

Discipline of  
The Pentecostal  
Holiness Church

Nov. 1925



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“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction (discipline) in righteousness.” (2 Timothy 3:16.)

## A FOREWORD.

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We consider it very fortunate to have precede us the Editor of 1921, who has spared no means nor labor to present us with a Discipline, approved in form, and fully indexed. We gratefully acknowledge his efficient labors, as we present to you the fifth edition of the Discipline of The Pentecostal Holiness Church, issued, 1925. We have endeavored to insert the revisions in the Discipline as ordered by the General Conference. We are not unmindful of the ambiguity that often arises in hitherto well understood terms when embodied in Legislative Document. It remains for the careful and defining perusal and application during the Quadrennium of the changes in the Discipline to determine whether the wording of the motions, conveys the thought of the Body Legislative. The

scope, vivid elucidation, and perennial application of 1921 Editor's Apology, as we view it, merits a place in this edition.

Sincerely yours,

L. R. GRAHAM, *Editor.*

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### THE EDITOR'S APOLOGY.

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Herewith we present to you the fourth edition of the Discipline of The Pentecostal Holiness Church published since the union of 1911, in which union The Fire-Baptized Holiness Church and The Pentecostal Holiness Church were made one. The first edition of said Discipline was printed in 1911; the second, in 1913; the third, in 1917; and the fourth edition is issued in 1921.

During each quadrennium it is clearly seen that there are deficiencies and conflicts in our Discipline, and so each General Conference must make such



changes, subtractions, and additions as it sees proper. These changes will continue to be made as long as we are an organization. In fact, the most important business of any General Conference is to make such changes. If any General Conference ever fails to make changes in the Discipline, it will indicate that the life and work of this church is waning. If we keep pace with God, we must progress; and progress itself will continue to demand certain changes. As we grow in grace and usefulness, we will be forced to change our regulations to meet the demand of the day. So each General Conference will make its changes in Discipline.

It is impossible for the law-making body of any organization to make at one time all laws necessary for the future. Our national and state legislatures are continually making new laws and revis-

ing the old ones. The church must do the same. Also our national and state legislative bodies find it impossible to avoid certain conflicts in their laws. These conflicts are not seen at the time the law is made; if they were, they would be eliminated. It is left with the judicial branch of the government to interpret these laws, and to adjust the conflicts. In like manner, you may find some conflicts in this edition of our Discipline; but it was not the purpose of the members of our General Conference to have it so, neither was it the purpose of the committeemen who drafted the most of the changes and additions. Just the opposite was the aim of all concerned.

Inasmuch as I was chairman of the Disciplinary Committee, I can say that it was not the purpose of the Committee to enact a law that would prevent any person in the church filling an office or

performing a service to which God and the church would call him. We endeavored to arrange all matters of membership in such a way that any and all persons could serve in any capacity that should be desired of them; and yet we sought to avoid conflicts in authority by forbidding any one person to hold full membership in any two bodies. Therefore, we ask all superintendents, pastors, evangelists, official boards, etc., if they should find a conflict in the Discipline, to endeavor to interpret according to the spirit rather than the letter of the law. "The letter killeth, but the spirit giveth life."

In publishing the fourth edition of our Discipline, I have endeavored to present it in the very best form possible at a reasonable price. I have most carefully sketched the revisions from the minutes of the late General Conference,

and arranged them to the very best advantage to all. Seeing clearly the necessity of an index to this booklet, I have taken it upon myself to prepare the same, and I have labored most ardently to make it adequate in every way; and if those who use this book of Discipline find this index beneficial to them, I shall be amply repaid for all my labors.

Sincerely yours,

G. F. TAYLOR, *Editor.*

## PREFACE.

From the highest to the lowest of God's creation we see the most perfect organization. The stars are all placed in order; the sun and moon have their tabernacles; the solar system is a display of God's wonderful arrangement. When we turn to God's dealings directly with man, we see the same carefulness of system and order. Look at His government of the children of Israel; at Sinai, laws are given, commandments delivered, and specifications are laid out with most positive command to "see thou makest all things according to the pattern shown thee in the mount." When we come to the work of Christ and His apostles, we observe the same care for a simple but sufficient form of church government. He chose His twelve apostles, gave them proper training, and gave them the commandment concerning the kingdom, "Go

ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the age." (Matt. 28:20.)

The apostles went forth, preaching everywhere, and the people were converted, sanctified, and baptized with the Holy Ghost, forsook not the assembling of themselves together as the manner of some now, but formed the saved into local congregations, and called them churches, and ordained elders and deacons, and always left some one to look after the spiritual and temporal interests of the Church. Let us humbly follow Christ, our great Leader, and take His Word for our rule of faith and practice. Amen.

The Pentecostal Holiness Church in-

cludes, principally, the union of two organizations that grew out of the holiness movement of 1895 to 1900 in the south and middle west of the United States, known as the Fire-Baptized Holiness Church and the Pentecostal Holiness Church, said union having taken place in 1911.





# Discipline of The Pentecostal Holiness Church.

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## SECTION I.

### CREED AND COVENANT.

#### THE APOSTLES' CREED.

I BELIEVE in God the Father almighty, maker of heaven and earth; and in Jesus Christ his only Son, our Lord; which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father almighty; from thence he shall come to judge the

quick and the dead. I believe in the Holy Ghost; the holy Christian church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

#### COVENANT.

We, having been called out of the world by the blessed Spirit of God, and having become acquainted with the articles of faith and polity of The Pentecostal Holiness Church, and believing it to be of God, and having given our names and thereby become members of the same, do solemnly, but cheerfully, and with joy and gladness enter into this covenant: We will watch over one another with brotherly love and kindness, not that we may have whereof to accuse our brother, but that we may with meekness correct each other's faults. We will abstain from frivolous conversations,

such as foolish talking and jesting, and from backbiting and tattling or taking up a reproach against any one, especially our brother. We will heed the injunction of the apostle, who exhorts us to walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. We will bear one another's burdens and so fulfil the law of Christ. We will also heed the exhortation of the Apostle recorded in 1 Thess. 5:12: "And we beseech you, brethren to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly (disorderly), comfort the feeble minded,

support the weak, be patient toward all men; see that none render evil for evil unto any man; but ever follow that which is good, both among yourselves and to all men. And we will recompense to no man evil for evil, but provide things honest in the sight of all men, and if it be possible, as much as lieth in us, we will live peaceably with all men (Rom. 12:17). And we will be kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven us (Eph. 4:32). As opportunity affords we will be engaged in works of mercy; such as visiting the sick, and imprisoned, and the distressed, and to all who may need and will accept our ministrations. We will have no fellowship with the unfruitful works of darkness (Eph. 5:11), but keep ourselves by the grace of God (1 Peter 1:5), unspotted from the world (James

1:27). All this will we do, God being our Helper.

