

**MANUAL**  
of the  
**Pilgrim Holiness Church**  
**PHILIPPINES EDITION**

Containing  
Articles of Faith,  
Form of Government, Ritual for  
Churches, Et cetera

MOTTO  
*In Essentials, Unity; in Non-Essentials, Liberty;  
In All Things, Charity*

As authorized by the  
General Conference

*Edited by*  
THE DEPARTMENT OF FOREIGN MISSIONS

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# **PART ONE—HISTORICAL**

## **CHAPTER 1**

### **Historical Statement**

**Section 1, ¶1—**The history of the Pilgrim Holiness Church is, in a great measure, the combined histories of a number of bodies of people who have been drawn together in the unity of the Spirit because of a similarity of views, not alone as to the doctrine of entire sanctification as a second definite work of grace, but also regarding the blessed hope of the premillennial return of Jesus, the evangelization of the world, and the privilege of healing for the body in answer to the prayer of faith.

¶2—In 1897 the Apostolic Holiness Union was organized in the home of Rev. Martin Wells Knapp, in Cincinnati, Ohio, U.S.A. Rev. Seth C. Rees was the first General Superintendent. Rev. M. W. Knapp was the Associate Superintendent.

¶3—Brother Knapp had already founded a Bible school and a paper called "The Revivalist," in Cincinnati.

¶4—Extensive revival work was carried on by the Union, resulting in the formation of many missions, churches, rescue homes, and camp meetings, as well as the sending out of missionaries to foreign lands. Bible schools were established and papers published at Greensboro, N. C., Owosso, Mich., and other places.

¶5—As the work developed it became evident that there was a need of a more permanent form of organization than the interdenominational union provided. This was effected in 1905, and the name was changed to International Apostolic Holiness Union and Churches.

¶6—Gradually the interdenominational features of the organization ceased, and in 1913 the name was altered to International Apostolic Holiness Church. The Apostolic Messenger, published at Greensboro, N. C., became the official paper of the Church.

¶7—In November, 1919, at the General Assembly held in Cincinnati, there united with the International Apostolic Holiness Church a group of holiness people which, for some years, had been known as the Holiness Christian Church.

¶8—This latter named body had its beginning in Philadelphia, Pa., as a result of a special work of grace in the year 1882. This body, soon known as the Holiness Christian Association, held its first Conference in connection with the camp meeting at Linwood, Pa., in 1889. At the Conference of 1894, Rev. C. W. Ruth was elected Presiding Elder. After the formation of the Indiana Annual Conference, the General Conference of this body, which met in Reading, Pa., adopted the name Holiness Christian Church. At the time it joined forces with the International Apostolic Holiness Church it was composed of four annual conferences, with missionary work established in Central America.

¶9—The name of the united bodies became the International Holiness Church. Rev. George B. Kulp, Superintendent of the International Apostolic Holiness Church, became Superintendent of these merged

organizations.

¶10—In 1921 Brother Kulp resigned as Superintendent. Rev. C. C. Brown, one of the Assistant Superintendents, filled out the unexpired term until the General Assembly of 1922, at which time Rev. Winfred R. Cox was elected General Superintendent of the Church in the United States and Rev. Ralph G. Finch, General Superintendent of Foreign Missions.

¶11—In the year 1922 two bodies, the Pentecostal Rescue Mission and the Pilgrim Church, were consolidated with the International Holiness Church.

¶12—The Pentecostal Rescue Mission had been founded in 1897 in the city of Binghamton, N. Y. The work of the mission had spread until it not only carried on missions and rescue work, but also engaged in camp meeting and orphanage activities as well as a missionary enterprise in Alaska.

¶13—The Pentecostal Rescue Mission became the New York District of the International Holiness Church.

¶14—The Pilgrim Church, at first known as the Pentecost-Pilgrim Church, was organized May 27, 1917, in Pasadena, California. It came into being as a result of a revival which broke out in Pasadena in the years 1915-1916 under the ministry of Rev. Seth C. Rees.

¶15—The word "Pentecost" was later discontinued because of its misleading association in the public mind with the modern "Tongues" movement, and the name Pilgrim Church was adopted.

¶16—Other churches sprang up in California, Kansas, and Texas which became associated together under the above name. A school known as the Pil-



grim Bible College was established in Pasadena and a paper was published. A flourishing missionary work was carried on in Mexico, and missionaries were supported in other foreign lands.

¶17—When the Pilgrim Church united with the International Holiness Church, at Cincinnati, in 1922, the word "International" in the name of the latter was dropped, the name Pilgrim Holiness Church was chosen and the official church paper was named "Pilgrim Holiness Advocate."

¶18—In 1924, at the Annual Assembly of the Ohio District of the Pilgrim Holiness Church, a small but loyal band of holiness people, known as the Pentecostal Brethren in Christ, united with and became a part of the Ohio District.

¶19—The Pilgrim Holiness Church was augmented in 1925 by the People's Mission Church joining its ranks.

¶20—The People's Mission Church had been founded by Rev. Wm. H. Lee at Colorado Springs, Colo., in 1899, following a special outpouring of the Spirit in that city. Brother Lee was the leader of this work until his death in 1919, when Rev. P. W. Thomas was made Superintendent of the organization. A number of Mission Churches had been established in various parts of Colorado and elsewhere, as well as a Bible Training School, a periodical, and a camp meeting at Colorado Springs.

¶21—The General Assembly of the Pilgrim Holiness Church in 1926 elected Rev. Winfred R. Cox and Rev. Seth C. Rees as General Superintendents of the Church in the United States and Canada and Rev. Ralph G. Finch as General Foreign Missionary Superintendent.

