DISCIPLINE

OF

The Holiness Movement
Church

(Revised and Corrected by the General Conference of 1937)

Ottawa, Canada
Holiness Movement Publishing House
43-45 Flora Street
1937
INTRODUCTION

Dearly Beloved:

We commend to you this little book, “The Discipline,” which contains, in brief, the Doctrines and policy of our Church, all of which, we believe, are in strict harmony with the Word of God, which is our only and sufficient rule of faith and practice.

We believe God raised up the Holiness Movement Church to spread Scriptural holiness over the land. To review the history of our church is to be convinced that God’s blessing has attended the efforts put forth from the beginning to the present time. The work, at first confined to Eastern Ontario, soon spread into the provinces of Quebec, Manitoba, Saskatchewan, Alberta, British Columbia, the United States of America, Ireland, Egypt, China and Australia. Much credit is due to all the faithful pioneers of the work, both ministers and laymen, many of whom have already entered into rest.
The General Conference, which is the governing body of the Church, has, from time to time, endeavoured to revise, enlarge and improve its legislation to meet the expanding interests of the Church. That the above is in strict harmony with our incorporate privileges will appear from the following:

"The Movement may meet in General Conference and may adopt and frame resolutions and make regulations for organization, for membership and for enforcing discipline in the Movement, and for the appointment, deposition, deprivation or removal of any person bearing office therein, and for the convenient and orderly management of the property, affairs, and interest of the Movement in matters relating to and affecting only the Movement." (63-64 Victoria, Chap. 101, Act to Incorporate, par. 3).

Some of the important rulings and changes enacted by the various conferences are as follows:

In our Conference of 1916 it was ruled that the bishopric in the Holiness Movement church was an office, not an order, superior to that of elders, the terms bishop and elder being synonymous in the New Testament.
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In our Conference of 1920 it was ruled that the General Conference is the highest authority, and during its session it is both the author and interpreter of all its laws. In this Conference also, provision was made for a limited lay representation to both the Annual and General Conferences.

In our Conference of 1924-25, few changes were made in Discipline, but the General Conference, which heretofore had been composed of all the ordained members of the various Conferences, became elective, provision for this having already existed in Discipline.

The Episcopacy as adopted by our Church at its inception has not been satisfactory. Accordingly the General Conference of 1925-26, necessitated by the death of Bishop A. T. Warren, made some important changes, chief of which are the following:

That we adopt the term, General Superintendent, instead of Bishop, it being understood that the terms are equivalent.

That we have three General Superintendents, one over the Eastern, one over the Western and one over the Egyptian work.

That the General Superintendents be elected by ballot without debate in each regular General Conference.
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That the Presiding Elders be elected by ballot without debate in the Annual Conferences.

That the ratio of lay representation be increased.

Our aim has been to bring our Discipline as near as possible to New Testament principles and practices. It is, without doubt, the best we have had. The duties of both laity and ministry are carefully outlined. We therefore commend it to all our people everywhere and urge upon all a sincere study of it as a whole, also loyalty to its doctrines, principles, institutions and interests. A loving and loyal observance of it will sustain order, deepen spirituality, and enlarge our influence in the great cause of holiness.

COMMITTEE.
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CHAPTER 1.
STANDARD DOCTRINES, ARTICLES OF RELIGION, GENERAL AND SPECIAL RULES.
SECTION 1.
STANDARD DOCTRINES

A brief statement of the Doctrines of the Holiness Movement Church as touching the application of Redemption.

1. Original Sin.

*Original Sin* in the human family was the wilful deviation of the Federal head of mankind from the perfect law of his Creator who placed him on probation. Through this act of disobedience he fell from original righteousness and became dead in sin, depraved in mind and corrupt in heart.
The fall of man "into sin was internal and external; the sin first of the human spirit and then of the human flesh. Separation from the supreme will was consummated within before it was exhibited in the act; the inmost principle of sin is the severance of the self from God; the entertainment, therefore, of the question, 'yea, hath God said,' was the beginning of human evil. This was the first formal sin, though not alluded to in Scripture as such. The outward act was the look of concupiscence towards the tree, which had in itself the guilt of partaking, and was followed by partaking itself. Hence in all New Testament references to the original sin, its principle of disobedience is made prominent. The woman being deceived was in the transgression. And when Adam yielded to the enticement of Eve, he only proved that he had already consented to her act: he also was in the transgression. His sin was disobedience." —Pope. See 1. Tim. 11:14, Rom. 5:15, 19

"But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:17.

"And when the woman saw that the tree was good for food, and that it was plea-
saint to the eyes, and a tree to be desired
to make one wise, she took of the fruit
thereof, and did eat, and gave also unto
her husband with her; and he did eat.”
Gen. 3:6.

2. Inbred Sin.

*Inbred, or Inborn Sin,* is that hereditary
moral corruption common to all men since
the fall of Adam. It is “a bias of human
nature toward evil.”—Pope.

“The heart is deceitful above all things
and desperately wicked; who can know
it?” Jer. 17:9.

“Behold I was shapen in iniquity and
in sin did my mother conceive me.” Psa.
51:5.

“Knowing this that our old man is cru­
cified with him, that the body of sin might
be destroyed, that henceforth we should
not serve sin.” Rom. 6:6.

“Now the works of the flesh are mani­
fest, which are these; adultery, forni­
cation, uncleanness, lasciviousness, idolatry,
witchcraft, hatred, variance, emulations,
wrath, strife, seditions, heresies, envyings,
murders, drunkenness, revellings and such
like.” Gal. 5:19-21.

“Looking diligently . . . lest any root of
bitterness springing up trouble you, and
thereby many be defiled.” Heb. 12:15.
3. Actual Sin.

_Actual Sin_ is the wilful transgression against the moral law of God, and may be either a sin of omission, i.e., failing in duty, or a sin of commission, i.e., doing something against or contrary to the Spirit and the Word of God.

“If we say that we have not sinned, we make him a liar, and his word is not in us.” 1 Jno. 1:10.

“All unrighteousness is sin.” 1 Jno. 5:17.

“Whosoever committeeth sin transgresseth also the law: for sin is the transgression of the law.” 1 Jno. 3:4.

“For I acknowledge my transgressions and my sin is ever before me.” Psa. 51:3.

“For whatsoever is not of faith is sin.” Rom. 14:23.

4. Repentance.

“Repentance is a deep, godly sorrow produced in the heart of a sinful person by the Word and Spirit of God, whereby from a sense of sin as endangering to his own soul, and displeasing to God, he with grief and hatred turns from all his known sins to God as his Lord and Saviour.”—Wesley.

“Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will
have mercy upon him; and to our God for he will abundantly pardon." Isa. 55:7.


"Repent ye therefore, and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19.

"Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins." Acts 2:38.

"Then hath God also to the Gentiles granted repentance unto life." Acts 11:18.

5. Saving Faith.

"Faith is not only an assent to the whole Gospel of Christ, but also a full reliance upon the blood of Christ; a trust in the merits of his life, death, and resurrection; a recumbency upon him as our atonement and our life, as given for us and living in us. It is a sure confidence which a man hath in God that, through the merits of Christ, his sins are forgiven and he reconciled to the favor of God; and in consequence thereof, a closing with, and cleaving to him, as 'our wisdom, righteousness, sanctification and redemption,' or, in one word, our salvation." —Wesley.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.
“And by him all that believe are justified from all things by which they could not be justified by the law of Moses.” Acts. 13:39.

“For by grace are ye saved through faith, and that not of yourselves: it is the gift of God.” Eph. 2:8.

“Now faith is the substance of things hoped for, the evidence of things not seen.” Heb. 11:1.


“And the life which I now live in the flesh I live by the faith of the Son of God.” Gal. 2:20.


“Justification is that act of God the Father, whereby for the sake of the propitiation made by the blood of his Son, he sheweth forth his righteousness (or mercy) by the remission of sins that are past.”—Wesley.

“To declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus.” Rom. 3:26.


“Being justified freely by his grace through the redemption that is in Christ Jesus.” Rom. 3:24.
“Much more then, being now justified by his blood, we shall be saved from wrath through him.” Rom. 5:9.

“To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins.” Acts 10:43.

7. Regeneration.

“Regeneration is that great change which God works in the soul when he brings it into life; when he raises it from the death of sin to the life of righteousness. It is the change wrought in the whole soul by the Almighty Spirit of God, when it is created anew in Christ Jesus... when the love of the world is changed into the love of God, pride into humility, passion into meekness, hatred, envy, malice into a sincere disinterested love for all mankind. In a word it is that change whereby the earthly, sensual, devilish mind is changed into the mind which is in Christ Jesus.”—Wesley.

“That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” John 3:6.

“And have put on the new man, which is renewed in knowledge after the image of Him that created him.” Col. 3:10.

“Not by works of righteousness, which we have done, but according to his mercy...
he saved us, by the washing of regeneration and renewing of the Holy Ghost.” Titus 3:5.

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” Jno. 1:12.

“Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.” II. Cor. 5:17.

3. Witness of the Spirit.

“The testimony of the Spirit is an inward impression on the soul whereby the Spirit of God directly witnesses to my spirit, that I am a child of God; that Jesus Christ hath loved me, and given Himself for me; and that all my sins are blotted out, and I, even I, am reconciled to God.”—Wesley.

“The Spirit himself beareth witness with our spirit that we are the children of God.” Rom. 8:16.

“But we have not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.” 1 Cor. 2:12.

“And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba Father.” Gal. 4:6.
“In whom also after that ye believed, ye were sealed with that Holy Spirit of promise. Eph. 1:13.
“And hereby we know that he abideth in us, by the Spirit which he hath given us.” 1 Jno. 3:24.

9. The Indirect Witness of the Spirit.

“This is properly the testimony of our own spirit; even the testimony of our conscience, that God hath given us to be holy of heart, and holy in outward conversation. It is the consciousness of our having received, in and by the Spirit of adoption, the tempers mentioned in the Word of God as belonging to His adopted children; . . . a consciousness that we are inwardly conformed, by the Spirit of God, to the image of His Son, and that we walk before Him in justice, mercy and truth, doing the things that are pleasing in His sight.”—Wesley.

“For our rejoicing is this, the testimony of our conscience, that in simplicity, and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world.” 2 Cor. 1:12.

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.” Gal. 5:22, 23.
“Their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.” Rom. 2:15.

“My conscience also bearing me witness in the Holy Ghost.” Rom. 9:1.

10. Sanctification.

The word sanctify has two meanings: It signifies to consecrate, to separate from an earthly and common use, and to devote or dedicate to God and His service. 2. It signifies to make holy or pure. In the process of making holy, sanctification is that gradual work of grace in the regenerated soul, which precedes entire sanctification. In sanctification inbred sin is suppressed and abhorred and the Christian grace retained and developed.

“For both He that sanctifieth and they who are sanctified are all of one.” Heb. 2:11.

“For this is the will of God, even your sanctification.” I. Thess. 4:3.

“Having therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” 2 Cor. 7:1.

“Mortify, therefore, your members which are upon the earth, fornication, uncleanness, inordinate affection, evil con-
cupiscence, and covetousness which is idolatry." Col. 3:5.

“If a man, therefore, purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master’s use, and prepared unto every good work.” 2 Tim. 2:21.

11. Entire Sanctification.

*Entire Sanctification* is that instantaneous operation of the Holy Spirit in the regenerated soul, through the atoning merit of the Saviour’s blood, whereby inbred sin is destroyed, the whole soul purified and restored to the image of God in righteousness and true holiness and the witness of the Spirit received as clearly as to justification.

“And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul.” Deut. 30:6.

“Purge me with hyssop, and I shall be clean; wash me and I shall be whiter than snow.” Psa. 51:7.

“I also will save you from all your uncleannesses.” Ezek. 36:29.

“Sanctify them through thy truth, thy word is truth.” John 17:17.

“And the very God of peace sanctify you wholly; and I pray God your whole
spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I Thess. 5:23.

“That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” Eph. 5:27.

“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.” 1 John 1:7.

“If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” 1 John 1:9.


“Holiness is that habitual disposition of soul which directly implies the being cleansed from all sin; from all filthiness of the flesh and spirit; and in consequence, the being endued with those virtues which were also in Jesus Christ, and being so renewed in the spirit of your mind as to be perfect even as your Father in heaven is perfect.”—Wesley.

“Be ye therefore perfect even as your Father which is in heaven is perfect.” Matt. 5:48.
"That he would grant unto us that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." Luke 1:74, 75.

"That we should be holy, and without blame before him in love." Eph. 1:4.

"To the end that he may stablish your hearts unblamable in holiness before God." 1 Thes. 3:13.

"And I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thes. 5:23.

"Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14.

"Be ye holy; for I am holy." I Pet. 1:16.


The Anointing of the Holy Ghost is the blessed Holy Spirit of God coming upon the entirely sanctified in a special manner, equipping for service. It is the Triune God in the Person of the Holy Ghost coming upon, clothing and using mightily and effectually human instrumentality. It is the gift of prophecy to bear witness for Jesus. It is the aggressive element in the church of Christ.
"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications." Zech. 12:10.

"But truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin." Micah 3:8.

"And, behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." Acts 1:8.

"And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions." Acts 2:17.

"And they were all filled with the Holy Ghost, and they spake the word of God with boldness." Acts 4:31.
ARTICLES OF RELIGION

SECTION 2.

ARTICLES OF RELIGION

1. The Trinity

There is one God. He is from everlasting to everlasting, of infinite power, wisdom and goodness. He is the Maker of all things, visible and invisible. There are three Persons in this one Godhead, of one substance, power and eternity:— The Father, the Son and the Holy Ghost. John 17:3; Psalm 90:2; I Tim. 1:17; Col. 1:16; 2 Cor. 13:14; John 5:18; Phil. 2:6.

2. The Son of God

The Son is perfect God from all eternity. He is also perfect man. He has two natures. As a man He was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried—to be a sacrifice for original guilt, and to reconcile us to God. John 1:1-14; John 3:16; Luke 1:35; 1 Peter 2:24; I John 2:2; Rom. 5:10-18.