Response: We accept the obligations of this Covenant in the name of the Father, and of the Son, and of the Holy Ghost.

## SECTION II.

### BASIS OF UNION.

1. We believe that Jesus Christ shed His blood for the remission of sins that are past; and for the regeneration of penitent sinners, and for salvation from sin and from sinning (Rom. 3:25; 1 Jno. 3:5-10; Eph. 2:1-10).

2. We believe, teach and firmly maintain the Scriptural doctrine of justification by faith alone (Rom. 5:1).

3. We believe also that Jesus Christ shed His blood for the complete cleansing of the justified believer from all indwelling sin and from its pollution, subsequent to regeneration (1 John 1:7-9).

4. We believe also that entire sanctification is an instantaneous, definite, second work of grace, obtainable by faith on the part of the fully justified believer (John 15:2; Acts 26:18).

5. We believe also that the Pentecostal Baptism of the Holy Ghost and fire is obtainable by a definite act of appropriating faith on the part of the fully cleansed believer, and that the initial evidence of the reception of this experience is speaking with other tongues as the Spirit gives utterance (Luke 11:13; Acts 1:5; 2:1-4; 8:17; 10:44-46; 19:6).

6. We believe also in divine healing as in the atonement (Isa. 53:4, 5; Matt. 8:16, 17; Mark 16:14-18; James 5:14-16; Ex. 15:26).

7. We believe in the imminent personal, premillennial second coming of our Lord Jesus Christ (1 Thess. 4:15-18; Titus 2:13; 2 Peter 3:1-4; Matt. 24:29-44), and we love and wait for His appearing (2 Tim. 4:8).

8. The Pentecostal Holiness Church is utterly opposed to the teaching of the so-called Christian Scientists, Spiritual-

ists, Unitarians, Universalists and Mormons. We deny as false and unscriptural, Seventh-day Adventism, annihilation of the wicked, conditional immortality, antinominanism, absolute perfection, so-called come-outism, the so-called resurrection life, the so-called redemption or glorification of the body in this life, the doctrine of the restitution of all things, as set forth in millennial-dawnism, and the teaching that we are not born of God until we are sanctified wholly.

9. The Lord says, "Marriage is honorable in all, and the bed undefiled," and the Pentecostal Holiness Church firmly holds that there are certain relations between husband and wife which are strictly private according to the Word of God, and into this sacred privacy no one has any right to inquire (Heb. 13:4; 1 Cor. 7:1-5).



10. No subsequent General Conference shall have authority to change the Basis of Union, until the proposed change has been submitted to each local church, and the majority voting favorable to the change.

## SECTION III.

### GENERAL RULES.

1. Membership in the Pentecostal Holiness Church shall be permissible in four different bodies: viz., the Local Church, the Annual Conference, the Missionary Conference, and the General Conference. These bodies shall be separate and distinct, and no one person shall hold full membership in any two of them.

Membership in these different bodies shall be considered in three different ranks; viz., The General Conference of the first rank, the Annual and Missionary Conference of the second rank, and the Local church of the third rank.

Every member of the Annual Conference shall be required to hold nominal membership in some church; every ministerial member in the General Con-

ference shall be required to hold nominal membership in some Annual Conference; and every Lay member in the General Conference shall be required to hold nominal membership in some Local Church.

When the term of office of a ministerial member of the General Conference shall expire he shall automatically become a regular member in the Annual Conference in which he holds nominal membership, and the layman when the term of his office in the General Conference expires, shall automatically become a regular member of the Local Church where he holds nominal membership.

When a member of an Annual Conference, who is in good standing shall cease to hold membership in the Annual Conference, he shall automatically become a regular member of the local

church in which he holds nominal membership.

2. No one shall be admitted to ~~full~~ membership in this church who is not in full accord with the teachings of the same as set forth in the Basis of Union.

3. He must also give satisfactory evidence aside from his own testimony that he is regenerated, clearly justified, seeking to be sanctified, and earnestly seeking, or with joy tarrying for the Pentecostal baptism with the Spirit.

4. In accordance with these professions, all who remain with us shall take as their rule of conduct the Bible, known as the sixty-six books of the Old and New Testaments, and shall conform outwardly as well as inwardly in their daily walk and conversation to its simple teachings. (Gal. 6:16.)

5. All our members are forbidden to have fellowship with oathbound secret

societies, social clubs, and corrupt partisan politics; to attend places of worldly amusement, such as moving picture shows, baseball games, picnics, circuses, dancing halls, pool rooms, billiard tables, ~~gambling dens of all kinds, county and state fairs~~; and to follow after anything that is calculated to destroy their spirituality. (2 Cor. 6:14-17; Eph. 5:11; Rom. 12:2; 2 Tim. 3:5.)

6. No member of The Pentecostal Holiness Church shall be allowed to hold office in any union or act as business agent, and should refrain as far as possible from attending union meetings, except to pay dues.

7. The use of tobacco in any form is forbidden; also its sale, whether as a merchant or clerk, also its growth, whether as landlord or tenant; and its harvesting, curing and manufacture, whether as proprietor, employer or em-

ployee. This does not apply to minors who are forced to do these things in obedience to their parents, nor to wives who are forced to do so by their husbands. The same restrictions are also placed on intoxicants, morphine, and all drinks containing narcotics. (2 Cor. 7: 1; 1 Cor. 10: 31.)

8. Filthiness of speech, foolish talking, jesting and speaking evil of others are also forbidden. (Eph. 4: 29-31; Col. 3: 8, 17; 1 Thess. 5: 22.)

9. All our members are forbidden to wear any outward adorning, such as jewelry, artificial flowers, feathers, costly apparel, or needless ornamentation. (1 Tim. 2: 9; 1 Pet. 3: 3.)

10. All our members are required to observe the first day of the week as the holy Sabbath, according to the teachings of the Old and New Testaments, and to abstain from doing their own pleasure

thereon. (Ex. 20:8-11; Isa. 58:13; Mark 2:27, 28.)

11. Also, to abstain from mentioning the faults of an absent person, and refuse to listen to those who do, except it be absolutely necessary for the glory of God, and the good of the cause and the person concerned.

12. All our members are required to be patterns of frugality, diligence, faith and charity, taking up the cross daily, and true to the abiding baptism of the Holy Ghost.

13. Also to witness on all suitable occasions, even if it costs us our lives, to what the Lord has done for us, especially to sanctification, divine healing and the baptism with the Holy Ghost and fire.

