

**PILGRIM HOLINESS
CHURCH
DISCIPLINE**

2014

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Section 1

STATEMENT OF PURPOSE

The members of our churches have covenanted to walk together by the help of the Holy Spirit in the ways of true holiness (Eph. 4-6) and to encourage one another in the faith (Heb. 10:23-25) while carrying out Christ's Great Commission (Mark 16:15) and preserving the Scriptural doctrines and standards of conduct that are our spiritual heritage (Jude v. 3). These objectives are to be reflected in the services and outreach of each of our churches and in the daily lives of their members.

1. CHRISTIAN CONDUCT

We expect every member of our churches to be a witness of Christ's saving and cleansing power (Acts 1:8) and to be conscientious in every other characteristic of Christian service (Rom. 12; Jas. 1:27; I Peter 4:8-10). We believe there is a discernible difference between those who are born of God and those who are possessed by the spirit of this world (Matt. 6:24; 16:24; II Cor. 6:17; Jas. 4:4). Although holiness cannot be legislated, any church that would faithfully preserve and propagate the message of scriptural holiness must establish and maintain certain safeguards against the subtle tendencies of worldliness. Therefore, in accepting our covenant and special rules, our members promise to avoid those worldly practices which have contributed to the spiritual decline of many religious groups who once were counted among the ranks of the "holiness movement." Our position regarding Christian standards of conduct is properly described as conservative.

2. HOLINESS

As indicated by the name of our church, we maintain the Scriptural doctrine that every true Christian is to live a life of victory over all willful sin (Heb. 10:26; I John 3:6-10) and further, that it is the privilege and duty of every believer to go on to an experience of entire sanctification in which he is cleansed of that sinful nature with which he was born (I Cor. 12:1, 2; II Cor. 7:1). This experience, which is more fully discussed in Section 2, No. 16, will manifest itself in a consistent Christian life that includes such characteristics as righteousness, divine love, and

a concern for the spiritual welfare of others. By God's help, we purpose that this doctrine shall never become an empty theological theory with our people, but shall always be exemplified as a practical experience in the lives of our members.

3. OUTREACH OF THE CHURCH

We desire to be used of God in bringing those who are lost from Him to a personal experience of salvation, in leading those who have been redeemed by God into a life of entire sanctification, and in encouraging all who are walking with God toward greater spiritual maturity. To this end, the various services of our churches include proper emphasis on instruction in the Scriptures, exhortation to holy living, prayer, praise, and evangelism. An active program is maintained in the support of both home and foreign missions. We also support the training of candidates for the ministry and the dissemination of sound holiness literature. We welcome other churches who share the spirit of this *Discipline* into our fellowship, but we are especially interested in seeing new areas evangelized and new congregations organized.

4. PHILOSOPHY OF CHURCH GOVERNMENT

Our form of government is intended to encourage individual involvement while avoiding the problems and extremes of either absolute congregationalism or highly centralized ecclesiastical authority. The local church is an important element in our organization. However, our local churches have found that there are many advantages to uniting in a Conference relationship. One of the strengths of our organization is a spirit of true cooperation between the local churches and the Conference. We also informally cooperate and fellowship with conservative holiness churches that are not members of our conference.

The *Discipline* is a statement of our common doctrines and the policies to which we commit for the sake of cooperation.

Section 2

DOCTRINE

5. INTRODUCTION

In doctrine and in practice we are conservative evangelicals of Arminian-Wesleyan persuasion. The following paragraphs summarize the major points of our doctrinal position.

6. GOD

There is but one living and true God (Deut. 4:35; I Cor. 8:4; II Sam. 7:22; I Kings 8:23, 60; Isa. 43:10, 11; Mark 12:32; John 17:3; Eph. 4:6; I Tim. 2:5); everlasting (Gen. 21:33; Rom. 16:26); without human form except in the incarnation (John 4:24); of infinite power, wisdom and goodness (Gen. 17:1; Matt. 19:26; Ps. 34:3, 147:5); the maker and preserver of all things visible and invisible (Ps. 19:1; John 1:3; Col. 1:16). In this Godhead there are three indivisible persons of one substance, power, and eternity – the Father, the Son and the Holy Spirit (I John 5:7; I Tim. 1:17; 3:16; Matt. 3:16, 17; 28:19).

7. JESUS CHRIST

The Son, Who is the Word of the Father (John 1:1-3), is the very eternal God, of one substance with the Father, Who took man's nature (John 1:14; 3:31; Heb. 2:14), in the womb of the Virgin, so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is One Christ, very God and very man. He truly suffered, was crucified, died, and was buried (I Cor. 15:3-6), to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for the actual sins of man (Heb. 13:12; 2:9; II Cor. 5:18). Christ did truly rise again from the dead and took again his body (Matt. 28:6, 7; Acts 1:3; Luke 24:39-43), with all things pertaining to the perfection of man's nature (Eph. 4:11-13; I John 3:2-3), wherewith He ascended into heaven (Acts 1:9; Eph. 1:20; 4:8; I Tim. 3:16).

8. THE HOLY GHOST

The Holy Ghost, proceeding from the Father and the Son (John 15:26; Acts 2:33; John 16:7), is of one substance, majesty and

glory with the Father and the Son, truly God (I John 5:7; Matt. 3:16; Acts 5:3, 4).

9. SUFFICIENCY OF SCRIPTURE

The Holy Scriptures contain all things necessary to salvation (John 15:3; 20:31; II Tim. 3:15-17), so that whatsoever is not read therein nor may be proved thereby is not to be required of any man that it should be believed as an article of faith, or to be thought requisite or necessary for salvation (Eph. 5:6; I Tim. 6:3, 4). By the Holy Scriptures we understand the canonical books of the Old and New Testaments, commonly received and known as the Bible.

10. NATIVE DEPRAVITY

The sin of Adam separated humanity from God and resulted in a depravity of human nature that extends to all his descendants. (Romans 5:12). This depravity is total extensively, and man is said to be “dead in sins” (Eph. 2:1); without righteousness (Romans 6:20), without hope (Eph. 2:12). It is not total intensively, as wicked men and seducers shall wax worse and worse (II Tim. 3:13). This is sometimes referred to as Original Sin, Inherited Depravity, or Native Depravity.

11. FREE MORAL AGENCY

The condition of man since the fall of Adam is such that he cannot turn and prepare himself by his own natural strength and works to faith and calling upon God (Gen. 6:5; Luke 16:15; Heb. 11:16). For this reason he has no power to do good works (Isa. 64:6) pleasing and acceptable to God (Titus 3:5) without the grace of God, by Christ, assisting him (I Tim. 2:5; John 15:15). That this grace is freely given to all men (I Tim. 4:10) making it possible for every man to turn and be saved is clearly taught in both Testaments (Joshua 24:15; Deut. 30:19; John 7:17; Rev. 22:17; I Kings 20:40).

12. REDEMPTION

Redemption implies someone doing for another what that person cannot do for himself. Scripturally, it includes both man and the universe in which he dwells or of which he is a part. It will not be completed until there is “a new heaven and a new earth” (II Peter 3:13; Rev. 21:1). As it pertains to man, it is

accomplished by grace through faith (Eph. 2:8). God provides the atonement by setting forth His own Son to be a propitiation, (Rom. 3:25), that man might be redeemed by faith in His blood, (Rom. 3:25; Eph. 1:7; Col. 1:14; I Pet. 1:18, 19). It is a covenant redemption set forth by a sovereign God and is to be accepted and subscribed to or rejected by man, (Deut. 7:9; Heb. 8:8-10; Luke 1:68-79; Gal. 3:17; Heb. 12:24, 25). This atonement is the only ground of salvation (John 14:6; Acts 4:12); and it is sufficient for every individual (John 3:16; Heb. 2:9). The atonement is graciously efficacious to the salvation of the unaccountable from birth or the righteous who have become unaccountable, and to children in innocency, but is efficacious to the salvation of those who reach the age of responsibility only when they repent and believe (Luke 24:46, 47; Acts 17:30; Rom. 5:18, 19; I Cor. 15:22). Redemption includes justification, which changes man's legal standing; regeneration, which changes a man's nature; and adoption, which changes man's relationship to God.

13. JUSTIFICATION

As a sovereign, God is judge and must justify or condemn. To avoid the necessity of condemning, He "set forth" His own Son "to be a propitiation" (Rom. 3:25), "that he might be just and the justifier of him that believeth in Jesus" (Rom. 3:26). We are accounted righteous before God only by the merit of our Lord and Savior Jesus Christ (Rom. 3:24-26; 4:25), by faith (Gen. 15:6; Rom. 3:28; 4:5; 5:1), and not for our own works or deservings (Rom. 4:6; 5:11-16; Acts 13:39). The doctrine of justification by faith alone provides hope for the sinner and assurance for the believer (Rom. 1:16, 17; 5:1).

14. REGENERATION

Accompanying justification is the impartation of life "in his Son" (I John 5:11; Rom. 8:32; Eph. 2:1). This New Birth is the result of receiving Christ (John 1:12), manifesting itself in a changed deportment (II Cor. 5:17), without which man cannot see or enter into the Kingdom of God (John 3:3, 5; I Cor. 2:14).

15. ADOPTION

Also concomitant with justification and regeneration is adoption by which man's relationship to God is changed (Rom. 8:15;

Gal. 4:4, 5). From being “children of wrath” (Eph. 2:3); “children of the wicked one” (Matt. 13:28), “children of this world” (Luke 16:8), man becomes a child of God (Rom. 8:15-17; Gal. 3:26; II Cor. 6:17, 18).

16. ENTIRE SANCTIFICATION

Entire sanctification is subsequent to regeneration (John 17:9-17) and is effected by the baptism of the Holy Spirit (Luke 3:16, 17; I Pet. 1:2; Rom. 15:16). It is for all believers (John 17:20; I Thess. 4:2; 7; 5:23, 24), and is an instantaneous experience, received by faith (Acts 2:1-4; 15:8, 9). It cleanses the heart of the recipient from all sin (I John 1:7, 9; Acts 15:8, 9), sets him apart, and endows him with power for the accomplishment of all to which he is called (Luke 24:49; Acts 1:8). There is no particular spiritual gift that is evidence of entire sanctification because the Holy Spirit distributes spiritual gifts as He chooses (1 Cor. 12:7-11), and there is not one gift that can be expected of every believer (1 Cor. 12:29-30).

17. SECURITY OF THE BELIEVER

Ours is a covenant keeping God: “There hath not failed one word of all his good promise” (I Kings 8:56). “He has made “a better covenant” by Christ than by Moses (Heb. 8:6). It is an “everlasting covenant” (Heb. 13:20). The blood of the “everlasting covenant” is incorruptible (I Pet. 1:18, 19). Both the covenant and the blood by which it was sealed are as enduring as our need.

The incorruptible blood propitiates God and His law (Rom. 3:25-26), enabling the sovereign God to enter into covenant with man, to pardon (Eph. 1:16), to fellowship (I John 1:3), and to keep those who covenant with Him.

This security is adequate and sure, but there are conditions. “If we walk in the light” there is cleansing (I John 1:7); “If we hold the beginning of our confidence steadfast to the end” (Heb. 3:14). “If any man draw back my soul shall have no pleasure in him” (Heb. 10:38). “If a man abide not in me he is cast forth as a branch” (John 15:6).

There are also warnings. In II Pet. 2:20-22 they had “escaped the pollutions of the world”; they were again “entangled.” “The

last state was worse than the first.” “It had been better for them not to have known the way of righteousness.”

By keeping ourselves “in the love of God” (Jude v. 21), we will be “kept by the power of God” (I Pet. 1:5).

18. SIN AFTER JUSTIFICATION

After a person has been saved, and even if he has experienced entire sanctification, it is possible that he may by choice depart from grace and fall into sin. By the grace of God he may repent and again experience saving grace. Therefore we do not accept the belief of those who say that sin for them is impossible, or those that deny that forgiveness is available for those who have fallen and repented (Mal. 3:7; Matt. 18:21; I John 1:9; 2:1).

19. THE CHURCH

The ecclesia, the church, is composed of the called-out people who have separated themselves from the world and have a living faith in Christ as their personal Savior (II Cor. 6:17, 18; Rom. 12:2; Jas. 4:4; I John 5:19; Heb. 11:6; Rom. 10:10). Her mission is the proclamation of the full gospel (Acts 1:8), salvation from all sin (Heb. 7:25), divine healing (Jas. 5:14-16; Acts 4:10; Luke 9:2; 10:9), and the premillennial coming of Jesus Christ (Acts 1:9-11; Matt. 25:6; I Thess. 4:16-18; Rev. 19:7; 20:5-6). Her field is the world (Mark 16:15).

20. SACRAMENTS

Sacraments ordained of Christ are not only badges or tokens of Christian profession, but rather they are testimonies of grace and God’s good will toward us, by which He does work invisibly in us, and also strengthens and confirms our faith in Him.

21. BAPTISM

Baptism is a public testimony that God’s work of regeneration has occurred. The *Discipline* does not require a particular mode of baptism. (Matt. 28:19; Acts 2:38; Col. 2:12; Acts 8:36-38; 16:33; I Pet. 3:21).

22. THE LORD’S SUPPER

In this service, the wine and bread that represent the blood and body of Christ are shared together by those who testify of faith in Christ. Grace is received by those who receive them rever-

ently and sincerely. But they that receive them unworthily purchase unto themselves condemnation, as St. Paul says (I Cor. 11:29). This sacrament represents our redemption through Christ's blood, our spiritual nourishment through His body (I Cor. 11:24-29), and the expectancy of our faith in His return (Titus 2:13; I Cor. 11:26).

23. HEALING

We embrace the scriptural doctrine of healing for the body, and believe that it is the privilege of every child of God to be healed in answer to the prayer of faith, according to Jas. 5:14, 15; yet we are not to sever our fellowship from or pass judgment upon those who use other providential means for the restoration of health (Jas. 5:16; Acts 4:10; Matt. 10:8; Luke 9:2; 10:9; I Cor. 12:9, 28; Acts 4:14; John 9:1-34).

24. CHRIST'S RETURN

We believe that the coming of our Lord is to be personal and premillennial; also that it is imminent (Acts 1:9-11; I Thess. 4:14-17; Matt. 24:27; 25:13; 26:29; Rev. 22:12). We must distinguish between the Rapture – His coming in the air to receive His saints, which may occur at any moment, and the Revelation – His coming down to earth with His saints (I Thess. 4:14-17; Matt. 24:27; 25:13; 26:29; Rev. 20:4), which latter will not occur until after the gathering of Israel (Ezek. 36:24; 37:21), the manifestation of antichrist, and other prophesied events (II Thess. 2:2-10; Rev. 19:20).

25. CHRIST'S RESURRECTION

According to the Scriptures, Christ truly did rise again from the dead (Matt. 28; Mark 16; Luke 24) and took again His body (John 20:27), wherewith He ascended into heaven, where He intercedes for the truly penitent and the bloodwashed until He returns again to judge His saints for reward and to take His kingdom (Heb. 7:25).