3. The Resurrection of Christ

Jesus rose from the dead, ascended into heaven, mediates, gives the grace of repentance and the remission of sins. As an Advocate with the Father, He pleads the merit of His own blood. As a Prince, He prevails. He gives gifts unto men. Matt.
4. The Holy Ghost.

The Holy Ghost is of one substance, majesty and glory, with the Father and the Son. He is the Third Person in the Trinity, very and eternal God. John 15:26; Acts 5:3, 4; Job 33:4; Matt. 28:19.

5. The Holy Scriptures.

The Holy Scriptures contain all things necessary to present and full salvation. They are the only and sufficient rule of faith and practice. We accept the following canonical books as sacred and inspired:

The canonical books of the Old Testament are:

- Genesis, II Chronicles, Daniel
- Exodus, Ezra, Hosea
- Leviticus, Nehemiah, Joel
- Numbers, Esther, Amos
- Deuteronomy, Job, Obadiah
- Joshua, Psalms, Jonah
- Judges, Proverbs, Micah
- Ruth, Ecclesiastes, Nahum
- I. Samuel, S. of Solomon, Habakkuk
- II. Samuel, Isaiah, Zephaniah
- I. Kings, Jeremiah, Haggai
- II. Kings, Lamentations, Zechariah
- I. Chronicles, Ezekiel, Malachi
ARTICLES OF RELIGION

The canonical books of the New Testament are:

Matthew, Ephesians, Hebrews,
Mark, Philippians, James,
Luke, Colossians, I. Peter,
John, I. Thessalonians, II. Peter,
Acts. II. Thessalonians I. John,
Romans, I. Timothy, II. John,
I. Corinthians, II. Timothy, III. John,
II. Corinthians, Titus, Jude,
Galatians, Philemon, Revelation.
2 Tim. 3:15, 17; 2 Pet. 1:21; John 17:17; Gal. 1:8.

6. The Old Testament.

The Old Testament is not contrary to the New; for both in Old and New Testaments everlasting life is offered to mankind through Christ, who is the only Mediator between God and man. The law of rites and ceremonies as given by God to Moses, is not to be observed by Christians, yet no Christian is free from the moral law.

Luke 24:27, 44; I. Tim. 2:5; Rom. 15:8; Col. 2:14, 16; Eph. 2:15; Matt. 22:37, 40.

7. Relative Duties.

The two commandments which require us to love the Lord our God with all our hearts, and our neighbors as ourselves, contain the whole moral law of the Old and New Testaments.

They are a brief statement of our whole duty toward God and man. By these laws...
we are required to acknowledge God to be our only supreme ruler, and all men created by Him to be equal in natural rights. Lev. 19:18, 34; Matt. 5:44; Matt. 22:37, 40; James 2:8; Gal. 5:14; Acts 17:26; Jer. 22:3; Deut. 1:17; Job 31:13, 14.

8. Original and Inbred Sin.

Original sin is the corruption of Adam's nature after he fell. The race of mankind fell from original righteousness in Adam. Inbred sin is the principle of evil which is transmitted from Adam to his posterity. This body of sin remains in the regenerated until they are entirely sanctified. Gen. 2:17; 3:6, 8:21. Psalm 51:5; Mark 7:21-23; Eph. 2:1-3.

9. Free Will.

The condition of man after the fall of Adam is such that he cannot turn and prepare himself by his own natural strength, work, faith, or by calling upon God: wherefore he has no power to do good works pleasant and acceptable to Him without His grace. The Spirit implants the grace of Christ that he may have a good will; and works in and with him. John 15:5; Rom. 5:6; Eph. 2:5; Phil. 2:13; John 6:44; Phil. 4:13.

10. Justification of Man.

We are accounted righteous before God for the sake of the propitiation made by
the blood of His Son, by faith, and not our own works. Wherefore that we are justified by faith only, is a most wholesome doctrine, and very full of comfort. Eph. 2:8; 9; Rom. 3:24, 25; 4:2, 5; 5:1; Acts 13:38, 39.


The fruit of faith is good works and follow justification. Good works are pleasing to God, but they cannot put away sin. Faith is known by works. Rom. 3:20; 4:2; Titus 3:5; James 2:18, 22; Matt. 7:16, 20.


Every sin wilfully committed after justification is not “the” sin against the Holy Ghost. Repentance is not denied to all who fall into sin after justification. Christians need not, but may fall into sin and by the grace of God be restored. They may fall and be finally lost. Heb. 3:7-15; Psalm 95:10,11; Gal. 5:4; John 5:14; Rev. 2:5; Jer. 3:22; Luke 15:20.

13. Regeneration.

Regeneration is that work of the Holy Spirit by which the soul is delivered from death and brought into life. It is deliverance from guilt, condemnation, the power of sin and the defilement acquired by actual transgression. Titus 3:5; John 1:12,13; John 3:6; I. John 3:1; I. Peter 1:3-5.
ARTICLES OF RELIGION


The witness of the Spirit is the Divine evidence that sins are forgiven and the soul born of God. This assurance is given to every child of God. The regenerated have the Spirit of adoption. When the soul is born of God it is adopted. The children of God have received the Spirit of adoption whereby they cry “Abba Father.” Rom. 8: 16, 17; Gal. 4:6; Eph. 1:5; Gal. 3:26.

15. Entire Sanctification.

Entire sanctification is that work of the Holy Spirit in the believer by which sin is totally destroyed and the soul is entirely renewed in the image of God. This experience is received by the children of God when they so repent of inbred sin as to hate, loathe and abhor it, and believe in Jesus Christ for full redemption. When sin is destroyed the soul is made perfect in love. No person need seek this experience who has not the direct witness of the Spirit of sonship. Without this experience no man shall see the Lord. Ezek. 36:25; John 17:17; I. Thess. 5:23; Matt. 5:48; Luke 1:74, 75; I. John 4:17; Heb. 12:14; 10:14-16; Gal. 2:20.


The atonement is that perfect propitiation and satisfaction that Jesus made for
the sin of the whole world. Those who expect salvation by their works, suffering, growth, or in an intermediate state deny the atoning merit of Jesus' blood, and make their own salvation impossible. Rom. 3:25; 1. John 2:2; 1. Peter 2:24; Rom. 4:25; Heb. 9:12; 1. Cor. 1:30.

17. The Anointing.

God has designed that the entirely sanctified wait before Him to be clothed with power. The tongue of fire is the aggressive element in the Church of God. The people of God are to have the spirit of prophecy. The extraordinary gifts are promised. Luke 24:49; John 1:33; Matt. 3:11; Acts 1:5, 8; 2:17, 18; Eph. 4:8; 3:19; 1. John 2:20, 27.


There are two sacraments ordained of Christ our Lord in the Gospel, namely: Baptism and the Lord's Supper. Matt. 28:19; 26:26-28; Mark 14:22, 24.


Baptism by water is an outward and visible sign of inward grace received or promised. The promises are to us and to our children. Scripture teaches that the element is to be applied to the person. Acts 2:38, 39; 8:12; 22:16; Acts 2:41; Acts 16:33.
20. The Lord's Supper.

The Lord's Supper is a sacrament of our redemption by the broken body and the shed blood of Jesus. It is to be received by faith, in the Spirit. Those who take this sacrament in a formal way eat and drink damnation. Christians are required to examine themselves and come to the table of the Lord in the Spirit. I. Cor. 11:27, 28; Luke 22:19, 20; I. Cor. 10:16.

21 The Intermediate State.

The souls of those who die go to Hades until the general judgment. The wicked and the just are separated by a gulf. The wicked increase in misery, and the righteous in holiness. Luke 16:19-27; Rev. 6:10, 11.

22 The Resurrection of the Dead

There will be a general resurrection of the dead, both of the just and the unjust, at which time the souls and bodies of men will be re-united to receive together a just retribution for the deeds done in the body in this life. Job 19:25-27; Daniel 12:2; Luke 14:14; I. Cor. 6:14; I. Cor. 15:35-54; II. Cor. 4:14; I. Thess. 4:16, 17.

23 The General Judgment.

There will be a general judgment at the end of the world, when God will judge all
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men by Jesus Christ, and receive the righteous into His heavenly kingdom, where they shall be forever secure and happy; and adjudge the wicked to everlasting punishment, suitable to the demerit of their sins. Heb. 9:27; Rom. 2:16; Rev. 20:12, 13; Eccl. 11:9.
First.

No previous condition is required of those who seek admission into the Movement other than that they have truly repented of their sins and have been savingly converted to God.

But those who are received on probation among us must give evidence of the sincerity of their experience of justifying grace:—

(1) By walking in love as Christ also hath loved us;
(2) By being swift to hear and slow to speak;
(3) By exercising the broadest charity towards all professing Christians;
(4) By speaking evil of no person, and when referring to the dead or absent giving expression to that only which is consistent with truth and righteousness;
(5) By fasting at least once a week; by attending the ordinary means of grace within their reach, and bearing their responsibility in every service;
(6) By visiting and praying with the sick and unconverted:
(7) By living within their means; meeting promptly all their financial obligations; and not borrowing or purchasing without the probability of paying:

(8) By observing law and order, and paying due respect to those in authority:

(9) By giving no countenance to secret societies, games of chance, or church entertainments, socials, endeavors or *leagues:

(10) By being clean and dressing neatly, being transformed by the renewing of their minds; wearing no gold, feathers, flowers, lace, costly or showy silks, or showy colors, regulating and not following the fashions.

1.—This is not meant to apply where the strict observance would be physically injurious.

2.—This does not refer to the League of Nations, the Anti-tobacco League, or leagues of such character.

Second.

It is obligatory on all members:

(1) That they receive the Sacrament of the Lord’s Supper wherever they have an opportunity in our places of worship:

(2) That they give at least one-tenth of their income into the treasury of the Lord, and they they pay a weekly contri-
bution out of this treasury in support of their pastor:

(3) That they observe Christ's injunction to feed the hungry and clothe the naked:

(4) That in prayer, testimony and exhortation they give expression to nothing that is not Scriptural and avoid that which has the semblance of censoriousness when speaking of Ministers or Christians:

(5) That they allow no unnecessary contention to arise between them and any member of the Movement; that they cultivate the spirit of kindness towards all in the Movement, and towards all members of churches that are not members of the Movement, and that love govern their thoughts, words and actions in their daily walk.

Third.

Our purpose in banding together is to propagate the work of God by spreading Scriptural holiness. We expect to do this:

(1) By being true to God and the doctrines of Entire Sanctification:

(2) By making our public services revival services for soul winning:

(3) By having one service each week where possible for members only for the
purpose of building each other up in holiness:

(4) By holding, wherever it is possible, three services each week for the conversion of sinners and entire sanctification of believers.

Fourth.

It is expected that all members of the Movement will observe the following admonitions:

(1) The daily searching of the Scriptures to keep their experiences in harmony with the truth:

(2) Continuing instant in prayer, and having a set time each day for retiring to seek for grace and wisdom:

(3) Giving attention to the reading of holiness literature and abstaining from reading of fictitious literature which does not tend to godliness:

(4) Lending, selling and inducing Christian people to read holiness literature, saving themselves from the delusion that they may enjoy the experience of perfect love, and allow the community in which they live to remain in ignorance of this blessed doctrine and experience:

(5) As far as possible supplying the poor in the community in which they live
with holiness literature, by dispensing and furnishing good matter in cheap binding.

Fifth.

Those who shall be received into full connection among us, must give sufficient evidence that they are living in the experience of entire sanctification, or seeking earnestly after it, as defined in the following paragraph:

When, after having been fully convinced of inbred sin by a far deeper and clearer conviction than that he experienced before justification, and after having repented with a godly sorrow, he experiences a total death to sin, and an entire renewal in the love and image of God, so as to rejoice evermore, to pray without ceasing, and in everything to give thanks; not that to feel all love, and no sin is a sufficient proof. Several have experienced this for a time before their souls were fully renewed; none, therefore, ought to believe that the work is done till there is added the testimony of the spirit witnessing his entire sanctification as clearly as his justification. See Mr. Wesley's Plain Account of Christian Perfection, Page 53.
SECTION 4.
SPECIAL RULES

Tobacco.

Ques.—Have we any directions to give concerning the use of tobacco?
Ans.—No person who uses tobacco in any form shall be received to membership in any of our Churches or Conferences. Any person received to membership under this section, and thereafter becoming guilty of the use of tobacco shall be proceeded against, as in other cases of misdemeanor.

Secret Societies.

We will on no account tolerate our ministers and members in joining or holding fellowship with secret societies, as it is inconsistent with our duties to God, and contrary to the spirit and letter of His word.

Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. John 18:20.

Wherefore, if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. Matt. 24:26.
But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation. James 5:12.

Also see Levit. 5:4, 5; Matt. 5:34-36; Eph. 5:11, 12; II. Cor. 4:1, 2, and 6:14-18; Isaiah 29:15; I. John 4:2, 3; Matt. 15:13; John 3:19, 20.

Life Insurance.

We disapprove of Life Insurance. The so called benevolence of the Life Insurance Companies is not in harmony with the spirit and letter of the word of God, as those most in need are rejected by them. "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." Jer. 49:11.

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Psa. 37:25.

"It is better to trust in the Lord than to put confidence in man." Psa. 118:8.

"But seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." Matt. 6:33.

We strongly encourage our people to put their trust more in the living God, who has said, "I will never leave thee nor for-
sake thee," than in Insurance Companies that at least cannot be proven to be on strictly Christian principles.

Marriage.

Do we observe any evils which have prevailed in regard to marriage?

Many Christians have married with unawakened persons. This has produced bad effects; they have either been hindered for life, or have turned back to perdition.

We do not prohibit our people from marrying persons who are not in the Movement provided such persons are Scripturally converted to God; but we are determined to discourage their marrying persons who do not come up to this description.

Divorce.

Have we any directions to give regarding divorce?

We regard no cause of divorce justifiable, except adultery, and if any of the members of our Churches dissolve the marriage contract for any cause, except adultery, and either party shall marry during the lifetime of the other he or she shall be expelled, as for other immoralities.
SPECIAL RULES

Dress and Furniture.

Should we insist on the rules concerning dress?

