



THE DISCIPLINE

OF THE

PENTECOSTAL HOLINESS CHURCH.



1908

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 works 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 commandments 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. xxviii. 20.)

The Apostles went forth, preaching everywhere, and the people were converted and sanctified, 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 interest of the Church. Let us humbly follow Christ, our great Leader, and take His word for our rule of faith and practice. AMEN.

SECTION I.

ARTICLES OF FAITH.

I.

THE GODHEAD.

There is but one true God, everlasting, of infinite power, wisdom and goodness; the maker and preserver of all things; and in unity of this Godhead, there are three persons of one substance, power and eternity—the Father, the Son, and the Holy Spirit.

II.

THE SON OF GOD.

The Son, Who is the Word of the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures—that is to say, the Godhead and manhood—were joined together in one person, who truly suffered, was crucified, died, was buried, rose from the dead, and took again his body with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven and sat down at the right hand of God to make intercession for us, till He return to reign with His saints a thousand years.

III.

THE HOLY GHOST.

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty and glory with the Father and the Son, very and eternal God, under whose personal supervision the Church was placed at Pentecost till the return of Jesus.

IV.

THE HOLY SCRIPTURES.

The Holy Scriptures contain the revealed will of God; and interpreted by the Holy Spirit, is the only sufficient rule of our faith and practice. The following are the names of the thirty-nine books of the Old Testament : Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I Samuel, II Samuel, I Kings, II Kings, I Chronicles, II Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Songs of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obediah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah and Malachi.

The following are the twenty-seven books of the New Testament: Matthew, Mark,

Luke, John, Acts, Romans, I Corinthians, II Corinthians, Galatians, Ephesians, Philippians, Colossians, I Thessalonians, II Thessalonians, I Timothy, II Timothy, Titus, Philemon, Hebrews, James, I Peter, II Peter, I John, II John, III John, Jude, Revelations. The Old and New Testament are not contrary to each other; for salvation is offered to man, through Christ, in both. The law given from God by Moses, as touching ceremonies and rites, doth not bind Christians; yet no Christian is free from obedience to the moral law which is summed up in the Ten Commandments.

V.

ORIGINAL SIN.

Original sin standeth not in the following of Adam, but it is the corruption of the nature of every man, that is naturally engendered of the offspring of Adam, and by it man is far from his original state of righteousness, and is inclined to do evil continually.

VI.

ACTUAL SIN.

Actual sin is the yielding of ourselves to the inclination of original sin in transgression of the law or the will of God.

VII.

THE ATONEMENT.

The atonement, provided through the sacrifice of Christ, is the basis of agreement between God and man, upon which basis alone man can receive any benefit from God.

VIII.

CONVICTION.

Conviction is an awakening of the inner consciousness by the Holy Spirit whereby man is enabled to realize his true state before God.

IX.

REPENTANCE.

Bible repentance is Godly sorrow for all sins committed, followed by a full confession and forsaking of the same, and restitution up to the measure of our ability.

X.

THE FORGIVENESS OF SINS.

The forgiveness of sins is an act of God whereby he overlooks the transgressions of the sinner and treats him as not guilty.

XI.

JUSTIFICATION.

Justification, obtained by the faith of an individual whose sins are forgiven, is **an** act of God whereby he defends that individual.

XII.

REGENERATION.

Regeneration is an act of God giving life to a dead soul. The germ of this new life is planted in the heart by the Holy Spirit in conviction. If the individual yields himself to the Holy Spirit, the germ planted springs up into new life, and thus a soul is born from above.

XIII.

THE WITNESS OF THE SPIRIT.

When a repenting sinner exercises saving faith in Christ by virtue of which he appropriates the atonement and becomes a child of God, the Holy Spirit witnesses to his spirit, immediately informing him that his sins are all forgiven and he is made a child of God, in consequence of which he rejoices with joy unspeakable and full of glory.

XIV.

A HOLY LIFE.

The Scriptures teach us that after we are justified and regenerated or born again, we must live a holy life, or forfeit our acceptance with God, In other words we must live without sinning, if we would remain in the favor or grace of God.

XV.

HEART PURITY OR SANCTIFICATION.

Our own hearts as well as the Scriptures teach us that even in the hearts of those who are justified and regenerated there remains something that "is not subject to the law of God, neither indeed can be." That something is variously termed in Scripture the "carnal mind," "our old man," and "the flesh that lusteth against the Spirit." The Christian finding himself in this condition and desiring to escape the corruption of the "old man," consecrates himself definitely and wholly to God with all he has or ever expects to have or be; and then he is able to exercise sanctifying faith in Jesus, who sanctifies him with the blood (Heb. 13:12) through the Spirit (I Peter 1:2) witnessed by the Holy Ghost (Heb. 10:14-15).

XVI.

BAPTISM OF THE HOLY GHOST.