14. If any member of a local church shall be found by the Official Board to be guilty of violation of the General

Rules, or out of harmony with the Basis of Union, after having been brought before the Board and made his defence, his name shall be erased from the roll of the church, and if he shall refuse to appear before the Board, he shall be denied the right of appeal to the Annual Conference. If he shall not be satisfied with the decision of the Board, or if a number of the members of the said church equal to the number of the Official Board that renders the decision shall be dissatisfied with the decision of the Board, they shall have the right to appeal to the whole church. In case said members shall be dissatisfied with the decision of the whole church, he may have the right of appeal to the Annual Conference, a majority vote of which shall be final.

This rule shall apply in like manner to members of any Annual Conference,



the right of appeal to the General Conference being granted.

15. In case a member belonging to one local church and living in another community shall be charged with immoral conduct or erroneous teaching, the Official Board of the local church in the community where he is living shall have authority to investigate said charges and report to the Official Board of the church to which he belongs.

16. All charges against preachers shall be in writing, and an exact copy of said charges presented to the accused party at least two weeks before the annual sitting of the Conference. Where offence has been committed after this time, the charges shall be presented as soon as possible.

In case an expelled minister applies to be restored to membership in the Conference he shall be received on the same

basis as an applicant for license to preach.

17. The church adopting this discipline shall not engage in festivals, ice-cream suppers, oyster stews, fairs, bazars, or in any other business in the name of the church for the purpose of its financial support.

18. Each member of this church shall give directly of his means into the church of which he is a member for the support of the cause, as God has prospered him. We, as a church, believe that one-tenth of our net income really belongs to God, and recommend that this tithe be paid into the treasury of the local church, and that in addition to this we ought to give free-will offerings for the support of His cause, and that according to His promise, He will pour upon us abundant blessings for so doing. (Mal. 3:8-10.)

19. We feel that we must insist that each member endeavor to faithfully carry out the above financial system, by paying the tithe, and in making free-will offerings, and in organizing Missionary Societies, in every church, so that the Boards may have sufficient funds to support the Pastors, and to send out all worthy waiting Missionaries, and for the support of the faithful workers already on the fields, and thus fulfill the greatest of all commands given by our blessed Lord Himself, as recorded in Matt. 28. 19-20.

## SECTION IV.

### ORDINANCES.

#### WATER BAPTISM.

All candidates for baptism shall have the right of choice between the various modes as practised by the various evangelical denominations. Christian parents and guardians shall have liberty of conscience in the baptism of their children.

#### THE SUPPER OF THE LORD.

The Supper of the Lord is a sacrament of our redemption by Christ's death. It points us to Calvary, and to the return of Jesus, whose blood cleanseth us from all sin and prepares us for His blessed coming again.

It should be administered to all Christians in both kinds, and unfer-

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mented wine only should be used.

The Lord's table should be open to all who love Him, and all of the Lord's children should be invited to His table to commemorate together the death of their common Lord.

#### FOOT-WASHING.

Each individual member of The Pentecostal Holiness Church shall have liberty of conscience in the matter of foot-washing.

## SECTION V.

### GOVERNMENT.

1. This body of Christian worshipers shall be known as The Pentecostal Holiness Church.

2. Any local church may adopt any rule or regulation for its own government, other than these written in this discipline, provided such rules and regulations do not annul or conflict with what is herein written, and any Annual Conference may also have the same right.

3. There shall be a periodical published in the interest of the work of The Pentecostal Holiness Church.

4. Any Minister or Layman of The Pentecostal Holiness Church in full fellowship, shall be eligible to Editorship of the Official Organ, there shall also be elected an Associate Editor, and three or more Contributing Editors. The As-

sociate Editor shall be Business Manager of the Official Organ, and of the Publishing House.

#### ORGANIZATION OF CHURCHES.

I. Where there are three or more persons in one place desiring to be organized into a Pentecostal Holiness Church, they shall call for a person properly authorized to organize such a church, and he shall read and explain the Basis of Union, General Rules and Government of The Pentecostal Holiness Church; and after prayer, he shall take the names of those desiring membership. After this there shall be nominated and elected at least one deacon, and a Secretary and Treasurer, after which the officiating person shall ordain the deacon according to the form of ordination given below. Then there shall be elected a Board of Trustees, consisting of three

persons, who shall hold in trust the church property.

2. Each local church shall organize and conduct a Sunday School in connection with its Christian work.

3. Each local church is advised to create a fund for the purpose of evangelizing its local section. The Official Board of each church shall decide who shall conduct these meetings. Out of this fund the evangelist shall receive at least enough to pay expenses in coming and getting the meeting started.

#### *Deacons.*

4. At the proper time and place the person organizing the church, or if it be at a church already organized, the pastor, shall read 1 Tim. 3:8-13, and Acts 6:1-8, and ordain the deacon or deacons accordingly.



## ANNUAL CONFERENCE.

1. The boundaries of each new Annual Conference shall be determined by the General Superintendent, with the consent of any Conference Superintendent whose territory shall be affected by the said organization. When it becomes necessary to divide an Annual Conference, whose boundaries have already been established, such division shall take place at the regular annual session of said Conference, and shall be determined by a majority vote.

2. Each Conference shall be composed of its Superintendent, ordained preachers, licensed preachers, at least one delegate from each local church, but not more than one for every fifty members in each church, and the general officers when they are present.

3. The General Superintendent shall

have the authority to transfer a member from one Annual Conference to another by mutual consent of the Superintendents of the Annual Conferences and the preacher involved in the transfer.

4. Each Conference shall determine the time and place of its own sitting.

5. The Superintendent may, with the consent of the General Superintendent, call for an extra session of the Annual Conference at any time during the year.

6. Each Conference shall have the minutes of its sessions published and the minutes of each Annual Conference shall be the official register of the same.

7. The business of each Annual Conference shall be transacted as follows:

(a) Enrollment.

(b) Fixing the Hours of Business of the Conference.

(c) Appointment of Committees.

(d) Examination and Passage of

### Characters of Officers of the Conference.

(e) The examination and passage of the characters of the members of the Conference; provided that those who are unable through sickness or financial embarrassment to attend, shall report in writing of their experience, work, and the amount received for their service; and on failure to do so for two successive years, they shall be dismissed from the Conference.

(f) The suspending from the ministry and the depriving of credentials persons who are inefficient, or negligent of the duties assigned them.

(g) The examining, licensing, and ordaining of applicants; provided no one shall be licensed to preach who can not recite the books of the Bible in consecutive order, and has read it through at least once, or who promises to do so; and provided farther that no one be or-

dained who has not served two years in the itinerant ministry, read the Bible through at least twice, and read at least one thousand pages of books in harmony with the teaching of The Pentecostal Holiness Church.

(h) The examining and receiving of ordained ministers from other Christian bodies.

(i) Reports of Committees.

(j) Miscellaneous Business.

(k) Election of Officers.

(l) Time and Place of Next Conference.

(m) Report of Stationing Committee.

(n) Adjournment.

#### QUARTERLY CONFERENCE.

I. There shall be held within the territory of each Annual Conference every three months a gathering to be known as the Quarterly Conference.