By all means. This is no time to give encouragement to superfluity of apparel. Therefore let none be received into full connection in the Movement, until such have left off wearing of gold and superfluous ornaments. In order to this:

1. In visiting the classes be very mild, but very strict.
2. Allow of no exempt case; better one suffer than many.

Should we insist on plain dress?

Certainly. We should not on any account spend what the Lord has put into our hands, as stewards, to be used for His glory, in expensive wearing apparel, when thousands are suffering for food and raiment, and millions are perishing for the Word of Life. Let the dress of every member be plain. Let the strictest economy be used in these respects.

And we would not only enjoin on all who fear God, plain dress, but we would recommend to our preachers and people, according to Mr. Wesley's views, expressed in his sermon on the "Inefficacy of Christianity," published but a few years before
his death, and containing his matured judgment, "distinguished plainness; plainness, which will publicly commit them to the maintenance of their Christian profession, wherever they may be."

Should our furniture as well as our dress be plain?

By all means. Let the strictest economy be observed in both. Let no expensive furniture or high-priced carriages, or high-priced automobiles, be used while there is a single individual for whom Christ died, hungry, or naked or without the word of life. And let the same principle of saving all we can, that we may have to give to those who need, govern us in renting or building houses to live in.

We disapprove of Christians changing their apparel in mourning for the dead, and enter our protest against the extravagant waste of money and needless expense, merely for display on funeral occasions and monuments.
CHAPTER II.
CONSTITUTION OF CHURCHES

SECTION 1.
ORGANIZING OF CHURCHES

1. Any number of persons, born of the Spirit, united as a religious society on Gospel principles, for the maintenance of Christian fellowship and worship, constitutes a Christian church.

2. Any such society on application to the President of an Annual Conference, to the nearest Presiding Elder, or to any Elder or Pastor having a charge, shall be accepted as a church in the Holiness Movement, the members of which shall remain on probation for three months, the charter members of which shall have a voice and vote from the beginning of their probation.

3. When it shall be deemed necessary to organize a church, the minister who shall be an Elder or Pastor in good standing in the Holiness Movement, shall take a list of the names of baptized persons who shall desire to unite with proposed church. The Elder or Pastor in charge, or some other competent person or persons shall personally examine the several individuals who are candidates for member-
ship in the new organization upon their Christian experience.

Some time and place shall be appointed for a public meeting, the purpose of which shall be stated as the organization of a church. The minister in charge shall preside at such meeting. He shall read a list of the names of the persons who have been examined, and shall invite them to come forward and stand in the presence of the company, and the Elder or Pastor shall ask them the following or some similar questions:

1. Have you the forgiveness of your sins?
2. Have you peace with God through our Lord Jesus Christ?
3. Have you the witness of God’s Spirit with your Spirit, that you are a child of God?
4. Is the love of God shed abroad in your heart?
5. Has no sin, inward or outward dominion over you?
6. Do you desire to be told all your faults?
7. Do you desire that we should tell you from time to time whatsoever is in our hearts concerning you?
8. Is it your desire and design to be on this and on all other occasions, entirely open, so as to speak without disguise, and without reserve?

9. Are you in Christian fellowship and charity with all those who present themselves for membership in this Church, which is being organized?

To all those who can answer these questions in the affirmative, the Elder or Pastor shall say:

Will you receive each other as brethren and sisters beloved, and enter into mutual communion and fellowship, and promise to walk with each other in Christian sympathy, to tenderly instruct, counsel, admonish and cherish each other with long-suffering, gentleness and love?

Ans.—I will.

The Elder or Pastor shall then say:

By these mutual pledges in the presence of God I proceed to give you the right hand of fellowship and declare that you are organized into a Church in the Holiness Movement. Members thus constituted shall remain on probation for three months.

After this, prayer may be offered.
We recommend that churches be divided into classes when their numbers require it.

It shall be the duty of all churches to hear and try complaints, and to expel unworthy members, according to our Judiciary Rules.

We recommend that each church elect a committee of three whose duty it shall be, in connection with the Pastor to examine candidates for church membership.

SECTION 2.

RECEIVING MEMBERS ON PROBATION

The following or similar questions may be asked:

1. Have you the forgiveness of your sins?
2. Have you peace with God through our Lord Jesus Christ?
3. Have you the witness of God’s Spirit with your Spirit, that you are a child of God?
4. Is the love of God shed abroad in your heart?
5. Has no sin, inward or outward dominion over you?
6. Do you desire to be cold all your faults?
7. Do you desire that we should tell you from time to time whatever is in our hearts concerning you?

8. Is it your desire and design to be on this and on all other occasions, entirely open, so as to speak without disguise, and without reserve?

9. Are you in fellowship and Christian charity with all who are members of this society, and those who are, with you, entering the same?

Any of the preceding questions may be asked as often as occasion requires.

Before the vote is taken relative to receiving candidates into probationary membership, any member of the Movement may ask questions touching the Christian experience of the candidate.

They will then be received or rejected by a majority vote of the society.

Probationary members shall not be permitted to vote in the business of the society until they are received into full connection, except in the one instance stated in the preceding section relating to charter members in a new organization.
SECTION 3.
RECEIVING MEMBERS INTO FULL CONNECTION.

Those who have served three months on probation may be examined by the examining committee, and by it recommended to the Society.

They shall be called before the society and the following questions propounded to them:

1. Have you gone on to perfection (if not are you earnestly seeking after it?)
2. Have you carefully examined our articles of Faith, General and Special Rules and Church Polity?
3. Do you cordially accept these as the exponents of your faith and rule of conduct?

If the preceding questions are answered in the affirmative, the candidates may be received into full connection with the Society by a majority vote of the same.

SECTION 4.
REGULATIONS RESPECTING SOCIETIES

1. Each Society shall have a book of records kept by a clerk appointed by the church in which all the names of the members shall be recorded, the time when received, also all withdrawals, dismissions,
expulsions and deaths occurring during each conference year; also a record of all baptisms.

2. Society leaders and their duty.

In each society one person shall be nominated leader by the Pastor and appointed thereto by the majority vote of the Society, for a term not exceeding three months, but may be re-elected.

It shall be their duty:
1. To see each member of the Society when possible, at least once a week.
2. To inquire how their souls prosper.
3. To advise, comfort, reprove or exhort as occasion may require.
4. To inform the Pastor of any who are sick, or any that walk disorderly, and will not be reproved.

SECTION 5.
REGULATIONS RESPECTING CHAPELS AND OTHER CHURCH PROPERTY

All chapels, parsonages, schools, colleges, etc. are to be plainly built, without ornaments such as memorial windows, spires, etc. Chapels are to be used only for the worship of God and the official business connected with the Holiness Movement Church, excluding so called “Sacred Concerts,” entertainments, etc. No pews shall be rented in any chapel.
CHAPTER III.
OFFICIAL BODIES

SECTION 1.

TRUSTEE BOARDS OF SOCIETIES AND THEIR DUTIES

1. In each society of sufficient size there shall be a Trustee Board, to attend to all the special financial affairs of the Church. This Board shall consist of not less than three and not more than seven persons, and shall be elected annually, by majority vote, from among the members in full connection of said Society.

When it is deemed necessary to appoint Trustees, a special public meeting of the Church shall be called for this purpose, by a written announcement, which shall be read before the public congregation on each of the two next preceding Sabbaths, by the Pastor, or other person in charge, if there be no Pastor.

It shall be allowable that probationary members may be elected as trustees, provided there is not a sufficient number of full members to constitute the Board.

2. This Board shall be called by the Pastor (who is chairman of the same) on his own responsibility, or at the request of a majority of the Board. This Board shall
OFFICIAL BODIES

act in conjunction with and not contrary to the wish of the Society.

Their duties shall be:

(a) To look after the finances of the society. A Trustee Board should devise plans to raise the finances and submit said plan to the Society unless in such cases where the Society has placed certain business solely in their hands.

(b) To see after parsonages, chapels and all other buildings under their care. No important business, such as buying or building under this heading should be undertaken without consultation with the Society for their approval.

(c) To make provision for the support of their Pastor, Evangelist, or others who labor with them, and are over them in the Lord;

(d) We recommend the use of the envelopes or some other systematic method of ministerial support in the practical carrying out of the provisions of item two.

(e) To give a general report of finances quarterly to the Society, using the blank Form already adopted by the General Conference.

3. In places where there is no society and a chapel to be erected or a hall rented adherents may be appointed as trustees.
SECTION 2.
TRUSTEE BOARDS FOR DISTRICT, CAMP GROUNDS, ETC.

This Board shall be appointed annually at the District Committee Meeting from among its members in full connection, and shall consist of not less than three, and not more than seven members, with the Presiding Elder of District as Chairman.

It shall be called by the Chairman on his own responsibility, or by the request of a majority of the said Board.

Their duties shall be to hold in trust all District property of the Holiness Movement Church.

SECTION 3.
TRUSTEES OF GENERAL CONFERENCE PROPERTY

1. Trustees for General Conference property, such as Book and Publishing House, College, etc., shall be elected and appointed by the General Conference from among the lay members in full connection in the Holiness Movement; such Board to consist of not less than three nor more than seven members with the General Superintendent as Chairman. In the event of the General Superintendent being unable to attend, or desiring not to
attend, a meeting of the Board which has been properly called, the Board shall appoint a Chairman pro-tem. Nevertheless this shall not be construed to mean that the Board may meet without the knowledge of the General Superintendent.

2. It shall be called by the Chairman at his discretion, or upon request of a majority of the Board.

3. Its duties:

(a) It shall hold in trust General Conference property in harmony with and not contrary to the laws of the province or country in which such property is situated.

(b) This Board in conjunction with any Board of Directors that may be appointed for such property shall look after all the interest thereof.

4. If at any time any person who is a member of a Trustee Board ceases to work in the interests of the Holiness Movement Church, or devotes his interest more to some other denomination, he is, by so doing, declared to be no longer a trustee.
OFFICIAL BODIES

SECTION 4.

DISTRICT COMMITTEE

1. A District Committee shall be composed of the Presiding Elder, the Pastors of the District, the Trustee Board of the district properties, and a member or members from each circuit elected by the society or societies at an annual business meeting of the circuit; said committee shall in concurrence with the General Superintendent, have power to decide as to the District Camp Meetings, the time and place of such, the buying and improving of Camp grounds, the support of the Presiding Elder, the election of lay delegates to the Annual Conference, and all such district work.

2. This committee shall be called by the Presiding Elder on his own responsibility, or by the request of a majority of the committee.

SECTION 5.

BOARD OF DIRECTORS AND THEIR DUTIES.

1. Missionary Board.

   (1) The Missionary Board shall be appointed by the General Conference and shall consist of not less than five, and not more than nine ordained ministers; lay
delegates also being permitted, one from within the bounds of each annual Conference.

(2) The General Superintendent, who is Chairman of this Board, shall call it to meet at least twice a year.

(3) It shall be the duty of this Board to attend to all matters pertaining to foreign missionary work in the interval of General Conference.

2. College Board.

(1) There shall be a Board of Directors appointed by General Conference for each educational institution that is or may be needed.

(2) This Board shall consist of the Trustee Board of the College Property and an equal number of ministers, with the General Superintendent as Chairman. In the event of the General Superintendent being unable to attend or desiring not to attend any meeting of the Board which has been properly called, the Board will appoint a Chairman pro-tem. Nevertheless this shall not be construed to mean that the Board may meet without the knowledge of the General Superintendent.

(3) It shall be called by the Chairman at his discretion, or by the request of a
majority of the members of the Board.

(4) Its duties

(a) Its duties shall be to secure and look after College properties, such as renting or purchasing a place for college work, and financing the same.

(b) Arranging the term of college work, also the charge for tuition, board, etc., of students.

(c) Engaging the manager and teachers.


(1) This Board shall be appointed by General Conference, and shall consist of the Trustee Board of the Book and Publishing House, and an equal number of ministers with the General Superintendent as Chairman. In the event of the General Superintendent being unable to attend any meeting of the Board which has been properly called, the Board will appoint a Chairman pro-tem. Nevertheless this shall not be construed to give authority for the Board to meet without the knowledge of the General Superintendent.

(2) Duties of the Board:

(a) This Board with the Manager shall direct the business of the Book and
(b) In case of a difference arising between the Board and the Manager, an appeal may be made to the General Conference Special Committee.

(c) In case necessity arises for filling a vacancy in the position of Manager of the Book and Publishing House in the interval of General Conference, this Board of Directors are hereby empowered to make provisions for such work until such time as the General Conference special Committee can be made acquainted with the situation, whose duty it shall be to fill such vacancy.
CHAPTER IV.
MEANS OF GRACE
SECTION 1.
PUBLIC WORSHIP
To establish uniformity among our Churches, in public worship on the Lord's Day, it is recommended that the following order be observed:

Let the morning and afternoon services consist of:

1. Singing.
2. Prayer.
3. Reading the Scriptures.
4. Singing.
5. Preaching.
7. Prayer.
8. Benediction.

SECTION 2.
SINGING
To guard against formality in singing:
1. Choose such hymns as are suitable for the occasion.
2. Do not sing too much at once; seldom more than five verses.
3. Exhort the people to sing with the spirit, and with the understanding.
4. Let the singing be lively and expressive.

5. Do not suffer the people to sing slowly. This naturally tends to formality.

6. Let some person be appointed in each congregation to lead the singing.

7. The Pastor should exhort all the congregation to sing. We will not have choirs or paid singers.

8. We do not prohibit the use of musical instruments in our places of worship, but we do recommend that great precaution be taken to make the music inspirational and devotional rather than entertaining. We are strongly against unsaved or worldly people being permitted to appear on our platforms as either singers or musicians.

9. We recommend that our own Hymn Books and such Hymn Books as are, or may be, authorized by General Conference be used exclusively in all our schools, and places of worship, also in camp-meetings, etc. We further recommend that none be engaged as special singers, or musicians whose attire is not in keeping with the Bible standard of 1. Timothy 2:9-10, and 1. Peter 3:3, 4.
SECTION 3.