26. RESURRECTION AND JUDGMENT

The scriptures also teach that there is a resurrection of the dead, both of the just and the unjust (Acts 24:15; John 5:28, 29), and that God has appointed a day in which He will judge the world

in righteousness by Jesus Christ whom He has ordained (Acts 17:31).

Furthermore, the Word of God indicates that the just shall be raised in their glorified bodies at Christ's second coming (Luke 20:36; I Cor. 15:35), to receive their rewards and to reign with Christ on the earth a thousand years (Rev. 20:4, 6), and to be forever in the presence of the Lord. The unjust are to be raised at the end of the millennium (Rev. 20:5), to be judged and go into everlasting punishment (Matt. 25:46), banished from the presence of God.

27. PENANCE

Finally, because of the teaching of the Bible, we do not believe in doing penance for sin (Acts 13:38, 39; Eph. 2:8, 9; Rom. 1:16, 17), nor in a purgatory for cleansing from sin (I John 1:7), nor in a chance after death, but in a punitive judgment for the resurrected unjust (Heb. 9:27).

28. DESTINY

We are all destined to spend eternity in one of two places, heaven or hell, according to our relationship to God when He calls us to give account (Romans 14:12).

29. HEAVEN

Everyone who has a saving knowledge of Jesus Christ our Lord, on departing from this life goes to be in joy with Him, and will share the eternal glories of His everlasting kingdom, the fuller rewards and the greater glories being reserved until the final judgment (Phil. 1:23, 24; II Cor. 5:6, 8, 10; John 14:2, 3; Matt. 25:34, 46).

30. HELL

While the saint goes from the judgment to enjoy eternal bliss, the impenitent sinner is turned away into everlasting condemnation, punishment, and misery. As heaven is described in the Bible as a place of everlasting happiness, so hell is described as a place of endless torment "where their worm dieth not, and the fire is not quenched" (Matt. 25:41, 46; Luke 13:3; John 8:21, 23; Mark 9:44-48).

31. STATEMENT ON SEXUAL MORALITY

We believe that the only Scriptural marriage is the joining of one man and one woman. (Gen. 2:24; Rom. 7:2; 1 Cor. 7:10; Eph. 5:22-23)

We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman. We believe that any form of homosexuality, lesbianism, bisexuality, bestiality, incest, fornication, adultery, and pornography are sinful perversions of God's design. We believe that God disapproves of and forbids any attempt to alter one's gender by surgery or appearance. (Gen. 2:24; Gen. 19:5, 13; Gen. 26:8-9; Lev. 18:1-30; Rom. 1:26-29; 1 Cor. 5:1; 6:9; 1 Thess. 4:1-8; Heb. 13:4).

Sexual purity as defined by these doctrines is a requirement of every member and minister in the Pilgrim Holiness Church, and violation is grounds for immediate removal.

Section 3

CHURCH MEMBERSHIP

32. PRINCIPLES OF MEMBERSHIP

The fundamental basis of membership in our churches is cheerful acceptance of and conscientious adherence to the church covenant. This covenant is a statement of principles consistent with the responsibilities and privileges of such a relationship. In order to sincerely enter into such a covenant, a candidate for membership must be an earnest Christian, alive to God and separate from the world. No other state is consistent with a profession of faith in Jesus Christ or compatible with the purposes of God in His Church. Persons of any other character can only contribute to lukewarmness and apostasy. The covenant, qualifications for membership and procedures for both receiving and removing members that are established by this *Discipline* all arise from these considerations.

33. RESPONSIBILITY AND AUTHORITY OF THE LOCAL CHURCH

It is vital to the life and purity of the church that its members not only agree to the foregoing principles when joining the church, but that they conscientiously continue to uphold them thereafter. Therefore, every local church accepts the responsibility of maintaining the standards of membership established by this *Discipline* – both in receiving new members and in removing those who fail to remain true to these principles. Furthermore, since church membership involves certain legal and property rights, every local church is obligated to its own members, to carefully observe the procedures of the *Discipline* in accepting and removing members. Each local church is its own best judge of whom to accept into or remove from membership. In initially organizing a new, previously unorganized church, the Conference Council shall temporarily act as the local church board in the matter of approving initial candidates for membership until the organization is completed, and an official local board is elected.

34. CANDIDACY FOR MEMBERSHIP

Whenever a person attending one of our churches gives evidence of salvation, agreement with our doctrine, and willingness to abide by our covenant, he should be strongly encouraged to become a member of the church – both for his own good and for the good of the church. There are two basic ways of becoming a member of a local church: profession of faith, and transfer from another local church of one of our conferences.

35. RECOMMENDATION BY ANOTHER LOCAL PILGRIM HOLINESS CHURCH

A person presenting the church secretary with a valid letter of recommendation from another local church governed by this *Discipline*, is considered to be a candidate for membership. Upon a 2/3 affirmative vote by the local church board, such a person immediately becomes a member of the local church, and the secretary shall so notify the church issuing the letter. If the local board does not approve of the membership of such a candidate, its decision is not subject to appeal. In such case the person involved ceases to be a candidate but may be retained as a member of the church issuing the letter or at a future date request to become a candidate for membership by profession of faith.

36. PROFESSION OF FAITH

A person professing salvation and indicating a willingness to abide by our covenant becomes a candidate for the

Fellowship when so recommended by a 2/3 affirmative vote of the local board. In some instances when the person under consideration is spiritually mature, the board may recommend such a person as a candidate for the Governing Body, by 2/3 affirmative vote. Fellowship members become candidates for the Governing Body when recommended by a 2/3 affirmative vote of the local board.

37. RECOMMENDATION FROM ANOTHER DENOMINATION

A person presenting a letter of recommendation from a church outside our conference is considered on the same basis as a person applying for membership by profession of faith. His letter is

an additional personal recommendation and the local board may therefore decide that it is not necessary for such a person to first become a Fellowship member. When such persons are received into membership, the local secretary should notify the church which issued the letter.

38. MEMBERSHIP OF THE PASTOR AND HIS WIFE

A minister and his wife or her husband, who are already members in good standing of one of our churches automatically become Governing Body members of the church to which they have been called to pastor.

39. THE FELLOWSHIP AND THE GOVERNING BODY

It is natural that newly converted persons, and others who come in helpful contact with the people of God, desire to unite with the church. Often such persons are not prepared for the responsibilities of spiritual leadership in the church. Therefore, this *Discipline* distinguishes between the Fellowship and the Governing Body. A Fellowship member is considered a member of the church whether or not he is a member of the Governing Body.

New Fellowship Members should be considered the lambs of the flock and receive special care from the pastor and earnest prayer support from the congregation.

40. PRIVILEGES AND LIMITATIONS OF THE FELLOWSHIP

- (1) The Fellowship does not convey the privilege of voting in meetings of the Governing Body.
- (2) A Fellowship member is not eligible for elective office in the church.
- (3) Fellowship membership is not transferable.
- (4) Candidates for the Fellowship must answer the questions in the following article.
- (5) If the attitude and conduct of any Fellowship member does not conform to the implications of this relation he may be dismissed at any time by 2/3 vote of the board.

41. QUALIFYING QUESTIONS FOR FELLOWSHIP MEMBERS

At the appointed time, the candidates for the Fellowship shall be called before the pulpit by the pastor. While they remain standing, the pastor shall read the following questions, pausing for an answer to each one:

- (1) Dearly beloved, since you are to become a member of the Fellowship in our church it is proper that you should confess your faith and declare your purpose in the presence of God and these witnesses: Do you here and now confess your faith in Jesus Christ as Savior and Lord?
- (2) Do you now have the assurance that God has forgiven your sins, through faith in Jesus Christ?
- (3) Have you forsaken and renounced the devil and all his works: the vain pomp and glory of the world, with all covetous desires of the same: the carnal desires of the flesh: and do you refuse to be led by them?
- (4) Do you believe the God Who brought peace to your heart is able also to sanctify you wholly?
- (5) Are you willing that all your faith and practice shall be governed by the Word of God and the Holy Ghost?
- (6) Will you contribute with your means for the support of the Lord's cause as you are taught from the Word of God?
- (7) Will you cooperate to the best of your ability with any program of instruction your pastor provides?

Section 4

TERMS OF GOVERNING BODY MEMBERSHIP

42. DEFINITION OF GOVERNING BODY MEMBERSHIP

Governing Body members are Fellowship members who meet the additional requirements and carry the additional responsibilities of the Governing Body.

Candidates for Governing Body membership must respond to the church covenant and the preliminary questions in the following article.

The Governing Body members vote in official meetings and are eligible for elective offices. Their rights are protected by the judiciary section of this *Discipline*, and cannot be arbitrarily set aside.

43. QUALIFYING QUESTIONS FOR GOVERNING BODY CANDIDATES

At the appointed time the candidates for Governing Body membership shall be called before the pulpit by the pastor. While they remain standing, the pastor shall read the following, pausing for an answer to each question:

- (1) Dearly beloved, since you are to be recognized as a Governing Body member of the Pilgrim Holiness Church, it is proper that you should confess your faith and declare your purpose in the presence of God and these witnesses: Do you here and now confess your faith in the Lord Jesus Christ as Savior?
- (2) Have you received the witness of God's Spirit to your adoption?
- (3) Have you forsaken and renounced the devil and all his works; the vain pomp and glory of the world, with all covetous desires of the same; the carnal desires of the flesh; and do you refuse to be led by them?
- (4) Do you believe in the doctrine of entire sanctification as a second, definite, instantaneous work of grace, subse-

quent to regeneration, and that it is the privilege and duty of every believer to seek and find the experience as soon as he receives light concerning it?

- (5) If you are not now sanctified wholly, will you earnestly seek this experience as God provides light concerning it?
- (6) Have you read our general doctrinal statement and special rules?
- (7) Will you endeavor to keep them?

44. CHURCH COVENANT FOR GOVERNING BODY

Having been led to repentance toward God and faith in the Lord Jesus Christ as our Savior, we now, in the presence of God, angels, and this assembly, most solemnly and joyfully enter into this covenant with one another as one body in Christ.

WE PROMISE BY THE AID OF THE HOLY GHOST

“To shun the paths of sin and to walk in the ways of righteousness and true holiness all the days of our lives.

“Not to forsake the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as we see the day approaching.

“To strive together in Christian love and watchfulness, giving and receiving admonition with meekness and affection, to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech.

“To contribute liberally and cheerfully to the support of the ministry, support the expenses of the church with faithful tithing, and give for the relief of the poor and the spread of the gospel throughout the nations of the earth.

“To maintain family and personal Bible reading and prayer.

“To endeavor to bring our children early to a saving knowledge of Christ, and to give them a guarded Christian education.

“To walk circumspectly in the world; to be just in our dealings; to be faithful in our engagements; to abstain from contracting debts without due care to discharge them.

“To avoid all tattling, backbiting, evil speaking and unprofitable and frivolous conversation, and to be exemplary in our deportment.

“To abstain from the sale and use of intoxicating liquors, tobacco and other harmful drugs in all forms.

“To avoid worldly entertainments, such as dances, performances of sensuality, immodest swimming where both genders are present, and participation in gambling.

“To avoid singing those songs, or reading those books, or viewing those things which tend to lessen our love for God.

“To shun and have no association with nor membership in secret societies and lodges, which are oath-bound, (II Cor. 6:14-17).

“To dress according to I Pet. 3:3, 4: “Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.” And according to I Tim. 2:9-10: “In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.”

“To remember the Sabbath day to keep it holy by doing no worldly business therein, such as buying and selling; and by avoiding all other occupation, pleasures, or traveling which cannot be consistently engaged in with an eye single to God’s glory.

“To be mindful of all the rules of our Saviour.”

45. FORMAL RECEPTION INTO GOVERNING BODY MEMBERSHIP

When he finishes reading the covenant, the pastor shall address each of the candidates individually, by name, and ask: “Brother (Sister), do you cheerfully accept the obligations of this covenant?”

The pastor shall then invite the congregation to stand, and addressing the congregation, shall state:

“Brethren, these persons, having satisfactorily responded to these questions and the Covenant are entitled to recognition as Governing Body members of this church. We, therefore, extend to them the right hand of fellowship, promising that we shall do all that we can to make it easy for these members to do right and hard to do wrong.”

So saying, the pastor shall go down to the new members and on behalf of the church extend to them the right hand of fellowship. After this, the congregation may sing some suitable hymn, such as “Blest Be the Tie that Binds.”

46. SPECIAL RULES

Worldliness is a condition of the heart. It often is a very subtle tendency. The church is constantly exposed to its influence and therefore must constantly guard against it. We realize that holiness cannot be legislated, but it is also true that those who would be faithful to our purpose as a church, our standards of Christian conduct, our principles of membership, and the spirit of our church covenant, will, of necessity, be discernibly different in attitude and deportment from the spirit of this age. Certain manifestations of worldliness have so often plagued those who started out with principles similar to our own that it is necessary for our churches to take a definite stand on these specific issues. By so doing, we would guard against those tendencies to accommodate worldliness that have been the downfall of many other religious groups. Therefore, the following special rules of Governing Body membership have been adopted.

47. MODESTY

Whereas immodesty of dress is so evidently out of keeping with the Word of God, the girls and women are not to appear in public wearing immodest forms of dress such as bathing suits, shorts, revealing necklines, or slacks. Dresses are to be well below the knees when sitting or standing. Men and boys are not to appear in public in shorts or without shirts. Sleeve lengths are to be at least three quarter or longer. We expect our women to refrain from the painting of face or fingernails (Jer. 4:30), cut-

ting the hair (I Cor. 11:1-6) and the wearing of apparel pertaining to men (Deut. 22:5).

48. SIMPLICITY OF ATTIRE

Since the Scriptures teach that adornment which is artificial or dependent upon jewelry does not enhance “The ornament of a meek and quiet spirit which is in the sight of God a great price,” such adornment is not consistent with a profession of godliness. Our members should be examples of modesty and simplicity of attire, taking pains that they are adorned with gentleness and quietness of spirit. It is understood that our members shall not wear rings of any kind.

49. THE USE OF TECHNOLOGY

“Because entertainment produced by the world usually is not based on Christian values, we exhort caution and careful application of Christian values in the use of all technology for entertainment, such as internet, videos, music, and electronic games. Because the content of television cannot be controlled by the viewer, television in general is not appropriate to be viewed. A Pilgrim member who is allowed the decision should not have television in his home. Television has a degrading influence, a tendency to make the soul lean, and the potential danger of sending souls to hell. A Christian should not be entertained by anything that will make him take sin less seriously or bring him into spiritual struggles that endanger his soul. Let the person who is serious about pleasing God “prove all things; hold fast to that which is good” (1 Thess. 5:21). As he grows in his love for God, he should increase in discernment and approval of the things that are excellent (Philippians 1:9-10).

“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things” (Philippians 4:8).

50. CHURCH SPONSORED ATHLETICS

In view of the present tendency among religious bodies to go outside of their scriptural and ordered sphere of service into

areas which are harmful to spiritual life, inter-church sponsored athletics are prohibited.

