



DISCIPLINE  
EBENEZER
PENTECOSTAL
CHURCH
of ALLENTOWN
PENNA.



Containing
ARTICLES OF FAITH
FORM OF GOVERNMENT
AND RITUAL

In Organization and Polity:
INDEPENDENT

**Officers and Members of the Quarterly
Conference:**

E. C. KRAPP, *Pastor.*

T. L. WIEAND, *Holiness Leader.*

Board of Trustees:

T. L. WIEAND,

A. E. BROWN,

H. J. WIEAND,

WILLIAM J. ACKER,

O. H. WIEAND.

Board of Stewards:

H. J. WIEAND,

L. P. PETERS,

A. E. BROWN,

W. J. ACKER,

T. L. WIEAND.

T. L. WIEAND,

Class Leader of the Tuesday Evening Class.

E. C. KRAPP, *Exhorter.*

Officers of the Sunday School:

O. H. WIEAND, *Superintendent.*

W. J. ACKER, *Asst. Superintendent.*

IDA S. WIEAND, *Secretary.*

MAGGIE WIEAND, *Treasurer.*

MAGGIE WIEAND, *Organist.*

BEULAH WIEAND, *Librarian.*

HISTORICAL SKETCH

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The reason of the organization of this church is because of the persecution and opposition to the doctrine of entire sanctification, as taught in the book of discipline in the Evangelical Association, of which most of us were members. After years of endurance, we clearly saw the hand of God to lead us where we could spread scriptural holiness with freedom. In this God has led our dear brother, T. L. Wieand, the leader of holiness meetings for years, in unmistakable ways of the Lord. Through self-denial, he has become the founder of this church, which first was organized as the Ebenezer Holiness Church, March 23, 1898. God also used our dear brother as the founder of the camp meeting grounds, now Beulah Park, where we changed the name, by a congregational meeting, from Ebenezer Holiness Church, to Ebenezer Pentecostal Church of Allentown, Pennsylvania, on July 30th, 1899. At this Park, every year, many have been saved from their sins, believers sanctified wholly, and numbers added to our church.

To our God be all the glory.

This church, reorganized as to name, Ebenezer Pentecostal Church, for mutual benefit, holding its independent form of government, but ascribed to the form of doctrine of the Association of Pentecostal Churches of America.

ARTICLES OF CHRISTIAN FAITH

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I.—OF THE HOLY TRINITY.

There is but one living-God, everlasting, a Spirit without body or parts, of infinite power, wisdom and goodness, the creator and preserver of all things visible and invisible. And of this God-head there are in unity three persons of one substance, the Father, the Son, and the Holy Ghost.

II.—OF THE WORD, OR THE SON OF GOD WHO WAS MADE FLESH.

The Son, who is the Word of the Father, the true and eternal God, of one substance with the Father, took man's nature, in its perfection in the womb of the blessed virgin, so that both natures, the God-hood and the man-hood were inseparably joined together in one person, whereof is one Christ, very God, and very man, who truly suffered, was crucified, dead and buried, to effect perfect reconciliation between us and his Father and to be a sacrifice for both original sin and actual sins of men.

III.—OF THE RESURRECTION OF CHRIST.

Christ truly rose from the dead, and took again his body with all things appertaining to the perfection of man's nature and with the same body he ascended into Heaven, where he sitteth until his return at the last day to judge all men.

IV.—OF 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, true and eternal God.

V.—THE SUFFICIENCY OF THE HOLY SCRIPTURES
FOR SALVATION.

All things necessary to salvation are contained in the Holy Scriptures; whatsoever therefore is not written therein, nor may be proven thereby, is not to be enjoined on any, as an article of faith, or to be thought essential to salvation. The Holy Scriptures are those canonical books of the Old and New Testament of whose authority the Church never had any doubt.

VI.—OF INBRED SIN.

We believe in the corruption of man's nature by the fall, and that it consists of a nature inclined to evil, and incapable of its self to return to God.

VII.—OF FREE WILL.

The condition of man since the fall of Adam is such that he cannot turn to God by his own natural strength and hence we have no power to do good works, pleasing and acceptable to God without the grace of God by Christ enabling us that we may have a good will and working with us when we have that good will.

VIII.—OF THE JUSTIFICATION OF MAN.

We are never accounted righteous before God for any works or deservings of our own, but only for the merits of our Lord and Savior Jesus Christ, by faith in Him, wherefore, that we are justified by faith only is a most wholesome doctrine and full of comfort.

IX.—OF GOOD WORKS.

Good works are the fruits of faith and follow after justification, although they have not the virtue or power to put away our sins and avert the judgment and endure the severity of God's justice, yet they are pleasing and acceptable to God and spring from a true and living faith

in so much that by them a lively faith may be as evidently known as a tree is discerned by its fruits.

X.—OF AFTER JUSTIFICATION.