SUNDAY SCHOOLS

1. Sunday Schools will be organized, when possible, on all our circuits.

2. The Superintendents of the Sunday Schools will be appointed by the Preacher. They should where possible be a member of the Movement, and should be endued with power for service.

3. Should there be no person in a community adapted to superintend a Sunday School the preacher may appoint some one from another society on his circuit.

4. All teachers should be members of the Movement, and will be appointed by the pastor after consulting with the superintendent and members of the Society, if there be any. The wishes of the people will be respected as much as possible in this respect.

5. Every Sunday School shall have a Superintendent, Teachers, Secretary and a Librarian. All officers should be appointed yearly; and they may be changed during the year if such a need is discovered.

6. There will be no literature used in our Sunday Schools except that which is selected by a committee appointed by General Conference. The number of pa-
pers and books used by each School will be yearly reported to the Annual Conference.

7. Our Sunday Schools will use only those lessons and helps authorized by General Conference, and the Hymn Book authorized by General Conference.

Duties of a Librarian.

1. Every Librarian shall keep a record of all books in the Library of our Sunday Schools, the titles, etc.

2. All books shall be entered in a Library book. No person shall receive a book without entering his or her name and the number of the book taken. Another book cannot be received until the former is returned and the number cancelled.

3. Sunday Schools shall furnish library cards, with a space for a name, and a column for the number of the book. These cards shall be presented to the Librarian when books are returned, so that the number can be cancelled.

4. The Librarian will see that books are returned in a reasonable time.
MEANS OF GRACE

SECTION 4.
CONVENTIONS

1. Pastors are free to have Conventions within the bounds of their own circuits, or with the aid of one other circuit.

When it is desired to have a district convention, or district camp meeting it will be necessary for the district committee to arrange the same as previously provided for on page 44. When said district Committee and General Superintendent arrange for above mentioned meeting it is the General Superintendent’s responsibility to take charge, or in his absence the presiding officer shall take charge, but if for any reason the Presiding Elder should not take charge, then the Superintendent in concurrence with the district committee shall appoint someone to do so.

All district Conventions shall be provided for in the same way as for District Camp Meetings.
EXHORTERS & LOCAL PREACHERS

CHAPTER V.

EXHORTERS AND LOCAL PREACHERS

SECTION 1.

Manner and Form of License to exhort:

The Preacher in charge of a circuit is required to give license to exhort to all persons who are clear in their conversion to God and are devoted, provided they have gifts and graces, and good judgment in the things of God.

The names of Exhorters will be placed on a plan. They will be expected to conduct services on the Sabbath, and hold prayer-meetings as the Pastor may decide and the people may accept.

The License will be withheld or renewed every three months.

Form of License to Exhort.

This certifies that ___________ a member of the Holiness Movement Church, is thereby authorized to exhort in the congregations of the Holiness Movement.

Done at ____________ , this ___ day of ___ 19__ Pastor.
This License cannot be renewed more than once, only by examination in doctrine, orally or in writing.

SECTION 2.
LOCAL PREACHERS. AND FORM OF LICENSE.

Exhorters may be recommended by the Society to receive Local Preacher's License, provided they have gifts, graces and fruit. It will be required that they have a fair degree of utterance, and an extensive knowledge of the plan of salvation.

No person can receive license to preach until he has given satisfactory answers, oral or in writing, to the questions on doctrine, as required of probationers for the ministry.

The questions proposed in examination of Local Preachers shall be the same as those proposed in the examination of Ministers, viz.,—

1. Is there any objection to his moral and religious character?
2. Do you believe and preach all our doctrines?
3. Do you duly observe and enforce our discipline?
4. Are you punctual in attending all your appointments.
5. Are you holy in all manner of conversation?

6. What is your religious experience?

Form of License.

To all whom it may concern:

This is to certify that ......................... the bearer, is duly recommended by the Society at ..................... where he is a member, and being examined concerning his gifts, graces and usefulness, is judged to be a proper person, and is hereby authorized to preach the gospel, according to the doctrines and usages of the Holiness Movement Church.

Done at ........ this ...... day of ........ 19 .......... .

Pastor.

The license may be renewed annually after an examination according to the above six questions relative to the examination of local preachers.

No Local Preacher who fails to have his license renewed, can be allowed to preach in our congregations. His character must be passed by a minister of the conference, or his license cannot be renewed. Local Preachers who move from one society to another, cannot preach in our congregations without presenting certificates of membership.
Local Preachers who have been serving that capacity for six months may be recommended by the society, with the concurrence of the Pastor, to be received on probation for the ministry, provided such recommendation is given according to Chapter 6. Sec. 1. of our Discipline.

No Minister or Probationer for the Ministry, who has been suspended or expelled by the Conference, shall on any account be employed as a Local Preacher without the consent of the Annual Conference.

Superintendents of the Districts with the concurrence of the Pastor, will conduct the examination of Local Preachers and decide as to their fitness, and assign a course of reading for them out of the following:

- Wesley's Plain Account.
- Holiness Movement Discipline and Doctrine.
- Binney's Compend.
- Tongue of Fire.—Arthurs.
- Real Christian.—Jacobs.
- Fishers of Men.—Roberts.
- Life of Wesley.—Telford.
OF THE EXAMINATION OF THOSE WHO THINK THEY ARE MOVED BY THE HOLY GHOST TO PREACH.

Those who profess to be called of God to the ministry should be recommended to the Annual Conference by a Society or by a member of Conference.

The following or other similar questions shall be asked concerning them, viz:—

Do they know God as a pardoning God?

Do they have the love of God abiding in them?

Do they desire nothing but God?

Are they holy in all manner of conversation?

Have they, in some tolerable degree, a clear, sound understanding, a right judgment in the things of God, a just conception of salvation by faith? and has God given them any degree of utterance? Do they speak justly, readily, clearly?

Have they fruit? Are any truly convinced of sin and converted to God by their preaching?
As long as these marks concur in anyone, we believe he is called of God to preach. These we receive as sufficient proof that he is moved by the Holy Ghost.

They shall then be called before the Conference and be required to give satisfactory answers to the following questions:—

1. Have you faith in Christ?
2. Have you gone on to perfection?
3. Have you the Enduement of Power from on High.
4. Are you resolved to devote yourself wholly to God and His work?
5. Do you know the rules of the Society?
6. Do you keep them?
7. Have you read the form of Discipline?
8. Are you willing to conform to it?
9. Have you considered the directions given to a preacher, especially the first, tenth and twelfth?
10. Will you keep them for conscience sake?
11. Will you endeavour not to speak too long or too loud?
12. Will you diligently instruct the children in every place?
13. Will you visit from house to house?
14. Will you recommend fasting or abstinence both by precept and example?

15. Are you in debt?

If satisfactory answers are given to the foregoing questions, an affirmative answer shall be required to the following:

1. Do you believe that God has called you to this work?

2. Will you converse sparingly with the opposite sex?

3. Will you exercise the strictest prudence in all your deportment and avoid being in company with one of the opposite sex (other than immediate relatives) except where Christian courtesy requires?

4. Will you be careful to keep your hands off seekers of religion?

5. Will you refrain from wearing white or showy fronts and neckties?

If approved by Conference, he shall then be received as a probationer, and his name enrolled. Nevertheless, probationers shall have no voice in Conference until they have travelled at least two years.

Observe. Taking on trial is entirely different from admitting a Preacher into full connection. One on trial may be either admitted or rejected without doing him any wrong, otherwise it would be no trial
at all. Let everyone who has charge of a circuit explain this to those who are on trial, as well as to those who are in the future to be proposed for trial.

SECTION 2.

EXAMINATION OF MINISTERIAL CHARACTER.

The following questions shall be asked annually of every Conference member (or worker):
1. Is there any objection to his moral or religious character?
2. Brother (or Sister) do you believe and preach all our doctrines?
3. Do you observe and enforce our discipline?
4. Have you had work assigned you during the year?
5. Did you do the work that was assigned you?
6. Have you given special attention to leading our people into the experience of entire sanctification?
7. Have you read our General Rules in all our societies?
8. What is your religious experience?

If satisfactory answers are given to the aforementioned questions, their character
shall be declared passed, otherwise they will not be permitted to preach among us. Absent preachers are required to communicate with their Annual Conference, giving satisfactory answers to these questions.

SECTION 3.

DIRECTIONS RESPECTING TRAVELLING PREACHERS

Ques.—How is a preacher to be received?

Ans.—1.—By the Annual Conference.

2. In the interval of the Conferences, by a General Superintendent until the sitting of the next Conference.

3. When a preacher’s name is not printed in the minutes, he must receive a written license from the President of the Conference within whose bounds he is laboring.

Ques.—Are there any Special Directions given to a Preacher?

Ans. 1.—Be diligent. Never be unemployed; never be triflingly employed; never trifle away time; neither spend any more time at any place than is strictly necessary.

2. Be serious. Let your motto be, “Holiness unto the Lord.” Avoid all lightness, jesting and foolish talking.

4. Do not become engaged to be married before permission is obtained from the matrimonial committee.

5. Believe evil of no one without good evidence; unless you see it done, take heed how you credit it. Put the best construction on everything. You know the judge is always supposed to be on the prisoner's side.

6. Speak evil of no one, because your words, especially, would eat as doth a canker. Keep your thoughts within your own breast till you come to the person concerned.

7. Tell everyone under your care, what you think wrong in his conduct and temper, and that lovingly and plainly, as soon as may be; else it will fester in your heart. Make all haste to cast the fire out of your bosom.

8. Avoid all affectation. A preacher of the Gospel is servant of all.

9. Be ashamed of nothing but sin.

10. Be punctual. Do everything exactly at the time. And do not mend your rules, but keep them; not for wrath, but for conscience sake.
11. You have nothing to do but to save souls; therefore spend and be spent in this work—and go always, not only to those that want you, but to those that need you most.

Observe! It is not your business only to preach so many times, and to take care of this and that society; but to save as many as you can, to bring as many sinners as you can to repentance, and with all your power to build them up in that holiness, without which they cannot see the Lord. And remember, a Preacher is to mind every point, great and small, in the Discipline, therefore you will need to exercise all the sense and grace you have.

12. Act in all things not according to your own will, but as a son in the Gospel. As such it is your duty to employ your time in the manner which we direct, in preaching and visiting from house to house, in reading, meditation and prayer. Above all, if you labor with us in the Lord’s vineyard, it is needful that you should do that part of the work which we advise, at those times and places which we judge most for His glory.
THE MINISTRY
SECTION 4.
OF THE DUTIES OF A PASTOR

Ques.—What is the duty of a Pastor?
Ans. 1.—To preach, to preside in all the
business meetings on the circuit, to meet
the societies and classes, and to visit the
sick.
2. To see that the other preachers on the
circuit behave well and want nothing.
3. To meet the trustees and leaders, and
to change them when he sees it necessary;
but not contrary to the wish of the class.
5. To receive, try and expel members ac­
cording to the form of Discipline.
6. To hold watch-night services and
love-feasts.
7. To take care that every society is duly
supplied with record books.
8. To take an exact account of the num­
bers in society, in their respective circuits,
and render such account to the Annual
Conference that it may be printed in the
minutes.
9. To give an account of his circuit every
quarter to his Presiding Elder.
10. To overlook the accounts of all the
trustees.
11. To look after the raising of the various church funds.

12. To take a regular catalogue of the members of the society in towns and cities, with their proper addresses.

13. To leave his successor a particular account of his circuit.

14. To enforce vigorously, but calmly, all the rules of the society.

16. To hold the sacrament of the Lord’s supper once every quarter when possible.

17. To suffer no love-feast to last above an hour and a half.

18. To warn all, from time to time, that none are to remove from one circuit to another, without a note of recommendation from the preacher of the circuit in these words: “A.B., the bearer, has been an acceptable member of our Church in C——,” and inform them, that without a certificate, they will not be received into a Church in other places.

19. To read the rules of the society, with the aid of the other preachers once a year in every congregation, and once a quarter in every society.
OF THE DUTY OF PREACHERS TO GOD, THEMSELVES AND TO ONE ANOTHER.

Ques. 1.—How shall the Preacher be qualified for his charge?

Ans.—By walking closely with God and having his work greatly at heart; and by understanding, and loving Discipline, ours in particular.

Ques. 2.—Do we watch sufficiently over each other?

Ans.—We do not. Should we not frequently ask each other, Do you walk closely with God? Have you now fellowship with the Father and the Son? At what hour do you rise? Do you punctually observe the morning and evening hour of retirement? Do you spend the day in the manner which the Conference advises? Do you converse seriously, usefully and closely? To be more particular: Do you use all the means of grace yourself, and enforce the use of them on all other persons? They are either instituted or prudential.

I. The instituted are:

(1). Prayer: private, family and public; consisting of deprecation, petition, intercession and thanksgiving. Do you use each of these? Do you forecast daily
wherever you are, to secure time for private devotion? Do you practice it everywhere? Do you ask everywhere, “Have you family prayer?” Do you ask individuals, “Do you use private prayer every morning and evening in particular?”

II. Searching the Scriptures by:

(1). Reading constantly some part, every day regularly, all the Bible in order; carefully, with notes; seriously, with prayer before and after; fruitfully, immediately practising what you learn there.

(2). Meditating at set times. By rule.

(3). Hearing: Every opportunity. With prayer before, and after. Have you a Bible always about you?

III. The Lord’s Supper: Do you use this at every opportunity; with solemn prayer before? With earnest and deliberate self-devotion?

IV. Fasting: Do you use as much abstinence and fasting every week, as your health, strength, and labor will permit?

V. Christian Conversation: Are you convinced how important and how difficult it is to order your conversation aright? Is it always in grace? Seasoned with salt? Meet to minister grace to the hearers? Do you not converse too long at a time? Is
not an hour commonly long enough? Would it not be well always to have a determinate end in view? And to pray before and after it?

VI. Prudential means we may use, either as Christians or as Preachers.

1. As Christians: What particular rules have you in order to grow in grace? What arts of holy living?

2. As preachers: Have you thoroughly considered your duty? And do you make a conscience of executing every part of it? Do you meet every society?

These means may be used without fruit. But there are some means which cannot, namely, watching, denying ourselves, taking up our cross, exercise of the presence of God.