¶22—Reversion to the policy of one General Superintendent for the entire Church was decided upon by the General Assembly in 1930. Rev. Seth C. Rees was elected to this office. At the same time a correlated board, known as the General Board, was elected, bringing together the directors of the various departments of the entire Church at home and abroad.

¶23—The General Assembly of 1934 created the office of Secretary of Foreign Missions.

¶24—The office of Secretary of Home Missions was created in the General Assembly of 1938.

¶25—The General Conference of 1946 created the office of Secretary of Sunday Schools. Also in 1946 the Church was incorporated under the laws of the state of Indiana.

¶26—In 1880 a movement known as "Holiness Bands" originated in California under the leadership of Rev. J. W. Swing. This body was later known as the "Holiness Church." These are a missionary people having work in Peru, South America, and in Palestine. This body, led by their general superintendent, Fred K. Wells, was received into membership of the Pilgrim Holiness Church during the General Conference of 1946.

¶27—With the passing of Rev. Seth C. Rees to the Heavenly Home on May 22, 1933, Rev. W. L. Surbrook, Assistant Superintendent, finished the unexpired term. The General Assembly of 1934 elected Rev. W. L. Surbrook as General Superintendent, who served in that capacity through the General Conference of 1946, at which time, by his request, he terminated his labors as General Superintendent. The Conference then elected Rev. L. W. Sturk to the office.

### **History of the Church in the Philippines Area**

**Section 2, ¶1**—The work of the Pilgrim Holiness Church in the Philippines had its beginning in home missionary activity in California. Through the efforts of some faithful Pilgrims on the west coast, a number of young Filipinos were won for the Lord. Naturally, they had a desire to get the good news of salvation to their own people, and ere long some of the young Christians made their way back to their homeland, after having received training in the Bible school in Pasadena.

**¶2**—The first one to leave went out from Alta Loma, California, in the spring of 1932, and others soon followed. Like first century Christians, these young men so attractively represented Christ that people began to gather about them to hear the gospel story, and before long groups were meeting regularly to listen to preaching by our Pilgrims. Buildings for worship were erected and Pilgrim Holiness churches were being started, without any special authorization of the home board and before any funds had been sent to carry on the work. The whole narrative reads as interestingly as the missionary activities of the early believers, who went out from Jerusalem and found homes in the great heathen city of Antioch. And like those Antioch Christians the Filipino believers began to clamor for a missionary and teachers to organize their work and provide a Bible school.

**¶3**—In 1935, the board authorized the Secretary of Foreign Missions to visit the field and investigate its needs and prospects. The field was found to be ripe for the gospel and full of opportunity for the kingdom.

¶4—In 1937, Rev. R. K. Storey and family were sent to the islands. They carried on the missionary work until the Japanese invasion of the Philippines at the close of 1941. During the enemy domination the Storeys were held with other prisoners in the Santo Tomas University buildings until liberated by the United States forces in February, 1945, and brought home.

¶5—During the absence of the missionaries, the native ministers carried on nobly. When the new missionaries, Rev. and Mrs. W. R. Dudley, were sent to the islands, they found that, in spite of much suffering, not only had much of the work been held intact, but new advances had been made. Because of illness it was necessary for the Dudleys to return to the homeland.

¶6—Miss Dorothy Abel was sent to the field in 1948 to teach in the Bible school.

¶7—In December, 1949, Rev. and Mrs. Paul William Thomas arrived in the Philippines to take up the supervision of the district and the school.

¶8—There are now, in the Philippines, twenty-five organized Pilgrim Holiness churches and twenty-nine other regular preaching points. There are twenty-nine Sunday schools. Work has recently been opened on Mindanao, the ~~largest~~ island in the archipelago. The training school at Cabanatuan, on the island of Luzon, is maintained with the aid of well qualified nationals, some of whom have received their degrees in colleges in the United States.



## PART TWO—DOCTRINAL

### CHAPTER 1

#### Object

**Section 3**—The Pilgrim Holiness Church is composed of groups of individuals who believe in liberty of conscience regarding all matters that are not sinful, and that the preaching of a full gospel is essential to Bible holiness and the evangelization of the world, as exemplified by the apostles and the primitive church. Our object is:

**First.** To glorify God, our Father, exalt Jesus Christ, our Savior, and to honor the Holy Spirit.

**Second.** To carry out the Great Commission of our heaven-ascended Head by publishing the full gospel to every nation.

**Third.** To conserve the holiness work by forming churches and aiding in placing over them Spirit-baptized pastors, who will feed the flock of God and in every way possible help to get souls ready for the coming of our Lord. While our great and primary object is, and must ever be, the conversion of sinners and the sanctification of believers, we shall aim to place proper emphasis on divine healing and the gifts and graces of the Holy Spirit, the pre-millennial coming of Christ, the evangelization of the world, and kindred neglected themes.

## CHAPTER 2

## General Statement of Belief

## ARTICLE 1

## God

**Section 4**—There is but one living and true God (1), everlasting (2), without body or parts (3), of infinite power, wisdom and goodness (4), the maker and preserver of all things visible and invisible (5), and in unity with this Godhead there are three persons of one substance, power and eternity—the Father, the Son, and the Holy Ghost (6).

(1) Deut. 4:35; 1 Cor. 8:4; 2 Sam. 7:22; 1 Kings 8:23, 60; Isa. 43:10, 11; Mark 12:32; John 17:3; Eph. 4:6; 1 Tim. 2:5.

(2) Gen. 21:33; Rom. 16:26.

(3) John 4:24.

(4) Gen. 17:1; Matt. 19:26; Psal. 147:5; 34:8.

(5) Psal. 19:1; John 1:3; Col. 1:16.

(6) 1 John 5:7; 1 Tim. 1:17, 3:16; Matt. 28:19.