51. DIVORCE AND REMARRIAGE

Consistent with marriage vows, and in harmony with the teaching of Scripture, we do not recognize the right of divorced persons to re-marry while their first partner is alive. No one may be admitted or retained as a member who violates this principle by:

- a) Living in a state of remarriage to another person while their former partner is alive.
- b) Living in a state of remarriage to a person who is party to a prior marriage in which their former mate is alive.

It is not our purpose to sit in judgment of those whose marital status is in violation of this principle. The question of whom God has joined together is in some cases a difficult one that only God can determine. We are bound to be charitable to all parties, but also bound to leave the standard where the Bible places it, knowing that all who are truly born of God's Spirit are members of the church of the first born and enrolled in heaven.

52. LETTER OF RECOMMENDATION

When persons in good standing desire to unite with some other evangelical church, the local church board shall give them a letter of recommendation, signed by the chairman and secretary of the church board issuing such letter. Membership shall cease on the date the letter is issued.

53. LETTER OF TRANSFER

When persons in good standing desire to be transferred to another Pilgrim Holiness Church, the local church board shall give them a letter of transfer signed by the chairman and secretary of the church board issuing such letter. Such person's membership in the church issuing such letter of transfer shall continue until such church is duly notified by the receiving church of such member's acceptance, or until 60 days after the letter is issued. A letter becomes invalid 60 days after the date of its issue.

54. WITHDRAWAL OF MEMBERS

The church board shall, upon request of a member to its chairman, issue to such applicant a letter of withdrawal. Such per-

son's membership in the local church ceases upon the date the letter is issued.

55. MEMBERS WHO MOVE AWAY

When members move away from the church of which they are members, and fail to report their spiritual standing and fail to send their financial support to the church, their names may be dropped from the roll. Where possible a letter must be first sent to them notifying them of the intention to drop their names from the roll.

56. FAILURE TO ATTEND OR SUPPORT

Members of a church who, over a period of one year, willfully fail to attend its services or who fail to support it financially as they are able, may be dropped from the roll, provided a letter has been mailed to them notifying them of intention to drop them from the roll, and provided they have been dealt with according to Matthew 18:15-20.

57. LEGAL RIGHTS

No member is to be arbitrarily set aside without due consideration for his spiritual welfare and his legal rights as a member of the church. A member of the Pilgrim Holiness Church thought to be an offender is nevertheless to be recognized as a member of the church with full rights and privileges until he has been dealt with in accordance with the provisions of this *Discipline*.

58. UNITING WITH ANOTHER DENOMINATION

As soon as any member of the Pilgrim Holiness Church unites with another denomination, his membership in the Pilgrim Holiness Church will automatically be discontinued.

59. FAILURE TO ADHERE TO THE *DISCIPLINE*

A member may be removed for violating the covenant, for holding doctrines contrary to the Word of God and this *Discipline*, for failing to observe the special rules adopted by the Conference, or for conduct that is unbecoming to a Christian or that undermines the influence of his church.

Section 5

THE LOCAL CHURCH

60. GENERAL ORGANIZATION

The ultimate authority in matters over which a local church has jurisdiction is the vote of its members at a church meeting held in accordance with this *Discipline*. The pastor is the spiritual and administrative leader of the local church. The local board is its primary administrative body between church meetings. Each organized local church is entitled to representation at the Annual Conference.

61. ANNUAL CHURCH MEETING

The annual church meeting shall be held at least 60 days prior to the Annual Conference. The date shall be arranged by the Conference President and the pastor. Notice of the annual business meeting shall be given by announcement at the regular church services on the two Sundays prior to the date of the annual church meeting.

62. ORDER OF BUSINESS

The order of business shall be:

- a) Preliminaries
- b) Roll call
- c) Reports (Pastor, secretary, treasurer, Sunday school superintendent, and any others requested by the church).
- d) Unfinished business
- e) New business
- f) Elections
- g) Miscellaneous business
- h) Closing prayer

63. ELECTIVE OFFICES

The annual church meeting shall elect from the membership the following by secret ballot.

- a) Sunday school superintendent

- b) Treasurer
- c) Secretary
- d) Advisory members of local church board
- e) Delegates and alternates to Annual Conference
- f) Trustee
- g) Assistant Sunday school superintendent
- h) Sunday school secretary
- i) Sunday school treasurer
- j) Any other office which it may choose to establish or fill at the discretion of the church board

64. RULES OF ORDER

The Conference President or his appointee may preside. In voting on offices in which multiple vacancies exist such as advisory members of the board and delegates to Conference, 3 names shall be placed on a ballot to fill 5 or more vacancies, 2 names to fill 3 or 4 vacancies, and 1 name for 1 or 2 vacancies. If there is no election in any ballot where a single name is being placed on the ballot, the two names receiving the highest number of votes shall be considered as the nominees for the next ballot. The foregoing election rules may be suspended by a majority vote. In all matters of business where no instructions are provided by this *Discipline*, *Robert's Rules of Order* shall govern. No one other than full members of the local church may be allowed to vote.

65. ELIGIBILITY FOR ELECTION TO THE LOCAL BOARD

Where there are competent persons from different families available, no two persons of one household shall be elected to serve on the same local church board. No member of the board shall hold more than one office on such board if competent persons are otherwise available. No pastor's spouse shall serve on the local church board.

66. RESPONSIBILITIES OF ELECTIVE OFFICE

Let no one be elected as a leader who is careless of our Covenant and the obligations imposed therein. A leader should be an example to the flock of Christ. All persons holding office

should be known for their piety, sanctified character, and ability for the particular work to which the church calls them. They should give satisfactory evidence of love for souls and the determination to be useful to their fellow men. Let all the officers carefully instruct themselves in their respective duties from the pages of our *Discipline*.

67. TERMS OF OFFICE

Persons elected to positions in the local church shall take office on the first day of the Conference year in which elected. They shall continue in office until the close of the church year or until their successor is elected. The trustees' terms shall overlap so that only one term expires each year.

68. SPECIAL CHURCH MEETING

A special church business meeting may be called for a specific reason at any time by a majority vote of the local church board at a duly called meeting, or by a petition signed by a majority of the Governing Body members. The provisions for annual meetings in regard to setting a date, notification and rules of order shall also apply to special meetings with the additional requirements that the notification must include a statement of the purpose of the meeting, and the business of the meeting shall be limited to the announced purpose.

69. LOCAL CHURCH BOARD

The local board shall consist of the pastor, secretary, treasurer, Sunday school superintendent and advisory members. The number of advisory members may be set or changed only by a majority vote at a duly called church meeting.

70. REMOVAL OF A BOARD MEMBER

When the teaching or conduct of any member of the local church board, (except that of the pastor), becomes such that two-thirds of the entire board vote to have the offending member vacate the office, it shall be vacated at once and shall be filled by a majority vote of the board.

71. ADMINISTRATIVE DUTIES OF THE BOARD

- (1) To provide a place of worship.

- (2) To nominate a pastor. The local church board shall not nominate a minister from outside the conference without previous consultation with the Conference President; nor shall it nominate a minister over the protest of the Conference President when he is supported in this objection by two other members of the Conference Council.
- (3) To give due consideration to the financial obligations of the church to the pastor. Since the Scriptures so plainly teach that he who preaches the gospel shall live by the gospel, and that it is the duty of the pastor to feed the flock of God over which the Holy Spirit has appointed him, and knowing that he cannot be at his best in so doing unless he devotes his whole time to it; therefore, the needs of the pastor shall receive first consideration.
- (4) To supply the pulpit if the pastor is incapacitated or when without a regular pastor.
- (5) To collect all finances and disburse the same; and to see that the church raises its portion of conference budgets and special offerings.
- (6) To examine candidates for membership and pass on them.
- (7) To attend to all matters pertaining to the government and interests of the local church not otherwise provided for.
- (8) To approve and arrange for all special meetings such as revivals, missionary services and Bible school services.
- (9) To appoint a committee to see that the financial records of all departments of the church are properly audited each year.
- (10) Prior to the annual church meeting, the local church board shall nominate two or more qualified persons for the office of church secretary, two or more qualified persons for the office of Sunday school superintendent, two or more qualified persons for the office of church treasurer, two or more qualified persons for the office of local trustee, and two or more qualified persons for each delegate to annual conference. All nominations shall be made by secret ballot.

- (11) The local church board shall, at any regular meeting, have the power to fill any vacancy on the local church board, (other than the pastor).
- (12) To elect one or more departmental Sunday school superintendents, if needed.
- (13) To elect or provide for the election or appointment of Sunday school teachers and assistant Sunday school teachers.
- (14) To elect organist and/or pianist.
- (15) If desired, to organize and direct the operation of a local youth group in cooperation with the Conference Youth President.
- (16) If desired, to organize and direct the operation of a local Missionary Society.
- (17) The local church board shall recommend candidates for local preacher's license and renewal of license, as ministers, evangelists or song evangelists to the Annual Conference.
- (18) The local church board shall direct the board of trustees in attending to all legal matters of the church.
- (19) Each local church shall carefully regard its relation and duty to the conference organization.

72. SPECIAL MEETINGS OF THE BOARD

Special meetings of the local church board shall be called by the secretary upon request of the pastor or three members of the board. No special meetings of the board shall be called in the absence of the pastor except when calling a pastor. All members of the board must be present at a special called meeting or each shall have been notified either personally or by a notice mailed to his residence at least 48 hours previous to the time set for the meeting.

73. NEED OF COUNSEL

If at any time the local church board should feel the need of counsel, or difficulty should arise in which it feels incompetent to reach the best conclusions, it may refer the same to the Conference Council.

74. LOCAL CHURCH OFFICERS

The officers of the local church consist of all members of the local church board plus the local trustees. Persons holding other positions are not considered to be local officers within the meaning of this section.

75. SUNDAY SCHOOL SUPERINTENDENT

The Sunday school superintendent shall have the direct oversight of the work of the Sunday school, and he shall work in close cooperation with the pastor and under the direction of the local board. He should provide active leadership in building a growing and spiritual Sunday school and, subject to board approval, in the enlistment and training of capable, conscientious teachers.

76. TREASURER

The treasurer shall have the custody of the finance of the church, and make disbursements only as directed by the local church board; shall keep accurate books of account; shall sign all checks given by the church; shall give a full monthly report to the pastor and local board; shall provide the Conference President a copy of this report upon request; and shall perform such other duties as are usually incidental to the office. Money raised for special purposes may be received and disbursed by special committees, provided the local church board so directs. All money, or pledges, raised by missionaries or religious workers representing Conference interests shall be taken in charge by the local church treasurer and sent through the Conference treasurer to its proper destination. Upon replacement he shall provide his successor with all records, checkbooks and other documents associated with this office.

77. SECRETARY

The secretary shall record all proceedings and decisions in church meetings and church board meetings, and shall make true entries of the same in a journal kept for that purpose; shall keep a record of all members, all transfers of membership, and all baptisms; and shall have the custody of all record books of all departments of the church after such books are full or in disuse.

He shall preside at board meetings in the absence of the pastor and Conference President. When replaced, he shall transfer custody of all records and documents associated with this office to his successor.

78. TRUSTEES

The local church shall have three trustees. At the first local church board meeting following the election of the local trustee, the local church board shall, by secret ballot, designate one trustee, as chairman of the board of trustees and one trustee as secretary of the board of trustees. They shall hold in trust for the local church all property committed to them. They shall sign all papers concerning loans, notes, mortgages, and renting as directed by the local church board and shall buy or sell real property only as directed by the local church through an annual or special church meeting. The disposal of all proceeds shall be as ordered by the local church board. They shall report all their activities as trustees to the annual meeting of the church and to any other church meeting or local board meeting where a report from the trustees may be requested.

All grants, deeds and conveyances of local church real property shall be valid only if made by the local church trustees after authorization by the local church in an annual or special meeting.

79. TRUSTEES ACCOUNTABLE TO LOCAL CHURCH

They shall be accountable to the local church for faithfulness to their trust. If any trustee refuses to expedite the actions or instructions of the local church or the local church board, he shall, by said action, automatically be disqualified for said office and the local board shall by 2/3 vote declare his office vacated. In such case the local board shall elect his successor by secret ballot. His term of office shall be the unexpired term of the former trustee.

80. REMOVAL FROM OFFICE

Any officer who refuses to carry out the duties of his office or to expedite any instruction from the local church or its board which is consistent with this *Discipline*, may be removed by a 2/3 vote of the board by secret ballot, with the officer in ques-

tion not voting. This provision shall also apply to any officer who is deemed to be incapable or incompetent to fulfill his duties. He shall be so notified in writing within 10 days and may object within 10 days of being notified. A vacancy also exists, and may immediately be filled by the board whenever an officer transfers or is removed from membership in the local church for any reason or when his resignation from office is accepted by the board.

81. INITIAL CALL OF A PASTOR

An ordained or licensed minister may initially be called to the pastorate of a local church when all the following requirements have been met.

- a) Members of the Conference need only be placed on the availability list and presented to the local board by the Conference President.
- b) If he is not presently a member of the conference he must be recommended by the council.
- c) He must be nominated by the local board.
- d) He must receive at least a 2/3 affirmative vote by the local church.
- e) He must hold, or be granted and accept, ministerial credentials from the Conference.
- f) The church should make provision for moving the household goods of their new pastor or pay the expense thereof, and reimburse him for his travel expenses related to moving.

82. RENEWAL OF A PASTORAL CALL

It is hereby provided that a local church may, after renewing pastoral relations at a church meeting duly called for that purpose, by a two-thirds vote by secret ballot of the church members voting, extend the call for a term specified by the board, provided the Conference President and the local church board by a two-thirds vote have recommended the extended call. The pastor accepting a term of the extended call shall be placed under obligation to fulfill the terms of the call, unless he is released by the church and Conference President.

83. ACCEPTANCE OF AND RESIGNATION FROM A PASTORAL CALL

When a minister is called to the pastorate of a church or a pastor's call is renewed, he must indicate his acceptance or rejection of the call within 15 days of notification. This statement is to be made by the pastor either in a regular service of the church or in writing to the church secretary, and the pastor shall also notify the Conference President within the 15 day limit.

Any pastor having accepted a call to a local church and wishing to resign before the end of the conference year, shall be required to give at least 60 days' notice to the Conference President and local church board, unless the local church board and the Conference President deem it wise that he be relieved sooner.

84. VOTING UPON A PASTORAL CALL

The call of a pastor, the renewal of a call, or the extension of the term of a call all require a 2/3 majority vote by secret ballot at a duly called church meeting for which notice has been given that such a vote would take place. A vote on an extended term may be taken only after the church has first affirmed the call or renewal of a call of that pastor, and only if recommended by the local board.

85. ABSENTEE BALLOTS

Absentee ballots may be accepted in voting on a pastoral call only if all of the following requirements are met, and the chairman is to exclude all others. The secretary is to bring all ballots submitted to the meeting and allow the chairman to rule on their validity.