1. Do you steadily watch against the world? Yourself? Your besetting sin?

2. Do you deny yourself every useless pleasure of sense? imagination? honor? Are you temperate in all things? Instance, in food?

   (1) Do you use only that kind and that degree which is best both for body and soul? Do you see the necessity in this?

   (2) Do you eat no more at each meal than is necessary? Are you not heavy or drowsy after dinner?
(3) Do you use only that kind and that degree of drink which is best both for your body and soul?

(4) Do you choose and use water for your common drink? and only take wine medicinally or sacramentally?

3. Wherein do you take up your cross daily? Do you cheerfully bear your cross, however grievous, to profit thereby?

4. Do you endeavour to set God always before you? To see His eye continually fixed upon you? Never can you use these means but a blessing will ensue, and the more you use them, the more you will grow in grace.

SECTION 6.

OF VISITING FROM HOUSE TO HOUSE, GUARDING AGAINST THOSE THINGS THAT ARE SO COMMON TO PROFESSORS, AND ENFORCING PRACTICAL RELIGION.

Ques. 1.—How can we further assist those under our care?

Ans.—By instructing them at their own houses. What unspeakable need is there of this!

Personal religion, either toward God or man, is too superficial among us. We can but touch on a few particulars. How
little faith there is among us; how little communion with God! how little living in heaven, walking in eternity, deadness to every creature! how much love of the world! desire of pleasure, of ease, of getting money! how little brotherly love! what continual judging one another! what gossiping, evil-speaking, tale-bearing! what want of moral honesty! to instance only one particular—who does as he would be done by, in buying and selling?

Family religion is wanting in many branches—and what avails public preaching alone, though we could preach like angels? We must, yea every travelling preacher must, instruct the people from house to house. Till this is done, and that in good earnest, we will be no better.

Our religion is not sufficiently deep, universal, uniform; but superficial, partial, uneven. It will be so till we spend half as much time in this visiting, as we now do in talking uselessly. Can we find a better method of doing this than Mr. Baxter’s? If not, let us adopt it without delay. His whole tract, entitled “The Reformed Pastor,” is well worth a careful perusal. Speaking of this visiting from house to house he says (page 351) “We shall find
many hindrances both in ourselves and the people."

1. In ourselves there is much dullness and laziness, so that there will be much ado to get us to be faithful in the work.

2. We have a base man-pleasing temper, so that we let them perish rather than lose their love—we let them go quietly to hell lest we should offend them.

3. Some of us have a foolish bashfulness. We know not how to begin, and blush to contradict the devil.

4. But the greater hindrance is weakness of faith—our whole motion is weak, because the spring of it is weak.

5. Lastly, we are unskilful in the work. How few know how to deal with men so as to get within them, and suit all our discourse to their several conditions and tempers; to choose the fittest subjects, and follow them with a holy mixture of seriousness, terror, love and meekness.

But it is objected,—

I. "This will take so much time, we will not have leisure to follow our studies."

We answer,—

1. Gaining knowledge is a good thing, but saving souls is better.
2. By this very thing you will gain the most excellent knowledge, that of God and eternity.

3. You will have time for gaining other knowledge too. Only sleep not more than you need; and "never be idle, or triflingly employed."

4. But, if you can do but one, let your studies alone. We ought to throw by all the libraries in the world, rather than be guilty of the loss of one soul.

It is objected,—

II. "The people will not submit to it." If some will not, others will. And the success with them will repay all your labor. Oh, let us herein follow the example of St. Paul.

1. For our general business, "Serving the Lord with all humility of mind."

2. Our special work, "Take heed to yourselves, and to all the flock."

3. Our doctrine, "Repentance toward God, and faith toward our Lord Jesus Christ."

4. The place, "I have taught you publicly and from house to house."

5. The object and manner of teaching, "I cease not to warn everyone, night and day, with tears."
6. His innocence and self-denial herein.
   "I have coveted no man's silver or gold or apparel."

7. His patience, "Neither count I my life dear unto myself."
   And above all other motives, let these be ever before our eyes,—
   1. "The Church of God, which He hath purchased with His own blood."
   2. "Grievous wolves shall enter in; yea, of yourselves shall men arise speaking perverse things.

   Write this upon your hearts and it will do you more good than twenty years' study. Then you will have no time to spare; you will have work enough. Then, likewise, no preacher will stay with us, who is as salt that has lost its savour. For, to such, this employment would be mere drudgery. And in order to it, you will have need of all the knowledge you can procure, and grace you can attain.

   The sum is—go into every house in course, and teach everyone therein, young and old, to be Christians inwardly and outwardly; make every particular plain to their understandings; fit it in their minds; write it on their hearts. In order to this, there must be line upon line, precept upon precept. What patience, what love, what
knowledge is required for this! We must need do this, were it only to avoid idleness: do we not loiter away many hours in every week? Each try himself; no idleness is consistent with growth in grace. Nay, without exactness in redeeming time, you cannot retain the grace you received in justification.

Ques. 2. How shall we guard against Sabbath-breaking, evil-speaking, unprofitable conversation, lightness, expensiveness or gaiety of apparel?

Ans. 1.—Let us preach expressly on each of these heads.

Ans. 2.—Read in every society the sermon on evil-speaking.

Ans. 3.—Let the leaders closely examine and exhort every person to put away the accursed thing.

Ans. 4.—Let the preachers warn every society that none who is guilty herein can remain with us.

Ans. 5.—Extirpate out of the Church buying or selling goods upon which the duty laid upon them by the government has not been paid. Let none remain with us who will not totally abstain from this evil in every kind and degree. Extirpate bribery—receiving anything directly or indirectly, for voting at any election.
SECTION 7.
OF THE MATTER AND MANNER OF
PREACHING AND OTHER PUBLIC
EXERCISES

Ques. 1.—What is the best general method of preaching?

Ans. (1). To convince. (2) To offer Christ. (3) To invite. (4) To build up: and to do this in some measure in every sermon.

Ques. 2.—What is the effectual way of preaching Christ?

Ans.—The most effectual way of preaching Christ is to preach Him in all His offices and to declare His law as well as His gospel both to believers and unbelievers. Let us strongly and closely insist upon inward and outward holiness in all its branches.

Ques. 3.—Are there any smaller advices which might be of use to us?

Ans.—Perhaps these: (1) Be sure never to disappoint a congregation. (2) Begin at the time appointed. (3) Let your whole deportment be serious, weighty and solemn. (4) Always suit your subject to your audience. (5) Choose the plainest text you can. (6) Take care not to ramble, but keep
to your text, and make out what you take in hand. (7) Take care of anything awkward or affected either in gesture, phrase or pronunciation. (8) Do not usually pray extempore above eight or ten minutes (at most) without intermission. (9) Frequently read and enlarge upon a portion of Scripture; and let young preachers often exhort without taking a text. (10) Always avail yourself of the great festivals, by preaching on the occasion.
CHAPTER VII.
ORDERS AND OFFICES IN THE MINISTRY.
SECTION 1.

OF THE ELECTION AND ORDINATION OF
DEACONS AND THEIR DUTIES

Probationers who have been efficient in the active work for two years, and have taken off at least half the Course of Study, may be elected to Deacon's Orders by an Annual Conference, and ordained thereto by the laying on of the hands of the General Superintendent or President, and the Elders that may be appointed.

Ques.—What is the duty of a travelling Deacon?

Ans.—To baptize, and to perform the ceremony of matrimony in the absence of the Elder.

To administer, or to assist the Elder in administering the Lord's Supper.

To do all the duties of a travelling Preacher.

Ques.—What shall be the time of probation of a travelling Deacon for the office of an Elder?

Ans.—Every travelling Deacon shall exercise that office for two years before he
is eligible to the office of Elder, except in case of missions when the Annual Conference shall have authority to elect for the Elder's office sooner, if they judge it expedient.

No Deacon who ceases to travel without the consent of the Annual Conference, certified under the hand of the President of the Conference, except in the case of sickness, debility, or other unavoidable circumstances, shall on any account exercise the peculiar functions of his office, or even be allowed to preach among us; nevertheless, the final determination in all cases is with the Annual Conference.

A Deacon who has spent ten years in the active work, and at least four of these in the capacity of a Deacon, and who has been efficient as a preacher, may be relieved of his course of study and his probation declared ended, provided the Annual Conference, of which he is a member, considers he has been unable to complete said course of study and his standing as a Deacon in other respects declared permanent, otherwise he may be elected and ordained to Elder's orders.

SECTION 2.
DEACONESSES AND THEIR DUTIES

Lady Evangelists may labor among us under official authority without being
members of any of our conferences provided they observe and enforce our discipline and usages, or they may become members on probation of any of our Annual Conferences. Those who have been efficient in our work for two years, and have taken off half of our course of study or are otherwise prepared for effective work among us, and are contemplating continuing therein, may be given a standing as Deaconesses without ordination; and at the end of four years may be elected for orders, and ordained, providing they have finished the course of study, and are otherwise efficient in our work.

Should they decline ordination they may be granted a parchment certifying that they are proper persons to conduct public worship of God, and to feed the flock of Christ as long as their spirit and practice are such as become the Gospel of our Lord Jesus Christ.

Form of said Certificate.

To All Whom It May Concern:

THIS IS TO CERTIFY THAT

having completed the Course of Study, as prescribed for the Ministry of the Holiness Movement Church, and having travelled 

years in the active work, as a Preacher of the Gospel, is hereby declared
a proper person to preach the Gospel, and
to conduct public worship (though not to
administer the sacraments) so long as her
spirit and practice are such as adorn the
Gospel of our Lord Jesus Christ.

IN TESTIMONY HEREOF we hereto
set our hands; done at ........................................
this........................................... day of........................................ in the
year of our Lord, one thousand nine hun-
dred and ...........................................

President

Secretary

When a Deaconess enters the marriage
relation she by this act severs her con-
nection with conference; nevertheless, at
the discretion of conference, upon her
special request, she may be granted her
former standing.

Ordained Deaconesses will have the
same authority as Deacons, subject to the
laws of the country or province in which
they labor.

SECTION 3.
ELECTION AND ORDINATION OF ELDERS
AND THEIR DUTIES,

Those who have travelled at least four
years, and have finished our Course of
Study and are considered efficient in our
work, may be elected by an annual conference for Elder's Orders, and ordained thereto by the laying on of the hands of the General Superintendent or President, and the Elders that may be appointed.

What are the duties of a travelling Elder?

To administer Baptism and the Lord's Supper, and to perform the ceremony of matrimony, and all parts of divine worship.

To do all the duties of a travelling preacher.

No Elder who ceases to travel without the consent of the yearly conference certified under the hand of the President of the Conference, except in the case of sickness, debility or other unavoidable circumstances, shall, on any account, exercise the peculiar functions of his office, or even be allowed to preach among us; nevertheless, the final determination in all such cases is with the yearly conference.

No Elder, deacon, deaconess or ordained local preacher who has been or shall be granted a located relation by conference shall after two years absence from the active work, present at Conference, have any voice or vote in our annual or general Conference as a minister. Such Elder,
Deacon or Deaconess or ordained Local Preacher shall be allowed to retain his or her parchment so long as his or her Christian Character remain unimpeached; and if at any time such minister return to the active work Conference shall recognize the validity of his or her parchment, but only for so long as he or she remains in the active work, but shall be to all intents and purposes considered as a layman or lay woman and shall as such be eligible to be appointed as a lay delegate to Annual or General Conference. Nevertheless, in any instance when an Annual Conference by a two-thirds vote of its members engaged in the active work, deem it expedient to grant any such located minister, a voice or vote in Conference, it shall have power to so determine.

SECTION 4.
EVANGELISTS AND THEIR DUTIES.
1. Each Annual Conference may make provision for Evangelists who may be relieved from pastoral work, and labor in special evangelism within the bounds of their Conferences in harmony and co-operation with Pastors and the officials of the Conference. They may open up work, and accept calls outside Conference boundaries.
2. We recommend that the aforesaid Evangelists send their names and addresses to the Church Organ. It is also advisable that they give a list of their engagements from time to time in said Organ.

SECTION 5
PRESIDING ELDERS AND THEIR DUTIES

Ques. 1.—By whom are the Presiding Elders to be chosen?

Ans.—By Ballot of the Annual Conference without debate.

Ques. 2.—What are the duties of a Presiding Elder?

1. To oversee the spiritual and temporal business of the church in his district.

2. To take care that every part of our discipline be enforced in his district.

3. In the absence of the General Superintendent to preside in the conference; but in case there are two or more Presiding Elders belonging to one conference, the General Superintendent may by letter or otherwise appoint the President; but if no appointment be made, or if the Presiding Elder appointed does not attend, the conference shall, in either of these cases, elect the President by ballot without debate from among the Presiding Elders.
Ques. 3.—How long may an Elder be allowed to preside in the same district?
Ans.—For any term not exceeding four years successively.

Ques. 4.—Shall the Presiding Elder have power to employ a preacher who has been rejected by a previous Annual Conference?
Ans.—He shall not unless the Conference shall give him liberty under certain conditions.

Ques. 5. Who shall determine the Districts.
Ans.—Each Annual Conference in the Home Church shall have power to decide as to the number and boundaries of the Districts within its territory.

SECTION 6.

THE ELECTION OF A GENERAL SUPERINTENDENT AND HIS DUTIES

A General Superintendent shall be elected by the General Conference, from among the Elders, by ballot, (without debate), by majority vote and shall be thereby appointed to said office, without consecration. His appointment shall be until the next General Conference, but may be eligible for re-election.

If by death, expulsion, or otherwise, in the interval of General Conference, there
occur a vacancy in the General Superintendency, the General Conference Special Committee shall be called upon to elect, by ballot and without debate, a man to fill such vacancy.

Such ballot may be taken by correspondence, and the Secretary of General Conference in conjunction with the remaining General Superintendent, or Superintendents of the Home Church, be a committee to receive and count such ballots, and report.

His Duties

1. To preside in our Conferences.

2. In the intervals of the Conferences to change, receive and suspend preachers as necessity may require, and as discipline directs; nevertheless he shall not during the interval change a preacher without the advice of the Presiding Elder and one or more of the other preachers of the district.