## ARTICLE 2

## Jesus Christ

**Section 5**—The Son who is the Word of the Father (1), the very, eternal God, of one substance with the Father, who took man's nature (2), 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, who truly suffered, was crucified, dead and buried (3), to reconcile his Father to us, and to be a sacrifice, not

only for original guilt, but also for the actual sins of man (4). Christ did truly rise again from the dead and took again his body (5) with all things pertaining to the perfection of man's nature (6), wherewith he ascended into heaven (7).

- (1) John 1:1-3.
- (2) John 1:14; 3:31; Heb. 2:14.
- (3) 1 Cor. 15:3-6.
- (4) Heb. 13:12; 2:9; 2 Cor. 5:18.
- (5) Matt. 28:6, 7; Acts 1:3; Luke 24:39-46.
- (6) Eph. 4:11-13; 1 John 3:2, 3.
- (7) Acts 1:9; Eph. 1:20; 4:8; 1 Tim. 3:16.

### ARTICLE 3

#### The Holy Ghost

**Section 6**—The Holy Ghost, proceeding from the Father and the Son (1), is of one substance, majesty and glory with the Father and the Son, very, eternal God (2).

- (1) John 15:26; Acts 2:33; John 16:7.
- (2) 1 John 5:7; Acts 5:3, 4.

### ARTICLE 4

#### The Sufficiency of the Holy Scriptures for Salvation

**Section 7**—The Holy Scriptures contain all things necessary to salvation (1), 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 (2). In the name of the Holy Scriptures we do understand the canonical books of

the Old and New Testaments, commonly received and known as the Bible.

(1) John 15:3; 20:31; 2 Tim. 3:15-17.

(2) Eph. 5:6; 1 Tim. 6:3, 4.

## ARTICLE 5

### Original or Birth Sin

**Section 8**—Original sin standeth not in the following of Adam, but it is the corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually. *"hereditary mode"*

Rom. 5:12, 14-21; 8:6-8.

## ARTICLE 6

### The Atonement

**Section 9**—The Scriptures teach that Jesus Christ, by his sufferings (1), by the shedding of his own blood (2), and by his meritorious death on the cross (3), made full atonement (4) for all human sin, and that this atonement is the only ground of salvation (5), and that it is sufficient for every individual of Adam's race (6). The atonement is graciously efficacious to the salvation of the irresponsible from birth, (or the righteous who have become irresponsible), 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 (7).

(1) Acts 3:18.

(2) Rom. 5:8-10; 1 John 1:7.



- (3) Eph. 2:13, 16.
- (4) Rom. 5:11.
- (5) 1 Cor. 6:11; Eph. 1:7. *Heb. 9:14*
- (6) John 3:16.
- (7) Luke 24:46, 47; Acts 17:30; Rom. 5:18, 19; 1 Cor. 15:22.

## ARTICLE 7

### Free Will

**Section 10**—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 (1); wherefore, we have no power to do good works (2), pleasant and acceptable to God (3), without the grace of God, by Christ, assisting us (4), that we may have a good will and work within us when we have that good will (5).

- (1) Gen. 6:5; Luke 16:15; Heb. 11:6.
- (2) Isa. 64:6; Heb. 9:11, 12, 15.
- (3) Titus 3:5.
- (4) 1 Tim. 2:5; John 15:5.
- (5) Phil. 2:12, 13.

## ARTICLE 8

### Justification

**Section 11**—We are accounted righteous before God only by the merit of our Lord and Savior Jesus Christ (1), by faith (2), and not for our own works or deservings (3); wherefore, that we are justified by faith only is a most wholesome doctrine very full

of comfort (4).

- (1) Rom. 3:24-26; 4:25.
- (2) Gen. 15:6; Rom. 3:28; 4:5; 5:1.
- (3) Rom. 4:6; 5:11, 16; Acts 13:39.
- (4) Rom. 1:16, 17; 5:1.

## ARTICLE 9

### Sanctification

**Section 12**—Entire sanctification is Christ's baptism with the Holy Spirit (1), it is subsequent to regeneration (2), it is for all believers (3), it is an instantaneous experience, received by faith (4), cleansing the heart of the recipient from all sin (5), setting him apart and endowing him with power for the successful accomplishment of all to which he is called (6).

- (1) Luke 3:16, 17; 1 Pet. 1:2; Rom. 15:16.
- (2) John 17:9-17.
- (3) John 17:20; 1 Thess. 4:3, 7; 5:23, 24.
- (4) Acts 2:1-4; 15:8, 9.
- (5) 1 John 1:7, 9; Acts 15:8, 9.
- (6) Luke 24:49; Acts 1:8.

## ARTICLE 10

### Sin After Justification

**Section 13**—Not every sin willfully committed after justification is the sin against the Holy Spirit and unpardonable (1); wherefore, the grant of repentance is not to be denied to such as fall into sin after justification. After we have received the

Holy Ghost we may depart from grace given and fall into sin, and by the grace of God rise again and amend our lives; therefore, they are to be condemned who say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent (2).

(1) Matt. 12:31, 32.

(2) Mal. 3:7; Matt. 18:21, 22; 1 John 1:9; 2:1.

## ARTICLE 11

### Eternal Security

**Section 14**—The doctrine of Eternal Security, or "Once in Grace, Always in Grace," or "Absolute Final Perseverance of the Saints," is not in harmony with the teachings of the Scriptures. The Scriptures plainly teach that anyone, after having received the grace of God in his recovery from sin, including regeneration and sanctification, may fall from the same and finally be lost.

The doctrine of Eternal Security assumes an absolute divine sovereignty and excludes all the conditional relationships involved in man's recovery from sin.

