES AND DISCIPLINE OF

dear advisable, in leading meetings.

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

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

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

5. That he be careful that all things are conducted in his class according to divine order; to inform the preacher of such as lead a disorderly life and will not be admonished; as well as of those who purposely or habitually neglect their duty of doing good. He shall also give information of the sick and the poor, if there be any; and he is to visit and assist them in time of need.
6. It is each class leader's duty to make himself familiar with our discipline, and to refer to the passages of Scripture there quoted, in order to be more fully convinced, and to explain these passages of Scripture to every one in the class, and must be a firm believer in and teacher of all the articles of faith of our discipline.

7. He shall give a written report of his work to the Quarterly Conferences.

3. Church Officers and their Duties.

27. The officers of each mission or church shall consist of not less than three, or more than seven trustees, a secretary, treasurer, Sunday School officers, a committee on membership, 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, not later than
two weeks before the Annual Conference, notice of the time and place of meeting to be announced from the pulpit, at least ten days before.

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

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

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

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

He shall furnish the pastor the names and addresses of all members upon the pastor's arrival.

b. The treasurer shall keep in charge the money belonging to the church, and pay out the same only on order signed by the secretary and one of the trustees. He will be required to make a monthly report stating the amount of the receipts, expenses and the financial standing of the church.

28. Each Board of Trustees shall all be members of the Holiness Christian Church.

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

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

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

Each church shall 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.

29. 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 Con-
ference; and if they do not pay at the expiration of six months, their names shall be dropped from members' roll.

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

3. They shall give a report to the Quarterly Conference of the amount received.

4. The stewards shall provide the bread and wine for the Lord's Supper. None but unfermented wine shall be used.

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

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

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

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

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

3. The duties of the superintendent are as follows:
   1. He shall see that the school is regularly opened, directed and closed; that each class is provided with a
teacher of Christian principles and character, and that everything in the school is done in a Christian manner.

2. He shall furnish the Quarterly Conference with a statistical report and other necessary information.

3. In all special cases, where opportunity is afforded, he shall consult the pastor for direction.

4. In the absence of the superintendent, the assistant superintendent shall occupy his place.

32. The duty of the secretary is to keep a correct account of the names of all the officers, teachers, and scholars, properly enrolled in their respective classes; the attendance every Sabbath, including visitors, and read it before the school every Sabbath; and to mark all absent or present.

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

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

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

CHAPTER I.

QUARTERLY CONFERENCES

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

36. The presiding elder shall appoint the time on each charge when the Quarterly Conferences shall be held; but the pastor shall appoint the place.

37. The presiding elder shall act as chairman of the Quarterly Conferences of his district. If the presiding elder cannot be present, then he shall appoint someone to take his place. The chairman shall choose a secretary, who is to record correctly all the transactions of the Quarterly Conference in a book kept for that purpose and then:

1. Examine whether the local preachers, class leaders, home missionaries, church and Sunday School officers have been faithful, godly, and unblamable in
their demeanor; and whether the persons entrusted to their care conduct themselves faithfully and godly.

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

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

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

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

38. ORDER OF PROCEDURE:

1. Singing.
2. Prayer.
4. Roll-call of the Sabbath School board.
5. Reading of minutes of the last session.
6. Report of church secretary: How much money received each month during the quarter, total, balance in treasury, indebtedness. How much did your official board decide to give the pastor?
7. Report of Sabbath School secretary: Number of scholars on roll; number of officers and teachers; average attendance during the quarter.

Collections, expenditures, balance.
in treasury, indebtedness.
8. Report of the stewards:
   How much money received each
   month during quarter; total.
10. Examination of Official board.
11. Examination of Sabbath School
    board.
12. Examination of class leaders, lo-
    cal preachers, and home missionaries.
13. Examination of Pastor.
14. Roll call of membership, second
    and fourth Quarterly Conference.
15. Any appeals to this Conference.
17. Any applicants for the ministry.
18. Adjournment.
19. Lay delegates to the Annual Con-  
   ference are to be elected in the fourth
   Quarterly Conference; time and place
   to be announced at least ten days before.
   Lay delegates must be understood to
   include all the members of the church
   who are not members of the Annual
   Conferences.
Each charge sending a delegate to the Annual Conferences shall pay the travelling expenses of their delegates.
40. The Annual Conference shall become bodies corporate, wherever practicable, under the authority of the laws of the State within whose bounds they are located.