3. To travel through his territory.

4. To oversee the spiritual and temporal business of the Movement in his territory.

5. To ordain Elders, Deacons and Deaconesses.

His Amenability

Ques.—To whom is a General Superintendent amenable for his conduct?
Ans.—To the General Conference.

Each General Superintendent shall be Chairman of the General Conference to preside in alternate sittings, or at their convenience, and is empowered to sign all legal documents relative to matters in their territories.

His Support

Apart from the Offerings at Special Meetings over which the General Superintendent has charge, and voluntary contributions of individuals, there shall be an annual offering taken on all circuits under his supervision, and placed in the hands of a secretary-treasurer, to be used when the General Superintendent's support may be inadequate.

If possible, the General Superintendent shall give a quarterly report to the Secretary-Treasurer, otherwise that it be given every six months.
CHAPTER VIII.
CONFERENCES.

SECTION 1.
OF THE GENERAL AND ANNUAL CONFERENCES.

It is desired that all things be considered on these occasions, as in the immediate presence of God, and that every person speak freely whatever is in his heart.

Ques.—How may we best improve our time at the Conferences?

Ans. 1.—While we are conversing let us have a special care to set God always before us.

2. In the intermediate hours let us redeem all the time we can for private exercises.

3. Therein let us give ourselves to prayer for one another, and for a blessing on our labor.

SECTION 2.
OF THE ANNUAL CONFERENCE

Ques. 1.—Who shall attend the yearly Conference?

Ans.—All who are ordained; all who are ready for Elders’, Deacons’, or Deaconesses’ orders; and all who have travelled two years.
Two Lay Delegates will be permitted from each district comprising two circuits; three Lay Delegates from each District comprising three or more circuits; such delegates will have a voice and vote in all open sittings.

Each Annual Conference in its Session immediately preceding General Conference, shall elect from its ordained members, not more than One in Three as delegates to the General Conference.

The Presiding Elders, and the following General Conference Officers. The Secretary of General Conference, The Secretary Treasurer of Missionary Fund, the Secretary Treasurer of General Conference Claimant Fund and The General Conference Secretary Treasurer shall by virtue of their office constitute a portion of the delegates to be elected to the General Conference. These shall be included in the term 'one in three' mentioned in the above paragraph, and in the paragraph below. The General Superintendents, the Manager of the Book and Publishing House and the College Presidents while members necessarily of the General Conference are not included in the expression 'one in three'.

Each Annual Conference, preceding General Conference, shall elect one out of
every three Lay Delegates as Delegates to the General Conference as far as possible proportionately representing the Districts.

Ques. 2.—Who shall appoint the time of holding the yearly Conference?
Ans.—The General Superintendent.

Ques. 3.—Who shall appoint the place of holding the yearly Conference?
Ans.—Each Annual Conference shall appoint the place of its own session.

Ques. 4.—What is the method wherein we usually proceed in the yearly Conference?
Ans.—We inquire:
1. What Preachers are admitted on trial?
2. Who remain on trial?
3. Who are admitted to full connection?
4. Who are the Deacons?
5. Who have been elected and ordained Elders this year?
6. Who have been located this year?
7. Who are the Supernumeraries?
8. Who have been expelled from the Connection this year?
9. Who have withdrawn from the Connection this year?
CONFERENCES

10. Are all the Preachers blameless in life and conversation?
11. Who have died this year?
12. What numbers are in the societies?
13. Who are the Trustees of our Annual Conference properties?
14. Where are the Preachers stationed this year?
15. Where shall our next Conference be held?

Ques. 5.—Is there any other business to be done in the yearly Conference?
Ans.—The electing and ordaining of Deacons, Deaconesses and Elders.

Each Annual Conference is hereby authorized to regulate affairs relative to Home of Rest for preachers and evangelists within their own bounds.

Ques. 6.—Are there any other directions to be given concerning the yearly Conference?
Ans.—A record of the proceedings of each Annual Conference shall be kept by the Secretary chosen for that purpose, and shall be signed by the President and Secretary, and a copy of the said records shall be sent to the General Conference.
(a) Each Annual Conference will keep a book of records in which will be recorded all the important information supplied by the circuit schedules and these respective Conference Record books shall be the basis for the report to General Conference.

(b) Each Annual Conference shall prepare from its Record Book a schedule showing its progress during the interim of General Conference.

(c) Each Annual Conference shall make provision that an offering amounting to at least 50c per member be taken annually on each circuit within its boundaries for the purpose of defraying the travelling expenses of the ministerial and lay delegates to General Conference. This offering to be forwarded Annually to the Secretary Treasurer of the General Conference Expense Fund.

It shall require the vote of two thirds of the Members of an Annual Conference to sustain an appeal from the chair.

MATRIMONIAL COMMITTEE

Each Annual Conference shall have a Matrimonial Committee comprising three persons, the President and Secretary of the Conference and one Elder, (chosen by the applicant, either near, or acquainted
with the lady in question), with whom the Elder or deacon may consult, and from whom he must obtain permission before entering the marriage relation. In case of dissatisfaction, an appeal shall be allowed to the Annual Conference Special Committee, whose decision shall be final.

**STATIONING COMMITTEE**

The stationing committee shall consist of the General Superintendent and Presiding Elders of the Annual Conference whose duty shall be to fix the appointments of the preachers for their several circuits and stations, provided however, that they shall not allow any preacher to remain in the same station more than two years successively. Nevertheless when the stationing committee shall deem it necessary for the good of the work a preacher may be allowed to remain for three years.

This does not necessarily apply to distant missions or to opening up new work. Nevertheless, the stationing committee shall not be held responsible if in any case they find it impossible to station any preacher.

**MINISTERIAL TRANSFER**

A Minister or Probationer who moves from the Conference in which his name is enrolled and takes work in another Con-
ence shall have his name transferred to the Conference into which he has moved as soon as convenient, unless in such special cases as it may be deemed by Conference permissible or advisable: otherwise, in any such case where his name is not transferred, he will nevertheless be amenable to the Conference in which he labours while within its bounds.

A Transfer Committee composed of the General Superintendents of the Home Church, and Secretary of the Annual Conference from which the transfer is to be made, may transfer a Probationer or a Minister to another conference; nevertheless, in the event of such Preacher being unfavorable toward going, such transfer shall not be made without the advice or consent of a majority of the Presiding Elders of the Home Conference. In such a case the Minister may appeal to the Annual Conference whose decision shall be final.

ANNUAL CONFERENCE BOUNDARIES

Each Annual Conference shall designate its own boundaries, but in the event of a dispute between two Annual Conferences relative to any such boundary, the matter will be referred to the several Superintendents of the said Conferences, and the Sec-
retary of the General Conference, who shall compose a committee to settle such dispute and whose decision shall be final.

SECTION 3.

OF THE GENERAL CONFERENCE.

Ques. 1. Who shall compose the General Conference?

Ans. The Delegates appointed by the various Annual Conferences.

Ques. 2. Who shall appoint the time and place of holding the General Conference?

Ans. The General Superintendents of the Home Church in concurrence with the Secretary of the General Conference and a majority of the Presiding Elders of the Annual Conferences.

Ques. 3. How often shall the General Conference meet?

Ans. At least once in four years and when possible two months’ notice shall be given previous to its convening.

Ques. 4. What are the regulations and powers belonging to it?

Ans. 1. At all times when the General Conference is met it shall take two thirds of its members to form a quorum for transacting business; nevertheless, if any member or members of General Conferen-
ce leave a sitting or session of Conference without having obtained the permission of the Conference in sitting, even though such numbers leave as would otherwise break the quorum, their leaving or having left without permission of Conference will have no effect to break the quorum.

Ans. 2. The General Conference shall make rules and regulations for the Movement under the following limitations and restrictions, viz:—

(1) The General Conference shall not revoke, alter or change our Articles of Religion, nor establish any new standards or rules, or Doctrine contrary to our present existing rules and doctrine.

(2) They shall not do away with the privilege of our ministers or preachers of trial by a committee, and of an appeal; neither shall they do away with the privileges of our members of trial before the society, or by a committee, and of an appeal.

(3) Nor shall any new rule, regulation or alteration be made contrary to civil law or our Incorporation Act.

Nevertheless, upon the concurrent recommendations of three-fourths of all the members of the Annual Conferences within these particular cases, two-thirds of the
members of the General Conference succeeding, shall be sufficient to alter any of these aforementioned restrictions. As to restriction three, if altered, provision will have to be considered with reference to civil law and our incorporation Act. Should the General Conference by a two-third vote alter any of the aforementioned restrictions without the concurrent recommendations of three-fourths of all the Annual Conferences, such alterations will not become law until three-fourths of all the members of the Annual Conferences shall have concurred.

General Conference Special Committee

In the interval of General Conference, business that necessarily arises shall be transacted by the General Conference Special Committee, which shall have been appointed by the General Conference and said General Conference Special Committee shall be so appointed as to include the Secretary and General Superintendents of the Home Church.

In the event of it being necessary to call the General Conference Special Committee, the General Superintendents and Secretary of General Conference are authorized to call said Committee.
In the event of the absence of any General Superintendent in the Home Land, and the necessity of calling The General Conference Special Committee, it shall be called by the Secretary of General Conference, or in the event of the absence of both General Superintendents and Secretary, by the person whose name appears first on the Committee.

CHURCH MEMORIAL AND BENEVOLENT FUND

Item 1.
We recommend that as a means of helping to establish a fund, each member of each Annual Conference be required to contribute at least $1.00 per month.

Item 2.
That two Secretaries be appointed, one to act in the Eastern superintendency, the other in the Western superintendency, and hereafter a Secretary to be appointed by each Annual Conference whose duty it shall be to keep this matter before the members of their respective Annual Conferences, and to receive and forward all monies contributed for this purpose to a General Conference Secretary-Treasurer.

Item 3.
That the duty of the General Conference Secretary-Treasurer be to receive all mon-
ies from each of the Secretaries to pay all claims authorized by a committee appointed to deal with the various claims and to keep accurate and systematic records of all receipts from, and payments to, individuals.

Item 4.

We recommend that a standing committee, consisting of at least three members be appointed by General Conference to disburse these funds.

Item 5.

That any allowance made on any claim be confined to the contributions made in accordance with the provisions of Section 1 of this Report, and further, that the principal of this fund be left untouched until an amount of $10,000.00 be reached, and that any balance remaining from any money raised in accordance with the provisions of Section 1 of this Report, be added annually to the principal of the Fund, and that the interest on the principal be added annually to the principal unless it is actually needed for those in dire need.

Item 6.

That thirty years' service be the basis for full share of benefit from this fund, and the proportionate benefit be allowed
for a shorter term of service in the Church, and that those leaving our Conference to join some other body, or denomination, shall, in so doing, forfeit any claim to benefit from this Fund.

Item 7.
That the members of the Conferences bring this matter before the minds of our well-to-do people with a view to inducing them to remember the Church Memorial and Benevolent Fund in their gifts and bequests.

Item 8.
That the members of the Conferences to be formed in Ireland and Australia, receive benefit from this fund on the basis of currency on which they contribute, and that our Missionaries receive benefit, though they may be unable to pay the full apportionment provided for in Section one of this Report.
CHAPTER IX.
JUDICIARY RULES
SECTION 1.

1. TRIAL OF AN OFFENDING CHURCH.

Charges against an offending church shall be presented to the nearest Elder in charge, not Pastor of the accused church, and he shall call a committee the same as in case of a complaint against an Elder, which committee shall meet at the place where the accused church usually worships, or in its vicinity, and shall constitute a court for the trial of the complaint before whom the church by its representatives shall appear. If the committee judge the church to be guilty of having violated any of the elementary principles or general rules, or any rule or section enacted by the concurrent action of the General or Annual conferences, it shall so declare; and if the church shall not give satisfaction by correcting the evil, the case shall be presented at the next session of the Annual Conference whose decision shall be final. If the Annual Conference shall judge the church guilty, it shall withdraw fellowship from the same, and no Elder, Deacon, Deaconess, Probationer or Evangelist of the Movement shall become its
Pastor until it shall have repented and reformed.

Provided also that when a church within its bounds shall have become so disloyal to the discipline as to defeat the enforcement of disciplinary law, the President of Conference shall call together the loyal members of said church, who shall constitute the church of the Holiness Movement in that place, and shall proceed to try all members against whom charges may be brought according to our judiciary rules; but no trials are needed where parties confess their guilt.

2. In case of any dispute about the nonpayment of debts, or the settlement of accounts, the proceedings shall be the same as in all other cases with the exception that the verdict shall be a simple declaration of what is judged to be right between the parties. If either party shall refuse to comply with such decision or shall enter a suit at law against any member of the church (unless the case justifies such a measure) before these steps shall have been taken such parties shall be cut off from fellowship on conviction of the fact before the proper court.

3. The proceedings in all trials shall be taken down by a secretary appointed by
the court who shall furnish a copy of the
decision, when demanded by either party;
and on an appeal the minutes of the court
below shall be read in the evidence, and
any new proof touching the same facts
shall be heard, but no new charges or alle-
gations introduced.

SECTION 2.

THE TRIAL OF MEMBERS OF THE SOCIETY

1. The church shall appoint a Judiciary
Committee of six persons, who shall re-
main in office one year, unless displaced by
the church. This committee shall be a
standing court to hear all complaints, and
try all charges against any lay member
of the church. All cases shall first be
stated to the church, and by them referred
to the Judicial Committee.

The Pastor shall be chairman of the
Judicial Committee; but when the Pastor
shall be the plaintiff, or when the church
shall have no pastor, it may appoint some
other person to preside, and in the case
of its neglecting so to do, the committee
shall appoint its own chairman.

2. For personal offences, sinful tempers
or words, or neglect of duties, our Lord’s
directions in Matt. 18:15-17 shall be fol-
lowed. But for public offences, such as
holding and propagating heretical doc-
trines, flagrant disobedience to the order and discipline of the Movement and for open immoralities the parties so offending may be proceeded against without previous labor.