The scriptural references, as alleged proofs favoring this doctrine, may be shown to rest upon an assumption, in each case, that the Word of God will not bear out.

Among the many Scripture texts, we list the following which give ample proof of the possibility of final apostasy.

1. The righteous may fall into everlasting condemnation and death. Ezek. 18:24; 33:13-18.

2. They that had faith to sanctification may perish everlastingly. 1 Tim. 1:18, 19; 2 Tim. 4:14.

3. Those grafted into the true vine may be broken off never to be grafted in again. Rom. 11:17, 20-22. Likewise the branches of the true vine may be purged away unto everlasting death. John 15:1-6.

4. Those who have escaped the pollution of this world through Christ may fall back and perish. 2 Pet. 2:20, 21.

5. Those made partakers of the Holy Ghost may turn away and be finally lost. Heb. 10:38.

6. Those who live by faith may turn from that faith and finally be lost. Heb. 10:38.

7. Those who are sanctified may fall from that grace and perish everlastingly. Heb. 10:26-29.

## ARTICLE 12

### The Church

*anyone is in Christ.  
Sec. 3.*

**Section 15**—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 (1). Her mission is the proclamation of the Full Gospel (2), salvation from all sin (3), divine healing (4), and the pre-millennial coming of Jesus Christ (5). Her field is the world (6).

(1) 2 Cor. 6:17, 18; Rom. 12:2; James 4:4; 1 John 5:19; Heb. 11:6; Rom. 10:10.

(2) Acts 1:8.

(3) Heb. 7:25.

(4) James 5:14-16; Acts 4:10; Luke 9:2; 10:9.

(5) Acts 1:9-11; Matt. 25:6; 1 Thess. 4:16-18; Rev. 19:7; 20:5, 6.

(6) Mark 16:15.



## ARTICLE 13

**Speaking in the Congregation in Such a Tongue as  
the People Understand**

**Section 16, ¶1**—It is a thing plainly repugnant to the Word of God and the custom of the primitive Church to have public prayer therein or to administer the Sacraments in a tongue not understood by the people (1).

**¶2**—In sanctification, which is synonymous to and simultaneous with the Baptism with the Holy Ghost and Fire (2), we hold that any teaching which gives to it any other distinction as to its time, or that holds any particular manifestation, as by the Gift of Tongues, so-called, as proof of this baptism is opposed to the explicit Word of God (3), and shall not be tolerated among our people.

(1) 1 Cor. 14:1-40.

(2) Acts 15:8, 9; 1 Pet. 1:22.

(3) 1 Cor. 14:1-40; Rom. 8:9; 1 Cor. 1:30.

## ARTICLE 14

**The Sacraments**

**Section 17**—Sacraments ordained of Christ are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace and God's good will toward us, by which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should

duly use them. In such persons only as worthily receive the same do they have a wholesome effect. They that receive them unworthily purchase unto themselves condemnation, as St. Paul saith (1 Cor. 11:29).

**Section 18—Baptism.** This is an outward sign of an inward work wrought by the Holy Ghost in the soul. As to the mode, let every one be fully persuaded in his own mind, and no preacher or layman shall insist on any certain mode. The baptism of children shall be retained in the Church. (Matt. 28:19; Acts 2:38; Col. 2:12; Acts 8:36-38; 16:33; 1 Pet. 3:21.) *sect. 109*

**Section 19—The Lord's Supper.** This is an ordinance whereby the body and blood of Christ are given, taken and eaten only after a heavenly and spiritual manner and their benefits only accrue to those who, with a clear conscience, partake in faith of the material elements, wine and bread. This Sacrament represents our redemption through Christ's blood and our spiritual nourishment through His body (1 Cor. 11:24-29).

## ARTICLE 15

### Healing

**Section 20—**We believe and embrace the Scriptural doctrine of healing for the body, and that it is the privilege of every child of God to be healed in answer to the prayer of faith; according to James 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;

1 Cor. 12:9, 28; Acts 4:14; John 9:1-34.

## ARTICLE 16

### The Return of Jesus

**Section 21**—We believe that the coming of our Lord is to be personal and premillennial; also that it is imminent (1). 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 (2), which latter will not occur until after the gathering of Israel (3), the manifestation of Anti-Christ, and other prophesied events (4).

(1) Acts 1:9-11; 1 Thess. 4:14-17; Matt. 24:27; 25:13; 26:29; Rev. 22:12. (2) 1 Thess. 4:14-17; Matt. 24:27; 25:13; 26:29; Rev. 20:4. (3) Ezek. 36:24; 37:21. (4) 2 Thess. 2:2-10; Rev. 19:20.

## ARTICLE 17

### Resurrection and Judgment

**Section 22, ¶1**—According to the Scriptures, Christ did truly rise again from the dead (1), and took again his body (2), wherewith he ascended into heaven, where he intercedes for his blood-washed until he return again to judge his saints for reward and take his kingdom (3).

**¶2**—The Scriptures also teach that there is a resurrection of the dead, both of the just and the unjust (4), and God hath appointed a day in which he will judge the world in righteousness by Jesus Christ

whom he hath ordained (5).

¶3—Furthermore, the Word of God indicates that the just shall be raised in their glorified bodies at Christ's second coming (6), to receive their rewards and to reign with Christ on the earth a thousand years (7), and to be forever in the presence of the Lord; the unjust are to be raised, at the end of the Millennium (8), to be judged and go into everlasting punishment (9), banished from the presence of God.

¶4—Finally, because of the teaching of the Bible, we do not believe in doing penance for sin (10), nor in a purgatory for cleansing from sin (11), nor in a chance after death, but in a punitive judgment for the resurrected unjust (12).