2. It shall be the duty of the Superintendent of the Annual Conference to hold the Quarterly Conference, and he may divide his territory into as many districts as he shall see necessary in order to reach every church within said territory.

3. The Quarterly Conference shall be composed of the Superintendent, pastors of churches, and their assistants, evangelists, the mission workers, and a delegate from each church within said territory.

4. The duties of the Quarterly Conference shall be as follows:

(a) To receive reports from churches on blanks mentioned elsewhere in this book of discipline.

(b) To receive reports from pastors, their assistants, evangelists, and the mission workers: first, as to their spiritual

condition; second, as to their financial needs and progress.

(c) To grant mission worker's license to persons who are in the estimation of the Conference worthy of them.

(d) To devise means for the furtherance of the work of the church.

### *Bible Conference.*

Every Annual Conference is urged to hold as often as practicable a Bible Conference in its bounds.

### GENERAL CONFERENCE.

1. The General Conference shall be composed of the General Board, the superintendents of the Annual Conferences, at least one clerical delegate from each Annual Conference, but not more than one for every twenty-five preachers, and at least one lay delegate from each Annual Conference, but not more than

one for every five hundred lay members.

2. The Members of the General Board shall hold their membership in the General Conference, and to this body alone shall they be amenable, the ministerial shall also hold nominal membership in an Annual Conference, and the laymen, nominal membership in a local church."

3. There shall be a regular meeting every four years, provided, that in case of necessity, the General Superintendent shall have authority to call a General Conference at such time and place as he may designate, for the transaction of such business as may properly come before it.

4. The object of the General Conference shall be to confer together and to adopt such measures and devise such means as shall be deemed expedient for

the promotion and furtherance of the cause of Pentecostal holiness.

5. The General Conference shall assemble in regular session on the first Thursday in May, 1929, and on the same day for each successive quadrennium.

6. The following business shall be transacted at the General Conference:

(a) Enrollment.

(b) Fixing the Hours of Business for Conference.

(c) Appointment of Committees.

(d) Examination and Passage of Characters of the Members of the General Board.

(e) Receiving of Quadrennial Reports from the Annual Conferences.

(f) Reports of Committees.

(g) Miscellaneous Business.

(h) Election of Officers.

(i) Adjournment.



## OFFICERS OF LOCAL CHURCHES.

1. All the officers of the local churches shall be elected immediately after the session of the Annual Conference, and be in the experience of sanctification at the time of their election.

2. The officers of each local church shall constitute the Official Board, which shall be composed of at least one deacon, the Secretary and Treasurer, and the pastor.

3. Each local church shall elect three trustees of church property, and their term of office shall expire at the discretion of the church.

4. It shall be the duty of the deacon or deacons to look after the spiritual and temporal welfare of the church. He shall provide the elements of the Lord's Supper; see that the church is warmed and lighted; in the absence of the pastor,

with the mutual consent of the church, see that proper persons are appointed to conduct services; and see that financial remuneration is provided for those engaged in the work of the church, that proper literature is circulated among the members, that no unscriptural doctrine is preached, and that order is maintained in the church.

5. It shall be the duty of the trustees to hold in trust the church property, to examine deeds and titles to the same, seeing that they are properly drawn and recorded, and to arrange as far as possible to protect the property against foreclosures for debts and other claims, and not to allow the church property to be used for any purpose that does not meet the approval of the majority of its members.

6. It shall be the duty of the Secretary and Treasurer to keep a faithful

record of all the business proceedings of the church, and an account of all moneys received, including all collections for whatever cause, and for what causes the same was paid out.

He shall also keep a register, in which shall be recorded the names of all who shall join the church with the manner and date of their reception and disposal.

It shall be his duty further to prepare the reports for the delegate to the Annual Conference, on blanks furnished by our Publishing House.

7. It shall be the duty of the pastor to preach the Word, to visit all the members, if possible, especially the sick; to administer the ordinances of the church, and to sit as chairman of the Official Board and church conferences. In case of the absence of the pastor, or in case of a church having no pastor, the Superintendent of the Annual Conference shall

sit as chairman of the Official Board and church conference.

8. It shall be the duty of the Official Board to investigate rumors which may reflect upon the members of the church, to hear complaints against, and to settle differences between them. when possible, without a church trial.

#### OFFICERS OF THE ANNUAL CONFERENCE.

1. All officers of the Annual Conference shall be elected annually, and shall be in the experience of the Pentecostal baptism of the Spirit at the time of their election.

2. The officers of each Annual Conference shall consist of a Superintendent, an Assistant Superintendent, a Secretary and Treasurer, which, together with a committee of two elected by the Conference, shall constitute the Official Board.

3. It shall be the duty of the Superin-

tendent to preside at the Conference in the absence of the General Superintendent, to preside at the Quarterly Conference, to act as chairman of the Official Board, and to preach the Word, giving his influence, and as far as possible his entire time, to the spreading of Pentecostal holiness throughout his jurisdiction. In case of a difficulty arising between a minister and a layman, the Superintendent shall have authority to call together the Official Board and settle the difference.

4. It shall be the duty of the Secretary and Treasurer to keep a faithful record of all the business proceedings of the Conference, and an account of all moneys received, including all collections for whatever cause, and for what causes the same was paid out. It shall be his duty also to prepare and have published immediately after the session of the An-

nual Conference the minutes of proceedings of the Conference, including tables, which shall be the official record.

5. It shall be the duty of the Official Board to investigate rumors which may reflect upon the preachers of the Conference, to hear complaints against and to settle differences between them, when possible, without a trial before the Conference.

6. Immediately after the Annual Conference the Official Board shall, if they so desire, decide the amount necessary to support the Conference Superintendent, and shall call upon each local church to supply this amount. Local churches must bear the railroad fare of the Superintendent when he visits them.

7. In case a preacher belonging to one Annual Conference and living in the territory of another Annual Conference shall be charged with immoral conduct

or erroneous teaching, the Official Board of the Annual Conference in the territory where he is living shall have authority to investigate said charges and report to the Official Board of the Annual Conference to which he belongs.

8. In case of trial originating in the Annual Conference the right of appeal to the General Conference is granted, a majority vote of which shall be final.

#### OFFICERS OF GENERAL CONFERENCE.

1. All members of the General Board shall be elected quadrennially, and shall be in the experience of the Pentecostal baptism of the Spirit at the time of their election. The General Superintendent and the Assistants shall have been members of some of the Annual Conferences for at least two years preceding their election.

2. The officers of the General Con-

ference shall consist of a General Superintendent, one or more Assistant General Superintendents, the General Secretary, and the General Treasurer, and committeemen in number sufficient to make eleven in all, shall constitute the General Board.