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

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

43. The presiding elders shall preside at
the Annual Conferences. In case no presiding elder be present, a member of the Conference, an elder, appointed by the presiding elder, shall preside. But if no appointment be made, or the person appointed does not attend, the Conference shall elect a chairman by ballot from among the elders without debate.

44. ORDER OF PROCEDURE,

1. Opening of conference. Singing, prayer, address by presiding elder.
2. Roll call, ministers ordained, on trial, evangelists, delegates.
3. Reading of the minutes.
4. Forming rules to govern Conference.
5. Electing or appointing standing committees.
6. Applicants for the ministry.
7. Reports of Pastors, Evangelists, Camp Meeting Committees, Tabernacle Committees, and all Standing and Conference treasury Committees.
8. Unfinished business.
11. Stationing the preachers.

45. The Examination Committee shall be appointed at the Annual Conference by order of the Conference, and shall examine all applicants for the ministry as to their doctrine, qualifications and studies and shall recommend to the Conference what shall be done with the applicants. Said examining committee shall be furnished with a list of questions from the presiding elders.

46. The Stationing Committee shall consist of the presiding elder of the conference, and one lay delegate from each class on the pastoral charge.

47. The Annual Conference shall devise plans for collecting Foreign Missionary, Bible School, Orphanage, and Rescue money in the churches and Sunday Schools.

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

49. The General Conference shall be composed of Ministeral and Lay delegates and the presiding elders of each Annual Conference.

50. The Ministeral delegates shall consist of one delegate to every seven ministerial members of each Annual Conference, to be elected from among the ordained ministers and those holding Perpetual Evangelistic License, who have been in full connection in the Conference 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.

51. The Lay Delegates shall be chosen from among the lay members of the Annual Conference, and shall consist of one delegate from each district. Such delegate
shall not be under twenty-one years of age, a member of the Holiness Christian Church at least the three years immediately preceding the election.

52. The General Conference shall meet A. D. 1912, at such date and place as the Annual Conference immediately preceding shall decide; and thereafter every four years; but the presiding elders, by and with the advice of two-thirds of all the Annual Conferences, shall have power to call an extra session of the General Conference, to be constituted in the usual way. But if there be no presiding elders, then two-thirds of all the Annual Conferences shall have power to call an extra session.

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

54. The presiding elders shall preside in the General Conference; but in case no presiding elder be present, the Gen-
eral Conference shall choose a president (pro tempore).

55. The General Conference shall have full power to make rules and regulations for our church.
III. THE MINISTRY.

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

Our Ministry consists of local preachers, home missionaries, itinerants, evangelists, elders, presiding elders, and superintendents.

CHAPTER I.

LOCAL PREACHERS.

56. A local preacher is one who is licensed to preach the Word as occasion may require and opportunity offer, but who either has never been received as an itinerant preacher or, having been thus received has been located thereby, and is amenable to the nearest Quarterly Conference.

57. The Quarterly Conference shall have authority to license proper persons
58. 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.

59. The special duties of a local preacher are:

1. To preach as often as an opportunity is presented and whenever called upon, if possible.

2. They shall 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.
CHAPTER II.

HOME MISSIONARIES.

60. There are two classes of home missionaries: Annual Conference and Quarterly Conference.

1. The Annual Conference may elect one or more Conference home missionaries, who shall work in harmony with the presiding elder of the district.

2. It is his duty to open new fields, form new classes, hold tent and hall meetings, and to make no Conference debts without consent of Annual Conference.

3. He shall submit a written report to the Annual Conference.

4. Quarterly Conference home missionaries may be licensed by the Quarterly Conference and are amenable to the Quarterly Conference where licensed.
CHAPTER III.

EVANGELISTS.

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

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

63. Women evangelists may at the expiration of two years, after due examination, receive perpetual evangelistic license.

64. Evangelists shall be tried and ex-
amined the same as itinerant preachers.

65. Women holding perpetual evangelistic license shall be eligible to any office except that of presiding elder.
CHAPTER IV.

ITINERANT PREACHERS.

66. All applicants to the itinerant ministry must first serve two years as a home missionary or a local preacher under the presiding elder, and after passing examination on course of study must be recommended to the Annual Conference by the Quarterly Conference.

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

1. Do you believe yourself to be divinely called to preach the gospel?
2. Do you know of a time when you received the witness of the Spirit to regeneration?
3. Do you believe in being wholly
DOCTRINES AND DISCIPLINE OF

sanctified as a second work of grace?