(1) Matt. 28; Mark 16; Luke 24. (2) John 20:27. (3) Hebrews 7:25. (4) Acts 24:15; John 5:28, 29. (5) Acts 17:31. (6) Luke 20:36; 1 Cor. 15:35. (7) Rev. 20:4, 6. (8) Rev. 20:5. (9) Matt. 25:46. (10) Acts 13:38, 39; Eph. 2:8, 9; Rom. 1:16, 17. (11) 1 John 1:7. (12) Hebrews 9:27.

## ARTICLE 18

### Destiny

**Section 23, ¶1—Heaven.** Everyone who has a saving knowledge of Jesus Christ our Lord, on departing from this life, goes to be in felicity 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; 2 Cor. 5:6, 8, 10; John 14:2, 3. Matt. 25:34, 46).

¶2—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. 25:21, 46; Luke 13:3; John 8:21, 24; Mark 9:44-48).

*Don't joke about hell*

## PART THREE—GOVERNMENT

### Introduction

**Section 24, ¶1**—In all God's creation we see the most perfect organization. "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard."—Psa. 19:1-3.

When we turn to God's dealing directly with man we see the same carefulness for system and order. Look at his government of the children of Israel: at Sinai laws are given, commandments delivered, and specifications laid out with the most positive command that all things should be done according to the pattern shown in the Mount. When Christ began his work he chose and trained his twelve apostles and gave them the commandments concerning the kingdom, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world."—Matt. 28:19, 20.

**¶2**—The apostles went forth preaching everywhere and people were converted and sanctified. They organized the saved into congregations which they called churches, and caused officers to be chosen to look after their spiritual and temporal interests.

¶3—The fact that some men have lorded it over God's heritage, and that certain forms of government are a heavy yoke upon many, is not a good nor sufficient reason for rejecting or ignoring a simple, scriptural form of church government.

¶4—Let us humbly follow Christ, our great Leader and Law-giver, and take his Word for our rule of faith and practice. Amen.

(1 Cor. 3:9-11; 2 Cor. 13:10; Matt. 18:15-17; 2 Thess. 3:6; Acts 13:1-3.)

## CHAPTER 1

### Local Churches

#### Method of Organization

Section 25, ¶1—Wherever there are at least seven persons who will collectively and individually pledge themselves to take the Word of God as the only and sufficient rule, both of their faith and practice, and to follow the system of doctrines and government laid down in this manual, they may form a local Pilgrim Holiness Church (Sec. 84, ¶12).

¶2—Whenever such a group of individuals shall request an organization, the Field Superintendent or the District Superintendent shall proceed to organize them. If the Field Superintendent or the District Superintendent cannot be present, they shall appoint someone as temporary Chairman of the meeting, called for the purpose of organization. The district council shall be notified of such intended organization before it takes place.

**Section 26**—The organization of such church shall be accomplished as follows:

¶1—The chairman, after the usual preliminaries, and after earnestly seeking the blessing of the Triune God, shall cause to be read, the following:

(1) Our Object (Section 3).

(2) General Statement of Belief (Sections 4-23).

¶2—Then shall the chairman say, "All persons giving satisfactory evidence of regeneration by having forsaken and renounced the world, the flesh, and the devil, and by living consistent Christian lives, and who desire to become a part of this Pilgrim Holiness Church, shall affirmatively answer the following questions:"

¶3—(Here let all the candidates come to the front and each distinctly answer for himself the questions found under "Reception of Members" (Section 28).

Then shall the Church Covenant be read and entered upon as provided in Sections 29-31.

¶4—After this takes place the chairman shall appoint officers, who shall serve for the remainder of the conference year. These appointments shall be subject to the approval of the District Superintendent.

¶5—The Sunday school shall be organized according to the rules given in the Manual (Sections 44, 62, 65).

### Reception of Members

**Section 27**—Any person giving satisfactory evidence of regeneration, by having forsaken and renounced the world, the flesh, and the devil, and living a consistent Christian life, and desiring to be recognized as a member of the Pilgrim Holiness Church, shall



first be accepted by the local church board; then in the presence of the church he may be received into membership, provided he affirmatively answers the prescribed questions and agrees to the articles of the church covenant (Section 29). Where no organization exists, procedure is outlined in Sections 25-26.

**Section 28, ¶1**—The candidates for membership, after having been passed upon by the local church board, shall at a time appointed appear in the public service of the church and at the call of the pastor, or other officer, present themselves before the pulpit. While they remain standing, the pastor shall read the following questions, pausing for an answer to each one:

**¶2**—Dearly beloved, since you are to be recognized as a member of this church, it is proper that you should confess your faith and declare your purpose in the presence of God and these witnesses.

**¶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**—Have you received the witness of God's Spirit to your regeneration?

**¶5**—Do you believe in the doctrine of entire sanctification as a second, definite, instantaneous work of grace, subsequent 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?

**¶6**—Are you willing that all your faith and practice

shall be governed by the Word of God and the Holy Ghost?

¶7—Will you contribute of your means toward the support of the local Pilgrim Holiness Church of which you are to become a member?

¶8—The candidates for membership having satisfactorily answered these questions in Section 28, the church covenant shall then be read.

### Church Covenant

Section 29, ¶1—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:

¶2—To shun the paths of sin and to walk in the ways of righteousness and true holiness all the days of our life.

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

¶4—To strive together for the advancement of Christ's kingdom and for the mutual upbuilding of the saints in holiness; knowledge and comfort; to walk 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. *1 Pet. 3:5*

¶5—To contribute liberally and cheerfully to the support of the ministry, the expenses of the church and the spread of the Gospel throughout the nations of the earth, and to the relief of the poor.

¶6—To maintain family and secret devotion.