- a) The ballot must be sent in a sealed envelope, which contains only one ballot from one member. A separate envelope and ballot must be used by each person voting and for each specific issue.
- b) It is preferable that the ballot be mailed to the secretary, but it may be brought to the meeting by another member; it must be received by the secretary prior to the start of the count of ballots on that issue and may not be dated more than two weeks prior to the date of the vote.

- c) The following information must be on the outside of the envelope:
 - 1. A statement of the issue on which the ballot is to be cast; for example: "Vote on the call of Rev. _____ as pastor."
 - 2. The reason why the member could not attend the meeting (see d below).
 - 3. The signature of a full member who is not present at the meeting.
 - 4. The date of the signature.
- d) The only allowable reasons for submitting absentee ballots are:
 - 1. Confining illness or necessary care of someone who is ill.
 - 2. Required employment at the time of the meeting.
 - 3. Necessary out-of-town travel or living more than one hour's distance from the church.
- e) The ballot inside the envelope is to be a plain piece of paper containing the word "yes" or "no" to indicate support of or opposition to, respectively, the issue stated on the envelope. However, a ballot containing other wording may be ruled acceptable if the intent is completely clear.

Envelopes meeting the above requirements shall be opened by the secretary under the direction of the chairman at the time of the vote, and if a single ballot is enclosed it shall be placed with the other ballots without inspection.

86. CONFERENCE ASSISTANCE IN APPOINTING A PASTOR

In any situation where a church has difficulty in calling a pastor, it may be a majority vote in a duly called church meeting to authorize the Council to recommend a pastor. Furthermore, if by 30 days following Annual Conference a church has no pastor or candidate for pastor, the local board by a 2/3 majority vote may place the matter in the hands of the Conference Council, or the Conference President may call a local church meeting for the purpose of nominating and voting upon a pastor.

87. REMOVAL OF A PASTOR

A pastor may be dismissed between annual meetings by a majority vote at a duly called special church meeting if such dismissal is recommended by a 2/3 majority of the local board on the basis that his life or ministry is not in harmony with the Word of God or this *Discipline*. A pastor whose ministerial credentials are revoked by the Conference is automatically removed from his pastorate. No pastor shall be called or retained who does not give evidence of an entirely sanctified life or who fails to teach and exemplify the doctrines set forth in this *Discipline*.

88. PASTORAL DUTIES – MINISTRY OF THE GOSPEL

As a minister of the gospel a pastor is to “declare all the counsel of God” consistent with the interpretation of this *Discipline*; to administer the sacraments; to have overall guidance, under the leadership of the Holy Spirit, of the religious services of the church; to care for the spiritual and other related interests of his congregation. He is to emphasize the importance of Christian stewardship and to preach the Scriptural practice of tithing into the local church.

89. PASTORAL DUTIES – LEADERSHIP AND TRAINING

As the spiritual leader of the church, the pastor should encourage his people to be active servants of our Master, “redeeming the time, because the days are evil.” He should place particular emphasis on training and using his young people in the work of the church and in helping those whom God has called or given special gifts, including local ministers. These should be given such opportunities as leading cottage prayer meetings and young people’s services, personal evangelism and calling on those in need, operating a branch Sunday School, or other means of exercising their gifts and calling.

90. PASTORAL DUTIES – ADMINISTRATIVE

The pastor is the administrative leader of the local church. As such, he normally presides at all meetings of the local board and committees vital to the spiritual life of the local church. He is to provide reports of his pastoral activities as requested by the local board or a church meeting. The pastor shall see that the

church records are properly cared for and preserved under the custody of the treasurer and the secretary and shall ensure that statistical reports, such as monthly Sunday school reports and annual conference statistical reports, are submitted accurately and on time by the proper local officials. The pastor is to provide for the supply of his pulpit during his temporary absence and shall not allow anyone to fill his pulpit who would bring discredit to the church or his own ministry. A pastor should thoroughly familiarize himself with this *Discipline* and shall carefully fulfill his responsibilities and relationship to the Conference as defined herein.

91. ASSISTANT PASTOR

An assistant pastor may be called by the recommendation of the pastor and a 2/3 vote of the local church board. The assistant pastor shall cooperate with and assist the pastor and work under his direction and guidance.

92. UNORGANIZED LOCAL CHURCHES

From time to time, new congregations are formed as the result of home missionary efforts by the Conference or one of our local churches. In addition, some local congregations may have been associated with a Conference over a period of years without having a formal organization of the form described herein. In either case, such churches are recognized as part of the Conference, but are considered to be “unorganized churches” until they are formally organized under the provisions of this *Discipline*. Laymen and ministers associated with an unorganized church must place their membership in an organized church of the Conference in order to be a member of the Conference.

A church, minister or layman of our Conference must obtain the approval of the Conference Council before launching a new work which would in any way conflict with or duplicate the work of another local church within the Conference.

93. ORGANIZATIONAL PROCEDURE

A new local church may be organized when at least five persons where permitted by law who regularly attend its services have applied to and have been approved as candidates for full membership by the Conference Council or a committee from the

Council together with the local pastor. Prior to the organizational meeting, the Council or acting local board shall make nominations for local offices and cooperate with the Conference President in making all other preparations for an organizational meeting. The first order of business at the organizational church meeting shall be the reception of members. The meeting shall then proceed in accordance with the provisions for an annual church meeting. In order to establish overlapping terms, the first trustee elected shall have a three-year term; the second, a two-year term; and the third, a one-year term of office. At the conclusion of business, the Conference President shall welcome the local church into the Conference and charge the members and officials regarding their responsibilities to the Conference and their local church.

94. LOCAL INCORPORATION AND DEEDING OF PROPERTY

Local churches shall incorporate and deed their property. All deeds to local property shall be held in trust by the trustees of the local church, except home missionary projects in which Conference funds have been invested. Deeds to such property shall be held in trust by Conference trustees until organization of such home missionary church at which time the deeds shall be transferred to the local trustees after a settlement with the Conference Council. In no case will settlement exceed the investment by the Conference.

95. USE OF LOCAL CHURCH FACILITIES

A local Pilgrim Holiness Church may choose to make its facility available to its members and to outside groups whose aims and practices are compatible with the Statement of Faith of the Pilgrim Holiness Church. Any use of the facilities must be in keeping with this policy and we ask that all treat the building with proper respect as visitors and guests in a place of worship.

Church-sponsored events take precedence over any other use of church facilities. Active members' personal events (such as weddings, parties, anniversaries, etc.) have second priority. Community use will be third. Users may be asked to pay costs to help defray the custodial expenses, depreciation and utility fees.

96. BEHAVIOR ON CHURCH PROPERTY AND IN CHURCH MINISTRIES

On church property, and in all services and programs of this ministry, whether on church property or elsewhere, reasonable decorum and order shall be maintained at all times. As such, no one shall, by appearance or behavior, be permitted to draw attention to themselves in contravention to the ministry's purposes. Any individual who, in the sole discretion of the pastor or ministry leadership, is found to be in violation of this policy shall be removed from the ministry premises immediately.

Where appropriate, the pastor, at his sole discretion, shall designate specific requirements and qualifications for various special classes or group activities. These requirements and qualifications shall be enforced for all individuals who wish to attend the ministry function. Individuals who do not meet the qualifications for a specific class or activity, at the sole discretion of the pastor, shall not be allowed to participate in the designated activity.

All volunteers or staff that have contact with the general public on behalf of the ministry are perceived to be speaking on behalf of the ministry. These positions include, but are not limited to, receptionists, ushers, greeters, and anyone else who has contact with the general public as a representative of the ministry. All staff with contact with the general public are required to exhibit the utmost display of Christian character. Use of abusive or pejorative language of any kind is strictly prohibitive and shall be grounds for discipline. No staff member shall ever be disrespectful to any person for any reason.

Church staff members are required to conduct their activities with decorum and respect. Any conduct a staff member observes that may be distracting to the activities of the ministry should be brought to the attention of the pastor or his appointee immediately. A staff member should never touch any person in an effort to remove that individual from the premises or to suppress his behavior except when absolutely necessary to prevent the individual from injuring himself or others. If directed by the pastor, a staff member may contact the authorities to respond to

the scene in an effort to remove the individual(s) causing the disturbance and restore order.

97. LOSS OF ORGANIZED STATUS

A local church whose Governing Body membership falls below five shall not seat a delegate at the Annual Conference.

A local church that has lost its organized status may be declared a home mission church. The Conference; through the Conference President, Conference Council, and Trustees; shall attempt to keep the church open as a home mission church. Should such efforts fail, the Conference Council, after consultation with the remaining local members, shall determine the future of the church and its assets under not-for-profit legal guidelines. Council actions shall be reported to the next Annual Conference.

98. WITHDRAWAL OF A LOCAL CHURCH

An organized local church may withdraw from membership in its Conference and retain its local property, both real and personal. A local church which withdraws from membership shall forfeit, without any compensation, all rights and interests in the Conference, including any property owned by or deeded to the Conference, and in all matters relating to the operation of the Conference. The provisions of this section in regard to retaining local property do not apply.

To withdraw from the Conference, the local church must cooperate with the following requirements:

- a) A written notification of the intent of the church signed by the secretary shall be sent to the Conference President.
- b) The Conference President, upon receipt of the letter of intent, shall arrange a meeting within 30 days, with the church at a duly called meeting of the church membership to ascertain the grievance and attempt to bring about a resolution to the matter in the spirit of reconciliation as set forth in Matthew 5:23, 24 and Matthew 18:15-17.

Section 6

THE CONFERENCE

99. GENERAL ORGANIZATION

The Conference has two basic levels of government: the Annual Conference and the local church. The Annual Conference is organized and is incorporated as the ecclesiastical governing body of its member churches. It alone has authority to revise the *Discipline* by which the Conference and all of its churches are governed. The Council is the chief executive agency of the Conference and provides for its administration when the Annual Conference is not in session. The *Discipline* represents the bylaws of the Conference. The *Minutes* of the Annual Conference provide additional rules and regulations required for the practical implementation of the work of the church. These are carried as Standing and Annual Resolutions.

100. ANNUAL CONFERENCE

The Annual Conference shall consist of all ordained and licensed ministers within the Conference, the lay delegates of the local churches and all officers, boards and committees elected by the previous Annual Conference. All members of the Annual Conference are expected to stay until the close of business unless excused by the chairman.

101. DATE AND LOCATION

The Conference shall be held with the exact date and the location being set by the Conference. The date and place shall be printed on the back cover of the official Minutes of the previous year's Annual Conference. If circumstances should require a change in the date or location, the Council shall make the arrangements and give at least 30 days' notice to each minister and local church secretary.

102. LOCAL LAY DELEGATES

Each organized local church shall be entitled to one lay delegate for each 25 full members or major fraction thereof, with a minimum of one lay delegate. These shall be elected from the membership of the Governing Body by the annual church meeting along with as many alternates as desired. The local board

may appoint additional alternates, but only if delegates have first been elected by the church. Alternates shall be asked to serve in the order of their election or appointment in place of absent delegates. The Conference President shall maintain a list of local delegates and alternates, and shall be informed in writing of any additional alternates appointed by the local board. No one shall be seated as a lay representative of any local church by any other procedure. No pastor's spouse shall serve as local lay delegate.

103. ORDER OF BUSINESS

The entire roll shall be called at the first sitting, but thereafter only that portion necessary to complete the roll needs to be read. The Minutes of the final sitting may be heard and approved by the Conference Council. Otherwise, the order of business at each sitting is suggested to be:

- a) Devotionals
- b) Roll call
- c) Reading of Minutes (except first sitting)
- d) Introduction of visitors and reception of new churches
- e) Statistical, financial, and personal reports
- f) Unfinished business (except first sitting)
- g) Report of Examining Board
- h) Report of legislative committees
- i) Elections
- j) Any remaining business
- k) Adjournment

104. RULES OF ORDER

The Conference President or his appointee shall be the chairman of any regular or special session of the Annual Conference. He shall decide all questions of order. His decision may be overruled by a majority vote of the Conference. The chairman shall appoint all committees, unless otherwise specifically ordered by the Conference.

Robert's Rules of Order shall govern in all business proceedings, except where this *Discipline* provides special instructions. These rules may be suspended at any time by a three-fourths vote of the members present and voting.

105. THE DUTIES OF THE ANNUAL CONFERENCE

1. To hear reports from the Conference President, Conference Vice-President and other Conference officials.
2. To make plans for the advancement of the work of the Conference.
3. To adopt resolutions.
4. To make any changes or additions to our *Discipline*; this requires a two-thirds vote of the Conference.
5. To elect, by a two-thirds vote, the Conference President, the Conference Vice-President, the Conference Secretary, the Conference Treasurer and Missionary Representative, and elect by a majority vote the other advisory members of the Conference Council.
6. To elect members to the Examining and Educational Board.
7. To elect the Attendance Statistician, Conference Statistician, and Youth Director.
8. To act upon all applications for license for ministers, evangelists or song evangelists, and to publish a list of approved evangelists, singers, musicians and children's workers in the Conference *Minutes*.
9. To pass upon and authorize the ordination of candidates to the ministry.
10. To publish annually the *Minutes* of the Annual Conference proceedings. A tabulated system shall be used in compiling local church statistical reports for said *Minutes*, such tabulations to show a comparison of local church totals as well as Conference totals.
11. To grant special commission to those called and gifted as evangelists.

106. RECONVENED CONFERENCE

The Annual Conference shall be reconvened under any of the following circumstances:

- a) When called for by at least 5 members of the Council to handle business which it feels cannot be delayed until Annual Conference. The date and place shall be set by the Conference Council.
- b) When requested by a petition adopted by the local boards of a majority of the organized local churches. The petition may specify the time and place of the Conference, but the date may not be earlier than 30 days after submission to the Conference secretary.

In each case the pastor and secretary of each local church shall be notified at least 20 days in advance of the time and place of the Reconvened Conference, normally by the Conference Secretary. (Furthermore, all business shall be limited to such items as set forth in the official notification).

107. AUTHORITY OF THE ANNUAL CONFERENCE

The Annual Conference may act only in accordance with the *Discipline* and may not usurp or override any of the authority given to the local church. It may review any action taken by the Conference Council or any committee, board or officer of the Conference, and has the authority to overrule or modify any such action as it determines necessary. The Annual Conference is empowered to give binding direction to the Council or any committee, board or officer of the Conference in any matter, except that it may not direct them to violate this *Discipline*. It may also require from any of them a complete report regarding their activities in any matter relating to Conference affairs. In summary, all officials, boards, committees and other representatives of the Conference shall be accountable to the Annual Conference.

The Annual Conference is the only body which can modify this *Discipline*. It is also the only body which can legally modify the Articles of Incorporation of the Conference or take any action which would in any way modify or limit its complete independence and autonomy with respect to all other organizations, and

then only with the subsequent concurrence or 2/3 of the organized churches. Its approval is also required before any property deeded to the Conference may be sold or mortgaged.