4. Have you thus sought and obtained it?

5. Are you now conscious of being wholly abandoned to all the will of God?

6. Are you acquainted with the doctrine and discipline of our Church?

7. Will you observe and teach it?

8. Have you finished the local preachers reading course?

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

69. It is a pastor's duty:

1. To preach and travel as much as possible on his appointed field of labor, and never to neglect an appointment.

2. To see that our Church Discipline
is observed in every respect on his charge.

3. To visit the families, the sick, and the prisoners; the poor and forsaken are by no means to be neglected by him; he is to assist them as to body and soul, and, by example and exhortation induce others thereto. He shall at every visit, if possible, have prayer; recommend godliness, economy and cleanliness and exhort them to be peaceable and to live in union and love; and he is not to neglect the instruction of children.

4. He is to form classes wherever the Lord effects awakening, conviction or conversion by his labors.

5. He shall see that the other preachers on his fields of labor conduct themselves well and that they lack in nothing.

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

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

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

9. He shall encourage his societies, in word and deed, to zealous participation in the Sunday-school, and shall take collections for foreign missions and other benevolent purposes.

10. In all important matters he shall
solicit the advice of his brethren in office and especially that of the presiding elder, and give the latter 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 V.
FROM ANOTHER DENOMINATION.

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

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

71. If the Conference to which he applies for reception considers his credentials and statements satisfactory, it shall grant him a license according to the rank which he held in his former church, or receive him as a preacher on trial. 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.

72. 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.

73. All ministers shall hold their membership in a local church.

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

PRESIDING ELDERS.

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

76. The duties of the presiding elders are:

1. To preside at our Conferences.
2. They shall, with the assistance of the Stationing Committee, assign the preachers their respective fields of labor at the Annual Conference.
3. It devolves upon them to perform the ceremony of ordination; but they should in no case ordain any but those who come recommended by our Annual
4. They shall always, previously to each Annual Conference, project a plan for the arrangement of the circuits, and the stationing of the preachers for the ensuing year, which shall also include the financial statement of the classes made at fourth Quarterly Conference.

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

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

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

8. They shall take heed not to be remiss in attending to their appointed meetings, and in holding Quarterly Conference.
77. The presiding elder is amenable to the Annual Conference for his conduct, which has power, if circumstances require it, to depose a presiding elder from office, or to expel him from the church.

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

79. Should the presiding eldership become vacated in the interval between the Annual Conference, the conference secretary shall call into convention the preachers of the district and a majority thereof shall elect one of the elders to fill the vacancy until the next Annual Conference.
IV. CHURCH TRIALS

CHAPTER I.

TRIALS OF LAYMEN.

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

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

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

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

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

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

TRIAL OF ORDAINED PREACHERS,
EVANGELISTS, AND ITINERANTS.

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

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

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

3. Should the accuser be the presiding elder, the trial shall be conducted by
the first one appointed on the committee of ministers who try the case.

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

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

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

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

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, one of whom shall be elected chairman.

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

3. If two-thirds of the preachers thus called shall find the presiding elder guilty of the charge brought against him, they shall have power to suspend him from office until the next Annual Conference, which shall then determine the whole matter.
4. But a charge against a presiding elder must always be preferred in writing, and subscribed by those who are willing to substantiate the alleged crime, and the accused presiding elder is to have a copy of the same.

85. None of our ministers thus excluded can in anywise 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.
V. CHURCH PROPERTY.

CHAPTER I.

BUILDING CHURCHES AND PARSONAGES

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

1. They shall proceed to elect a board of trustees, provided there be no trustees, of not less than three, who shall be members of the Holiness Christian church.

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

3. There shall be elected, in accordance with the laws of the state in which the church is located and according to our discipline, a board of parsonage trustees consisting of three or five members who shall procure a parsonage
or raise the rent for the pastor's home.
4. There shall be appointed at each Annual Conference, a committee on parsonages, who shall submit to the Conference a written report.
CHAPTER II.

ORPHANAGE PROPERTY

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

A written financial report shall be given at each Annual Conference.
CHAPTER III.

BIBLE SCHOOL PROPERTY

68. The Holiness Bible School and Faith Missionary Training Home, located at Carlinville, Ill. shall be managed by a board of five trustees, two laymen, and three ministers, elected according to the discipline of the Holiness Christian Church, and in accordance with the laws of incorporation in the state of Ill. and elected for one, two, three, four, and five years respectively. Said board shall hold in trust all property of the school and shall look after the property and interest of the school, and should the office of superintendent become vacant it shall fall on the board to fill such vacancy.
CHAPTER IV.