3. Any member of the General Board may, with the consent of the General Superintendent, receive an appointment from an Annual Conference, but he shall be amenable only to the body of which he is a full member. However, in the matter of the appointment he thus receives he must act in harmony with the Annual Conference, from which he receives it, and be subject to its ruling power.

4. It shall be the duty of the General Superintendent to preside at the General Conference, at the Annual Conferences when present, to act as Chairman of the



General Board, to act as Chairman of the Annual Conference .Board in case of charges against the Superintendent of said Conference, to ordain preachers and organize Conference in new territories, to preach the Word, giving his influence, and as far as possible his entire time, to the spreading of Pentecostal holiness throughout the entire church. The General Superintendent shall have authority to ordain all candidates elected to ordination, and all certificates shall be signed by the General Superintendent, in addition to the signature of the Conference Superintendent. Further provided, that any member of the General Board may by the appointment of the General Superintendent License and Ordain Ministers, also organize New Conferences.

5. It shall be the duty of the General Secretary to keep a faithful record of

all the business proceedings of the General Conference.

It shall be his duty further to have published immediately after the session of the General Conference, the minutes of the General Conference, including the tables of the reports from the Annual Conferences, which shall be the official record of the church.

6. It shall be the duty of the General Treasurer to keep a faithful record of all moneys, including all collections for whatever cause, and for what cause the same was paid out.

7. It shall be the duty of the General Board to investigate rumors which may reflect upon the character of its own members against whom there may be a charge, between the sessions of the General Conference. In case of a charge against any of its members, the chairman of the Board shall have authority to ap-

point some other member of the church to fill his place on the Board during the trial. In case the charge is against the General Superintendent, his first Assistant shall have authority to call a meeting of the Board, and act as its chairman. In case the charge is against the General Superintendent and his Assistant, the General Board shall appoint a chairman from its own number. The offending party shall abide by the decision of the General Board until the General Conference. The right of appeal to the General Conference is granted.

It shall be the further duty of the General Board to investigate differences between preachers and laymen of separate conferences, to bring them to trial, and to pass on their cases. The offending parties must abide by the decision of this Board until the meeting of the General Conference, where an appeal

may be granted. All appeals from Annual Conferences, and Annual Conference Boards to the General Conference must first be tried by the General Board.

In case of a permanent vacancy in this Board, the remaining members shall have authority to fill the vacancy by majority vote.

8. The General Board shall once a year ascertain the amount necessary to support the General Superintendent and to supply the amount necessary to conduct the business of the General Treasurer, and shall call upon the Annual Conferences to supply the same.

## SECTION VI.

### CHURCH PROPERTY AND TITLES.

#### LOCAL CHURCH PROPERTY.

1. Let each church appoint a Board of Trustees, to whom deeds for church property shall be made, in accordance with the laws of their respective states and territories, whose duty it shall be to receive and hold in trust all property that may be deeded to The Pentecostal Holiness Church, for the benefit of the individual church to which they may belong.

2. This Board shall secure a warranty deed to all property whenever it is practicable. When said property shall cease to be used by the society for religious purposes it shall pass into the

hands of the General Board of Trustees, unless otherwise specified in the deed.

3. Let it be specified in each deed to church property that it shall be for the use and benefit of the ministry and membership of The Pentecostal Holiness Church.

#### ANNUAL CONFERENCE PROPERTY.

1. The Official Board of each Annual Conference and their successors in office shall constitute a Board of Trustees, to whom shall be deeded any property within their boundaries that may be bequeathed or sold to said Conference as a whole.

2. It shall be the duty of this Board of Trustees to receive and hold all property that may be deeded to The Pentecostal Holiness Church for the benefit of the Annual Conference to which they

may belong. This Board shall secure a warranty deed to all property whenever it is practicable. When said property shall cease to be used by the Society for religious purposes, it shall pass into the hands of the General Board of Trustees, unless otherwise specified in the deed.

3. Let it be specified in each deed to Annual Conference property that it shall be for the use and benefit of the ministry and membership of The Pentecostal Holiness Church.

#### GENERAL CHURCH PROPERTY.

1. The General Board and their successors in office shall constitute a General Board of Trustees, whose duty shall be to hold in trust abandoned church property, and property bequeathed or sold to The Pentecostal Holiness Church, both in the United States and in other countries for general church purposes.

They must also examine into deeds and titles of general property, seeing that they are properly drawn and recorded, and to arrange as far as possible for the protection of such property against foreclosures, debts, and other claims.

2. This Board shall secure a warranty deed to all property whenever it is practicable.

3. Let it be specified in each deed to general church property that it shall be for the use and benefit of the ministry and membership of The Pentecostal Holiness Church.

### *Sale of Property.*

If any local church desires to give a deed or title to real estate, this deed or title shall be legal when signed by their Board of Trustees. Deeds and titles given by any Annual Conference shall be



legal when signed by their superintendent and secretary. Deeds and titles belonging to the whole organization shall be legal, when signed by the General Superintendent and General Secretary.

## SECTION VII.

### MISSIONS.

1. The Board of the General Conference shall constitute the General Mission Board of The Pentecostal Holiness Church.

2. All candidates for the mission field shall be examined by the General Board as to their qualifications for mission work.

3. Persons on the mission field desiring to unite with The Pentecostal Holiness Church may be received by the General Board upon satisfactory evidence of their sincerity, soundness of faith, and acceptance of the doctrines and discipline of this church. Provided, nevertheless, that this shall apply only to applicants who have not had an opportunity to connect themselves with this church while in the homeland.

4. All missionaries on the foreign field shall hold their membership in the Missionary Conference, and when present at a session of the General Conference, they shall have a voice on its floor. Members of the Missionary Conference shall be amenable to the General Conference, under the direct supervision of the General Board. They shall make monthly reports of their work and finances to the General Board through the General Treasurer. Once a year they must report concerning their experiences and doctrine.

5. As soon as convenient after the session of the last Annual Conference for the year, the General Board shall meet (if it has any business to transact), and immediately afterwards there shall be published, edited by the General Treasurer a Missionary Manual, giving a brief survey of all our foreign mis-

sionary work, and containing the General Treasurer's annual missionary reports for each Annual Conference given separately. This Manual shall contain all laws relating to foreign missionary work, passed by the Conference or Board, except such as can be found in the discipline. It must contain the names of all members of the Missionary Conference, and a separate list of the names of the children of those who are on the field.

It shall also give the names of those who have been passed by the Board, and are on the waiting list. Whenever the Board sees proper, it may place the name of anyone on the Missionary Conference roll. This Manual may contain any other information that the Board may see proper to place in it.

6. No missionary shall be sent to the foreign fields who has not been ordained

according to the rules of this church.