Not every sin willingly committed after justification is therefore the sin against the Holy Ghost, which is unpardonable. Hence the grace of repentance is not to be denied to such as fall into sin after justification. After we have received the Holy Ghost we may depart from grace, and fall into sin, and by the grace of God rise again and amend our lives. And therefore, they are to be rejected who say they can sin no more as long as they live here, or who deny the place of forgiveness to such as truly repent.

XI.—OF ENTIRE SANCTIFICATION.

Justified persons do not commit actual sin, but they are nevertheless conscious of remaining depravity existing in the heart, which discovered by them in a natural tendency to evil, inclination to leave God and cling to things of the earth. Those who are sanctified wholly do not commit actual sin, but are cleansed from all inward sin, and free from all evil affections and dispositions. No disposition opposed to love remains in the soul, and love governs all their thoughts, words and doings. Entire sanctification is the work of God wrought instantaneously upon the entirely consecrated soul, subsequent to justification. The entirely sanctified soul being saved from all sin is fully prepared to grow in grace.

XII.—OF JUDGMENT.

We believe that at the last day Christ will descend from heaven, at which time the dead shall rise, the righteous first and afterwards the wicked also; that a solemn separation will then take place; that all such as remain impenitent and unbelievers until death are eternally lost,

and are cast out with the devils and his angels into everlasting punishment and the righteous to endless joy; and that this judgment will fix forever the final state of all men in heaven or hell.

FORM OF GOVERNMENT

ARTICLE I.—ORGANIZATION.

This organization shall be called *Ebenezer Pentecostal Church of Allentown, Pennsylvania*. In organization and polity to be Independent.

II.—ITS OBJECT.

The object of the church shall be the regeneration of sinners, entire sanctification of believers, the mutual building up of each other in the faith and love of the gospel and the spread of scriptural holiness over these lands.

III.—GOVERNMENT.

The government of this church shall be vested in the Quarterly Conference which shall be the highest court at law and all matters pertaining to the church interests according to the discipline, shall be brought before said Quarterly Conference and its decision by a majority of votes shall be final.

The relationship between Ebenezer Pentecostal Church of Allentown, Pennsylvania, and the Pentecostal Churches of America are only advisory, and the delegates sent to the annual meeting of the Pentecostal Churches of America have no right to vote anything binding on this church.

Quarterly Conference shall send delegates to the annual meeting, by a majority of votes of its members, according to the rules of the annual meeting of the Pentecostal Churches of America.

Our conference is a Quarterly Conference; meeting the first week in the year, then every quarter thereafter. If for any cause the Quarterly Conference cannot meet at the stated time, a time for meeting shall be left to a de-

cision of its members. Two-thirds of its members constitute a quorum, if all have been duly notified.

IV.—POWER OF CONFERENCE.

1. The Quarterly Conference shall have the power to make rules and arrangements for our church, under the following restrictions:

First: The conference shall have no power to alter, detract or add to any of our articles of faith.

Second: The Quarterly Conference shall have no power to alter any rules or form of church discipline, unless such alterations are previously recommended by three-fourths of the members of the congregation, whereupon the Quarterly Conference shall have power, by a majority of three-fourths of their members, to alter any of our rules or forms, excepting the Articles of Faith.

2. The Quarterly Conference is the supreme court of law in the church; it shall decide upon the legality of Stewards, Board of Trustees, and of all records of the congregation, in its judicial capacity. It shall decide, render verdict and declare judgment of such cases as are lawfully brought before it for adjudication.

3. The Quarterly Conference shall have the power to make such rules and regulations as will enable it to execute the power conferred upon it.

4. The Quarterly Conference shall in all cases of appeal by any of the members of the church who have been censured, suspended or excluded, grant a hearing and investigate the same, the decision of which shall be final in all such cases. All papers and documents or records of the trial shall be handed over to the Conference to be preserved.

5. The Conference shall have the power to fill all vacancies of office, caused by resignation, and for whatsoever cause it may be, for the unexpired term, as an Officer of the Church.

Only such meetings as are approved by the Quarterly Conference shall be allowed to be conducted by its members, as representing their church.

Four members of the Quarterly Conference can call a special meeting.

6. When it becomes necessary to form classes, Quarterly Conference shall form them by a two-thirds vote of its members.

V.—ELECTION OF OFFICERS.

The election shall be held by secret ballot; a clean majority over all shall elect; if there be no election on the third ballot, the lowest shall be dropped; then the lowest on every ballot until the sixth ballot, when the highest two shall be the candidates. The pastor shall preside at the election of all the officers; if no pastor is present, the congregation shall elect a chairman for the meeting, who shall appoint a Secretary and Tellers.

VI.—OFFICERS OF THE QUARTERLY CONFERENCE.

When properly elected, the Pastor, Holiness Leader, Board of Trustees, Board of Stewards, Class Leader, Exhorter, Sunday School Superintendent and one Assistant, shall be the Officers of the Quarterly Conference.