3. In all cases of trial, charges shall be served in writing upon the accused by the chairman of the court allowing the accused time to prepare for trial which shall not be less than six days. In all cases of conviction before a committee, an appeal to the church shall be allowed, whose decision shall be final.

SECTION 3.

TRIAL OF AN UNORDAINED LOCAL PREACHER.

A complaint against a Local Preacher shall be presented to the Pastor, who shall refer it to the Presiding Elder of the district. If sufficient charges are preferred to require a trial, the Presiding Elder shall cite the accused to appear before a committee which he shall select, consisting of three Elders or Deacons and three Laymen. These Elders or Deacons with the Laymen shall constitute a Court for the trial of the complaint, and will have power to acquit, censure or suspend.
An appeal to the Annual Conference shall be allowed whose decision shall be final.

SECTION 4.

TRIAL OF CONFERENCE MEMBERS OTHER THAN GENERAL SUPERINTENDENTS

A complaint against a Conference Member other than a General Superintendent shall be presented to the nearest Elder in charge to the accused party who shall cite the accused to appear before a Committee which he shall select, consisting of at least three Elders. Said Committee, with the Elder calling the same, for its Chairman, shall constitute a Court for the trial of the complaint, with power to acquit, censure or suspend until the next session of the Annual Conference, whose decision shall be final.

The Annual Conference shall also have original jurisdiction, and may proceed to try any complaint against the aforesaid member, provided that in their judgment, sufficient notice shall have been given to the accused, and sufficient time allowed him to prepare for trial; or they may refer the complaint to a committee, which they may appoint as above, to be tried during their session, or after their ad-
TRIAL OF A GENERAL SUPERINTENDENT

If a General Superintendent during the interval of General Conference, be accused of immorality or imprudent conduct; or of a violation of discipline, maladministration in the governing of the church; or of any misdemeanor or irregularity not in keeping with the character and office of a General Superintendent, three Elders shall call upon him, and question him on the subject, and if two of the three Elders believe that there is sufficient evidence to warrant a trial, they shall call to their aid two Elders from a district or districts in or near the neighborhood where the alleged offence is said to have transpired, each of which Elder shall bring with him two Elders, or an Elder and a Deacon. The above mentioned nine persons shall form a Committee to examine into the charge or charges brought against the Superintendent, and if two-thirds of them believe him guilty, they shall have authority to suspend him till the ensuing General Conference. But any accusation thus
made against a General Superintendent must be in writing, signed by those who are to prove the accusations thus made, and a copy of the accusations shall be given to the accused, giving him at least six days to prepare for trial.

The General Conference shall also have original jurisdiction, and may proceed to try any complaint against a General Superintendent, provided that in their judgment sufficient notice shall have been given to the accused, and sufficient time allowed him to prepare for trial; or they may refer the complaint to a committee, which they may appoint as above, to be tried during their session, as they shall direct.

What provision shall be made for the trial of a General Superintendent of Foreign Missionary work?

Ans. If there be an accusation against a General Superintendent in the Foreign field the said accusation shall be brought before the Foreign Missionary Court, which shall have power to censure or suspend such General Superintendent until the ensuing General Conference; provided however, that in case of dissatisfaction, an appeal be allowed to the Missionary Board, whose decision shall be final till the next General Conference.
A General Superintendent of any foreign field appointed thereto by General Conference during its session, or by the Missionary Board in the interval of General Conference, has all the power of a General Superintendent on the field over which he presides, but such Superintendent is amenable to the Missionary Board for his general conduct.

SECTION 6.

FOREIGN MISSIONARY COURT

Our Foreign Missionary Court in Foreign Fields shall be composed of not less than five and not more than seven of our ordained or senior missionaries. All points of dispute that may arise in the Annual Conference, or intervals, may be referred to this Court. Nevertheless this cannot be construed to give permission to the above Court to formulate any new rules, laws or regulations.

A charge against a Missionary, whether he or she be an Evangelist or Teacher, shall be referred to this Court, and all Missionary teachers, even if not members of Conference, shall be amenable to this Court.
CHAPTER X.
RITUAL.
SECTION 1.
SACRAMENTS—1. BAPTISM.

We believe sprinkling or pouring as a mode of baptism to be more in harmony with the New Testament Scriptures for both infants and adults. See Ezek. 36:25; Matt. 3:11; Acts 1:5; 2:38, 39; 22:16.

(1) Infants:—
It is the duty and privilege of all parents to have their children baptized in their infancy.

The Elder may exhort the parents, and briefly state that it is their duty to bring up their child in the fear and admonition of the Lord.

(2) Adults:—
Adults who desire baptism shall be required to give satisfactory answers to the following questions:—

Have you repented of your actual sins? Have you saving faith in Jesus? Are you born of God? Does the Spirit assure you that you are God's child? Are you going on unto perfection? Are you at peace with all men? Do you believe in God the
Father, God the Son, and God the Holy Ghost?

Then shall the General Superintendent, Elder or Deacon say, I baptize thee in the name of the Father, the Son, and the Holy Ghost.

We entirely disapprove of re-baptism.

2. THE LORD'S SUPPER.

We recommend our Ministers to observe the following directions in the administration of the Lord’s Supper.

(1) Let the General Superintendent, Elder or Deacon read the following, or some other appropriate passages of Scripture:—

And as they were eating, Jesus took bread and blessed it, and brake it, and gave to the disciples, and said, Take eat; this is my body.

And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it;

For this is my blood of the New Testament, which is shed for many for the remission of sins.

But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom, Matt. 26:26-29.
The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

For we being many, are one bread and one body: for we are all partakers of that one bread. I Cor. 10:16, 17.

(2) The minister shall then give a brief exhortation, and calling the people to the altar, use the following, or some other brief form:

Ye that are truly penitent, and that are in love and charity with your neighbors, and intend to lead a Christian life, following the commandments of God, and walking henceforth in His ways, draw near with faith and kneel together, and take this holy sacrament to your comfort, and make your humble confession to Almighty God.

We recommend that old-time Love Feasts (though not a sacrament) be frequently held among us.

SECTION 2.

MARRIAGE

We recommend that the following, or some other similar form of marriage ceremony be used:—
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 woman in holy matrimony, which is an honorable estate, instituted by God in the time of man’s innocency, into which holy estate these two persons present come to be joined. Therefore if any one can show any just cause why they may not lawfully be joined together, let them now speak, or else forever hold his peace.

(Speaking to the persons that are to be married, the minister shall say:—)

I require of you, that if either of you know any impediment why you may not be lawfully joined together in matrimony, you do now confess it.

Believing that you have duly considered the solemn obligations you are about to assume and that you are prepared to enter upon the same discreetly, advisedly and in the fear of God, I shall read to you the marriage covenant.

(The minister shall then say to the man:)

A.B. Will you take this woman to be your wedded wife, to live together after God’s ordinance, in the holy estate of ma-
The minister shall cause the man with his right hand to take the woman by her right hand and to say after him as followeth: and shall rea.

I, N, take thee N, to be my wedded (wife) (husband) to have and to hold from this day forward, for better, for worse; for rich, for poor; in sickness and in health; to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

Let us pray.

O eternal God, Creator and Preserver of all mankind, giver of all spiritual grace, the author of everlasting life; send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name that, living faithfully together, they may surely perform and keep the vow and covenant betwixt them made; and may ever remain in perfect love and peace together, and live upon accord to thy law; through Jesus Christ our Lord, Amen.
ritual? Will you love, comfort, honor and keep her, in prosperity and adversity, in sickness and in health, and forsaking all others, cleave to her, so long as you both shall live?

(The man shall answer:——)
I will.

(Then shall the minister say unto the woman:——)
C.D. Will you take this man to be your wedded husband, to live together after God’s ordinance, in the holy estate of matrimony? Will you love, honor and keep him, in sickness and in health, and forsaking all others, cleave to him so long as you both shall live?

(The woman shall answer:——)
I will.

(The minister then addressing the two shall say:——)
In token of your assent to this covenant, you will join your right hands.

(This done, the minister shall say:——)
Those whom God hath joined together let not man put asunder. Forasmuch as you have now consented together in holy wedlock, and have signified the same before God and these witnesses, by joining your hands, I pronounce you Husband and
Wife together, in the name of the Father, and of the Son, and of the Holy Ghost.
Amen.

(The minister may then add this blessing:—)

God the Father, God the Son, God the Holy Ghost, bless, preserve and keep you; the Lord mercifully with His favor look upon you, and so impart His grace to you, that ye may live together in this life, that in the world to come ye may have life everlasting. Amen.

(Then the minister shall say:—)

Our Father which 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 debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen.

SECTION 3.
The Order of Burial of the Dead.

(The following or some other solemn service may be used:—)

The Minister going before the corpse, shall say:
I am the resurrection and the life, saith the Lord: he that believeth in me though he were dead, yet shall he live; and whoever liveth and believeth in me shall never die. John 11:25, 26.

I know that my Redeemer liveth, and that He shall stand at the later day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and my eyes shall behold and not another. Job 19:25-27.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave and the Lord hath taken away; blessed be the name of the Lord. I. Tim. 6:7; Job. 1:21.

(At the grave, when the corpse is laid in the earth, the Minister shall say:) Forasmuch as it hath pleased Almighty God, in His wise providence, to take out of the world the soul of the departed, we therefore commit the 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 to judge the world, the earth and the sea shall give up their dead: and 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 may be said:—)

I heard a voice from heaven, saying unto me write: from henceforth blessed are the dead who die in the Lord; even so saith the Spirit; for they rest from their labors.

(Then shall the Minister offer an appropriate prayer).

SECTION 4.

THE FORM AND MANNER OF ORDAINING

(When the day appointed is come, there shall be a sermon or exhortation, declaring the duty and office of such as come to be ordained.)

Then their names being read aloud, the President shall say unto the people:

Brethren, these are they whom we propose God willing, this day to ordain. For after due examination, we find nothing 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 of you who knoweth any impediment or crime 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.

We exhort you in the name of our Lord Jesus Christ that you have in remembrance 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 premonish; to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this evil world that they may be saved through Christ forever.

Have always, therefore, in your remembrances, 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 and Congregation whom you must serve, is the spouse and His body. And if it shall happen 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 horrible punishment that will ensue.

And now that this present Congregation of Christ here assembled, may also understand your minds and wills in these things, and that your promise may the more move you to do your duties, ye shall answer
RITUAL

plainly to these things, which we, in the name of God and His Church shall demand of you touching the same.

Do you think in your heart that you are truly called, according to the will of our Lord Jesus Christ, to the office and work of a Deacon, Elder or Deaconess?

Ans.—I think so.

The President.—Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required 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.

The President.—Will you, then, give your faithful diligence always so to minister the Doctrine, and Sacraments, and Discipline of Christ, as the Lord hath commanded?

Ans.—I will do so by the help of the Lord.

The President.—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 you charge, as need shall require and occasion be given?

Ans.—I will, the Lord being my helper.

The President.—Will you be diligent in prayers and in reading the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and of the flesh?

Ans.—I will endeavor to do so, the Lord being my helper.

The President.—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.

The President.—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 do so, the Lord being my helper.
The President, or Officiating Elders, with the Elders present, shall lay their hands severally upon the head of every one that receiveth the order, the receivers humbly kneeling upon their knees, and the President saying:

The Lord pour upon thee the Holy Ghost for the office and work of an Elder in the Church of God. And be thou a faithful dispenser of the Word of God, and of His Holy Sacraments, in the name of the Father, Son, and of the Holy Ghost.

Then the President shall say:

Most merciful Father, we beseech Thee to send upon these Thy servants Thy heavenly blessings, that they may be clothed with righteousness, and that Thy Word spoken by their mouths may have success, that it may never be spoken in vain. Grant also that we may have grace to hear and receive what they shall deliver out of Thy most holy Word or agreeably to the same, as the means of our salvation; and that in all our words and deeds we may seek Thy glory and the increase of Thy Kingdom, through Jesus Christ our Lord.

Assist us, O Lord, in all our doings with Thy most gracious favor, and further us with Thy continual help, and in all our works begun, continued and ended in Thee,
we may glorify Thy Holy Name, and finally by Thy mercy obtain everlasting life through Jesus Christ our Lord.

(The President or officiating Elder, shall then, in behalf of the Conference, give to each of the persons ordained the right hand of fellowship, welcoming him to the work and labors of the ministry, adding such remarks as he may deem fitting, followed by the benediction).

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. Amen.
CHAPTER XI.

CONSTITUTION OF YOUNG PEOPLE'S MISSIONARY BANDS

Name

These associations shall be called "The Young People's Missionary Bands of the Holiness Movement Church."

Object

The object of these bands shall be to engage young people for and with the church in missionary enterprise for Home and Foreign fields and to raise funds to assist missionaries on furlough.

RELATION TO THE GENERAL CONFERENCE MISSIONARY BOARD

To represent the interests of all the Bands and also to keep the Bands in touch with the work of the Missionary Board, two Band members, who are also members of our Church, shall be appointed by General Conference to act on the Missionary Board for the term of General Conference.

YOUNG PEOPLE'S MISSIONARY BAND GENERAL EXECUTIVE COMMITTEE

To take into consideration the interests and demands of the entire work of all the Bands a General Executive Committee
shall consist of the two Young People's Missionary Band representatives on the Missionary Board and a delegate from each district where there are Bands. These officers should all be members of the Church.

This committee shall elect their own chairman and secretary and shall determine the place and time of meeting.

ORGANIZATION OF INDIVIDUAL BANDS

ITEM 1.

That the Bands shall work in harmony with and in subjection to the Missionary Board of the Holiness Movement Church; but shall have the privilege of signifying where they desire their funds to be placed; and that the Board shall as far as reasonably possible carry out their desires, and shall in all cases give the Young People's Missionary Bands due credit.

ITEM 2.

The payment of 25 cents per year by the young people who desire to engage with us in Missionary Enterprise, and promise by the help of God to abstain from anything in outward life which would bring any reflection on the Band shall constitute membership.
ITEM 3.

The Young People's Missionary Band's of the Holiness Movement Church may edit monthly subject matter for the Missionary pages of the "Era" and "Guide" subject to the approval of the editors of said papers.