7. The General Board may grant the missionaries on the field the authority to organize churches, and Annual Conferences to be composed of natives, and other missionaries, if there be such, in that territory. All the rules of government relating to churches and conferences in the homeland shall be in force in the foreign field, except the Superintendent shall be appointed by the General Board, and such other regulations as refer entirely to the home work.

8. The General Board shall receive and disburse all money forwarded to them, in harmony with their knowledge of the facts relative to the need of each field, except in case where the donors (not members of this church) specify to which field they wish their contribution sent.

9. Each local church shall organize a

Missionary Society, and all its members will be expected to join and use their influence to build up and increase the membership of the society, and to increase its offerings for missions.

10. The Secretary and Treasurer of each local society should forward regularly all mission money to the Treasurer of the General Board.

11. When missionaries are ordered home by the General Board for rest, the General Board shall make necessary provision for their support while in the homeland.

## SECTION VIII.

### LICENSING AND ORDAINING OF PREACHERS.

1. The Pentecostal Holiness Church issues four forms of license; viz., Mission Worker's and Local Preacher's License, Missionary Certificate, and Certificate of Ordination.

2. The Quarterly Conference shall have the authority to grant Mission Worker's License.

3. The Annual Conference alone shall have authority to grant Local Preacher's License, and Ordination.

4. The General Board shall issue Missionary Certificates.

5. At any Annual Conference the General Superintendent or his Appointee shall read 1 Tim. 3: 1-7, and the persons desiring to be ordained shall kneel before the altar, and the General Superin-

tendent or his Appointee shall call to his assistance any number of ordained preachers he may desire, and they, together with the Superintendent, or his Appointee, shall lay hands upon the persons to be ordained and pray over them.



## SECTION IX.

### FORMS AND CEREMONIES.

#### FORM I.

#### RECEPTION OF MEMBERS.

Persons applying for membership in The Pentecostal Holiness Church shall be placed conveniently before the congregation, and the pastor, or if there be no pastor, the Conference Superintendent, shall say:

“Brethren, the Church is of God, and will be preserved to the end of the age for the promotion of His Word, the maintenance of Christian fellowship and discipline, the edification of believers and the preparation of a people for the coming of the Lord. All, of every age and station, stand in need of the means of grace which it alone supplies; and it invites all alike to become fellow citizens

with the saints and of the household of God. It is therefore the duty of all, who desire to be admitted into its communion, to express their faith in its doctrines and discipline, and to assume its obligations. It is our duty therefore to demand of these persons present whether they are resolved to assume the same."

Then shall the minister address the candidate as follows:

1. Have you the forgiveness of your sins? 1 John 1:9.

2. Have you peace now with God through our Lord Jesus Christ? Rom. 5:1.

3. Have you the witness of the Holy Spirit agreeing with your spirit that you are a child of God? Rom. 8:16.

4. Has no sin, inward or outward, dominion over you? Rom. 6:14.

5. Are you wholly sanctified, according to 1 Thess. 5:23?

6. Have you the personal Holy Ghost as promised in Luke 11:13; John 14:16; 15:26; 16:13 and Acts 19:2?

7. Do you believe in divine healing as in the atonement, and in the laying on of hands, and in anointing with oil? Isa. 53:3-5; Matt. 8:17; Mark 16:14-18; James 5:14-16.

8. Do you believe in the imminent, personal, premillennial second coming of our Lord? 1 Thess. 4:15-18; 2 Peter 3:1-4.

9. Will you faithfully and loyally witness to all these experiences? Isa. 43:10; Luke 24:48; Acts 2:32.

#### FORM 2.

#### THE LORD'S SUPPER.

At the close of the sermon or Scripture lesson, or at any time that may be deemed proper, the pastor, with any

other ministers present, and with the deacons who are to participate, may gather round the table and kneel with the whole congregation and the following prayer, or an extemporary one if preferred, shall be offered.

PRAYER.

“Almighty God, our Heavenly Father, we praise Thee for the great love expressed in the gift of Thy blessed Son, who suffered death on the cross for our redemption, and made there a full and sufficient sacrifice and satisfaction for the sins of the whole world, and did institute this blessed sacrament to be a perpetual memorial of His precious death till He comes again. We pray Thee that Thou wilt grant that we who receive these Thy creatures of bread and wine, emblems of His broken body and shed blood, in remembrance of His death and pas-

sion, may be partakers of His nature by faith in His precious blood, who in the same night that He was betrayed took bread, and when He had given thanks brake it and gave it to His disciples, saying, 'Take, eat; this is my body, which is given for you; do this in remembrance of Me.' Likewise after supper He took the cup, and when He had given thanks, He gave it to them, saying, 'Drink ye all of this: for this is My blood of the New Testament, which is shed for you, and for many, for the remission of sins. Do this as oft as ye shall drink it, in remembrance of Me.' Amen."

Here the minister may partake of the communion in both kinds himself, and deliver to the others around the table; the people still kneeling and repeating the Lord's prayer after the minister; after which a suitable song may be sung, and all Christians present, regardless of de-

nomination, shall be invited to the altar to commemorate together the death of their blessed Savior. In the administration of the elements, the parties carrying the bread and giving to the participants may say :

“The body of our Lord Jesus Christ, which was given for thee, preserve thee unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on Him by faith with thanksgiving.”

And the one that delivereth the cup shall say :

“The blood of our Lord Jesus Christ, which was shed for thee, preserve thee unto everlasting life. Drink this in remembrance of His shed blood, and be thankful and rejoice in Him.”

After all have partaken, the service may close with a prayer or a song, or the benediction, or all these.

## FORM 3.

## BAPTISM.

The candidate shall have the right to choose whatever mode of baptism he prefers. The minister may read a lesson of his own selection from the Word, after which he shall address the congregation, saying:

“Dearly Beloved: The last command of our risen Lord was to go into all the world and preach the gospel to every creature, and His representative, the blessed Holy Spirit, throughout the Book of Acts enforced this command through the apostles in relation to all who believed in Christ; therefore it is our bounden duty as possessors of His grace to conform to this great commission, both in the preaching of the Word and the administration of the ordinance of baptism, as opportunity affords.”

Here let the candidates for baptism be invited to stand before the congregation, the minister addressing them as follows:

“Dearly Beloved: This act of yours, coming seeking baptism in the name of the Lord, is a public testimony of your professed subjection to Christ and the grace vouchsafed to you in the pardon and cleansing of your soul from sin. But that you may further declare your determination to walk in the commandments of the Lord and in the faith of Christ, you shall, in the presence of God and of this congregation, give answer to the following questions:

1. “Have you faith in Christ?” Ans. “I have.”

2. “Have you the witness of the Spirit to your acceptance with God?” Ans. “I have.”

3. “Will you endeavor to walk in the



fear of God and in the way of His commandments to the end of life?" Ans. "I will endeavor to do so by His grace."