The Scriptures teach us that after we are cleansed (John 15:3 ; Acts 10:15-44) with the blood we then need to receive the filling of the Spirit, the baptism with the Holy Ghost, the abiding Comforter, that was promised by John the Baptist (Matt. 3:11) and corroborated by Jesus Christ (John 14 : 16-17) : that on receiving the baptism with the Holy Ghost we have the same evidence which followed in the Acts 2nd, 10th and 19th chapters, to-wit : The speaking in tongues as the Spirit gave utterance.

XVII.

GROWTH IN GRACE.

Growth in Grace is not a process of purification but an enlargement. It may begin immediately after regeneration and continue through sanctification and the Baptism of the Spirit and until Glorification.

XVIII.

FINAL PERSEVERANCE OF THE SAINTS.

Glorification is the foundation for an eternal growth.

XIX.

FALLING FROM GRACE.

It is possible for a person in any state of Grace to yield to temptation and commit sin. And should he do this he thereby becomes a child **of** the devil (**I** John 3:8) and must remain such unless he repents and returns **unto** the Lord.

XX.

DIVINE HEALING.

The healing of the body **of** its sickness is a blessed provision **of** the atonement which is to be appropriated according to James 5:14-15, and other Scriptures. We do not consider it an evidence **of** sin or a mark **of** divine displeasure because a person is **sick** or employs medical aid. Neither do we believe that it is an evidence in itself that a person is **of** God because he is healed in answer to prayer,

XXI.

THE SECOND COMING OF CHRIST.

According to the Scriptures we **look** for the personal pre-millennial return of Jesus to this earth to raise the holy dead, translate the holy living, to take or yield vengeance on

them that know not God, in the "battle of that great day of God Almighty," to imprison the devil, and to reign over the whole earth for a thousand years; at the close of which the devil will be loosed for a little season, the wicked dead raised and the "last judgment" take place and the new heavens and new earth ushered in to abide forever.

XXII.

THE DESTINY OF MAN.

We believe the Scriptures teach the everlasting punishment of those who die in rebellion against God and His Son, and the everlasting happiness of those who die in the love and service of God.

XXIII.

THE CHURCH.

A Christian Church is a society of Christian people assembling at a specified place and time for religious worship and fellowship in the Lord, with Christ as its only head and the word of God as its only rule of faith and practice.

XXIV.

WATER BAPTISM.

All candidates for baptism shall have the

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

XXV.

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. 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.

XXVI.

THE MINISTRY.

We believe the Holy Spirit calls certain ones' from among God's people regardless of sex from the common walks of life into the work of the ministry and the salvation of souls.

SECTION 2.

GOVERNMENT.

I.

This body of Christian worshippers shall be known as The Pentecostal Holiness Church. Isa. 62:12.

11.

The form of Government shall be congregational and independent of every other religious body, except by consent of a majority of the members composing the local church; when they may be joined to other bodies of like faith for purposes of mutual strength and fellowship.

111.

All difficulties arising between members of the Pentecostal Holiness Church shall be settled according to Matthew 18:15-18.

IV.

When any rumor is circulated detrimental to the moral character and religious standing of any member of this Church, the member who shall first hear of such a rumor shall report it to the brother or sister about whom such rumor is circulated or

he shall report it to the pastor or some member of the Official Board. And if any member of the Pentecostal Holiness Church shall help to circulate such damaging report before taking the foregoing step or shall talk it to others after he has reported it to the brother or sister about whom the damaging rumor is circulated, or the pastor, or to some member of the Official Board, he shall himself be reprimanded before the Official Board and on a second offense shall be subject to trial and expulsion from the church.

V.

The Official Board of this Church shall be composed of at least one Elder, one Deacon, the Sunday School Superintendent, the Trustees of Church property and the Pastor. The qualifications and manner of election described elsewhere in our **book** of discipline.

VI.

If any member or minister of a local church shall teach or preach any doctrine not found in our articles of faith or that is contrary to the general tenor of the Scriptures and that tends to break the unity and disturb the harmony of the Church and bring confusion among our people, he shall

be advised of such error by the Official Board of the Church to which he belongs and if he persists in such a course he shall be brought before the Official Board, and make his defense and if the Board shall vote him out of harmony with our doctrines and government, his name shall be erased from the roll of members and the Church shall withdraw its endorsement from him. But if he should not be satisfied with the decision of the Board, **or** if a number of the members of said Church equal to the number of the Official Board that rendered the decision shall be dissatisfied with the decision of the Board, in this instance or any other, they shall have the right **of** appeal to the whole church, a majority vote of which shall be final.

VII.