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

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

¶9—To avoid all tattling, backbiting, evil-speaking, and unprofitable and frivolous conversation, and to be exemplary in our deportment.

¶10—To abstain from the sale and use of intoxicating liquors, such as rice wine, rum, whiskey, beer, tubavase, and any beverage that contains alcohol, tobacco, and other harmful drugs in all forms.

¶11—To avoid worldly amusements, such as folk dances, dances, shows, theaters, horse races, promiscuous bathing, and all games and places where gambling is indulged in.

¶12—To shun and have no association with nor membership in secret societies and lodges which are oathbound (2 Cor. 6:14-17).

¶13—To dress according to 1 Peter 3:3, 4: "Whose adorning let it not be that outward

adorning of plaiting the hair, and of wearing of gold, or 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 1 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."

¶14—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 occupations, pleasures, or traveling which can not be consistently engaged in with an eye single to God's glory.

¶15—To be mindful of all the rules of our Savior.

**Section 30**—The pastor shall then address the candidates by asking, "Do you cheerfully accept the obligations of this Covenant?"

**Section 31, ¶1**—At the conclusion of the reading of the Covenant, the candidates having agreed to same, the entire congregation shall rise and remain standing. The pastor shall then address the entire congregation as follows: *face congregation*

¶2—Brethren, these persons, having satisfactorily responded to these questions and the Covenant are entitled to recognition as members of this church. We, therefore, extend to them the right hand of fel-



lowship, promising that we shall do all that we can to make it easy for these members to do right and hard to do wrong.

¶3—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, as "Blest Be the Tie that Binds."

### **Preparation for Membership**

**Section 32**—Each local church shall conduct a class of not less than eight sessions, instructing the candidates for membership in doctrine, usage, and standards of our church.

**Section 33, ¶1**—Each local church shall conduct at least one Covenant meeting quarterly, at which time the church covenant is to be read, with the roll call of the membership. Each member is to respond, when his name is called, by a statement relative to his spiritual standing.

¶2—If unavoidable circumstances prohibit any member from attending such meetings he shall send a written statement of his spiritual condition.

¶3—If a member fails for three consecutive Covenant Meetings to respond to the roll call, he shall be dropped automatically from church membership.

### **Probationary Membership**

**Section 34**—Any local church may receive members on six months' probation or longer, provided such members answer affirmatively the questions in

Section 28, ¶2-7 of the Manual. However, such probationers shall not hold any church office nor vote on any church matter. At the expiration of the probationary period all probationers who come into full membership must take the church covenant in the public service. *West Indies*

### **Reception of Members by Letter**

**Section 35**—Persons coming from other denominations by letter shall not be received unless fully recommended, and they shall receive the same examination and be passed upon in the same way as all new members (Section 28).

**Section 36**—Members of the Pilgrim Holiness Church in good and regular standing, who present letters of transfer from some other church of our denomination (Section 38) within sixty days of the date of issue of such letter, shall be received directly into the church upon re-affirmation of faith, whereupon the church receiving such member shall notify the church which issued the letter of transfer.

### **Letter of Recommendation**

**Section 37**—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 pastor and secretary of the church board issuing such certificate (Section 138). Such person's membership in the local church ceases on the date the letter is issued.

### **Letter of Transfer**

**Section 38**—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 pastor and secretary of the church board issuing such letter (Section 139). 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 expiration date of such letter of transfer.

### **Withdrawal of Members**

**Section 39, ¶1**—The chairman of the church board shall, upon request of a member, issue to such applicant a letter of dismissal (Section 140). Such person's membership in the local church ceases upon the date the letter is issued.

**¶2**—When members move away from the church of which they are members and fail for one year to report their spiritual standing, and fail to send their financial support to the church, their membership shall be continued or discontinued at the discretion of the church board.

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

### **Church Business Meetings**

**Section 40, ¶1**—The pastor of the church, or, in the absence or disqualification of the pastor, any person whom the District Superintendent may appoint, shall preside. In this connection, let the example of the apostles be prayerfully followed, who, set-

ting apart men to have charge of the temporal affairs of the church, saw to it that they were "of honest report, full of the Holy Ghost and wisdom," (See also in this connection the words of Paul in 1 Tim. 3:8-13.)

¶2—No person under the age of 15 shall be allowed to vote at any church meeting.

¶3—The rules of common parliamentary law shall govern in all business proceedings except where the Manual provides special instructions.

### **The Annual Church Meeting**

**Section 41**—The Annual Church Meeting shall be held at the discretion of the District Superintendent

**Section 42**—Matters to be considered at the annual church meeting shall be as follows:

¶1—Reports of the pastor, secretary, treasurer, Sunday school superintendent and young people's society shall be given.

¶2—Particular attention should be given to what the church is doing for the support of missions and other interests of the work of the district.

¶3—The annual meeting shall elect a church board consisting of a Secretary, Treasurer, Sunday School Superintendent and not more than five elders and five deacons or deaconesses, depending upon the size of the congregation. These officers shall be nominated by the pastor, subject to the approval of the district superintendent, and elected by secret ballot. If there is no election on the first ballot, the two names receiving the highest number of votes shall be voted for on the second ballot. Said officers are to enter upon their duties the first day of the conference year, and



continue until they are removed, as hereinafter provided.

**Section 43—District Conference Delegates.** Each local church of fifty members or less shall elect a delegate to the annual meeting of the district conference, and larger churches are to elect an additional delegate for every additional fifty members or major fraction thereof. An alternate also shall be named who shall fill the regular delegate's place, providing he is unable to be present at the conference. Each delegate shall be provided with a certificate of his appointment signed by the pastor and secretary.

**Section 44—Sunday School Superintendent.** His duties shall be those usually incident to this office and he shall carry out the instructions of the Manual (Sections 62, 65) as to the management and work of the Sunday school.