The approval of the Annual Conference is also required regarding any official relationship of the Conference with any other organization or institution, such as agreements with or recommendation of a missionary board, Bible school, publishing house, other conferences, denominations, or associations, etc. All of the foregoing approvals regarding property and official relationships shall be obtained in the form of the resolutions submitted via the appropriate committees, as long as no conflict with the *Discipline* is involved. It is to the benefit of all concerned that the Annual Conference and the people of our constituency be kept informed of all important actions of its Council and officials.

108. CONFERENCE OFFICIALS

The paragraphs which follow define the official positions to be filled through election by the Annual Conference:

Basic Qualifications for Office

Persons elected to Conference office shall be known to live a sanctified life and shall meet the following other minimum requirements:

- a) They must be a Governing Body member of a local church of the Conference.
- b) They must be careful to maintain the covenant and other rules of this *Discipline*.
- c) They are to have sufficient ability related to the office involved to serve the Conference effectively.
- d) They should have a record of faithful service in their previous and present responsibilities. In accepting any Conference position, the person elected thereby agrees to familiarize himself with his duties as defined in this *Discipline* and the Standing Resolutions, and to devote the time and effort necessary to fulfill these obligations.
- e) They must be a member of the Conference for at least two years before holding any Conference elective office.

- f) No ordained pastor of a nonconference church shall be elected to the Conference Council.

109. RESTRICTIONS REGARDING MULTIPLE OFFICE

No more than two members of any committee or board may be members of the Council. No one, other than the Conference President, may serve on more than two of these committees or boards, including boards of which they are members *ex officio*.

110. NOMINATIONS

The Conference Council shall nominate two or more qualified candidates for every vacancy or expiring term in each of the following Conference offices: secretary, treasurer, examining board, conference attendance statistician, conference statistician, and missionary representative. Elections for all other offices shall be held without nominations.

111. ELECTION PROCEDURES AND TERMS OF OFFICE

All elections to Conference officers shall be by secret ballot. Whenever a single vacancy is being voted upon, a motion may be made after any ballot in which there is no election requesting that the delegates restrict their voting in the next ballot to the two names (or some greater number) which received the largest vote on the previous ballot. Persons elected shall take office at the close of Annual Conference and shall serve until a successor takes office or until they vacate the office for any reason.

112. CONFERENCE PRESIDENT

The first term of the Conference President shall be for one year. Thereafter, he shall be elected for a term of two years. He shall hold office until his successor is elected. In the event the office of Conference President is vacated for any reason, the Conference Vice-President shall thereby become the Conference President until the next Annual Conference. If for any reason the Conference Vice-President does not accept the office of Conference President, the Council has the right to fill the vacancy until the next Annual Conference by a two-thirds majority vote.

A 2/3 majority vote is required for an election.

The Conference President is responsible to the Annual Conference for the work assigned to him. He is also accountable to the

Conference Council which has authority to remove or reprove him.

The Conference shall pay to the retiring Conference President one month's salary. The duties of the Conference President shall be as follows:

1. To have general oversight of the work throughout the Conference.
2. May preside over annual and special business meetings, if it is possible for him to attend. If not, his appointee may do so.
3. To renew, with the Conference Secretary, the licenses of the candidates who are pursuing the course of study if ordered to do so by the Annual Conference.
4. To sign, with the Conference Secretary, the credentials of all ministers in the Conference.
5. To investigate carefully the support of pastors and other workers, and such other matters as may tend to increase the usefulness and spirituality of the church. He shall see that each church makes vigorous efforts to do its share in support of Conference interests.
6. If possible to visit, or have his assistant visit, without fail, each church in the Conference at least twice a year, and to preserve carefully in his office, for future reference, the reports received on these visits.
7. To give reasons for his objection, in case of protest to calling a pastor from outside the bounds of the Conference.
8. To act, in conjunction with the local church board, upon a pastor's application for release from his appointment.
9. To cause all vital Conference information and records to be filed.

113. CONFERENCE VICE-PRESIDENT

Election of a Vice-President requires a 2/3 majority vote. His term of office shall be for one year after serving one year thereafter shall be elected for a term of two years. He shall assist the President in whatever capacities the President shall request, shall give a report of his service to the Annual Conference, shall

serve as chairman of the Annual Conference and Conference Council meetings in the absence of the President, shall fulfill his duties as a member of the Council, and shall serve as chairman of the Education and Examining Board.

114. CONFERENCE SECRETARY

The Conference secretary shall be elected to a one-year term by a 2/3 majority vote. Thereafter he shall be elected for a term of two years. In addition to the duties of all Council members, his responsibilities include the following:

- a) He shall keep a correct record of the proceedings and reports made to the Annual Conference. Working with his Editing Committee and under the supervision of the Council, he is to publish and distribute to the local churches the official Minutes of the Annual Conference within 60 days after the close of Annual Conference.
- b) He shall maintain a correct record of the meetings and official acts of the Conference Council.
- c) He shall promptly handle all correspondence assigned to him by the Council or the Conference.
- d) He shall transfer custody of all Conference records and documents in his custody to his successor upon replacement, and ensure that all important Conference documents which come into his possession are preserved in the Conference Archives.
- e) He shall sign, with the President, all duly authorized credentials and other certificates.

115. CONFERENCE TREASURER

The Conference treasurer shall be elected to a one-year term by a 2/3 majority vote, thereafter he shall be elected for a term of two years. It is recommended that he be bonded. In addition to the duties of all Council members, his responsibilities shall include:

- a) Maintaining a correct record of all financial transactions and providing such periodic reports as the Conference Council may request.

- b) Providing a detailed financial report to the Annual Conference after submitting the same to the Conference auditors along with the supporting records.
- c) Receiving the Conference funds and disbursing such funds only as directed by the Annual Conference or the Conference Council.
- d) To transfer all checkbooks, records, authorizations and other documents associated with this office to his successor upon replacements.

116. CONFERENCE MISSIONARY REPRESENTATIVE AND HIS DUTIES

He shall become a member of the Conference Council. He shall work with the Conference President in stimulating the missionary program of the Conference. All expenses are to be borne by the missionary fund. Upon re-election after serving a one-year term, he shall be elected for a two-year term. A two-thirds majority vote is required for an election.

117. ADVISORY MEMBER OF THE CONFERENCE COUNCIL

Advisory members shall be elected to the Conference Council for one-year terms by a majority vote. Only ordained ministers shall serve on the Council.

118. CONFERENCE BOARD OF TRUSTEES

They shall consist of all Executive members of the Council. Their duties are:

- a) To hold all Conference property in trust for the Conference.
- b) To sign all necessary legal papers for the Conference in loaning or borrowing money and in buying, selling, mortgaging, or renting real property.
- c) To prepare a report of assets and liabilities for each Annual Conference.
- d) To carry out on a timely basis all appropriate directives and instructions of the Council and/or the Annual Conference, and to keep the Council fully informed of all their activities as trustees.

119. EDUCATION AND EXAMINING BOARD

This board shall consist of three members who shall be elected by a majority vote to overlapping terms. The Education and Examining Board and Polity Committee consist of Ordained Ministers.

The duties of this board shall be as follows:

1. To examine all applicants for license, such as ministers, evangelists, or song evangelists, in matters of education, doctrine, practice, personal religious experience, ministerial call and evidence thereof, and circumstances of personal, family and business life which bear upon his ministry. To report the result of the same to the Conference Council at the time the candidate is under consideration.
2. To require applicants for credentials – licensed or ordained – to answer all questions and sign the standard questionnaire provided by the Conference Council.
3. To examine applicants as ministers for renewal of license or for ordination, and to pass on them as to their religious experience and personal life. The above findings must be reported to the Conference Council at the time the candidate is under consideration.
4. To examine each minister, ordained or licensed, on question of character, doctrine, and conduct.
5. To prepare a course of instruction for qualification for ordination to be presented to the council for approval and ratification by the Conference.

120. POLITY COMMITTEE

The Polity Committee shall consist of five members who shall be elected to overlapping three-year terms. At least one member of the Council shall be elected to serve on this committee. All proposed changes to the *Discipline* must be submitted to the Polity Committee for consideration and referred to the Annual Conference. All changes in the *Discipline* must be ratified by 2/3 majority vote.

Discipline Resolutions and changes are to be considered every three years. They must be signed by the secretary of a local

church board and pastor or by at least two ministerial members of the Conference. They must be sent to the chairman of the Polity Committee at least sixty days before to be considered by the Conference of the given year.

121. CONFERENCE ATTENDANCE STATISTICIAN

A Conference Attendance Statistician shall be elected to a one-year term by a majority vote. The duties include a preparation of a monthly Sunday average report for the Conference Churches, also a preparation of a Sunday average report for the Annual Conference. The Sunday Attendance of Sunday School, Morning Worship, and Evening Services shall be averaged and the results of each be sent to the Conference Attendance Statistician for compiling in his monthly report. Said report shall be sent to all churches in the Conference.

122. CONFERENCE STATISTICIAN

The Conference Statistician shall be elected by secret ballot and majority vote.

His duties shall include the following:

- a) To prepare, and update as appropriate, a statistical report form for use by the local churches in submitting the desired statistical data. This form must be approved by the Council before being printed and distributed.
- b) To submit to the annual Conference, for publication in the *Minutes*, a detailed written report of such statistics as the Conference or the Council may designate.

123. REMOVAL FROM OFFICE

When any elected official of the Conference is found to be incompetent to carry out the duties of his office or refuses to expedite a valid instruction from the Annual Conference or the Council, or if his conduct has not been in keeping with the basic qualifications for office, the Council shall deal with the official regarding the matter. If the situation is not or cannot be satisfactorily resolved by such a meeting, the Council by a 2/3 majority vote in a secret ballot shall require his resignation. The official shall immediately be notified of this action, preferably by appearing before the Council at the same meeting, and other-

wise in a written request for his resignation served in person by the Conference President or Secretary, or if this is impractical, by registered mail. If the official refuses to resign when required to do so by the Council, he shall be considered under suspension and be given a trial.

124. VACANCIES WHICH OCCUR BETWEEN ANNUAL CONFERENCES

Whenever a vacancy occurs in an elective Conference office between Annual Conferences, the Conference Council by a 2/3 majority vote in a secret ballot may appoint a qualified person to fill the vacancy, but only until the next Annual Conference.

125. CONFERENCE COMMITTEE APPOINTMENTS

The following Conference Committees shall be appointed by the Conference President at each Annual Conference. These Conference Committees shall consist of memorials, reception, resolutions, and ways and means. The membership of all appointive committees shall be published in the front of the Annual Conference *Minutes*. The chairman's name shall be listed first. Committee procedures shall be in accordance with the provisions of *Robert's Rules of Order* regarding committees unless otherwise specified herein.

126. WAYS AND MEANS COMMITTEE

The Ways and Means Committee shall consist of not less than three members appointed annually by the Conference President at the close of Annual Conference. All proposed resolutions dealing with financial matters or Conference property are to be submitted to this committee for proper presentation to the Annual Conference, except that any changes to the *Discipline* must be handled by the Polity Committee.

127. RESOLUTIONS COMMITTEE

The Resolutions Committee shall consist of not less than three members appointed annually by the Conference President at the close of the Annual Conference. All proposed resolutions other than those involving a change to or conflict with the *Discipline* or Conference incorporation or involving financial or property matters are to be submitted to this committee for proper presentation to the Annual Conference.

128. RECEPTION COMMITTEE

At the close of each Annual Conference, the Conference President shall appoint a Reception Committee of two members. Their term of office shall extend through the close of the following Annual Conference. It shall be the duty of this committee to see that all ministerial visitors, new ministers in the Conference, fraternal delegates and other official guests are properly introduced to the Conference and, as appropriate, to move that they be granted honorary seats.

129. MEMORIALS COMMITTEE

At the close of each Annual Conference, the Conference President shall appoint a Memorials Committee consisting of two members whose term of office shall extend through the following Annual Conference. It shall be their responsibility to prepare an appropriate memorial article upon the death of any minister in the Conference and for such other persons as the Council may direct.

This memorial article is to be ready for publication in the Conference periodical on as timely a basis as possible. It shall also be read to the Annual Conference and printed in its *Minutes*.

130. EDITOR OF THE CONFERENCE PUBLICATION

The Conference Council shall annually appoint a Publication Editor by secret ballot.

131. THE CONFERENCE COUNCIL

The Conference Council is the chief administrative body in the church between Annual Conferences. It shall consist of the Conference President, Conference Vice-President, Conference Secretary, Conference Treasurer, Missionary Representative, and advisory members. Only ordained ministers shall be eligible to be elected to the Conference Council. The Council shall be accountable to the Annual Conference and shall take no action contrary to this *Discipline* or the directives of the Annual Conference.

132. COUNCIL MEETINGS

A meeting of the Conference Council shall be called by the Conference President or Secretary upon the request of the Con-

ference President or three members of the Conference Council. Notice of a meeting shall be given to each council member at least 48 hours previous to the time set for the meeting. In the absence of an objection by any member of the Conference Council, the above notification can be waived. A simple majority of the Conference Council shall constitute a quorum.

133. RECEPTION OF CHURCHES FROM OUTSIDE THE CONFERENCE

When an organized local church from outside the Conference indicates a desire to unite with the Conference, the Conference President or a delegation appointed by the Council shall meet with the church or its officials to discuss with them the requirements of our *Discipline* and their ability and willingness to comply with these provisions. After the church and the Council have had sufficient time to evaluate the suitability of the proposed union, each of them shall vote on the matter, with a 2/3 affirmative vote by secret ballot required in both cases. The Conference President or his appointee shall be present at the church meeting called for this purpose and shall read our covenant and explain such other aspects of our *Discipline* as he feels would be appropriate. He need not preside at this meeting, however.

This relationship shall become effective as soon as it is duly approved by the Council, the local church, and the Annual Conference.

134. ESTABLISHMENT OF NEW CONFERENCES

If a group of churches could best be served by some form of a separate conference-level organization, under the terms of this *Discipline* such arrangements may be made by the Council in cooperation with other Conferences with whom we may have working agreements, subject to the approval of the next Annual Conference.

135. PURCHASE OF REAL PROPERTY

Whenever possible, it is desirable for the council to give prior notice to the annual Conference of its plans to purchase or make major improvements to Conference property. However, if a situation develops between Annual Conferences in which the

Council determines that it is in the best interests of the Conference to purchase a property, it may do so on its own authority as long as:

- a) No restrictions in this regard have been adopted by the Annual Conference.
- b) No mortgages which exceed the Council's authority.

Proper legal counsel shall be obtained regarding deeds and other legal aspects of the transaction to ensure that the Conference's rights and interests are properly safeguarded.

136. AGREEMENTS WITH OTHER ORGANIZATIONS

The Conference Council is authorized to negotiate tentative cooperative agreements with other holiness organizations. If changes to the *Discipline* are involved, they must be coordinated with and recommended by the Polity Committee. Such agreements and changes thereto, shall be submitted to the Annual Conference for consideration and shall not become effective until ratified by the Annual Conference.