If any member of the Pentecostal Holiness Church shall make any remarks about a brother or sister derogatory to the Christian character of the same; or shall speak of the faults of an absent brother or sister except for the purpose of enlisting the prayers of others in behalf of the one whose faults are under consideration; or shall carry news from one to another that is calculated to raise disturbances between the members **of** oirr Church ;

or shall speak against The Pentecostal Holiness Church; or refuse to submit quietly and meekly to its rulings and decisions shall be summoned to meet the Official Board *or* committee appointed by said Board and shall be required to apologize to the offended party and ask to be forgiven for said offense. And if the offending party refuse to meet the Board or Committee appointed by the Board, or shall refuse to make the proper apology and ask forgiveness at the hands of the offended party, he shall be suspended from the membership of The Pentecostal Holiness Church, till such requirements are met, when he or she may be restored to membership in the Church by a majority vote of the same. And if the offended party shall refuse to freely and fully forgive the offending party on such confessions and apologies as the Official Board or Committee may accept he shall himself be dealt with the same as the offending party who refuses to meet the requirements demanded of him. But in either case the condemned party shall not be denied the right of appeal to the whole Church, if he or she shall express his or her intention to do so at the time of his or her suspension.

VIII.

Any local church may adopt any rule or regulation for its own government, other than those written in this discipline, provided such rules and regulations do not annul or conflict with what is herein written.

IX.

The church adopting this discipline shall not engage in festivals, ice-cream suppers, oyster-stews, fairs, bazaars, or in any other business in the name of the Church for the purpose of its financial support, but each member shall give directly of his means to the support of the cause, as the Lord has prospered him. While the individual member is left free to decide for himself the amount which he ought to give to God, yet we, as a Church, believe that one-tenth of our net income, is claimed by the Lord for the support of His cause, and to which He always adds His blessings.

X.

No local church shall fellowship any person who wilfully cultivates, manufactures, sells, or uses a filthy weed commonly called tobacco, or is in fellowship with any secret order, or affiliates with any political party

or parties, which favor the licensing of the liquor traffic, and any person violating this rule stands expelled from the Church without trial. .

XI.

The Convention nor any local Church shall not fellowship any member who has two living wives nor two living husbands.

XII.

THE ANNUAL CONVENTION.

A Convention of representatives from all local Pentecostal Holiness Churches shall be held annually at a time and place as the previous Convention shall designate. All ordained ministers of the Pentecostal Holiness Church and a delegate from each local Church shall be expected to attend this Convention and of these shall this Convention be composed.

XIII.

OFFICERS.

At each session of the Annual Convention a President shall be elected from its ministerial body who shall preside at the present

session and have the general oversight of all the Churches for the ensuing year.

In like manner shall a Vice-president be elected who shall serve in the case of the disability of the President.

In like manner shall a Secretary be elected who shall keep a faithful record of all the proceedings of the Convention and of all moneys received or paid out. However, the Secretary may be elected from the **lay** delegates, and may be male or female.

SECTION 3.
FORMS AND CEREMONIES.

FORM ONE.

RECEPTION OF MEMBERS.

[Persons applying for membership into the Pentecostal Holiness Church shall be placed conveniently before the congregation and the Pastor or if there be no pastor the Elder, or some other Member of the Official Board 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 disciplines, and to assume its obligations. It is our duty therefore to demand of these persons present whether they are resolved to resume the same.”

[Then shall the Minister address the candidate as follows:]

Question 1. Dearly Beloved, have you **read** or heard read and been caused to understand our Articles of Faith and Government contained in this **book** of Discipline?"

Answer 1. **I** have.

Question 2. Do you believe they are Scriptural, and do you here express your willingness by the help of God to abide by them?

Answer 2. **I** do, God being my helper.

Question 3. Have you been born again? And hare you the witness of the Spirit that you are numbered among the Sons and Daughters of the Lord God Almighty?

Answer 3. **I** have.

Question 4. If you should be admitted into our communion, and into church fellowship with us, will you do all in your power to live holy in thought, word and deed, relying entirely upon the grace of God?

Answer 4. **I** will in His strength and by the help of His blessed Holy Spirit.

Question 5. Has your heart been cleansed from carnality?

Answer 5. **It** has, or it has not.

Question 6. Have you received the Baptism of the Holy Spirit, according to Acts 2nd, 10th and 19th chapters?

Answer 5. I have, or I have not.

[If question five or six is answered in the negative, then shall the Minister ask:]

Question 7. Do you earnestly desire a pure heart (or the Baptism of the Spirit, as the case may be) ?

Answer 7. I do.

Question 8. Will you seek a pure heart (or the Baptism of the Spirit) on every proper occasion until God grants your request ?

Answer 8. I will.

[Any other proper question may be asked by the Pastor or congregation. On motion of any member present the candidates may be received by a majority vote of the church after which an extemporaneous prayer, or prayers shall be offered, the congregation kneeling; after which the congregation comes forward and gives to the new members the right hand of fellowship.]

FORM TWO..

THE LORD'S SUPPER.

[At the close of the sermon, or scripture lesson, or at any other time that may be deemed proper, the Pastor with any other ministers present and with the Elders or Deacons who are to participate may gather round the table and kneel with the whole congregation and the following prayer, or an extemporaneous one if preferred shall be offered.]

PRAYER.