**Section 45, ¶1—Treasurer.** He shall count all church finances and keep an accurate book of the same. (He shall turn over to the pastor all finances, weekly, or as designated by the district superintendent.) All books of financial records shall be brought to the district conference for auditing, upon request of the district superintendent.

**¶2—**All funds received for the local church, after deducting incidental running expenses of same, shall be turned over, each month, to the district superintendent.

**¶3—**No money shall be raised for special purposes without first being sanctioned by the district super-

intendent.

**Section 46—Secretary.** He shall record all proceedings and decisions in church meetings and church board meetings; shall make true entries of the same in a journal kept for that purpose; shall keep a record of all members, all transfers of memberships and all baptisms. The pastor shall have the custody of all record books of all departments of the church after such books are full or in disuse, and shall turn them over to the district superintendent if and when requested.

¶1—He shall give special attention to the spiritual interests of the members of the church, and should feel the responsibility of the oversight of the flock with the pastor.

¶2—He shall aid the pastor in receiving offerings, preparing the sacraments, relieving the poor and sick, looking after the widows and orphans, and shall seek to aid the needy generally. He shall also arrange for monthly donations of provisions, etc., from the church to the pastor.

### Call and Dismissal of a Pastor

**Section 47, ¶1—**An ordained or licensed minister shall be appointed to the pastorate of a local church, or circuit by the district council. Where there is a difference of opinion between the District Superintendent and the District Council, the word of the District Superintendent shall prevail, subject to the approval of the Field Superintendent. In the organization of new churches, or where circumstances may otherwise require, the District Superintendent may

make a temporary appointment of a pastor, pending an official meeting of the district council.

¶2—Where two-thirds of the district council deem a local situation such as to demand intervention during the assembly year in order to protect the life and interests of the church, the district superintendent, in conjunction with the district council, shall be authorized to appoint a pastor or to change pastors.

¶3—No pastor shall be appointed or retained who does not give evidence of the sanctified life and who does not preach and teach our cardinal doctrines as set forth in the Articles of Faith (Sections 4-23) and the Covenant (Section 29).

¶4—The minister's term of office as pastor of a church shall be for one year. He may be reappointed from year to year.

### **The Pastor**

**Section 48, ¶1**—The special duties of the pastor are as follows:

¶2—To preach faithfully the full gospel as contained in the Word of God and interpreted by the Pilgrim Holiness Church.

¶3—To administer the sacraments.

¶4—To exercise pastoral oversight, and have the general guidance, under the Holy Spirit, of the religious services, and care for the interests of the congregation.

¶5—To preside at all the business meetings of the church, local board, and Sunday school board; except as herein otherwise provided (Section 50).

¶6—To encourage and help prepare young people for the gospel ministry and missionary work, by enlisting the services of those whom God has especially called and gifted for these offices, and recommending requisite training.

¶7—To have the general oversight of all local preachers and workers engaged in the work of the local church of which he is pastor, and, whenever possible, to secure opportunities for them to exercise their gifts.

In establishing prayer meetings, Sunday schools and preaching points in adjacent communities, he shall confer with the district superintendent.

¶8—To see that the care of the church records is placed in the hands of competent persons and that the records are kept neatly and accurately.

¶9—To see that church papers are properly preserved and delivered to the Field Superintendent.

¶10—To aid in the gathering of statistics and other reports by exhorting the church officers to have their reports and statistics ready at the proper time. *monthly statist. Finance acct. yearly*

¶11—To fulfill carefully all other obligations laid upon him by the Manual in his relations to the district organization, the general board and in every other regard whatsoever.

¶12—To preach on the Church Covenant once each year. *new members - Covenant Meetings - Justice*

¶13—Our pastors should not grant the use of their churches to those claiming to be religious workers, nor shall anyone be permitted to raise money for any purpose, unless such persons have proper endorsement of the district or field superintendent. *7th day*

*also - Bible Soc. - 3 met - Mrs. Catlin*



### Assistant Pastor

**Section 49, ¶1**—Where there is need for an assistant pastor he shall be appointed by the district superintendent, subject to the approval of the district council.

**¶2**—The assistant pastor shall co-operate with and assist the pastor.

**¶3**—Whenever possible, a deaconess shall be appointed to assist the pastor as he may direct.

### District Superintendent's Meeting

**Section 50**—The coming of the district superintendent or his assistant (Section 75) should be well advertised and his visit should be made helpful to all concerned. This end will be best met through at least two services, one of which will be on a week day, the other, if convenient, on the Lord's Day. The latter should consist of preaching and testimony, and, if so desired, the sacraments of baptism and the Lord's Supper may be administered. There shall be a business meeting, presided over by the superintendent, and consisting, besides himself, of the pastor, the local church board, and all other officers of the church. Let the meeting close with all present on their knees before God, earnestly entreating him for grace to aid in future unity and service.

### Local Church Board

**Section 51**—How constituted. The pastor, assistant pastor, Sunday school superintendent, church treasurer, church secretary, and not more than five elders and five deacons or deaconesses, depending upon the size of the congregation, shall be the governing of-

ficers of the church and shall constitute the local church board (Section 42, ¶3).

**Section 52**—When the teaching or conduct of any member of the local church board, except that of the pastor or assistant pastor, which is provided for elsewhere (Section 47, ¶2), becomes such that three-fourths of the entire board vote to have the offending member vacate the office, the office is vacated at once, and shall be filled by the local church board.

**Section 53**—The duties of the local church board shall be as follows:

¶1—To provide a place of worship.

¶2—To examine candidates for membership and pass on them.

¶3—To attend to all matters pertaining to the government and interests of the local church not otherwise provided for.