4. "Will you endeavor to seek after all the fulness of God, till all His will and good pleasure are fulfilled in you?" Ans. "I will do so by His grace helping me."

5. "Will you attend divine services as opportunity affords, and contribute of your means for the spread of the full gospel?" Ans. "I will."

6. "Do you desire to be baptized in this faith?" Ans. "That is my desire."

Here the minister shall proceed to administer the ordinance to the candidate, saying:

"In obedience to the command of the Word of God, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost, and may the blessings of the Triune God rest upon you."

After the baptism of the candidate, the congregation shall sing a hymn, following which prayer shall be offered and the service closed with the benediction.

FORM 4.

THE SOLEMNIZATION OF MATRIMONY.

At the time appointed, the persons to be married standing together, the man on the right and the woman on the left, the minister shall say :

“Dearly Beloved: We are here assembled in the sight of God, and in the presence of these witnesses, to join together this man and this woman in holy matrimony; into which holy estate these two persons now come to be joined; therefore, if any can show just cause why they may not be united together, let him now speak, or hereafter, forever, hold his peace.”

Addressing the couple, the minister shall say to the man :

“M——, wilt thou have this woman to be thy wedded wife, to live together after God’s ordinance in the holy bonds of matrimony? Wilt thou love her, comfort her, honor her, and keep her, in sickness and in health; and, forsaking all others, keep thee only unto her, so long as you both shall live?”

The man shall answer: “I will.”

Then shall the minister say unto the woman :

“N——, wilt thou have this man to be thy wedded husband, to live together after God’s ordinance in the holy estate of matrimony? Wilt thou reverence him, love him, honor and keep him, in sickness and in health; and, forsaking all others, keep thee only unto him, so long as you both shall live?”

The woman shall answer: “I will.”

Then shall the minister join their right hands and say:

“Those whom God hath joined together let no man put asunder. For as-much as M—— and N—— have con-sented together in holy Wedlock, and have witnessed the same, before God and this company, and have pledged their faith either to the other, and have de-clared the same by joining hands, I pro-nounce that they are husband and wife together, in the name of the Father, and of the Son and of the Holy Ghost. Amen.”

While they stand in this position the minister may offer a short extemporary prayer.

#### FORM 5.

#### BURIAL OF THE DEAD.

The corpse being brought into the

church and placed in position, or if in a private house, when the company has gathered, or wherever it may take place, the service may be opened with a suitable song and prayer, and by the reading of a Scripture lesson, at the discretion of the minister. If the Scripture should be read, we suggest 1 Cor. 15:20-58, or 1 Thess. 4:13-18, or any other suitable Scripture, after which a song may be sung and a short talk or sermon appropriate to the occasion may be made. When the corpse is let down into the grave, the minister shall say:

“Inasmuch as we are called upon to perform this sad duty for the deceased, we commit this body to the ground, earth to earth, ashes to ashes, dust to dust; looking to Him who is the Resurrection and the Life, at whose second coming in glorious majesty to reign over the earth He will bring those who sleep in

Him, and change their corruptible bodies, and make them like unto His own glorious body, according to the mighty working whereby He is able to subdue all things unto Himself."

The following prayer may here be made :

"O merciful God, the Father of our Lord Jesus Christ, who is the Resurrection and the Life; in whom whosoever believeth shall live, though he die; and whosoever liveth and believeth in Him shall not die eternally: We pray Thee to grant that when we shall depart this life, we may rest in Him; that at His coming to reign with His saints, we may be raised from the dead, and being found acceptable in Thy sight, may receive that blessing which Thy well beloved Son shall pronounce to all that love and fear Thee, saying, 'Come, ye blessed of My Father, inherit the kingdom prepared for

you from the foundation of the world.' Grant this, we beseech Thee, our Father, through Jesus Christ our Lord. Amen."

When the grave is filled up, the benediction shall be pronounced:

"The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all. Amen."

#### FORM 6.

#### DEDICATION OF A TABERNACLE.

The services may be conducted as on other occasions. The lessons may be Gen. 28:10-22 and Heb. 10:19-25, or any other, at the discretion of the minister. A collection (if any) may follow the sermon. The officers of the church shall then address the minister through one of their number as follows:

"God has been gracious to us, and through His goodness we have been en-

abled to build this tabernacle as a house in which to worship Him. We thank Him for it. It is His house, not ours; therefore we present it to you to be set apart from all unholy or common uses, in the name of the Father, and of the Son, and of the Holy Ghost."

Congregation respond: "So may it be."

Then shall the minister request the congregation to stand, and shall say:

"We heartily thank God for having put it into the hearts of His people here to build this tabernacle for His worship. He has graciously blessed them in the work, and enabled them to complete it in His name and for His glory. Therefore we solemnly dedicate it to His service for the reading and the preaching of His blessed Word; for the administration of His ordinances; and for all other acts of religious worship. And



now, that He may accept this house as the work of our hands and add His approval and blessings to the same, let us devoutly pray."

Then all kneeling, the minister shall offer the following prayer or any other, at his discretion:

"O Lord, our Heavenly Father, with grateful hearts we bow in Thy presence at this hour, to thank Thee for all of Thy goodness to us; especially that Thou didst put into the hearts of these, Thy people, to build this place for Thy worship; and that Thou didst give them the means with which to complete it; and that Thou didst incline the hearts of the people who were not even Christians to contribute to this blessed work. Thou gavest us friends that we knew not of. For all this we thank Thee, and pray Thy richest blessings upon all who helped in this way, with money, or labor, or

even good will, in erecting this house. May they be richly rewarded for what they have done. And now we ask Thee that Thou wilt accept this house as an humble expression of our love to Thee for the gift of Thy precious Son; and as Thou didst fill the temple with Thy presence and glory, so we pray Thee that Thou wilt fill this house continually, with Thy presence and with Thy glory. Preserve this house which we set apart to Thy service from injury and desecration. Let Thy Holy Spirit accompany Thy Word and ordinances that shall be here administered from time to time. May sinners be convicted here and many sons and daughters be born to the Lord God Almighty. May believers be sanctified, and baptized with the Spirit, and the suffering bodies of Thy children be healed of all their diseases. Let Thy people be abundantly satisfied with the

fatness of Thy house, and make them to drink of the river of Thy pleasure. May their children here be safely sheltered in the fold of Christ, and brought up in the nurture and admonition of the Lord. May living waters go forth from this sanctuary, carrying joy and gladness to many hearts and homes. Let Thy work appear unto Thy servants, and Thy glory unto their children. Let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands, establish Thou it. Let those who shall minister here be clothed with salvation, and let Thy saints ever shout for joy. Make this house, O Lord, Thy dwelling-place through the Holy Spirit. Now, blessed Father, it is in Thine hands. The house is Thine; we are Thine; and the kingdom, the glory and the power are Thine; bless us and this house, and use

us for Thy glory, for Jesus' sake. Amen."