137. DISCIPLINE SUPPLEMENT

A Discipline Supplement Section is included in the Annual Conference *Minutes* and each *Discipline* addition or correction proposal is presented to the Annual Conference by the Polity Committee. These proposals must carry by a two-thirds majority vote and be held in the Discipline Supplement Section of the *Minutes* for at least three years during which such legislation may be amended, revised, or deleted as the Conference sees fit and then may be permanently added to the *Discipline*.

138. CONFERENCE YOUTH DIRECTOR

A Conference Youth Director shall be elected by a majority vote of the Conference. The nominations for this office shall be submitted by the Council and the activities and programs shall be reviewed by the Council.

139. AUDITING REQUIREMENTS FOR CONFERENCE FUNDS

The Council shall establish and maintain standards for the handling, recording, disbursement, reporting, reviewing, and auditing of all Conference funds. The Council shall procure the

services of an accountant to whom all treasurers' records shall be delivered not less than annually. All treasurers' records shall be submitted to the accountant in a timely manner as directed by the Council. The accountant shall verify these treasurers' records in accordance with the standards the Council has established and shall make a report of the findings to the Council and the Annual Conference.

140. DEVELOPMENT OF NEW CONFERENCES

When there are at least 10 churches in a given geographical area, the Conference Council may direct the Executive Committee to call a special meeting of churches and pastors in that area to discuss and discern their readiness in becoming a conference. Should such action seem desirable the members present and voting shall cast a secret ballot vote requiring at least a three-fourths majority for approval. Churches shall be notified at least 30 days in advance. In the event the above action becomes a reality the Conference Council shall make provisions and plans for a General Conference to affect a limited 3rd level structure of government. It shall also implement a separate conference organization. The new conference organization is effective upon conclusion of the General Conference.

Section 7

THE MINISTRY

141. THE MINISTERIAL ORDER

God has especially called some to devote their time and talents entirely to His peculiar service. Human ordination is simply recognition of that which already has been conferred by the divine Head of the church. To prevent the many and grievous evils which arise from thrusting forth the unestablished and the mistaken, this office must be safeguarded by carefully testing the candidate therefore, as well as by causing him to be trained in the knowledge of the truth as it is in Christ Jesus.

We recognize three levels of ministerial standing – local preachers, licensed ministers, and ordained ministers. All certificates issued in accordance with the foregoing shall be valid only when properly signed and bearing endorsement of proper authorities for the current year.

142. LOCAL PREACHERS

A local preacher's license shall be issued to such as have a call for local church work. It shall be granted on recommendation of the local church board and approved by the Conference President. This license shall be valid only when signed by the Conference President and Conference Secretary, and is in effect for one year from date of issue.

The local preacher shall be under the personal supervision of the resident pastor, who shall secure openings for him or her where possible.

The local preacher shall not have authority to solemnize marriages, or to administer the sacraments; neither shall he or she have voice or vote in any Annual Conference or in any local church board, unless elected thereto, but shall not be debarred from doing evangelistic work.

If a local preacher shall do supply work as pastor of a local organized work, he shall make a report of the same to the Annual Conference. There shall be a course of study for local preachers, the extent and content of which shall be determined

by the Examining and Educational Board. The local preacher who expects to receive a Conference License and ultimately ordination, shall meet with said Board within one year of receiving local license.

143. LICENSED MINISTERS

Any person presenting a recommendation from the local church of which he or she is a member, certifying to his or her holy character and manner of life as well as spiritual gifts and calling, may be recommended by the Examining and Educational Board to the Annual Conference for minister's license. If the applicant has been a member of another Pilgrim Holiness Church, and a request is made within a three-year period of the transfer, he or she will present a letter of recommendation from both churches.

After positive action by vote of the Conference such candidates shall present themselves at the appointed time, which shall be a designated worship service, to receive ministerial orders which shall be considered the first ordination to the gospel ministry.

Such license shall not be granted over the protest of the Examining and Educational Board, except by consent of three-fourths of all the delegates present at the Annual Conference. The Annual Conference shall reject any recommendation for the licensing of any minister who does not tithe or teach tithing into the Pilgrim Holiness Church. In case of a favorable report, license shall be granted on a simple majority vote of the delegates.

No person shall be recommended to the Annual Conference for license as a minister until such party shall have completed the course of study for local preachers or its equivalent. Exception to this rule may be made in the case of a person who has satisfactorily passed the Examining and Educational Board and has been recommended by them as minister.

Before granting this license a report shall be heard from the Examining and Educational Board.

License shall be granted by the Annual Conference and shall be signed by the Conference President and the Conference Secre-

tary. It may be renewed each year upon the passage of the licensee's character and the report from the Examining and Educational Board as to gifts and growth in Grace, and progress in the course of study.

Careful attention will be given to doctrine, and no unorthodox and unscriptural teaching will be passed unchallenged, by either the Examining Board or by the Conference Council.

A licensed minister having charge of a congregation shall have authority to perform marriages, if such is in harmony with civil law.

When an applicant cannot be present at an Annual Conference, due to unusual circumstances, the Examining and Educational Board may pass on such cases, provided such absentee has sent in a satisfactory report and also has a recommendation from his local church board and Conference President.

144. LICENSED MINISTERS' STUDY PROGRAM

Every minister should recognize the tremendous responsibilities of the high office to which he has been called by God. Surely the ministry of the Gospel is worthy of no less preparation than men give to secular professions. While formal education is only one aspect of a minister's preparation, it is a vital part. Its importance is recognized throughout the Bible (2 Kings 2:3, 5; Prov. 2:1-12; II Tim. 2:2, 15).

Every licensed minister shall diligently apply himself to fully prepare for ordination. If he has not already completed the educational requirements for ordination when first licensed, he shall immediately begin a course of study under the direction of the Examining Board. A full time ministerial study program at a conservative holiness Bible School is recommended wherever possible. Otherwise, he shall be assigned to a correspondence course or other course of study established by the Examining Board.

A description of the study course is provided in the last section of the *Discipline*. There is also a requirement of study progress.

145. ORDINATION REQUIREMENTS

A licensed minister pursuing his study and needing experience for ordination could serve as an assistant under an ordained minister in a local church. The pastor would send a report of activity, conduct, and spirit each year to the Education and Examining Board. After serving at least two years as an assistant, the candidate upon recommendation of the pastor and church where served would be considered as having filled the requirements of experience leading to ordination.

A licensed minister may be recommended to the Annual Conference for ordination as a minister of the Gospel of Jesus Christ when he has met all of the following requirements:

- a) He has been a licensed minister and in active ministry for at least two years.
- b) He was an active minister of that Conference during the previous conference year and intends to continue to devote himself to the active ministry (pastor, evangelist, missionary, or teacher in a Bible school).
- c) He has fulfilled the educational requirements.

In considering the case of a candidate for ordination, the Annual Conference shall hear: the report of the Examining and Educational Board concerning the candidate's religious experience, personal character, and standing in the course of study; the candidate's personal testimony; any recommendation from the Conference Council.

When these reports have been received by the Conference, it shall earnestly seek divine guidance, waiting upon God in prayer. Then, if so led the Conference shall recommend the candidate of ordination to the Council, which shall appoint a body of at least five ordained ministers, who, by the laying on of hands and by prayer, shall set apart the candidate for the work whereunto God has called him.

The Conference Council, upon the recommendation of the Examining and Educational Board, is authorized to ordain a minister between Annual Conferences, where it is felt best that he be ordained before going to the foreign field.

Certificates of ordination shall be issued and shall bear the signatures of the ordained ministers who have had part in the ordination.

146. ORDAINED MINISTERS FROM OTHER CHURCHES

Ordained ministers with valid credentials from other evangelical churches or other Conferences may be received into the Conference with temporary credentials until they are reviewed by the Examining Board and approved by the Annual Conference. Upon recognition of the local Conference he must become a member of one of the local churches.

147. MINISTERIAL REGULATIONS AND PRIVILEGES

Every minister must be a member of a local church of the Conference. Membership of a pastor and his wife or husband in good standing are transferred automatically when accepting a new pastorate. Every minister shall keep the Conference secretary informed of his current address and any factor which would affect his ministerial standing. No minister shall accept credentials from another organization without forfeiting Conference credentials.

148. AREAS OF SPECIAL EMPHASIS FOR PASTORS

Systematic giving never will receive proper attention from the people unless clearly and frequently enunciated from the pulpit. Decency and cleanliness must not only be practiced by the preacher, but should be inculcated in his public preaching. Congregational singing should receive careful attention. It should be lively, spiritual, and varied as to selection. The pastor should be careful whom he permits to occupy his pulpit in his absence. Every preacher should control his pulpit. The pastor must not neglect his Sunday school. Pastors will receive large returns in good done by circulating the *Discipline* among their members. A copy should be in every home.

149. AUTHORITY REGARDING MARRIAGE AND THE SACRAMENTS

Marriages are usually conducted by ordained ministers but licensed ministers having charge of congregations shall have power to do so if it is in harmony with civil law. The sacraments are usually administered by ordained ministers, but licensed

ministers having charge of congregations shall have power to do so. Bread and unfermented wine shall be used at the Lord's Supper.

150. RESPONSIBILITIES TO THE CONFERENCE

Each pastor shall attend Annual Conference and the ministerial convention and shall cooperate with the work program of the zone camp meeting committee, unless excused by the Conference President. Each minister elected or appointed to a position in the Conference shall fulfill the responsibilities of that office, or if it is not feasible for him to do so, shall resign that position.

151. MAINTAINING OUR SPECIAL RULES

Every minister, by his example and ministry, shall carefully uphold the special rules of membership. None of our ministers shall use the wedding ring in performing a marriage ceremony. Since television has proven itself detrimental to deep piety, and has undoubtedly helped bring many who were once alive to God, to a state of spiritual death, none of our ministers shall possess or encourage the possession of television.

152. DIVORCE AND REMARRIAGE

In these days of multiplied divorces and great laxity relative to the marriage question, it is fully agreed that no minister shall unite in holy wedlock any who have been divorced.

Any minister who has been divorced from one companion and has married another without the former having died, or is married to one who has another living companion, shall not be licensed or ordained, and any minister who violates this rule shall be dismissed immediately from his ministerial standing.

153. EVANGELIST'S AND SONG EVANGELIST'S CERTIFICATES

An appropriate certificate may be issued by the Conference President and Secretary to any who have been recommended by the Annual Conference.

Section 8

JUDICIARY

PURPOSE

The purpose of church government and discipline is for the vindication of the truth, the preservation of the integrity of the body, a warning to the careless, and the salvation and restoration of the wayward.

154. VIOLATION OF RULES

Members of the Pilgrim Holiness Church who violate the rules of the church, or hold doctrines contrary to this *Discipline*, or are guilty of breach of Covenant, shall be dealt with kindly, yet faithfully, and according to the seriousness of the offense. Each case shall have immediate and thorough attention on the part of the proper church authorities having jurisdiction, either local or Conference. The teaching and standards of the church are to be maintained at all times.

155. LEGAL RIGHTS

No member is to be arbitrarily set aside without due consideration both for his spiritual welfare and his legal rights as a member of the church. A member of the Pilgrim Holiness Church, although thought to be an offender, is nevertheless to be recognized as a member of the church with full rights and privileges until he has been dealt with in accordance with the *Discipline*.

156. CHURCH TRIAL

The right of a fair and impartial trial of a layman or minister shall not be denied.

Sincere and reasonable effort shall first be made to deal with each case without the formality of a church trial. In case a trial is requested by the accused, the same shall be held in accordance with this Judiciary. The trial board may refuse to adjudicate a case if, in their opinion, evidence against the accused is insufficient to warrant trial.

157. CHARGES

The following charges shall constitute the offenses for which any member, or minister, of the Pilgrim Holiness Church may be dealt with and tried:

- a) Holding and teaching any doctrine contrary to the Word of God or the *Discipline* of the Pilgrim Holiness Church.
- b) Breach of Covenant or breaking the special rules of the church.
- c) Conduct unbecoming a member or minister of the Pilgrim Holiness Church.
- d) Immoral Conduct.
- e) In the case of a minister, violation of ministerial regulations.

158. CHURCH BOARD TO HEAR CHARGES

The local church board shall have original jurisdiction to hear and determine all charges brought against any member of the church, except members who are ordained or licensed ministers.

159. LICENSED OR ORDAINED MINISTER'S HEARING

The Conference Council shall have original jurisdiction to hear and determine all charges brought against any licensed or ordained minister.

160. CHARGES MUST BE SIGNED

All charges must be signed by the accuser. The accused must be given the privilege of meeting the accuser or accusers.

161. CHARGES MUST BE IN WRITING

Charges must be specifically stated in writing and be dated, together with a notice of the time and place of the trial, and shall be delivered to the accused 15 days prior to his trial.

162. CHAIRMAN'S AUTHORITY

The chairman has the authority, during the trial, to rule on procedure and the admissibility of evidence. If the Conference President is on trial, the Conference Vice President or his

appointee shall act as chairman or the Council, during the course of the trial.

163. ONLY GOVERNING BODY MEMBERS TAKE PART

Only Governing Body members of the Pilgrim Holiness Church may take an active part in any trial, except as witnesses.

164. APPOINTMENTS IN TRIAL

A prosecutor may be appointed by those having jurisdiction in the case. The accused will be permitted to have one defense council taking part in the trial.

165. RIGHT OF APPEAL

A minister who has been convicted by trial shall not be denied the right of appeal. A licensed or ordained minister may appeal from the Conference Council to the next Annual Conference for their review. They shall determine the acquittal or guilt of the accused. There shall be no further appeal.

166. REQUEST NAME DROPPED FROM ROLL

While under investigation or pending the outcome of the trial, if the accused requests his name be dropped from the church or Conference roll, the same shall be granted without protest, and the case shall thereupon end.

167. FAILURE TO APPEAR

Failure or refusal of the accused to appear for trial after due notice, as provided for above, shall be deemed sufficient cause for summary dismissal.

168. TWO-THIRDS VOTE

In all judicial cases not otherwise provided for, a two-thirds vote by secret ballot of the entire trial board shall be required for conviction.

169. PENALTY ON CONVICTION

In the event of conviction the trial board sets the penalty which may be:

- 1) Dismissal from membership
- 2) Suspension from membership for six months or for an indefinite period.

- 3) Removal from field of labor.
- 4) Removal from ministerial office.
- 5) Suspension from ministerial office for six months or for an indefinite period.

170. TERMINATION OF SUSPENSION

Indefinite suspension may be terminated by a two-thirds vote of the trial board or their successors. If at the end of the 15 months the suspended membership is not restored, the accused is subject to summary dismissal.

171. ACCEPTING PENALTY

Provision is hereby made in the event an accused person agrees to accept a penalty suggested by the trial board; the trial may be abrogated.

172. TRIAL OF A LOCAL CHURCH

If the local church is remiss in supporting the ethical and moral ideals of this *Discipline*, charges may be brought against them by the Conference Council.

Such charges must be presented to the Annual Conference, which shall have the power to determine the guilt and penalty of the church.