VII.—ELECTION OF PASTOR.

Ques. How shall the pastor be chosen?

Ans. His name shall be presented to Quarterly Conference through one of its members, with a vote of three-fourths of the Quarterly Conference; his name shall go before the congregation, and with a vote of two-thirds of the whole number of members, he shall be declared preacher in charge.

A majority vote of all members of Quarterly Conference shall be sufficient to request the resignation of a pastor or dismiss him. He may be continued in office as

long as both parties are agreed to continue the relation, but the relation may be dissolved at the option of either by giving three months' notice.

Questions to Preacher.

Conference shall ask the Preacher, who is the candidate for Pastor:

1. Have you been ordained Deacon in the Church of Jesus Christ? If so, answer I have.
2. Have you been ordained Elder in the Church of Jesus Christ? If so, answer I have.
3. What are your educational attainments?
4. Have you obtained pardon of your sins and peace with God through faith in Christ?
5. Have you the Spirit of God bearing witness with your spirit that you are a child of God?
6. Is the love of God shed abroad in your heart by the Holy Spirit in such a measure that you have complete victory over every sin, inwardly and outwardly?
7. Will you give an account of your call to the ministry?
8. Have you now the blessing of full salvation by a definite experience, through entire consecration after conversion?
9. What are your views of doctrine?
10. Are you acquainted with the doctrine of faith and discipline of the church?
11. Will you obey and defend them?
12. Have you more debts than you can pay?

If the applicant satisfactorily answers all the foregoing questions the Conference may proceed to vote in his absence, and, if he obtains the required number of votes, his name can go before the congregation, as the discipline provides.

VIII.—DUTIES OF THE PASTOR.

1. In the discharge of his official duties to preach and visit as much as possible; never to neglect his appointment, and not omit holding class examination twice in each year in each class.

2. To see that our church discipline is observed in every respect.

3. Always appoint the Friday preceding the quarterly meeting as a separate day for fasting and prayer.

4. To visit the families; the sick and the poor are by no means to be neglected by him. He has to assist them in body and soul—by example and exhortation, and induce others thereto. He shall, at every visit, if possible, have prayer, recommending Godliness and exhort them to be peaceable and to live in union and love.

5. The preacher shall announce some time previously at which meeting an opportunity for admission of new members is to be given and invite publicly and privately such persons who will become members of the church.

6. At the meeting the services shall be so arranged that all the time can be given to proceed with due solemnity, and as the discipline provides for members on probation or full membership.

7. It devolves upon him by the consent of the majority of the Quarterly Conference to renew the class books and to keep a general church register and accurately record there the names of our members of all classes and shall accordingly prepare the statistics and of important occurrences which may be useful to his successor in office to know.

8. He shall be diligent and never unemployed; never be engaged in unimportant matters; never trifle away his time, nor waste it in any places with unnecessary things.

9. His motto shall be "holiness to the Lord," avoiding levity, jesting and all foolish talking.

10. Be discreet in conversation, circumspect in his intercourse with the other sex, and sedate in his or her demeanor.

11. That he tells every one under his care, and in love, what he thinks wrong in his conduct and temper.

12. That he be ashamed of nothing but sin.

13. That he be punctual; that he do everything in its proper time; it does not become him to amend our rules, but observe them, not on account of the fear of being reprimanded, but for conscience's sake.

15. His whole business is to strive to save souls. Let him be wholly devoted to this. Let him spend and be spent in his work. His work is not only to visit those who need it most, but all who need it.

16. Bring sinners to repentance, if possible, and with all his power to excite them to believe in that holiness, without which none can see the Lord, the experience of sanctification, subsequent to conversion, which is full salvation, or the second blessing, as we believe properly so called.

17. Let him be ever mindful that a faithful minister must observe every point, great and small, in the discipline. It will therefore be necessary for him to exercise all the judgment and gifts of grace which he may possess.

18. That he know all things, not according to his self-conceit, but as a preacher of the Gospel; as such it is his duty to employ his time according to these directions in preaching, teaching, house visiting and meditation.

19. Above all, it is the duty of the preacher as far as the society is entrusted to him, that he take care of them and that he edify them with all diligence, fidelity, and circumspect, with all the ability given him of God. And

that he be ever mindful that he is called and duly ordained to serve the church of God, and not to lord it over God's hermitage, but to be an example to the flock of Christ.

20. No person shall be called or retained as pastor who does not constantly and definitely preach the doctrine of entire sanctification as set forth in the articles of faith.

Local Preacher's License.

Any full member giving evidence of his piety, zeal and aptness to teach, that he is called of God to the work of the ministry, and by a three-fourths vote of all members of the Quarterly Conference, be licensed to exhort, preach, and do the work of an evangelist.