Services may then be concluded with the doxology and the benediction, or in any other way, at the discretion of the minister.

#### FORM OF CHURCH LETTER.

This is to certify that the bearer hereof, ———, is an acceptable member of The Pentecostal Holiness Church at ———.

Pastor.

Secretary.

(Date. ———)

This certificate shall be void after one year.

#### FORMS OF LICENSES.

##### MISSION WORKER'S LICENSE.

This is to certify that the bearer here-

of, ———, has been duly licensed as a Mission Worker of The Pentecostal Holiness Church, and is hereby affectionately commended to the fellowship of all Christians with whom ——— may be called to labor in the service of the Lord.

Superintendent.

Secretary.

(Date. ———)

#### LOCAL PREACHER'S LICENSE.

This is to certify that the bearer hereof, ———, has been duly licensed to preach, according to the Word of God and the Discipline of The Pentecostal Holiness Church.

Done at ———, this ——— day of ———,  
19—.

Superintendent.

Secretary.

MISSIONARY CERTIFICATE.

This is to certify, that the bearer hereof, ———, has been duly appointed as a missionary of The Pentecostal Holiness Church and is hereby affectionately commended to the fellowship of all Christians with whom ——— may be called to labor in the service of the Lord.

Done at ———, this — day of ———,  
19—.

General Board.

Superintendent.

Secretary.

CERTIFICATE OF ORDINATION.

This is to certify that the bearer hereof, ———, has been duly and regularly ordained as a Minister of the Gospel, according to the Word of God and the Discipline of The Pentecostal Holiness Church, ——— gifts being such as to

qualify —— for this ordained position. The bearer hereof shall have authority to administer the Sacrament, to solemnize matrimony, and to perform all the duties of necessity belonging to the ministry of the Word, as long as —— life and conduct become a Minister of the Gospel.

In token whereof we have hereunto set our hands this — day of ——, 19—.

Gen. Superintendent.

Superintendent.

Secretary.

#### WHERE BLANKS ARE OBTAINABLE.

The Superintendent of the Printing Plant shall have printed and keep in stock report blanks for Quarterly, Annual and General Conferences, credentials, disciplines, and all that pertains to such.

## APPENDIX.

The absolute and eternal separation of church and state is a fundamental principle in the constitutional law and polity of the American nation, and unqualified loyalty to this principle is essential to its preservation, and welfare in all departments of government, both state and national, and The Pentecostal Holiness Church affirms its adherence to said principle and polity without reservation.

In view of this all-important fact, we can but place upon any deviation therefrom our unqualified condemnation. This declaration leads us to note with pain the subtle encroachment into every branch of our government, municipal, state and national, of the Roman Catholic Church, seeking to fill and control the same for the purpose of placing its



authority above other ecclesiastical bodies, restricting their liberties, restraining their privileges, in harmony with the false claim of the Roman pontiff to dictate all the affairs of all nations and governments of the whole world.

We deny such a claim, and pledge ourselves to wage unflinching warfare against the encroachment of the Roman Catholic Church ("For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds," 2 Cor. 10:4), or any other ecclesiastical body, seeking to control any or all branches of government in its own interest, which we deem contrary to the fundamental law of our national and state constitutions.

## GENERAL OFFICERS.

*General Superintendent*—J. H. King,  
Franklin Springs, Ga.

*Assistant General Superintendents*—  
S. A. Bishop, 2429—37th Ave.,  
North Birmingham, Ala.; E. D.  
Reeves, 718 Marshall Ave., S. W.  
Roanoke, Va.

*General Secretary*—L. R. Graham, 652  
East Trigg Ave., Memphis, Tenn.

*General Treasurer*—P. F. Beacham, 115  
Briggs Ave., Greenville, S. C.

*Committeemen*—A. H. Butler, Falcon,  
N. C.; Ralph Taylor, Route 3,  
Anderson, S. C.; F. L. Bramblett,  
McCormick, S. C.; R. B. Beall,  
Cocoanut Grove, Fla.; A. L. Jack-  
son, Tallapoosa, Ga.

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*(Prepared by G. F. Taylor.)*

*(Revised by L. R. Graham.)*

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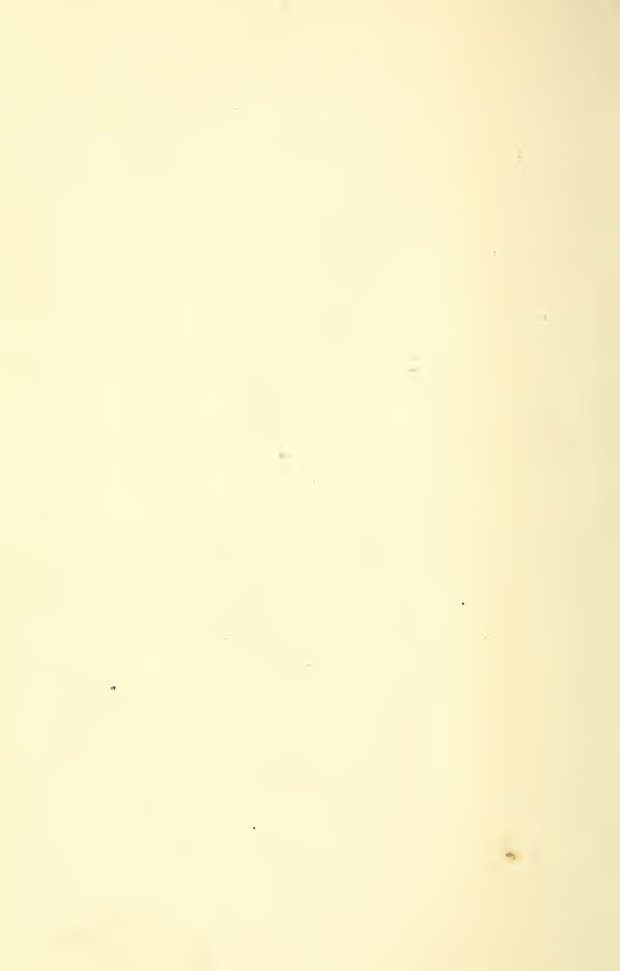
Verily I say unto you  
 all sins shall be forgiven  
 unto them that shall be  
 and  
 with power they shall  
 shall blaspheme against the  
 Holy Ghost with malice afore-  
 thought, and shall be  
 of eternal damnation.  
 Mark 3: 28, 29.

For whosoever shall do the  
will of God, the same is  
my brother and my sister,  
and mother. Mat 23:35

O! Lord! do help me  
to be a doer of your will:  
because it is not every  
one that sayeth "Lord! Lord!"  
but the one that obeys Thy  
word and does Thy will.  
Be of good cheer! it is I: be  
not afraid. Mark 7:50









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