“Almighty *God*, our Heavenly Father, we praise Thee for Thy great love expressed in the gift of Your Blessed Son who suffered death upon 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 memorial to be a perpetual memory of His precious death until He comes again. We pray Thee that Thou wilt grant that we receiving these Thy creatures of bread and wine, emblems of His broken body and shed blood in remembrance of His death and passion, 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 he break it and gave it to His disciples, saying, “Take, eat, this is my body which is given for you; do this in remem-

brance 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 denomination, 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 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 of these.]

FORM THREE.

ADULT BAPTISM.

[Those desiring baptism shall be invited before the altar or to the river's edge, or to any other place where the baptism is to be performed according to the desire of the candidate, and the administrator shall say:]

“Well Beloved, who have come hither desiring baptism at our hands, and according to **our** office and ministry we cheerfully comply with **your** desire that your heart may be satisfied and that in all things you may have a conscience void of offense towards God and man.”

Question 1. Have you read *or* ‘been oasured to understand the artjcles of faith and government as set forth in our **book** of discipline?

Answer 1. **I** have.

Question 2. Do you desire to be baptized into this faith?

Answer 2. **I** do.

Question 3. Will you obediently keep God's holy will and commandments regardless of what men may say or do?

Answer 3. **I** will endeavor so to do, God being my helper.

[The administrator shall here offer the following prayer, or some other, at his discretion:]

“O Lord, our Heavenly Father, we come to thee in Jesus’ precious name for these persons, now to be dedicated to thee and to thy service in baptism. Grant that they may have power and strength to have victory over the devil, the world and the flesh. Grant that they being here dedicated to thee by our office and ministry may also be endowed with heavenly virtues and everlastingly rewarded through Jesus Christ our Lord, who shed out of His most precious side, both water and blood and gave commandment to His disciples that they should go teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; regard, we beseech thee the supplications of this congregation and grant that the persons now to be baptized may ever remain in the number of thy faithful and elect children through Jesus Christ our Lord. Amen.’

[If the candidates are to be sprinkled they shall remain on their knees, and if they are to be immersed they shall be led down into the water, and the administrator shall say, calling them by their full Christian name:]

“I baptize thee in the name of the Father and of the Son and of the Holy Ghost.

Amen.” And may add other invocation at his discretion, **or** call the congregation to sing a suitable song.

INFANT BAPTISM.

[Christian parents, or guardians, desiring their children to be baptized, shall bring them to the altar, then shall the people stand up and the minister shall say:]

“Hear the words of the gospel written by St. Mark in the 10th chapter at the 13th verse, ‘They brought young children to Christ that He should touch them, and His disciples rebuked those that brought them; but, when Jesus saw it, he was much displeased and said unto them, Suffer little children to come unto Me, and forbid them not, for of such is the Kingdom of God. Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein. And He **took** them up in His arms, put His hands upon them and blessed them.’ ”

[Then the minister addressing the parents or guardians presenting the child shall say:]

“In causing this child to be dedicated to God by baptism, it is your duty to teach him as soon as he shall be able to understand, the nature of the obligation which you this day have assumed for him, and to teach him

the principles of our holy religion, and to believe all the articles of the Christian faith, and cheerfully keep God's holy will and commandments all the days of his life ”

[The minister shall then take the child into his arms or let him remain in the arms of his parent or stand before the altar, and repeating the name of the child after the parents, who shall be asked to repeat the full Christian name of the child, shall say:]

“I baptize thee in the name of the Father and of the Son and of the Holy Ghost.” Here may be offered an extemporaneous prayer, or the minister may add a brief invocation at his discretion.

FORM FOUR.

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 any 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

him and **keep him**, in sickness and in health ; and forsaking all other, 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 not man put asunder. Forasmuch as M and N have consented 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 declared the same by joining hands, I pronounce 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 extemporaneous prayer.]

FORM FIVE.

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 services 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 I Cor., 15th chapter, 20th to 58th verses, or I 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 in the grave, the minister shall say:

“Inasmuch as we are called upon to perform this sad duty, for the deceased, we commit his 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 among the dead and being found acceptable to 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:3

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

FORM SIX.

LAYING THE CORNER STONE OF A TABERNACLE.

[At the time and place of laying the Corner Stone, let the minister cause a suitable hymn to be sung, then shall be offered the following prayer or an extemporaneous prayer at the discretion of the minister:]

PRAYER.