They shall also serve at the Lord's table, visit and comfort the sick, strengthen and assist the pastor in his labor. The license shall be issued annually by a majority of votes, and shall be officially signed by the presiding officer and secretary of the Conference.

Union Holiness Meeting and Evangelistic Works.

There shall be a union holiness meeting held once every week. The leader shall be elected every two years by the Quarterly Conference, by a majority of votes of the members. The time for the meeting shall be Sunday afternoon, at three o'clock. He shall be responsible the same as the class leaders to the Quarterly Conference. If he gets Evangelistic help to advance the cause of holiness, it will be by the consent of the Quarterly Conference.

The annual holiness anniversary shall take place October 14th, of each year, and continue as long as the leader and conference shall agree upon. The meeting shall be arranged and conducted by the leader, who shall have the right to select such Evangelists as he may desire to have for this occasion. He shall, however, consult with the pastor and the official brethren as to the ex-

penditure for the occasion. Nothing shall be done that is not in harmony with the discipline of the church.

The leader shall be a member of the church, other than the preacher in charge, male or female.

The leader shall give an account of every quarterly meeting, of his meeting, and as far as possible, see that everything may be conducted in harmony with the discipline, and to consult as to the best methods to advance the cause of holiness in a union meeting. If there are any charges brought against him during his term of office, proceedings shall be taken against him in the same manner as the other officers of the church.

Of Class Leaders and Their Election.

1. That it may be more easily discerned whether the respective members of our church are earnestly engaged in working out their salvation.

2. The society is divided into smaller bodies called classes. Each class consists of a number of members who shall meet at least once a week, one of whom is styled the leader. He is selected every two years by a majority of the class, and with the approbation of the Quarterly Conference.

3. The duties of the leader shall be as follows:

First. That he never cease watching over himself to obtain such grace from God that he may, by observing these rules, according to the commandments of God, be a leader and give his brothers and sisters good instruction by his own deportment.

Second. That he cordially love the class committed to his charge, frequently pray for them in secret and visit them, and hold public prayer at least once a week to pray for himself, for and with them; to be diligent in supplication and thanksgiving; such exercises are commanded by Jesus Christ and His holy apostles.

Third. That he does not seek to dominate over his brothers and sisters, but watch over them in love, and see that they progress in the divine life, not only according to form, but to see that they grow in the knowledge and the love of God; and in love to advise, reprove, comfort and admonish them, as the case may require.

Fourth. That he be careful that all things are conducted in his class according to divine and human order. To inform the preacher of such as lead a disorderly life, and will not be admonished, as well as those who purposefully or habitually neglect their duty of doing good. He shall also give information of the sick and the poor, if there be any, and he is to visit and assist them in time of need.

5. He shall assist the steward to collect the monthly contribution from his class, and other persons who are disposed to contribute to the support of the preacher and his family.

6. It is each class leader's special duty to make himself familiar with the rules of the church, so as to keep his class well instructed as to the discipline and doctrine of the church.

Concerning Exhorters and Their Duties.

Ques. Who is to recommend the exhorter?

Ans. As the members of the class elect their leader, by and with the consent of the Quarterly Conference, so shall they also elect the exhorter for two years.

1. It is the duty of the exhorter always to assist the leader in holding prayer and class meeting, to read a portion of the sacred scripture, or of our church discipline, and in the absence of the class leader, the whole duty devolves upon the exhorter.

2. He shall be diligent, visiting the sick, and in assisting the widows and orphans.

3. Above all, to fast, pray and watch, and continue

to read and meditate upon the Word of God, then he will not be unedifying to his brethren.

4. He is responsible to the Quarterly Conference for his or her demeanor, and all their official acts.

Board of Trustees.

Ques. How elected and what shall their terms be.

Ans. There shall be five trustees. The first year one shall be elected for one year, two for two years, and two for three years, after which they shall be elected as their terms expire, each for three years.

1. They shall be elected as the discipline provides for the election of officers. Only the male members of the age of twenty-one years, and in full membership, can vote. Trustees hold office until their successors are elected.

2. The duties of the trustees are to hold deed of the church in trust for the congregation, and have the church in charge, procure fuel for the church, supply the church with a sexton, and all the needs of the church building. They shall organize at the first meeting in January of each year, elect a president, vice-president, secretary, and treasurer. They shall keep an account of all expenditures in the record provided in their monthly meetings. They shall report to the Quarterly Conference of the conditions of the church, its expenditures, and the obligations of the church. They shall be responsible for all their official acts to the Quarterly Conference.

Sunday School.

1. Concerning the Sunday School in our Church.

A Sunday School shall be formed in our church which shall meet every Sabbath of the year, at an appropriate hour, for religious instruction.

The management of the school shall be entrusted to a superintendent, who shall be elected annually at a regular meeting of the members of the church, by secret

ballot; as the discipline provides for the election of officers of the Sunday School with the approval of the Quarterly Conference.