RESCUE HOME

69. "The Voice from 'Canaan Rescue Home'" located at St. Louis, Mo. shall be managed by a board of five trustees elected for one, two, three, four, and five years respectively, according to the incorporate laws of the state where located; said board shall hold all property in trust for said home, look after all requests and use the same to the best interests of the home. It shall be their duty to fill the office of superintendent and matron when either become vacant. The superintendent shall furnish a written report to the Annual Conference.
CHAPTER V.

CHURCH PAPER

90 "A Voice from Canaan," the official organ of the Holiness Christian Church, shall be managed by a committee of five and the Presiding Elders. The committee has the power to appoint the editor and publisher and other officers needed for the proper management of the paper, said committee to be elected annually by the Annual Conference. The editor and publisher shall each submit a written report at Annual Conference.
CHAPTER VI.
FOR CONVEYANCE OF CHURCH PROPERTY.

91. 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 accord-
ance with the discipline of the said Holiness Christian Church."

Church, or churches, knocking for admittance into our conferences must have deeds for their property made after the form in article 89.

92. In all conveyances of ground for the erection of dwelling-houses, for the use of the preachers, or upon which they may have been already erected, let the following clause be inserted at the proper place: "In trust, that said premises shall be held, kept and maintained as a place of residence for the use and occupancy of the preachers of the Holiness Christian Church in the United States of America who may, from time to time, be stationed in said place, subject to the usage and discipline of said church, as from time to time authorized and declared by the General Conference of said church, and by the Annual Conference within whose bounds said premises are situate."
93. In all other parts of such conveyances, as well as in their attestation, acknowledgment, and placing them upon the record, let a careful conformity be had to the laws, usages and forms of the particular state in which the property may be situated, so as to secure the ownership of the premises in fee simple; and in no case shall the trustees mortgage or encumber the real estate for the current expenses of the church.
CHAPTER VII.

SALE OF CHURCH PROPERTY

94. In all cases where church property is abandoned, or no longer used for the purpose originally designed, it shall be the duty of the trustees, if any remain, to sell such property and pay over the proceeds to the Annual Conference within whose bounds it is located; and where no such lawful trustees remain, Annual Conference trustees within whose bounds said property is situated shall become lawful trustees of said property and dispose of it according to the discipline of the Holiness Christian Church. In case of a re-organization within two years the money shall be returned.
CHAPTER VIII.

TRUSTEES OF THE HOLINESS CHRISTIAN CHURCH.

95. 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—L. M. Coate, Jos. Benjamin. Vacancies occurring in the interval of the General Conferences shall be filled for the remainder of the time by the Presiding Elders.

96. 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.

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

98. 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.

99. Moved and carried that this General conference empower the Indiana Annual conference to form one or more conferences if they deem it wise.
VI. COURSE OF STUDY.

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

LOCAL PREACHERS.

First year:
2. The Discipline.
3. "Plain Account by John Wesley."
4. "Prevailing Prayer by Weigle."

Second year:
1. The Epistles and Revelation.
4. "Hints to Self Educated Preachers."
First year:
1. The Pentateuch.
2. “All about the Bible” by Collette.

Second year:
1. Historical Books, from Joshua to Esther.
5. “Outline of the Study of Man.”
VII. RITUAL
MARRIAGE

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

Dearly beloved, we are gathered together here in the sight of God, and in the presence of these witnesses to join together this man and this woman in holy matrimony which is an honorable estate instituted of God, in the time of man's innocency, signifying unto us the mystical union that exists between Christ and his church, which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee and is commended of St. Paul to be honorable among all men; and, therefore, is not by any to be entered into unadvisedly, but reverently, discreetly, and in the fear of God.
Into this holy estate these two persons present come now to be joined; therefore, if any can show just cause why they may not lawfully be joined together let him now speak or else hereafter forever hold his peace.

If no objection be entered, then shall the minister say to the man "Wilt thou have this woman to be thy wedded wife to live together after God's ordinance in the holy estate of matrimony, wilt thou love her, comfort her, honor and keep her in sickness and in health, keep thee only unto her so long as ye both shall live?" —the man shall answer— "I will."