“O, Lord, Thou art marvelous in all of thy works and ways, Thou didst make the world and all things therein, every good and perfect gift is from thy blessed hand. We know, blessed Lord, that Thou art present everywhere and therefore cannot be confined within temples made with hands: Thou art a spirit, and must be worshipped in spirit and in truth, in all places of thy dominion; yet we praise Thy holy name that Thou dost allow us to build houses for Thy service, in which Thy people may worship Thee in the beauty of Holiness. We bless Thy great name for putting it into the hearts of Thy people to build at this place a house for Thy worship. O, Lord, inspire us with zeal, and give us a mind to work, that we may successfully carry out the purpose that Thou hast put into our hearts. Let nothing hin-

der the **work**, but may Thy good hand be upon us that we may bring forth the headstone with joy and gladness. Grant *O* Lord, that this Tabernacle when completed may ever remain a house of prayer for all people who know and love the truth, and where incense shall be offered unto Thy Name, and where Thy word and ordinances shall be administered under the power and direction of the blessed Holy Ghost, till the Bride-groom comes. May multitudes be saved and sanctified within its walls, and prepared by Thy grace to reign with Jesus in His glorious Kingdom. May the sick and sorrowing ones meet the great Physician about its altars and find comfort and health in the blessed Son of God. And we will ascribe all the glory to Thee, Father, Son and Holy Ghost, world without end. Amen."

[The minister may here read the following sentences:]

Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain. Let thy work appear unto thy servants and thy glory unto their Echildren, and 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 estab-

lish thou it. His foundation is in the Holy mountains, the Lord loveth the gates of Zion more than all the dwellings of Jacob, For the Lord hath chosen Zion; He hath desired it for His habitation. This is my rest forever: There will I dwell; for I have desired it, I will abundantly bless her provision: I will satisfy her poor with bread, I will also clothe her priest with salvation, and her saints shall shout aloud for joy. The stone which the builders refused is become the headstone of the corner. This is the Lord's doing; it is marvelous in our eyes, For other foundation can no man lay than that is laid, which is Jesus Christ.

[Then shall the minister standing by the stone announce the articles to be deposited therein. These may be a Bible, Hymn Book, Discipline, Documents setting forth the name of the Church, with the names of the Pastor, Official Board, Building Committee, Church Paper and such other articles as may be desired. The stone shall then be laid by the minister or some one appointed by Him, and the minister placing his hands upon the stone, shall say:]

We lay this corner stone of a house to be built and set apart from all worldly uses, for Divine Worship, in the Name of the Father, and of the Son and of the Holy Ghost. Amen.

[Then may follow the collection (if any), the doxology and the benediction.]

DEDICATION OF A TABERNACLE.

[The services may be conducted as on other occasions. The lessons may be Genesis 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 enabled 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 ; 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 it 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. You gave 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

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 pleasures. 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 arid 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. Sow blessed Father, it is in Thy hands. The house is Thine; we are thine, and the Kingdom, and the glory, and the power are all 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.]

SECTION FOUR.

QUALIFICATIONS OF OFFICERS AND THEIR DUTIES.

All the officers of the Pentecostal Holiness Church shall be in the experience of sanctification at the time of their election, and their term of office shall expire at the discretion of the Church.

THE QUALIFICATIONS OF ELDERS.

This is a true saying, If a man desire the office of a Bishop (or Elder, for they both mean the same) he desireth a good work. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, nor striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with

all gravity; (for if a man know not how to rule his own house, how shall he take care of the Church of God?) Not a novice, lest he being lifted up with pride fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. **I Tim., 3:1-5.**

DUTIES OF ELDERS.

It shall be the duty of the Elder or Elders to **look** after the Spiritual welfare of the Church, He shall provide the elements of the Lord's Supper; see that the church is warmed and lighted, that proper persons are appointed to conduct services, that services are begun and closed at proper times and that proper literature is circulated among the people and that no unscriptural doctrine is preached that may prove injurious to the cause, and also that order is maintained in the Church.

The Elders shall be nominated by the minister or evangelist, or worker who may be authorized to organize a church under the rules of our discipline. After he has taken the names of those who propose to join the Holiness Church the Elder shall be elected by a majority vote of the same. And after

his election he shall be ordained in the following manner.

[At the proper time and place after a sermon or exhortation on the qualifications and duties of Elders and their relations to the Church they shall kneel before the altar and the person organizing the Church (or if a Church already organized), the Pastor and the Elders and Deacons present, if any, shall lay hands upon those elected to be Elders; and the one officiating shall offer the following prayer, or an extemporaneous one at his discretion.]

O Lord, our Heavenly Father, we thank Thee for Thy Church, and for all of its appointed officers, through whom it is to be governed for Thy glory and for the peace and harmony of the membership, which is the body of Christ. We read in Thy blessed Word that Paul and Barnabas visited the Churches, founded under their ministry; "and when they had ordained them Elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." (Acts 1:23.) We read also in thy Blessed Word that Thy servant Paul commanded the Elders of the Ephesian Church, concerning the welfare of the same, saying: "Take heed, therefore, unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God, which He

hath purchased with His own blood.” (Acts 20:28.) We thank Thee, our Father, we have here the same Bible, the same Church. the same blessed Holy Ghost, and the same officeto be filled. And we believe, O Lord, that the blessed Holy Ghost is here and now, making these Thy servants, upon whom our hands rest, through His appointed means, overseers of the Church of Christ. We pray Thee that they may make worthy servants of the Church; that they may faithfully, fearlessly, tenderly, and in the fear of God discharge every duty incumbent upon them. May they have the prayers, co-operation, and love of all the members of the body. Keep them free from selfishness, partiality, and unspotted from the world. Now, we pray Thee, that Thy blessings may rest upon them, and all their loved ones, and bring them home to glory at last, where they shall sit among the Elders that surround the throne in Heaven, and to Thy blessed name shall be all the praise forever. Amen.