2. At the same time the other officers, as assistant superintendent, secretary, treasurer, librarian and organist, shall be elected in the same manner; all must be members of the church in full connection.

3. The duties of the superintendent are as follows:

He shall see that the Sunday School is regularly opened and closed. That each class is provided with a teacher of Christian character, and one who knows by experience what it means to be born of the Spirit, and that everything in the school is done in a Christian manner.

4. He shall furnish the Quarterly Conference, to whom he is responsible for all his official acts, and the conduct of the school, with a statistical report and other necessary information.

5. In his absence the assistant superintendent shall occupy his place. The other officers are responsible for their conduct to the superintendent of the school.

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

7. In case of neglect of duty on the part of any of the officers, the superintendent shall admonish him, in love, and in case there is no improvement, he shall request the preacher to admonish him as to his duties.

8. The superintendent shall preside at the Sunday School business meeting.

Board of Stewards.

Ques. What are the qualifications necessary for stewards?

Ans. They shall be persons of solid piety, and familiar with our rules of discipline, and possess the necessary abilities to transact temporal business.

Ques. How are the stewards to be appointed?

Ans. The preacher in charge shall have the right of nomination, but the Quarterly Conference shall confirm or reject such nomination; if in the second Quarterly Conference there shall be no confirmation of the stewards appointed by the pastor in charge, the Conference shall elect stewards of their own nomination; their election shall take place annually, at the first Quarterly Conference after the first of January of each year.

Ques. What are the duties of the stewards?

Ans. At the Quarterly Conference in January they shall meet and inquire of their preacher, what his claims for the current year are, and report to Quarterly Conference for action; they shall see to it that each class contributes monthly its proportionate amount for the meeting of such claims.

2. They shall receive monthly voluntary contributions from the members of the class and from other persons who are disposed to contribute towards the support of the preacher and his family, and pay to the preacher regularly the contributions by subscription, which are to be entered in the steward's book, and the payments of the subscriptions shall be properly credited to the respective persons; but in case any person should not be disposed to subscribe the sum he is willing to give, such persons shall pay the same to the stewards monthly.

3. They shall provide the bread and wine for the Lord's supper.

4. They shall procure a dwelling for the married preacher, or assist in procuring it.

5. They shall record the receipts and expenditures of the annual holiness anniversary.

Ques. To whom are the stewards accountable for the performance of their official duties?

Ans. To the Quarterly Conference of the church.

Ques. How many stewards are necessary?

Ans. No less than three and no more than five. They shall organize in January, elect a president, recording secretary and treasurer, and furnish the Quarterly Conference with a quarterly report of their transactions.

Reception of Members.

1. Persons may be received into the church on probation, who give unmistakable evidence of being born of God, provided they first be approved by the Quarterly Conference.

2. Persons may be received in full membership, after a period of six months probation, or by a letter of recommendation from any Evangelical church, or on profession of faith, provided they first be approved by the Quarterly Conference.

3. It is the duty and privilege of members to attend all the means of grace, as far as possible, maintain family worship, secret prayer, reading of the Scriptures, and by precept and example adorn their profession as followers of Christ. No member shall have the right to vote at any election of the officers of the church, under the age of sixteen years.

4. Probationers are entitled to all the spiritual privileges of the church, but shall not hold office or vote at a church election, or prefer charges.

5. Full members, having stood six months on probation, upon a majority of votes of the Quarterly Conference, and affirmatively answering the questions for the reception of members and ascribing their names to the articles of faith and form of government, shall be received into full membership by the pastor or such persons as the Quarterly Conference may designate.

6. The Quarterly Conference shall give to any full member or probationer, in good standing, and desiring to unite with some other church, a certificate of dismissal and recommendation signed by the chairman and secretary. In case of necessity, the pastor, with the consent of five members of the Quarterly Conference, shall give a member in good standing, a certificate.

Objection to Membership.

1. If any full member objects to the acceptance of a candidate, such acceptance must be deferred and the Quarterly Conference shall consider the reasons for the objections. Objections judged insufficient shall not prevent the acceptance of a suitable candidate.

2. All persons using, making or selling intoxicating drinks as a beverage, also persons attending theatres and other similar places of amusement; providing for, or taking part in, or by any other means encouraging dancing or card playing, are thereby disqualified for membership in this church.

Trial of Pastor.

The Quarterly Conference shall only dismiss the pastor without credentials, for gross immorality and out-breaking sins, on all other matters that may arise against him. The Quarterly Conference can ask the resignation, according to the discipline, and he shall have his credentials as he deposited them with us when he was taken as the pastor of the church, or a good certificate, signed by the secretary of the Conference.

Trial Committee.

Quarterly Conference shall appoint a committee of five members, in full connection in the church, who shall hear both sides. If either party is dissatisfied with the verdict it shall go to Quarterly Conference on appeal, and the decision of the Quarterly Conference shall be final.