Upon hearing the charges and any defense the local church desires to give, the Annual Conference shall vote either to acquit or convict the accused church. A two-thirds vote is required for conviction.

173. INDIVIDUAL MEMBERS

If a church is convicted and dismissed from membership in the Pilgrim Holiness Church, any individual member of the church who desires to remain in the Pilgrim Holiness Church should express his desire to the Conference Council within two months after the date of the church's dismissal. The Conference Council may then issue him a letter of recommendation to another Pilgrim Holiness Church, which shall have the same authority as a letter from a local church.

Section 9

RITUAL AND FORMS

174. MARRIAGE CEREMONY (Short Form)

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 and the woman on his left, the minister shall say:

Dearly Beloved: We are gathered together in the sight of God and in the presence of these witnesses to join together this man and this woman in holy matrimony. This 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. This holy estate Christ adorned and beautified with His presence and the first miracle that he wrought in Cana of Galilee. It is commended of St. Paul to be honorable among all men; and, therefore, it is not being entered into unadvisedly, but reverently, discreetly, and in the fear of God.

Into this holy estate these persons present now come to be joined. Therefore, if any can show just cause why they may not lawfully be joined together, let him now speak, or else forever hold his peace.

And also speaking unto the persons who are to be married, the minister shall say:

I require and charge you both if either of you know any impediment why you may not lawfully be joined together in matrimony, you do now confess it; for be ye well assured that as many as are united otherwise than as God's Word doth allow are not joined together by God.

If no impediment is alleged, then shall the minister say unto the man:

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

The man shall answer:

I will.

Then shall the minister say unto the woman:

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 in health, and, forsaking all others, keep thee only unto him as long as ye both shall live?

The woman shall answer:

I will.

Then shall the minister join their right hands together and say:

Forasmuch as this man and this woman have consented together in holy wedlock and have witnessed the same before God and this company and have declared the same by joining of hands, I pronounce that they are husband and wife, in the name of God the Father, and of the Son, and of the Holy Ghost. Those whom God hath joined together let no man put asunder. Amen.

Then shall the minister pray, thus:

May the blessing of the triune God rest upon this husband and wife. Grant unto them thy presence and guidance along the pathway of life, and grace to fulfill thy thought concerning their lives. Grant unto them and this company a place hereafter at the marriage supper of the Lamb. And unto thee we will ascribe the praise, and honor, and the glory, now and evermore. Through Jesus Christ, Amen.

175. MARRIAGE CEREMONY (Long Form)

Dearly Beloved: We are gathered together in the sight of God and in the presence of these witnesses to join together this man and this woman in holy matrimony. Which is an honorable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that exists between Christ and His church. Which holy estate Christ adorned and beautified by

His 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 to be entered into unadvisedly, but reverently, discreetly, and in the fear of God.

Into this holy estate these persons present now come to be joined. Therefore, if any can show just cause why they may not be lawfully joined together, let him now speak, or else forever hold his peace.

Speaking to the persons who are to be married, the minister shall say:

I require and charge you both if either of you know any impediment why you may not be lawfully joined together, you do now confess it; for be ye well assured that as many as are united otherwise than God's Word doth allow are not joined together by God.

If no impediment is alleged, then someone besides the officiating minister may pray:

Almighty and ever blessed God, whose presence is the happiness of every condition, and whose favor hallows every relation, we beseech thee to be present and favorably look upon these thy servants, that they may be truly joined in the honorable estate of marriage in the covenant of their God. As thou hast brought them together by thy providence, sanctify them by thy Spirit, giving them a new frame of heart fit for their new estate and enrich them with all grace, whereby they may enjoy the comforts, undergo the cares, endure the trials, and perform the duties of life together as becometh Christians, under thy heavenly guidance and protection. Through our Lord Jesus Christ. Amen.

Then the minister shall say:

Who giveth this woman to be married to this man?

The father, or guardian, or friend of the woman shall answer:

I do.

The minister, calling the man by his Christian name shall say:

_____, 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 forsaking all others, keep thee only unto her as long as ye both shall live?

The man shall answer:

I will.

Then the minister, calling the woman by her first name, shall say:

_____, 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 in health, and forsaking all others, keep thee only unto him as long as ye both shall live?

The woman shall answer:

I will.

The minister shall cause the man with his right hand to take the woman by her right hand and say after him, as follows:

I, _____, take thee, _____, to be my wedded wife; and I do promise and covenant before God and these witnesses to be thy loving and faithful husband in plenty and in want, in joy and in sorrow, in sickness and in health, as long as we both shall live.

Then shall they loose their hands. The minister shall cause the woman to take the man by his right hand, and say after him, as follows:

I, _____, take thee, _____, to be my wedded husband; and I do promise and covenant before God and these witnesses to be thy loving and faithful wife in plenty and in want, in joy and in sorrow, in sickness and in health, as long as we both shall live.

Then the minister shall say:

Let us pray.

Most merciful and gracious God, of Whom the whole family in heaven and earth is named, bestow upon these thy servants the seal of thine approval and thy fatherly benediction, granting unto them grace to fulfill with pure and steadfast affection the vow and covenant between them made. Guide them together, we beseech thee, in the way of righteousness and peace, that, loving and serving thee with one heart and mind all the days of their lives, they may be abundantly enriched with the tokens of thy everlasting favor. Grant unto them and this company a place hereafter at the marriage supper of the Lamb. And unto thee we will ascribe the praise, and the honor, and the glory, now and evermore. Through Jesus Christ, Amen.

Then shall the minister say unto all present:

By the authority committed unto me as a minister of the church of Jesus Christ, I declare that _____ and _____ are now husband and wife, according to the ordinance of God and the law of the state; in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then causing the husband and wife to join their right hands, the minister shall say:

Whom God hath joined together, let no man put asunder.

It is fitting that the bride and groom kneel to receive this benediction:

The Lord bless you, and keep you. The Lord makes His face to shine upon you, and be gracious unto you. The Lord lift up his countenance upon you and give you peace, both now and in life everlasting. Amen.

Or

God the Father, God the Son, and God the Holy Spirit, bless, preserve, and keep you. The Lord, with His favor, look upon you and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come ye may have everlasting life. Amen.

176. BAPTISM

Let the minister read Matthew 3; John 3:1-8.

Prayer

Let the candidates be questioned, as follows:

Dost thou believe in God the Father and in Jesus Christ, His Son, our Lord; in the Holy Ghost, and in the church of God in general; the remission of sins, the resurrection of the body, and everlasting life after death?

Answer: All this I steadfastly believe.

Wilt thou be baptized in this faith?

Answer: This is my desire.

Wilt thou obediently keep God's holy commandments and walk in them daily?

Answer: I will do so, God being my helper.

The minister, asking the name of the candidate shall baptize him saying:

_____, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Repeat the Lord's Prayer, closing with extemporary prayer.

177. DEDICATION OF CHILDREN

When parents desire to dedicate their children, the following form may be used:

Read from Mark 10:13-16 and Matthew 18:1-6.

Charge to parents:

Dearly beloved, you are about to dedicate your children (child) to God and to His service. God hath declared, "All souls are mine; as the soul of the father, so also the soul of the son is mine" (Ezek. 18:4). By this act you acknowledge the high claim of Almighty God to the life and service of your offspring. Too, you confess your own obligation to the most high God, to the

church, and to your child. I trust that you fully realize the solemnity of this occasion. It is imperative that you live the Christian life in sincerity, thereby setting an example worthy of emulation.

You will need the grace of God and the wisdom of God to enable you to discharge your duty. May you find wisdom and grace sufficient as you labor to glorify God.

You should instruct your child in the Word of the Lord; strive to bring him (or her) to an early saving knowledge of God; guide his feet into paths of righteousness; bring him often to the house of God.

Do you solemnly promise to endeavor to do this?

Answer: We (I) do.

Let there be prayer, as follows:

Almighty God, we here and now dedicate this child unto thee, praying that he (or she) may be endued with heavenly virtues, taught by thy Holy Spirit, nourished by thy Word, kept by divine grace, and everlastingly rewarded through thy eternal mercies. In the name of thy Son, Jesus Christ, our Lord and Savior. Amen.

Or

Be pleased, O God, to grant unto this child an understanding mind. May thy providence lead him (or her) through the dangers, temptations, and ignorance of youth. May he (or she) never run into folly or evils of unbridled appetite. May he be led to serve thee faithfully, so that when he has glorified thee in his generation and has served thy cause on earth, he may be received into thy eternal kingdom. Through Jesus Christ, our Lord, Amen.

Benediction (2 Cor. 13:14).

178. SACRAMENT OF THE LORD'S SUPPER

The sacrament of the Lord's Supper shall be administered at least once each quarter.

Let all who profess faith in Jesus Christ as Savior and Lord be admitted to the Lord's Supper.

Let the minister read I Cor. 11:23-24, and Luke 22:14-20.

Prayer of consecration, extemporary.

Then let the people be invited to partake, and as the bread is delivered, let the minister say:

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

As the cup is delivered, let the minister say:

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul and body unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee, and be thou thankful.

In closing let the people unite with the minister in repeating the Lord's Prayer, to be followed by dismissal, as follows:

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

179. BURIAL OF THE DEAD

In the house or at the church let some of the following scriptures be read:

"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 11:25, 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 this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another” (Job 19:25-27).

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

“Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hast formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction: and sayest, return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood. They are a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and growth up; in the evening it is cut down, and withereth” (Ps. 90:1-6).

Other appropriate selections will be found in Ps. 39; I Cor. 15:41-58; II Cor. 5:1-10; I Thess. 4:13-18; and Rev. 21:21-27.

For the death of a child the following scriptures may be read: Mark 10:13-16, Matt. 18:1-6, 10; II Sam. 12:16-23.

At the grave, as the body is laid away, let the minister 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 coming of our Lord Jesus Christ, when He shall burst the bands of death and gather to Himself in the skies to the marriage supper of the Lamb all those who have made a covenant with Him by sacrifice.

May the grace of the Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit abide with us now and evermore. Amen.

180. ORDINATION OF MINISTERS

As the congregation enters, let the council of ordination take their places on the platform.

Candidates for ordination shall be seated before the altar.

Singing: "A Charge to Keep I Have."

Prayer by a member of the council.

Singing: "Rock of Ages."

Scripture Lesson: I Tim. 3, II Tim. 4:1-8, Titus 3:1-11.

When the time appointed for ordination shall have come, the Conference Secretary shall present the candidates to the presiding officer, saying:

"I present (read names aloud) to be ordained as ministers of Christ."

Then shall the presiding officer say, "Brethren, these are they whom we purpose, God willing, this day to ordain ministers of Christ. Having been duly examined by the Educational and Examining Board, they have been recommended by the Conference for this holy ministry. If any here know of any impediment for which anyone of them ought not to be received into the office of an ordained minister of the gospel, let him now come forth in the name of God and show what the impediment is."

(If no impediment be alleged, then shall be given a sermon on the call and work of a minister.)

The sermon on the call and work of the ministry.

After the sermon the following questions shall be asked by the presiding officer:

Presiding Officer: It is your sincere conviction that you have been called of God to the ministry?

Answer: That is my sincere conviction.

Presiding Officer: Are you persuaded that the Holy Scriptures contain all doctrines required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the

Holy Scriptures to instruct the people committed to your charge, and to teach nothing as required of necessity to salvation but that which you shall be persuaded may be concluded and proved by the scriptures?

Answer: I am so persuaded, and have so determined by God's grace.

Presiding Officer: Do you cordially accept the Articles of Faith of the Pilgrim Holiness Church and agree to declare and defend them?

Answer: I do, in the fear of God.

Presiding Officer: Will you then give your faithful diligence always so to minister the doctrines and sacraments and disciplines of Christ as the Lord hath commanded?

Answer: I will do so by the help of the Lord.

Presiding Officer: Will you be diligent in prayers, and in reading the Holy Scriptures, and such studies as help to a knowledge of the same?

Answer: I will endeavor so to do, the Lord being my helper.

Presiding Officer: Will you maintain and set forth as much as lieth in you, quietness, peace, and love among all Christian people, and especially among those who are or may be committed to your charge?

Answer: I will do so, the Lord being my helper.

Presiding Officer: Will you be diligent to frame and fashion yourself and your family according to the doctrine of Christ; and to make yourself and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Answer: I shall apply myself thereto, the Lord being my helper.

Presiding Officer: Will you here and now pledge yourself to be loyal and obedient to the duly elected and consecrated officers of the church?

Answer: I will.

Candidates shall then kneel at the altar, and while prayer is being offered, the members of the council shall severally lay their hands on the head of each candidate, after which the Conference President (or one authorized to act in his place) shall place the Bible in the hand of the candidate, saying:

Take thou authority to preach the Word of God, to administer the sacraments and to perform all the duties of an ordained minister in the church of God. In the name of God the Father, and of God the Son, and of God the Holy Ghost. Amen.

Doxology

Benediction

181. FORM FOR DEDICATION OF A CHURCH

The following order of service may be used:

Singing

Prayer

Singing

Scripture Reading

Sermon

Offering

Scripture selections: II Chron. 6:1, 2, 18-21, 40-42;
7:1-4; Heb. 10:19-25.

Address to the congregation:

Dearly beloved, the Scriptures teach us that God is well pleased with those who build temples in His name. We have heard how He filled the temple of Solomon with His glory and how in the second temple He manifested Himself still more gloriously. And the gospel approves and commends the centurion who built a synagogue for the people. Let us not doubt that He will also favorably approve our purpose of dedicating this place in solemn manner for the performance of the several offices of religious worship.

For such a dedication we now are assembled. With gratitude therefore, to Almighty God, Who has signally blessed His Servants in their holy enterprises of erecting this church, we dedi-

cate it to His service for the reading of the Holy Scriptures, the preaching of the Word of God, the administration of the holy sacraments, and for all other exercises of religious worship and service, according to the *Discipline* and usages of the Pilgrim Holiness Church. And as the dedication of the temple is vain without the solemn consecration of the worshipers also, I now call upon you all to dedicate yourselves anew to the service of God. To Him let our souls be dedicated that they may be renewed after the image of Christ. To Him let our bodies be dedicated, that we may be fit temples for the indwelling of the Holy Ghost. To Him may our labors and business be dedicated, that their fruit may tend to the glory of His great name and to the advancement of His kingdom.

Address to the trustees:

Brethren, you have been selected by the church to hold the honorable and responsible place of trustees of this house of worship now being dedicated to the service of Almighty God. In this office you represent the church, and will act on its behalf and for its welfare.

The house of God is sacred. It is God's holy temple where He is to be worshiped in the beauty of holiness and love. Therefore, nothing should enter this sacred place that will defile the temple of God. Both you as trustees, and the church board, by your official relation are vitally interested in this temple. Protect it at all times. Preserve it for constant service. Improve it as needs arise. As assistants of the pastor, help to make this a holy place. As representatives of the church in the community, win men to it, and through it to the Lord Jesus Christ.