[Here may follow a suitable hymn and the Church may come forward and recognize its Elder or Elders by giving them the right hand of recognition, and the service be closed at the discretion of the minister.]

THE QUALIFICATIONS AND DUTIES OF DEACONS.

“Likewise must the Deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these first be proved; then let them use the office of a Deacon, being found blameless. Even so must their wives be grave, not slanderous, sober, faithful in all things. Let the Deacon be the husband of one wife, ruling their children and their own houses well. For they that have used the office of a Deacon well purchased to themselves a good degree, and great boldness in the faith, which is in Christ Jesus.” I Tim. 39-13.

“Then the twelve called the multitude of the disciples unto them and said, It is not reason that we should leave the Word of God, and serve tables, Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and Wisdom, whom we may appoint over this business. But we will give ourselves continually unto prayer and to the ministry of the Word, and the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip and Prochorous, and Nicanor, and Timon, and Par-

menas, and Nicolas, a proselyte of Antioch: Whom they set before the Apostles: and when they had prayed, they laid their hands on them, And the Word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient unto the faith. And Stephen full of faith and power, did great wonders and miracles among the people." (Acts 6 :1-8).

DUTIES OF DEACONS.

It shall be the duty of the Deacon or Deacons to have the oversight of the Church, such as providing financial remuneration for those engaged in the **work** of the Church. Such as the Pastor, the Janitor and many others who may have claims upon the Church. Also to have charge of the moneys collected for any other purpose not otherwise provided for.

The Deacons shall be nominated and elected in the same manner as the Elders. Their ordination shall also be similar.

[The ordination prayer for the Deacons shall be as follows or it may be extemporaneous at the discretion of the persons officiating:]

Almighty God, our Heavenly Father, we thank Thee for the great goodness and mercy shown to us in the gift of Your Dear Son,

Jesus Christ. We thank Thee, that through Thy mercy, these upon whom our hands now rest were called from life of sin, into the glorious liberty of Thy children. We thank Thee for saving and sanctifying them, and filling them with the blessed Holy Ghost and calling them into the office of Deacons in Thy Church. Make them, we pray Thee, O Lord, humble and constant in their ministration. May they have a mind to observe all spiritual discipline. May no interest of the Church coirmitted to their hands suffer under their administration. Help them with Thy grace that they may provide things honest in the sight of all men. Bless them abundantly with the riches of Thy grace, and ever use them for Thy glory in administering to the needs of the Church, *and to suffering humanity*, and finally save them in the Kingdom of Thy glory, for Jesus' sake. Amen.

[Here may **follow** a song and the Church may be invited to give them the right hand of recognition as Deacons of the same. When there are Deacons and Elders to be ordained in the same service, both services may be blended into one.]

TRUSTEES AND THEIR QUALIFICATIONS.

There shall be at least three trustees nominated and elected in the same manner as the Elders and Deacons, ordination ex-

XIV.

A HOLY LIFE.

The Scriptures teach us that after we are justified and regenerated or born again, we must live a holy life, or forfeit our acceptance with God. In other words we must live without sinning, if we would remain in the favor or grace of God.

XV.

HEART PURITY OR SANCTIFICATION.

Our own hearts as well as the Scriptures teach us that even in the hearts of those who are justified and regenerated there remains something that "is not subject to the law of God, neither indeed can be." That something is variously termed in Scripture the "carnal mind," "our old man," and "the flesh that lusteth against the Spirit." The Christian finding himself in this condition and desiring to escape the corruption of the "old man," consecrates himself definitely and wholly to God with all he has or ever expects to have or be; and then he is able to exercise sanctifying faith in Jesus, who sanctifies him with the blood (Heb. 13:12) through the Spirit (I Peter 1:2) witnessed by the Holy Ghost (Heb. 10:14-15).

cepted. They shall be male members, and may be elected **from** among the Elders and Deacons, **or** other members **of** the Church. They shall not allow the Church to be used for any purpose that does not meet the approval **of** the majority of the Official Board, unless they have the approval of a majority of the Church, expressed by a vote of the same in any regular meeting or any called meeting for that purpose. In case of vacancy for any cause see provisions made elsewhere.

SUNDAY SCHOOL SUPERINTENDENTS.

Sunday School Superintendents shall be nominated and elected in the same manner as the Elders and Deacons, ordination excepted, and may be elected from among the members **of** the Official Board or from among the general body **of** the Church and may be a female.

DUTY OF SECRETARY.