Singing.

1. Past experience with choirs and orchestras in the public worship has caused us to prohibit them in this church.

2. Singing shall be congregational.

3. A leader may be appointed by the Quarterly Conference, to lead in song, under such instruction as they deem necessary.

4. Spiritual song may be conducted by one or more persons; singing only such services as will be edifying in the Holy Ghost, shall be allowed.

5. Only such services as will be allowed by the Quarterly Conference shall be held.

6. No services shall be held where a fee is charged for admittance; all money received must be given as a free-will gift to spread the Gospel.

Order of Procedure.

Ques. What shall every one in particular observe in our conference?

Ans. All deliberations, or whatsoever is transacted on these occasions, shall be conducted as immediately under the inspection and in the presence of God. He that has to speak, let him speak the sentiment of his heart, freely, and in all our conversation and transactions it must be our chief object to set God before our eyes.

Every time we meet in conference the president shall read a portion of the Holy Scriptures, and open and close with devotional exercises.

Ques. Who are the members of the Quarterly Conference?

Ans. The members of the Quarterly Conference are the preacher in charge, holiness leader, class leader, exhorter, stewards, Sunday School superintendent, assistant superintendent and trustees of the church.

Ques. What are the transactions of the Quarterly Conference and who shall the president be?

Ans. The preacher in charge shall be the president; if there be no preacher in charge present, the members of the Quarterly Conference shall elect for the meeting a chairman. The members of the Quarterly Conference shall at the beginning of each year elect a secretary from one of its members to serve one year, who is to record correctly all the transactions of the Conference in a book kept for that purpose.

Examination of Officers.

Examine the class leaders, exhorters, trustees, Sunday School superintendent, assistant superintendent and all other officers of the church, to see if they have been faithful, Godly and unblamable in their demeanor. Do the persons entrusted to their care conduct themselves faithfully and Godly, and especially they who have come hither to celebrate the Lord's Supper, so that they may, without giving offence, be permitted to commune with us?

2. The secretary shall call the roll of members and read the minutes of the last meeting.

3. Have the preacher, holiness leader, class leader, exhorter, stewards, Sunday School superintendents and trustees been faithful to their duty and Godly in their demeanor?

Are there any persons in your watch-care, who cannot unite with us in celebrating the Lord's Supper without giving offence?

5. Are there any appeals to this Conference?

6. What is the condition of the Sunday School?

7. Is the annual Sunday School report ready?

8. Have the claims for the support of the preacher been agreed upon and provided for?

9. Are the stewards elected and what is their report?

10. What is the report of the trustees?

11. Are the absentees of the last session to be excused?

12. Is the bread and wine provided for the Lord's Supper?

13. Is there any other business pertaining to the spiritual or temporal welfare of the church?

14. If charges are preferred, they shall be investigated according to the direction of our church discipline.

15. In all cases, however, where circumstances require that charges be preferred against a person, they shall be investigated by a committee. Such persons shall be prohibited from communion until the charges are thoroughly investigated at the proper place and decided according to our church discipline.

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

RITUAL

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1. **INFANT BAPTISM**—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 the 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.

Dearly beloved, for as much as this child is now presented by you for Christian baptism, you must remember that it is your part and duty to see that (he) be taught as soon as (he) shall be able to learn, the nature and end of this holy sacrament. And that (he) may know these things the better you shall call upon him (or her) to give reverent attendance upon the appointed means of grace, such as the ministry of the Word and the public and private worship of God; and further, you shall provide that (he) shall read the holy scriptures and those other things which a Christian ought to know and believe to his soul's health, in order that (he) may be brought up to lead a virtuous and holy life, remembering always that baptism doth but represent unto us that inward purity which disposeth us to follow the example of our Savior, Jesus Christ.

Do you, therefore, solemnly engage to fulfill these duties so far as in you lies?

Answer—We do.

[After the child has been named, the minister shall baptize, saying (repeating name of child), I baptize thee

in the name of the Father, and of the Son and of the Holy Spirit. Amen!] [Extempore prayer].

2. **ADULT BAPTISM**.—There was a man of the Pharisees named Nicodemus, a ruler of the Jews; the same came to Jesus by night and said unto him: Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him, Jesus answered and said unto him, Verily, verily I say unto thee, except a man be born again he cannot see the kingdom of God. Nicodemus saith unto him, how can a man be born when he is old? Can he enter the second time into his mother's womb and be born? Jesus answered: Verily, verily, I say unto thee, except a man be born of water and of the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I say unto thee, ye must be born again. The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.

Well beloved, you have come hither desiring to receive holy baptism. Dost thou renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnal desires of the flesh so that thou wilt not follow or be led by them?

Answer—I do.