In the name of the Holy Trinity I now give this key to the chairman of the board of trustees as the symbol of your authority to hold this property in trust for God and this local congregation. I pray that Christian faith and hope and love may dwell in your hearts and that the Holy Spirit may be your guide and comfort.

Dedicatory Prayer

Doxology

Benediction

182. FORM FOR DEDICATION OF PARSONAGE

Same as "Dedication of Church," except scripture selections, II Kings 4, and selected verses.

Address to congregation:

The Scriptures clearly teach that as Aaron was divinely appointed to the priesthood, even so today men are called to the ministry for the purpose of preaching the Word and otherwise giving aid and comfort to the spiritually needy. In the same divine program it is also "ordained that they which preach the gospel, should live of the gospel" (I Cor. 9:14).

Providing a home for the pastor is a recognition of his high office and great value to the church, and by so much is a wise provision contributing to his temporal support.

This house about to be dedicated as a pastor's home has been made possible by the generous gifts of those who are interested in the ministry and the church he represents.

Charge to trustees:

You have been appointed by the church to the responsible office of trustee of this house. In such capacity you are to represent the church and act on its behalf whenever your services are required. Remember, however, in a very important sense the entire community has an interest in it and should be led to recognize its real value to the religious and social betterment of the same. It is your duty, as directed by the local church board, to care for this building, keeping it in good repair and so beautifying the grounds as to make the property attractive to the general public, ever keeping in mind that it is God's house, to be used to His glory.

Beloved, by the direction of the Conference, and in the name of the Holy Trinity, I now give this key to the chairman of the board of trustees, as a sign of our authority to hold this parsonage in trust for the _____ Pilgrim Holiness Church. May you cheerfully perform the duties, which devolve upon you, ever looking for the spirit of promise for direction and help.

Dedicatorial prayer.

Address to the congregation: I now declare this house duly set apart as the residence of the pastor of the _____ Pilgrim Holiness Church at _____.

183. INSTALLATION OF LOCAL OFFICERS

A brief service for the installation of local officers may be held during the Sunday morning service, or other appropriate time, just preceding the time they shall assume the duties of their offices.

Having sung an appropriate song, such as, “A Charge to Keep I Have” or “I’ll Live for Him Who Died for Me,” the new officers shall be called forward and introduced to the congregation. The following scriptures shall then be read: Acts 2:41-44.

“Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common” (Acts 6:1-8).

“And in those days when the number of the disciples were multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of 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 to 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 Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas 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 priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people.”

The chairman shall read the duties of the several officers from the *Discipline*.

Address to new officers:

Dearly beloved: It is recorded in the “Acts of the Apostles” that when the early church was growing and the number of disciples was multiplying, and the duties of the church so increased, and so became diversified, that the church called its members together and chose men of good report, full of the Holy Ghost and wisdom, to assist in the administering of the affairs of the church; and that the officers thus chosen by the church were set before the apostles, who laid hands on them and prayed, thus setting them apart in the presence of the church to the duties of their honorable office.

In like manner this church, having first sought the guidance of the divine Spirit, has chosen you to similar offices to be associated with the brethren already in office and with the pastor to whom you are now presented for public consecration.

Therefore, we, the pastor and the people of this church, call upon you to give your undivided attention to this pledge of trust to Christ and His church.

The officers pledge:

Trusting in Jesus Christ, the great Head of the church, I humbly promise Him and His church that I will be faithful to the extent of my ability to all known duties and responsibilities devolving upon me as an officer of this church. I will endeavor to be regular in my attendance, cheerful in my service, wholehearted in my giving, open-minded in my planning, patient in the face of trials, persistent in the face of difficulty, and Christ-like in my fidelity to His service. I will seek by example and precept the promotion of Christian fellowship amongst all our members and the spreading of the message of full salvation at home and abroad.

Do you cheerfully and yet solemnly accept the obligations of this pledge?

Answer: I do.

This is addressed to the friends and members of the church:

We, the pastor and officers of this church, call upon you to give your undivided attention to this pledge of loyalty.

Having chosen these officers to guide us in the administration of the church, we, its friends and members, do now pledge our loyalty to its work and promise our consideration of the plans and our friendly cooperation in the service suggested to us.

We acknowledge our duty and declare our determination to pray for all our leaders and to share with them in the glorious responsibility of spreading the “good news” thus hastening the coming of Christ.

All who cheerfully, yet solemnly, join in this pledge will answer, “I do.”

The officers shall then kneel at the altar while the pastor and people offer prayer in their behalf.

FORMS

Forms for Church Letters

184. LETTER OF RECOMMENDATION

Date _____

This certifies that _____ is an acceptable member of the _____ Pilgrim Holiness Church at _____. Upon removal from this church, _____ is heartily commended to the Christian fellowship of those to whom this certificate may be presented.

Secretary

Pastor

185. LETTER OF TRANSFER AND REPLY

This letter of transfer is to be used by a member removing to another Pilgrim Holiness Church.

Date _____

To the Secretary of the _____ Pilgrim Holiness Church at _____.

This is to certify that _____ is a member in good and regular standing in the _____ Pilgrim Holiness Church at _____, and in compliance with _____ request _____ is affectionately commended to your church and fellowship.

This letter is invalid if not presented within 60 days.

Secretary

Pastor

This letter is to be sent from the church receiving the member to the Secretary of the church issuing the above letter.

The _____ Pilgrim Holiness Church at _____ has received into membership _____ to whom you issued a letter of transfer on date of _____.

Secretary

Pastor

186. LETTER OF WITHDRAWAL

Date _____

This certifies that _____ has been a member of the _____ Pilgrim Holiness Church at _____ until the above date.

Upon _____ request _____ is hereby withdrawn from the church roll.

Secretary

Pastor

Forms for Credentials

187. LOCAL PREACHER'S LICENSE

This certifies that _____ has been examined concerning _____ gifts, graces, and service and is recommended by the advisory board of _____ Pilgrim Holiness Church at _____ as a person to be licensed as a local preacher in said church.

We, therefore license _____ to preach the gospel, subject to the requirements of the *Discipline of the Pilgrim Holiness Church*.

In Testimony Whereof, we hereunto affix our name this _____ day of _____, 20____.

Conference President

Conference Secretary

Issued at _____

188. LICENSED MINISTER'S CERTIFICATE

This certifies that _____ is this day licensed to preach the gospel, being in good and regular standing in the Pilgrim Holiness Church, and is recommended to the Christian fellowship of the people of God everywhere.

_____ is authorized to perform all the duties pertaining to this office provided _____ spirit, practice and teaching continue to correspond with the teachings of the Word of God and the *Discipline* of the Pilgrim Holiness Church.

Praying that _____ ministry may be blessed to the salvation of many souls; we commend _____ to the keeping of God.

In Testimony Whereof, we hereunto affix our names this _____
day of _____, 20_____.

Note – Valid only when signed by designated officials.

Conference President

Conference Secretary

Expires one year from date of issue.

189. CERTIFICATE OF ORDINATION

This certifies that we, a council of regularly ordained ministers of the gospel of Christ, after careful examination, by the laying on of hands and prayer have this day ordained _____ to the gospel ministry. _____ is therefore commended to the Christian fellowship of the people of God everywhere, and is authorized to perform all the duties pertaining to the office of the gospel ministry as long as _____ spirit, practice and teaching correspond with the teachings of the Word of God and the *Discipline of the Pilgrim Holiness Church*.

In Testimony Whereof, we hereunto affix our names this _____
day of _____, 20_____.

190. MINISTER'S CREDENTIALS

There shall be a pocket certificate for both licensed and ordained ministers, which shall be an official certification reproduced on a small card suitable for carrying in a billfold. These credentials shall be issued annually to each licensed and ordained minister in good standing. The text of such pocket certificate shall be as follows:

Minister's Annual Pocket Credential

Date _____

This is to certify that _____ was, on the date of issuance thereof an (ordained) (licensed) minister in good standing in the Pilgrim Holiness Church.

Seal

Conference President

Conference Secretary

Valid only when signed by the Conference President and countersigned by the Conference Secretary.

This credential is valid for one-year from date of issue.

191. EVANGELISTIC COMMISSION

Evangelist's Certificate

This certifies that _____ being a _____ minister in good standing in the Pilgrim Holiness Church, given to evangelistic gifts and ability, is hereby commissioned as a regular evangelist for one year. _____ is commended to the fellowship of the people of God everywhere provided _____ spirit, practice and teaching correspond with the Word of God and the *Discipline of the Pilgrim Holiness Church*. Praying that _____ ministry may be blessed to the salvation and dedication of many souls; we commend _____ to the keeping of God.

In Testimony Whereof, we now affix our names this _____ day of _____, 20_____.

Issued at _____

Conference President

Conference Secretary

192. SONG EVANGELIST'S CERTIFICATE

This certifies that _____ being a member in good standing in the Pilgrim Holiness Church and having gifts and ability, is hereby commissioned as a regular song evangelist for one year and is commended to the fellowship of the people of God everywhere provided _____ spirit and practice correspond with the Word of God and the *Discipline of the Pilgrim Holiness Church*. Praying that _____ ministry may be blessed to the salvation and edification of many souls; we commend _____ to the keeping of God.

In Testimony Whereof, we now affix our names this _____ day of _____, 20_____.

Issued at _____

Conference President

Conference Secretary

Section 10

STUDY COURSES

193. LOCAL PREACHER'S STUDY COURSE

Writing and reporting requirements are established for each book. The student should be sure to get these from the Educational and Examining Board in order to fulfill the requirements of the course of study.

In addition to the books listed below, the preacher should demonstrate familiarity with the *Discipline*.

The Way to Pentecost – Chadwick

Exploring Our Christian Faith – Purkiser

Profiles in Wesleyan Theology, Vol 3 – Wilcox

The Lost Art of Disciple Making – Eims

The Life of Jesus Christ – Stalker

All about the Bible – Collett

The Disciplined Life – Taylor

How to Prepare Sermons – Evans

Exploring the Old Testament – Purkiser

We Believe, by GBS Faculty

Helps to Holiness – Brengle

Impressions – Knapp

194. LICENSED MINISTER'S STUDY COURSE

Writing and reporting requirements are established for each book. The student should be sure to get these from the Educational and Examining Board in order to fulfill the requirements of the course of study.

In addition to the books listed below, the preacher should demonstrate familiarity with the *Discipline*.

The list for the first year of study is the same as the list for the local preacher's study course. The remaining three years' lists are below.

Year Two

The Purity Principle – Alcorn

John Wesley for the 21st Century – Wesley

The New Manners and Customs of Bible Times – Gower

A Plain Account of Christian Perfection – Wesley

Robert's Rules of Order – Robert

Ministerial Ethics and Etiquette – Maxey

Exploring the New Testament – Earle

A General Introduction to the Bible – Geisler & Nix

The Life of Paul – Stalker

Christian Theology, Vol. 1 – Wiley

Compassion, Justice, and the Christian Life – Lupton

Power through Prayer – Bounds

Year 3

Hermeneutics – Virkler & Ayayo

Called to be Holy – Oswalt

Turning Points: Decisive Moments in the History of Christianity – Noll

Church Music Matters – Wolf

The March of Holiness through the Centuries – Deal

Developing the Leader within You – Maxwell

Revival Lectures – Finney

Right Conception of Sin – Taylor

The Master Plan of Evangelism – Coleman

Christian Theology, Vol. 2 – Wiley

The Vision Which Transforms – Turner

The Master Plan of Teaching – Friedeman

Year Four

Christianity through the Centuries – Carins

Foundations of Doctrine – Jessop

Competent to Counsel – Adams

After Sanctification – Anderson
Exploring Evangelism – Taylor
Holiness Heritage – Black
Kingdom of the Cults – Martin
Studies in Biblical Holiness – Metz
Christian Theology, Vol. 3 – Wiley
Perfect Love – Wood
Ministering Cross-Culturally – Lingenfelter & Mayers
Christian Purity – Foster

195. STUDY COURSE REGULATIONS

Those entering the ministry, either with local license or with conference license, shall immediately begin the prescribed course of study and pursue it until completed, unless enrolled in another approved program of study.

The ministerial program of a holiness Bible college is usually accepted as a course of study for ordination. Transcripts must be provided for review by the Educational and Examining Board. Other programs of study are considered on a case-by-case basis.

The book list is subject to change in the case of books being unavailable or in the case of approved substitutions.

Ministers with conference license are to report their study progress and ministry activities to the Educational and Examining Board at least once every two years. Ministers with local license are under the direction of the local church board, but may seek guidance from the Educational and Examining Board.

Section 11

APPENDIX

196. CONFORMITY WITH STATE LAW

In the event that any provision of this *Discipline* shall conflict with the laws of the state wherein any church property is situated, such provision shall be deemed to be modified to conform with any such state law.

197. CONVEYANCE OF CONFERENCE CHURCH PROPERTY

All grants, conveyances, devises, gifts, transfers, and assignments hereafter made of any property, real, personal or mixed, to the Conference, shall be made to “The Pilgrim Holiness Church.”

198. CONVEYANCE OF LOCAL CHURCH PROPERTY

All grants, conveyances, devises, gifts, transfers and assignments hereafter made of any property, real, personal or mixed, to or for any local church or mission of the Pilgrim Holiness Church shall be made to the trustees of such local church or mission, first naming

such trustees and followed by these words:

“Trustees, and to their successors in office in trust for the use and benefit of the ministry and membership of the _____ Pilgrim Holiness Church, subject to the rules and regulations of the *Discipline* of the Pilgrim Holiness Church.

199. GRANTORS OF CONFERENCE PROPERTY

All grants, deeds and conveyances of any Conference property, to be the same real, personal or mixed, shall be valid if made by the Pilgrim Holiness Church, by the Conference trustees and authorized or approved by the Conference Council.

200. GRANTORS OF LOCAL CHURCH PROPERTY

All grants, deeds and conveyances of local church real property shall be valid if made by local church trustees after authorization by the local church in an annual or special meeting.

201. FORM FOR BEQUEST OF MONEY OR PERSONAL PROPERTY

I give, devise and bequeath to The Pilgrim Holiness Church, a corporation created and existing under and by virtue of the laws of the State of _____, the sum of _____ dollars (or if personal property, notes, bonds, etc., describe the same); and the receipt of the treasurer of the said corporation shall be full and sufficient discharge to my executor of the same.

202. FORM FOR A DEVISE OF LAND

I give, devise and bequeath to the Pilgrim Holiness Church, a corporation created and existing under and by virtue of the laws of the State of _____, the following described lands and premises, viz: _____; to have and to hold the same, with the privilege and appurtenances unto said corporation, its successors and assigns forever.

203. FORM FOR A DEVISE OF RESIDUARY ESTATE OR ANY PART THEREOF

I give, devise and bequeath to The Pilgrim Holiness Church, a corporation created and existing under and by virtue of the laws of the State of _____, all (or some specific part of) the rest, residue or remainder of my estate, real or personal, to this corporation, its successors and assigns forever; and the receipt of the treasurer of said corporation shall be full and sufficient discharge to my executor for money and personal property.