It shall be the duty of the Secretary **of** the Official Board to keep or cause to be kept a faithful record of all its proceedings with the names of all who shall join **the** Church or leave the Church, and an account of all moneys received or 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.

HOW TO LICENSE PREACHERS.

When any member of the Church shall profess to be called to the ministry, and desires license from the Church, he shall make application to the Official Board at any regular or called session and if, after any examination it may subject him or her to, the Board is satisfied, that he or she is a proper person to preach the gospel, under the rules and regulations of the Holiness Church, it may grant the license by a majority vote, subject to the approval of the whole Church. **If** a number equal to the majority vote of the Board, shall express themselves, in writing, as being dissatisfied with the Board's decision, it shall be carried before the whole Church, whose majority vote shall be final.

THE FORM OF LICENSE.

This certifies that A. B., a member of the _____ Pentecostal Holiness Church of _____, of _____, was on _____ day of _____, 19____, granted license to preach the gospel under the rules and reg-

illations of said Church; and is hereby authorized and empowered to hold meetings, organize Churches, and administer the sacraments of the Lord's Supper, and baptism according to the discipline of The Pentecostal Holiness Church.

Chairman of Board.

Secretary of Road.

ORDINATION OF MINISTERS.

[At the hour and place appointed, the candidates for ordination shall be caused to stand before the altar and the following Scripture shall be read, or any other that may be deemed proper, and after setting forth the nature and requirements of the ministry, and the qualification of those who are to enter it, they shall be ordained with the following prayer, in the manner herein after described.]

For this cause **I** Paul, the prisoner of Jesus Christ for you Gentiles. If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he make known unto me the mystery, (as **I** wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ), which in other ages was not made known to the sons of men, as it is now revealed unto His holy Apostles and Prophets by the

Spirit. That the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the Gospel; Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power. Unto me who am the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in Heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him. Eph. 8:1-12.

[Then shall be read the following lesson with any comments that the President of the Convention or the one in charge of the ceremony may make.]

“I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for Kings, and for all that are in authority; that we may lead a quiet and peaceable life in all

godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and *to* come unto the knowledge of the truth. For there is one God, and one mediator, between God and men, the man Christ Jesus; who gave Himself a ransom for all, to be testified in due time. Whereunto **I** am ordained a preacher, and an Apostle, (**I** speak the truth in Christ, and lie not); a teacher of the Gentiles in faith and verity. **I** will therefore that men pray everywhere, lifting up holy hands without wrath and doubting.”
I Tim. 2:1-8.

[Then the following Scripture shall be read, after which the President may set forth the nature and duties of the ministry and the qualifications of those entering into it, and the candidates kneeling about the altar shall be ordained by the laying on of the hands of the ministers invited to take part by the President, with the following prayer of consecration or an extemporaneous prayer is deemed best.]

PRAYER.

“O Lord, our Heavenly Father, we thank Thee for founding Thy Church, through Thy Son Jesus Christ, and the blessed Holy Ghost, and promising that the gates of hell should not prevail against it. We praise Thee especially for the Gospel of Thy Son,

and that Thou hast ordained that your precious Word should be preached, not by Angels or Arch Angels, but by those who have been saved by its blessed Holy Ghost to carry the good news of salvation and life to every lost soul of Adam's fallen race. We thank God for saving and sanctifying and Baptizing with the blessed Holy Ghost and calling these, Thy servants into this Holy ministry; may they ever be true to Thee, and to Thy Word, as it has been committed to them; may they be used by the blessed Holy Spirit in the salvation of a multitude of precious souls; *may they ever* be Holy in thought, and in conversation, and in deed; may their lives be blameless and above reproach, and grant that they may be a blessing to the Church and to the world, and to every home which they may enter, in the name of the Blessed Christ, whom they preach and whom they represent. Supply all of their needs according to Thy riches in glory by Christ Jesus; bless their families and loved ones, and all with whom they come in contact. And when their labor is done, and they are gathered to their reward, may the influence of their life and ministry, like the light of the sun, which has already gone down, linger still to guide the feet of the wandering pilgrims home,

and in the coming kingdom may they reign as Kings and Queens with Jesus over the world which they have helped to bring to the Saviour's blessed feet and in the age to come, the Kingdom and the power and the glory shall be ascribed to Thee, Father, Son and Holy Ghost. Amen."

[Here a song may be sung and the ministers and officials and Christians may be invited to shake hands with those who have been ordained, or the services may close in any other way deemed best.]

POWER OF A LOCAL CHURCH.

A local Church shall **have** power to license ministers and to recommend them to the Annual Convention for ordination, according to the forms and provisions laid down by the same, provided they shall not license any person who cultivates, manufactures, sells or uses a filthy weed, commonly **called** Tobacco; or is in fellowship with any secret order, or affiliates with any political party or parties, which favors the licensing of the liquor traffic.

And if any local Church shall wilfully violate this rule, it shall forfeit its right to exist as a Church under this discipline.

A local Church shall also have power to call its own Pastor.