Dost thou believe in God, the Father Almighty, maker of heaven and earth, and in Jesus Christ, his only begotten Son, our Lord, and that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he arose again the third day; that he ascended into heaven and sitteth at the right hand of God, the Father Almighty, and from thence shall come again at the end of the world to judge the quick and the dead. Dost thou

believe in the Holy Ghost; the one universal church; the communion of saints; the remission of sins; the resurrection of the body, and everlasting life after death?

Answer—I do.

Wilt thou be baptized in this faith?

Answer—This is my desire.

Wilt thou then obediently keep God's holy will and commandments and walk in the same all the days of thy life?

Answer—I will.

[Then shall the minister sprinkle or pour water upon the candidate or immerse him into the water, saying:

I baptize thee in the name of the Father and of the Son and of the Holy Ghost. Amen.] [Extempore prayer.]

3. ADMISSION ON PROBATION—That none may be admitted hastily into the church, all persons seeking fellowship with us on profession of faith, shall first stand a six month's preparatory membership on trial, in which proof may be made both to themselves and to the church of the sincerity and depth of their convictions.

Dearly beloved: You have, by the grace of God, made your decision to follow Christ and to serve Him.

Your confidence in so doing is not to be based on any fitness or worthiness in yourself, but solely on the merits of our Lord Jesus Christ, on His death and intercession for us.

That the church may know your purpose, you will answer the following questions:

Have you prayerfully and thoughtfully considered the question of uniting with this church on probation?

Answer—I have.

Do you believe you have met with a change of heart and that your sins have been forgiven?

Answer—I do.

Will you guard yourself against all things contrary to the teachings of God's word and endeavor to lead a holy life, following the commandments of God?

Answer—I will.

Will you give reverent attention upon the appointed means of grace, in the ministry of the Word, and in the private and public worship of God?

Answer—I will.

Brethren, these persons having given satisfactory responses to our inquiries, have any of you reason to allege why they should not be received as probationers in this church?

[No objection being offered, the minister shall extend to the candidates the right hand of fellowship as probationers in the church. Extempore prayer.]

4. RECEPTION OF FULL MEMBERS—Dearly beloved, you have come hither seeking the great privilege of union with the church of God, the church for which Jesus died, to sanctify and cleanse, that it might be presented to Him a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish.

It is proper that you should confess your faith, and declare your purpose in the presence of God and these witnesses.

Do you know your sins are all forgiven?

Answer—I do.

Have you the witness of the Spirit to that fact?

Answer—I have.

Do you believe the doctrine of the Holy Scriptures as set forth in the articles of religion of this church?

Answer—I do.

Have you read our form of church government?

Answer—I have.

Will you cheerfully be governed by our form of church

government, hold sacred the ordinances of God and to the best of your ability, seek to promote the welfare of your brethren and the advancement of the Redeemer's kingdom?

Answer—I will.

Will you cheerfully contribute of your means toward the support of the church?

Answer—I will.

Do you renounce the devil and all his works; the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, and will not follow nor be led by them; but yield yourself to God in constant obedience to all the Divine requirements?

Answer—I do.

Do you believe in the doctrine of entire sanctification, as a second, definite, instantaneous work of grace, subsequent to regeneration, and that it is not only the privilege, but the duty of every one to seek and find the experience as soon as they receive light concerning it?

Answer—I do.

CHURCH COVENANT

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Having been led, as we believe, by the Spirit of God to receive the Lord Jesus Christ as our Savior, and on a profession of our faith, having been baptized in the name of the Father and of the Son and of the Holy Spirit, we do now, in the presence of God, angels and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

We promise, by the aid of the Holy Spirit, to forsake the paths of sin, and to walk in the ways of holiness and righteousness before God all the days of our lives. With this view, we engage, "not to forsake the assembling of ourselves together as the manner of some is," but exhorting one another daily to strive together for the advancement of this church in knowledge, holiness and comfort; to promote its prosperity and spirituality; to sustain its worship, doctrines, ordinances and discipline; to contribute cheerfully and regularly to the support of the ministry, and other expenses of this church; the relief of the poor and the spread of the Gospel throughout the earth.

We also engage to maintain family and secret devotions; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings; faithful in our engagements, and exemplary in our deportment; to avoid all tattling, backbiting and anger; to abstain from the sale and use of intoxicating liquors as a beverage, and to be zealous in our efforts to advance the kingdom of our Savior. We further engage to walk together in Christian love and watchfulness, giving and receiving admonition with meekness and affection; to remember each other in prayer and to aid each other in

sickness and distress; to cultivate Christian sympathy in feeling, and courtesy in speech; to be slow to take offence but always ready for reconciliation and mindful of the rules of our Savior, to secure it without delay.

We, moreover, engage that when we move from this place we will, as soon as possible, unite with some other church, where we can carry out the spirit of this covenant and the principles of God's word.

Do you cheerfully accept the obligations imposed by the church covenant?

Answer—I do.

Brethren, these persons having given satisfactory responses to our inquiries, have any of you reason to allege why they should not be received into full membership in this church?