"Wilt thou have this man to be thy wedded husband and to live together after God's ordinances in the holy estate of matrimony? Wilt thou love, honor, and comfort him in sickness and in health and forsaking all other keep thee only unto him so long as ye both shall live?" —the woman shall answer— "I will."

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

For as much as M— and N—
(names as in license) have consented to-
gether in holy wedlock and have wit-
nessed 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 togeth-
er, let no man put asunder. Amen."

Here the minister may close with a
short prayer or benediction, if desired.
Scripture lesson, Psa. 33; Psa. 10:6, then may follow I Cor. 20:41-58.

At the grave while it is being filled the minister shall say: For as much as it hath pleased Almighty God in His wise providence, to take out of the world the soul of the departed, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come through our Lord Jesus Christ; at whose second coming in glorious majesty, the corruptible bodies of those who sleep in Him shall be changed and made like unto His own glorious body; according to the mighty working whereby He is able to subdue all things unto Himself. Then the Lord's prayer may be repeated——Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread and forgive us our trespasses, as we for-
give 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!
DOCTRINES AND DISCIPLINE OF DEDICATION SERVICE.

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. 6:1, 2, 18, 21, 40-42; 7:1-4.

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 Christian Church. And as the dedication of the temple is vain without the solemn consecration of the worshipers also, I now call upon you all to dedicate yourselves anew to the service of God. To Him let our souls be dedicated that they may be renewed after the image of Christ; to Him let our bodies be dedicated, that we may be fit temples for the indwelling of the Holy Ghost; to Him may our labors and business be dedicated, that their fruit may tend to the glory of His great name, and to the advancement of His kingdom; and that He may graciously accept this solemn 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.
ORDINATION OF ELDERS

The Conference secretary shall call the names of all those who are to be ordained elders the candidates taking their places in front of the elder. The elder shall say unto the people:

Brethren, these are they whom we purpose, God willing, this day to ordain elders; for, after due examination, we find not to the contrary, but that they are lawfully called to this 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. 4:7-13; St. John 10:1-16. 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 where unto 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 premonish, to feed and provide for the Lord's family; to gather the outcasts, to seek the lost and to be ever ready to spread abroad the Gospel, the glad tidings of reconciliation with God. Have always, therefore, printed in your remembrance how great a treasure is committed to your charge. For they are the sheep of Christ which he bought with his death and for whom he shed his blood. The Church which
you must serve is His spouse and His body. And if it shall happen that the same church or any member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the fearful punishment that with ensue. Therefore, consider with yourselves the end of the ministry toward the children of God, toward the spouse and body of Christ; and see that you never cease your labor, your care and diligence until you have done all that lieth in you according to your bounden duty to bring all such as are or shall be committed to your charge unto that agreement: in that faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no plan left among you either for error in religion or for viciousness in life. Forasmuch then as your office is of so great excellency and of so great difficulty ye see with how great care and study ye ought to apply yourselves as well that ye may show yourselves
dutiful and thankful unto that Lord who hath placed you in so high a dignity as also to beware that neither you yourselves offend nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of yourselves, for that will and ability are given of God alone; therefore ye ought and have need to pray earnestly for his holy Spirit, and seeing that ye cannot by any other means compass the doing of so weighty a work pertaining to the salvation of man but with doctrine and exhortation taken out of the holy Scriptures and with a life agreeable to the same, consider how studious ye ought to be in reading and learning the Scriptures, and informing the manners both of yourselves and of them that especially pertain unto you, according to the rule of the same Scriptures; and for this self-same cause how ye ought to forsake and set aside, as much as you may, all worldly cares and studies.
We have good hope that you have all weighed and pondered these things with yourselves long before this time, and that you have clearly determined by God’s grace, to give yourself wholly to this office 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 Savior, 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:

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

Answer.—I think so.

Q.—Are you persuaded that the holy
Scriptures contain sufficiently all doc­
trine 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?

Ans.—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 doc­
trine and sacraments and discipline of Christ as the Lord hath commanded?
Ans.— 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?
Ans.— 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?
Ans.— 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?

Ans.— 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?

Ans.— 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?

Ans.— 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.
INDEX.
(Numbers refer to Articles.)