FORM OF CERTIFICATE OF ORDINATION.

This certifies that _____
 is an ordained minister of the Pentecostal
 Holiness Church and a member of the North
 Carolina Annual Convention of said church,
 and is hereby empowered to perform all the
 functions of the ministry according to the
 rules and regulations of the same.

This license good from this date till re-
 voked.

_____, President.

_____. Secretary.

_____, 19____.

APPLICATION TO THE CONVENTION FOR
 ORDINATION.

Every person desiring to be ordained at
 the Convention, or to become a member of
 the Convention, if he has been ordained by
 some other denomination, shall belong to
 some local Pentecostal Holiness church, and
 shall have been licensed by it, and shall
 have procured a recommendation signed by
 the Chairman and the Secretary of the Offi-
 cial Board, and after any examination to
 which the Convention may subject him it
 may receive him by a majority vote, and if
 he has not been already ordained, it shall

ordain him according to the forms herein laid down.

HOW CHURCH IS ADMITTED TO MEMBERSHIP IN CONVENTION.

Any local church adopting our **Book** of Discipline and desiring membership in the North Carolina Annual Convention of the Pentecostal Holiness Church shall make application by a delegate sent for that purpose or by letter signifying its desire to become a member of the Convention. The Convention may admit it, when such application is made, by a majority vote. At any time, if a local church shall become dissatisfied with its membership in the Convention, it may withdraw by a majority vote of its members, expressed in writing and sent to the Convention by its delegate or through the mails.

EXPULSION OF CHURCH FROM CONVENTION.

At any time when the Convention is informed that a local church is tolerating immorality or any other wrong contrary to the discipline, or any false teaching on the part of any of its members or ministers, the President of the Convention shall appoint a committee from any other church or churches

holding membership in the Convention to investigate the report; and if they should find the report well founded, they shall demand of said local church that it shall bring the offending parties to repentance, and cause them to get right, or expel them from its communion. Should said local church disregard such instruction from said committee, or claim that the report is unfounded, it shall be tried at the ensuing annual Convention before a committee appointed for the purpose, by the President, or should it be moved and seconded by any two members of the Convention that it be brought before the whole Convention, if those present shall so desire it shall be brought before the whole Convention. And if said church shall be found guilty of the charges, it shall be expelled from the Convention.

HOW TO ORGANIZE LOCAL CHURCHES.

When there is a sufficient number of people in any one place to constitute an official board, desiring to be organized into a Pentecostal Holiness Church, they shall come together at an appointed time and place; and the preacher or some lay member of the Pentecostal Holiness Church, or if no preacher or member of the Pentecostal Holiness

Church can be had, one of the number shall read the articles of faith and explain the government of the Pentecostal Holiness Church; and after prayer, he shall take the names of those desiring membership and proceed to nominate, at least one elder, one deacon, and a Secretary and Treasurer, to be elected by a majority of the body, after which the officiating person may ordain the elder and deacon, according to the form of ordination ~~or~~ the same elsewhere given in this book of discipline. Other elders, deacons, trustees and a Sunday School Superintendent may be nominated by the elder, who shall be chairman of the Official Board, and elected by a majority vote when it becomes necessary to thus increase the Official Board.

[When the organization is complete, the following covenant shall be read, and adopted by the members entering into it.]

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 said church 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 back-biting 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 long-suffering, 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 fulfill the law of Christ. We will also heed the exhortation of the Apostle recorded in I 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 **for-**giving 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 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 (I Pet. 1:5), unspotted from the world (Jas. 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.

Trustees and other elders and deacons, when needed, **may** be nominated, when there is no pastor, **by** the Chairman of the Official

Board, (who is himself to be elected **by the** Board at the time of their organization), and elected by a majority vote.

When such church shall be organized without the knowledge of any minister, evangelist, or worker of the Pentecostal Holiness Church, it shall be the duty of the Secretary of the Official Board to inform, by letter or otherwise, the President of the Annual Convention of The Pentecostal Holiness Church of North Carolina.

Churches may be organized anywhere outside of North Carolina and hold membership in the North Carolina Annual Convention.

OFFICIAL BOARD ORGANIZED.

At the first meeting of the Official Board, which has been elected by the newly organized Church, they shall elect from among the elders a chairman, and from among the deacons a treasurer, and any one of their number may be chosen as secretary, which shall complete the organization of the Official Board. **In** all matters of business coming before the Board of Elders, Deacons, Sunday School Superintendents, Trustees, and Pastor shall act conjointly. And if, for

any cause whatever, there shall occur a vacancy in the Official Board, the pastor, or if there be none, the chairman, or some other member of the Board, shall nominate a person who shall be elected by a majority vote of the Board to fill said vacancy, subject to the approval of the congregation, before which it shall be brought, if a number equal to the majority by which the election was made so desire it. If the vacancy was that of an elder's or deacon's place the person elected to fill the vacancy shall be ordained according to the forms provided in this Book of Discipline for such ordination.

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