[No objection being offered, the minister and official board shall then extend to the candidates the right hand of fellowship as full members in the church. Extempore prayer.]

THE LORD'S SUPPER

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5. THE LORD'S SUPPER.—My little children, these things write I unto you that ye sin not. If any man sin we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. On the night before he suffered death on the cross and did there make, by the oblation of himself, once offered a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world, he did institute and command us to continue a perpetual memory of his precious death until his coming again.

In the same night that he was betrayed he took bread and when he had given thanks, he broke it and gave it to his disciples saying, take, eat; this is my body which is broken 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.

INVITATION. [all stand.]—Wherefore ye that do earnestly repent of your sins and are in love and charity with your neighbors and intend to follow the commandments of God, and walk from henceforth in his holy ways, draw near with faith, and take this holy sacrament to your comfort. [Extempore prayer of thanksgiving].

MATRIMONY



We observe a great evil prevailing in marriages. Believers marrying unconverted persons, in most cases, evidently place obstacles in their way; and, it is to be feared, that some have been hindered through life, yea, many have turned back to the world and to satan.

The apostle Paul also exhorts that we shall have no fellowship with the ungodly and not be unequally yoked together with unbelievers.—2 Cor. 6 : 14.

We exhort all our members who desire to enter the holy bonds of matrimony, that they earnestly pray to God for His blessing, and ask good advice of some faithful friends before they take a step in so weighty a matter.

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

Dearly Beloved, we are gathered here in the sight of God, and in the presence of these witnesses, to join together in holy matrimony; which is an honorable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that exists between Christ and his church; which holy estate Christ adorned and beautified with his presence and first miracle that he wrought, in Cana of Galilee, and is commended of St. Paul to be honorable among all men; and, therefore, is not by any to be entered into unadvisedly, but reverently, discreetly and in the fear of God.

Into which holy estate these two persons come now to be joined. Therefore, if any can show just cause why they may not lawfully be joined together, let him now

speak, or else hereafter forever hold his peace. [Speaking unto the persons to be married, the minister shall say]:

I require and charge you both, that if either of you know any impediment why you may not be lawfully joined together in matrimony, you do now confess it, for be ye well assured that so many as are coupled together otherwise than God's word doth allow, are not joined together by God, neither is their matrimony lawful.

[If no impediment be alleged, then shall the minister say unto the man]:

M., Wilt thou have this woman to be thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honor and keep her in sickness and in health; and forsake all others, keep thee only to her, so long as ye both shall live?

[The man shall answer, I will].

[Then the minister shall 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 love, honor, and keep him, in sickness and health, forsaking all others, keep thee unto him, so long as ye both shall live.

[The woman shall answer, I will].

[If the parties desire it, the man shall here hand a ring to the minister, who shall return it to him, and direct him to place it on the third finger of the woman's left hand, and the man shall say to the woman, repeating after the minister]: With this ring I thee wed, and with my worldly goods, I thee endow, in the name of the Father and of the Son and of the Holy Ghost. Amen.

[Then shall the minister join their right hands together and say]: Forasmuch as M. and N. have consented together in holy wedlock, and have witnessed the same before God and His company, and thereto have pledged

their faith to each 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. Those whom God hath joined together, let no man put asunder. Amen. [Extempore prayer].

BURIAL OF THE DEAD

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FORM FOR THE BURIAL OF THE DEAD.—[The minister going before the corpse shall say]:

I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. (John xi:25,26)

I know that my Redeemer liveth and that he shall stand at the latter day upon the earth; and though after my skin worms destroy the body, yet in my flesh shall I see God; whom I shall see for myself and mine eyes shall behold, and not another. (Job xix: 25-27).

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

Psalms xc. I Corinthians xv: 41-58.

[At the grave, when the corpse is laid in the earth, the minister shall say]:

Man that is born of a woman hath but a short time to live and is full of misery; he cometh up and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death; of whom may we seek for succor but of thee, O Lord, who for our sins are justly displeased? Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Savior, deliver us not into the bitter pains of eternal death. Thou knowest, Lord, the secrets of our heart; shut not thy merciful ears to our prayers, but spare us, Lord most holy; O God, most mighty, O holy and merciful Savior, thou most worthy judge eternal, suffer us not at our last hours for any pains of death to fall from thee.

[Then while the earth shall be cast upon the body by some one standing by, the minister shall say]:

Forasmuch as it hath pleased Almighty God, in his wise providence to take out of the world the soul of the departed, we therefore commit his (or her) body to the ground, earth to earth, ashes to ashes, dust to dust, looking for the general resurrection at the last day, and the life of the world to come, through our Lord Jesus, at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptable bodies of those who sleep in Him shall be changed and made like unto His own glorious body: according to the mighty working whereby He is able to subdue all things unto Himself.

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

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

[Extempore prayer and benediction.]

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