ITEM 4.

GENERAL RULES

(a) That we seek to make our meetings of whatever description, distinctly missionary in character, and that we do not allow any methods of raising money which are contrary to the rules and usages of our Church.

(b) Each Member shall try to induce others to become members, to pray earnestly for the Band, its workers, missionaries, and other subjects of special interest.

ITEM 5.

OFFICERS

The officers of each Band shall be composed of President, Vice-President, Secretary, Treasurer and Editor, who with the Pastor as ex-officio Chairman shall compose the Executive Committee. The afore-
mentioned officers must be living in the experience of Regeneration, and should be members of the Movement.

ITEM 6.

DUTIES OF EXECUTIVE COMMITTEE

(a) To take into consideration the interests and demands of the entire work of the Band, and to determine where and how these finances shall be used, as specified in item 2.

(b) To appoint a committee to arrange for an annual report of the Band,

(c) To appoint an auditor for the Treasurer's books.

(d) To transact any other business that the interest of the Band shall demand.

ITEM 7.

RULES OF ORDER

(a) Each session shall open and close with devotional exercises.

(b) All resolutions to be discussed shall be presented in writing.

(c) Members shall rise when they address the Chair.

(d) The Secretary of each Band shall furnish an annual report of all monies received and disbursed during the year.
(e) A certificate or transfer of membership may be granted to any member of the Band, who may be changing his or her place of residence.

ITEM 8.

ORDER OF SERVICE

(a) Devotional Exercises.
(b) Reading of Scripture.
(c) Reading, correcting and approving of minutes.
(d) Unfinished business.
(e) Report of Treasurer in writing.
(f) Correspondence.
(g) Other reports.
(h) Enrollment of members.
(i) Miscellaneous business.
(j) Program for Missionary Study Class.
(k) Prayer and adjournment.
COURSE OF STUDY FOR THE MINISTRY OF THE HOLINESS MOVEMENT CHURCH
PRELIMINARY

Two years work after Ontario Entrance to High School or its equivalent. In special cases this requirement may be changed to a special course in English, as the Annual Conference may decide.

HOLINESS MOVEMENT DISCIPLINE—

HOLINESS MOVEMENT DOCTRINE—
FIRST YEAR
TO BE STUDIED

Outline Studies of the Bible:—
Old and New Testament.—Hurlbut.

Christian Perfection:—
Text, “Wesley’s Plain Account of Christian Perfection.”

Sermons:—
Text, “Wesley’s Sermons,” Vol. 1, sermons one to twenty.

Christian Theology:—
Text, “Theological Compend.” Binney.

TO BE READ

“Why I believe the Bible”—Burrell.
“Preacher and Prayer.”—Bounds.
COURSE OF STUDY

"The Pastor and Modern Missions"—Mott.
"Life of John G. Paton."

SECOND YEAR

TO BE STUDIED

Bible History:
Text, "Old Testament History"—Smith.

Christian Theology:

Notes on the New Testament:
Text, "Wesley's Notes" on St. John, first chapter; Ephesians, third chapter; the Epistle to the Philippians; Colossians third chapter; I. Thessalonians, fifth chapter.

Analytical Study of the Bible:
Text—"Bible by Books."—Sell. (Books of Old Testament.)

TO BE READ

"Tongue of Fire."—Arthur.
"The Preacher—His Life and Work"—Jowett.
"Substitute to Holiness, or Antinomianism Revived"—Steele.
"How to Conduct a Sunday School."—Lawrence; or "Sunday School Evangel-
COURSE OF STUDY

ism"—Brown; or some good work on the Sunday School.

THIRD YEAR

TO BE STUDIED

Bible History:


Neeley's Parliamentary Practice—

Christian Theology:

Text, "Compendium of Christian Theology"—Pope, Vol. II.

Original Sin:

Text, "Original and Inbred Sin."—Horner

Homiletics:

Text, "The Sermon: Its Construction and Delivery"—Burrell; "Pastoral Theology" added when taken in the College.

TO BE READ

"The Enduement of Power."—F. D. Goff.

"Lectures on Revivals of Religion" or "To Professing Christians."—Finney.

"Heralds of a Passion"—Goodell.

"Briggs on the Sabbath," or "Sunday, the True Sabbath"—Gamble; or some good work in defence of the Christian Sabbath.

"The Splendor of God."—H. Morrow.
COURSE OF STUDY
FOURTH YEAR
TO BE STUDIED

Analytical Study of the Bible:
Text, "Bible by Books."—SELL (the books of the New Testament)

Antinomianism:
Text, "Checks to Antinomianism."—Fletcher.

Christian Theology:

Psychology:

Church History:
Text—"Story of the Christian Church."—Hurlbut.

TO BE READ

Wesley's Sermons, the first twenty excepted
Hudson Taylor.
"In His Image."—Bryan.
History of Methodism (to death of John Wesley)—Stevens.
APPENDIX

TO

DISCIPLINE

AS AUTHORIZED BY
GENERAL CONFERENCE
1941
APPENDIX
to
DISCIPLINE

AS AUTHORIZED BY GENERAL CONFERENCE, 1941

(Including additions and corrections)
Page 19.—Regeneration.
Cor. 3:10 should read Col. 3:10.

Page 28.
1 Cor. 5:4-14 should read 1 Cor. 15:4
14.

Page 29.—The Old Testament.
1 Tim. 2:5 should read 1 Tim. 1:5.

Page 30—Free Will.
St. John 1:12 may be added to Scripture references.

Page 43—Divorce.
Change paragraph to read as follows,—
We regard no cause of divorce justifiable, except adultery, and if any member of our Church dissolve the marriage contract for this or any other cause, and either party shall marry during the life time of the other, he or she shall be expelled from the church and no one shall be received as a member of our church who is thus involved.

Page 45.
Answer to question “Should our furniture . . . . .” Change first two sentences of answer to read, “By all means. Let the strictest economy be observed in all things. We entirely disapprove of needless display and wilful worldly conformity in wed-
dings among our own people, and the extravagant decoration of our church edifices for weddings."

Page 57. Section 4. should read as follows,—

District Committee

1. A District Committee shall be composed of the Presiding Elder, the Pastors of the District, the Trustee Board of the District properties, and one or more members from each appointment elected at the annual business meeting of the circuit. It shall be the duty of this committee to attend to the business of the district,—such as the election of lay delegates to Annual Conference, making the necessary preparation for the holding of District Camp Meetings and District Conventions. But the time and place of holding such meetings and the buying, selling or improvement of District property shall be executed only in concurrence with the General Superintendent.

2. We do not prohibit a preacher's wife being appointed a lay delegate to Conference when it is more convenient for the people of the District but we would recommend that where practical the laity should endeavour to elect one from their own membership.
Consider the original paragraph 2 as paragraph 3.

Pages 57-58, Section 5.

Missionary Board

Add the following:

(4) It shall also be the duty of the Board to appoint a Superintendent over each of our mission fields, and the length of his term shall be as the Board shall see fit to decide from time to time. Whenever such a Superintendent shall return home on furlough or shall otherwise be enabled to be present for the next session of the General Conference after his return, he shall have a vote and voice in that session of said Conference as a delegate from his respective field.

(5) In the case of our Egyptian work these regulations shall be understood to come into force when the Missionary Board so changes the personnel of the missionaries in Egypt that the Superintendent on that field is affected.

Page 63, Section 3.

Sunday Schools

2. A Superintendent of each Sunday School shall be appointed by the Pastor in concurrence with the wishes of the church. He (or she) should, where pos-
sible, be a member of the Movement and should be endued with power for service.

3. Should there be no person in a community where a Sunday School is desired capable of acting as Superintendent, one (as in Item 2) may be appointed from elsewhere.

4. All teachers, where possible, should be members of the Movement and shall be appointed by the Pastor in concurrence with the Superintendent and the Church.

Page 68.

Re Local Preachers’ Licenses:

When one is granted a license it shall be typewritten in business-like form on suitable and durable paper.

Page 72.

Question 5. Revise to read:

“Will you refrain from wearing white or showy fronts, and from wearing neckties other than plain black?”

Page 90. Section 1.

To paragraph 1 add the following, He may be elected to Elder’s orders after he has travelled four years, provided always that he has completed his Course of Study and is otherwise efficient.

All probationers shall spend at least 8
four years in the active work, but at the discretion of the Annual Conference may be allowed part of such time as they have spent in our Bible Schools or Seminaries, but in no case more than half of such time.

Thereafter delete last question and answer.

Page 97. Section 6.

Read the following as first paragraph:

We shall have General Superintendents in the home church appointed by the General Conference and Superintendent over each of our foreign field appointed by the Missionary Board.

Page 97.

Revise first sentence of Section 6 in Discipline to read as follows: —

When it becomes necessary to appoint a General Superintendent, General Conference assembled shall by ballot nominate candidates for the office from among the Elders. The number thus nominated shall be reduced to two by successive balloting; the one receiving the lowest number in each ballot is eliminated. It will then be the privilege of Conference to have said nominees appear before it, and after whatever discussion may take place a vote by
ballot shall then be taken to elect one of these two to the said office.

Page 98. Section 6.
Line 4. Delete the words, “without debate.”

Page 105.
Delete “entering the marriage relation” from line 4 and add “becoming engaged to be married” after the word “before” on line 3.

Page 105. Stationing Committee.
Paragraph 2—Add “or in extreme cases” after the word “work” in line 2; and in line 3 replace the word “nevertheless” by “However.”

Revise the instructions to read:—
“A Transfer Committee composed of the Superintendent or Superintendents of the Conference concerned and the Secretary of the Conference from which the transfer is to be made may transfer a probationer or a minister, etc.” And also replace the words “Home Conference” by “said Conference.”

Page 120. Section 6.
In line three replace word “five” by word “three.”
Page 123. Section 2.
Marriage—After word “used” line 3 insert the following, “but in no instance shall the preacher use what is called ‘the wedding ring’ in connection herewith:—”

Page 110 - 112.

BENEVOLENT FUND

Items 1 to 8 inclusive are replaced by the following Items 1 - 12.

Item 1.
We recommend that as a means of helping to establish a fund each member of each Annual Conference be assessed 3% of his income until we have a reserve fund of $10,000; the payments to be made in January and at the end of the Conference year.

Item 2.
That each member of our church over 16 years of age be asked to contribute $1.00 per year to this Fund.

Item 3.
That lady evangelists who marry preachers shall have their donations added and credited to their husbands' accounts.

Item 4.
That pledge cards be printed for the signatures of Conference members who desire to co-operate; these cards to have
the rules printed on a detachable portion. Said cards when properly signed shall be returned with the initial fee of $1.00.

Item 5.

That the Annual Conferences' Special Committees appoint a Secretary-Treasurer in each conference. Hereafter a Secretary shall be appointed by each Annual Conference.

Item 6.

That the Secretaries appointed by Annual Conferences compose an Advisory Committee to co-operate with the General Conference Secretary-Treasurer of said Fund to disburse the funds according to the rulings of this Conference.

Item 7.

That a special appeal for this Fund be made at each camp meeting or district convention by the General Superintendent or person in charge.

Item 8.

That the members of the Conferences bring this matter before the minds of our people with a view to inducing them to remember the Church Memorial and Benevolent Fund in their gifts and bequests.
RULE 1.
Any person who leaves our work for any legitimate cause at any time will receive 50% of what he has contributed.
RULE 2.
Any person who is expelled from our work for any misdemeanor forfeits all claims.
RULE 3.
In case of permanent disability or death after from 1 to 10 years of service the preacher or his dependent will receive what he has contributed.
RULE 4.
In case of permanent disability or death after 10 years of service any Conference member or member's widow will draw $10.00 per month and where there is a family an extra $2.00 per month for each child until the age of 16. For each succeeding year of service up to 20 years, 50 cents per month for each will be added. For from 20 to 40 years of service an additional 25 cents per month will be added for each succeeding year.
RULE 5.
After 40 years of service those who retire through any disability which unfit for active work, will draw $20.00 per
month if single; if married and both living, $25.00 per month.

RULE 6.

Our Lady Evangelists who support the fund and become physically unfit for active work and remain unmarried will draw according to their years of service the same as other conference members.

Item 10.

That whereas there are immediate demands upon this Fund until the objective of $10,000 of a capital is reached stated allowances specified in Rules be reduced by 50%.

Item 11.

That until the $10,000 objective is reached those who have previously paid in to the Fund shall receive full benefit, if disabled or incapacitated for work, until each has received the total amount contributed to the Fund by him. In computing each instalment of his allowance 50% shall be reckoned as coming from the general contributions to the Fund and 50% from his previous payments to the Fund until the total amount of such payments is exhausted.

Item 12.

That when in any Annual Conference any one of its members becomes disabled or un-
fit for active work, said Conference refer said member to the Secretary-Treasurer of the Benevolent Fund who will immediately put the name of said member on the list of those receiving benefits: but all benefits disbursed shall be strictly according to rules and rates of the said Fund.

Proposed Ministerial Burial Association
(Subject to legal investigation)

(1) That an initial membership fee of $2.00 shall be paid by each member upon joining.

(2) A yearly fee of $1.00 shall be paid by each member during the month of January of each year until a working capital of $500.00 is reached and incorporation fees (if any) paid.

(3) All members of Conferences and wives of preachers shall be entitled to membership.

(4) All members who join on or before January 31, 1943 shall be considered charter members.

(5) After January 31, 1943 no person shall be received as member who has reached the age of 50 years.
(6) Upon the death of a member his (or her) beneficiaries shall receive the sum of $200.00 for burial expenses.

(7) In case of a death within the Association membership each member shall be assessed a proportionate portion of $210.00, this being the $200.00 allowed for burial plus $10.00 for miscellaneous expenses of the Association.

(8) In the case of Foreign Missionaries the Treasurer of the Missionary Board shall pay the fees and assessments of each missionary while on the Foreign Field.

(9) The Beneficiaries of delinquents shall not be entitled to burial allowances from this Fund.

A committee appointed by General Conference was given authority for investigation and revision as necessity may require. Provision was made for a General Secretary Treasurer and a representative in the Western Conferences.