Appeals to the Conferences 82
Backsliding 9
Baptism 10
Bible School Property 88
Business Meetings, Monthly 27
" " Annually 27
Churches, How to Build 86
" " Temporary Charge of 27
" " Sale of 94
Church Paper 90
Coming of Christ, Second 22
Communion, Wine to be used at 29
Conversion, Of 7
Conformity of the World 17
Class Meetings 25
" " Leaders, Duties of 26
Conferences, Quarterly 35 to 38
" " " Order of Procedure 38
" " " Annual, To be Corporate bodies 40
" " " Members of 41
" " " Time of 42
" " " Chairman of 43
" " " Order of Procedure 44
" " " General, Members of 49
" " " " Selection of 50, 51
" " " Quorum 53,
<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conferences General, Time of Meeting</td>
<td>52</td>
</tr>
<tr>
<td>&quot; Officers of</td>
<td>54</td>
</tr>
<tr>
<td>&quot; Power of</td>
<td>55</td>
</tr>
<tr>
<td>&quot; Money for</td>
<td>48</td>
</tr>
<tr>
<td>&quot; Privileges given by it</td>
<td>99</td>
</tr>
<tr>
<td>Deeds, Form of</td>
<td>91</td>
</tr>
<tr>
<td>&quot; For Parsonages</td>
<td>92</td>
</tr>
<tr>
<td>Delegates, Meaning of Lay</td>
<td>39</td>
</tr>
<tr>
<td>&quot; Election of</td>
<td>39</td>
</tr>
<tr>
<td>&quot; General Conference</td>
<td>50, 51</td>
</tr>
<tr>
<td>&quot; Traveling Expenses of</td>
<td>39</td>
</tr>
<tr>
<td>Depravity</td>
<td>4</td>
</tr>
<tr>
<td>Divorce</td>
<td>15</td>
</tr>
<tr>
<td>Donations or Bequests</td>
<td>96</td>
</tr>
<tr>
<td>Evangelists' License, Application for</td>
<td>61</td>
</tr>
<tr>
<td>&quot; Ordination of</td>
<td>62</td>
</tr>
<tr>
<td>&quot; Women</td>
<td>63, 65</td>
</tr>
<tr>
<td>&quot; Trial of</td>
<td>64</td>
</tr>
<tr>
<td>Examination Committee</td>
<td>45</td>
</tr>
<tr>
<td>Feet Washing</td>
<td>10</td>
</tr>
<tr>
<td>Free Pews</td>
<td>86</td>
</tr>
<tr>
<td>Free Will</td>
<td>5</td>
</tr>
<tr>
<td>Healing, Divine</td>
<td>11</td>
</tr>
<tr>
<td>Heaven</td>
<td>20</td>
</tr>
<tr>
<td>Hell</td>
<td>21</td>
</tr>
<tr>
<td>Intemperance</td>
<td>16</td>
</tr>
<tr>
<td>Lord's Supper</td>
<td>10</td>
</tr>
<tr>
<td>Marriage</td>
<td>14</td>
</tr>
<tr>
<td>Members, Reception of</td>
<td>23, 24</td>
</tr>
<tr>
<td>Ministry, Call to</td>
<td>19</td>
</tr>
</tbody>
</table>
INDEX

Missionaries, How Chosen 69
Missions, Foreign, Support of 47
Mortgages, How to be made 93
Music 12
National Reform 18
Official Boards 27
Orphanage Property 87
Preachers, Local, What is a 56
" " " When Licensed 57
" " " Appointments of 58
" " " Duties of 59
" " " Trials of 81
Preachers from other denominations 71, 72
Preachers, Itinerant 66
" " " Application for 67
" " " Examination of 67
" " " Ordination of 68
" " " Duties of 69
" " " Trial of 83
" " To be referred " 72
" " Membership of 73
Preachers, Joining another Conference 74
" " That are expelled may be received 85
Presiding Elders, How chosen 75
" " " Duties of 76
" " " To whom amenable 77
" " " Support of 78
" " " Vacancy filled 79
" " " Trial of 84
Repentance 6
INDEX

Resurrection of Christ 2
Rescue Home, How managed 89
Sacrament, Of the 10
Sanctification, Entire 8
Secretaries, Duties of 27
Scripture, Holy 3
Sunday Schools 30
  " Officers duties 31-34
Support of the Gospel 13
Stationing Committee 46
Stewards to be Appointed 27
  " Duties of 29
Treasurer, Duties of 27
Trial of Laymen 80
  " Class Leaders 81
  " Local Preachers 81
  " Evangelists 83
  " Itinerant Preachers 83
  " Presiding Elders 84
Trinity, Holy 1
Trustees, Duties of 28
  " of the Church 95
  " " " Duties of 94-96
Women, Eligibility to Office 65