¶4—For duties relative to Sunday schools, see Section 62.

¶5—The local church board shall, at any of its regular meetings, have power to fill vacancies on the church board and among the Sunday school officers for the remainder of the year, under the direction of the District Superintendent.

¶6—The board shall not permit plays and cantatas where costuming is used, and motion pictures or sociables which tend to a spirit of worldliness.

¶7—The local church board shall recommend candidates for local preacher's license (Section 96, ¶2) to the District Superintendent; also candidates for license and renewal of license, as ministers, or evangelists, to the district conference (Section 97, ¶1); it

shall also perform any other duties required of the Manual with reference to the ministry.

¶8—No local church board shall receive into church membership a minister from another denomination without first having received the consent of the District Council.

**Section 54, ¶1**—When deemed necessary, regular monthly business meetings shall be held and the majority of the local church board shall constitute a quorum. The secretary or treasurer shall give an itemized report of all receipts and disbursements.

¶2—Special meetings of the local church board shall be called by the secretary upon request of the pastor or District Superintendent. No special meetings of the board shall be called in the absence of the pastor unless the District Superintendent requests it and is present at such meeting. All members of the board must be present at a specially called meeting or shall have been notified personally, or by mailing a notice to their residence at least forty-eight hours previous to the time set for the meeting.

**Section 55**—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 conclusion, it may refer the same to the District Superintendent.

### Special Rules

**Section 56**—All persons holding office should be known for their piety 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 Manual (Sections 44-51).)

**Section 57**—Let no one be elected as a class or band leader who is careless of our Covenant and the obligations imposed therein. A leader should be an example to the flock of Christ, and if it be known that an individual is a divorced person, and is living in a state of wedlock with another party, or is married to a divorced person of such state, or vain in his attire, or in debt to such a degree as to cause stumbling, or is boastful, haughty, overbearing, or otherwise not like Christ in his temper or behavior, let the local church board see that such an one not be recommended for appointment to any church office.

**Section 58, ¶1**—Each local church should carefully regard its relation and duty in connection with the district organization in which it is located.

**¶2**—No Pilgrim Holiness church, nor any minister or member of the church, shall buy property for the purpose of establishing a place of worship, or make extensive repairs, etc., without first having the written approval of the District Council and the Field Superintendent. Any transaction that involves the district corporation must have the written approval of the District Council and the Field Superintendent; and if the General Board be involved beyond the financial ability of the district corporation, the written consent of the Secretary of Foreign Missions must also be obtained.

**¶3**—All money raised by the local church for district interests shall be taken in charge by the local



church treasurer and forwarded to the district treasurer.

### Special Advices

**Section 59**—Whereas the present trend toward immodesty of dress is so evidently out of keeping with the Word of God, the girls and women who are members of the Pilgrim Holiness Church are not to appear in public wearing the immodest forms of dress so current today; such as sun suits, shorts, dresses of immodest length, slacks, or similar garments. Men of the church should not appear in public in shorts or without shirts. And, further, parents are strongly urged to dress their children in accordance with this standard.

**Section 60**—We strongly urge all our members to tithe their incomes into the local treasury of the church in which their respective memberships are held.

**Section 61**—It is recommended that our people use Pilgrim literature wherever possible, and patronize the Pilgrim Publishing House.

## CHAPTER 2

### The Sunday School

**Section 62, ¶1**—It shall be the duty of the local church board to maintain a Sunday school for the purpose of teaching the Holy Scriptures and leading individuals to a saving knowledge of Christ. To this end let it be the constant aim of every pastor to cooperate with the Sunday school, that it may prove, under God, to be the greatest agency of the church,

outside the regular preaching services.

¶2—The following officers of the Sunday school shall be appointed by the local church board: Assistant Sunday School Superintendent, Secretary, Treasurer, and Librarian.

¶3—The Sunday school teachers shall be appointed by the Sunday school superintendent, subject to the approval of the local church board.

¶4—We recommend that all teachers be in the experience of entire sanctification; and they must believe and teach the cardinal doctrines of our church.

¶5—Our Sunday schools are requested to use the Sunday school literature provided by the Pilgrim Publishing House and recommended by the General Board.

### Young People's Society

Section 63, ¶1—The young people's organization of the Pilgrim Holiness Church shall be called the Pilgrim Young People's Society.

¶2—Object. The object of the local organization shall be to build up its young people in Christian character, to instruct them in the doctrines of the church, and to bring about the salvation of the young people of the community.

¶3—Membership. The membership of this organization shall be divided into three classes—active, associate, and honorary. (a) Active members shall be between the ages of 12 and 35 years and members of the Pilgrim Holiness Church. (b) Associate members shall be those who are between the ages of

12 and 35 years who are Christians, but not members of the Pilgrim Holiness Church. (c) Honorary members shall be Christian people above the age of 35 years who desire to be affiliated with the organization. Only active members have a right to vote or hold office in the organization.

¶4—Officers of the local organization, with their pastor, shall constitute the local executive council. The officers shall be the president, vice president, secretary, treasurer, and the pastor. The officers shall be nominated by the local church board and elected by secret ballot by the organization.

¶5—The officers should be chosen from the active membership whenever possible. When the local church board deems it advisable, officers may be above the age group. The work of the organization shall conform to the Manual of the Pilgrim Holiness Church. Such officers shall be elected at the beginning of the conference year and shall hold office for the term of one year, or until their successors are elected. They may be removed for cause by the church board. Any vacancy during the church year shall be filled by the local church board.

¶6—This organization shall hold no meetings that are not strictly religious and spiritual.

¶7—Dismissal of Members. As long as members of the Pilgrim Young People's Society are in good standing in the local church they shall not be dismissed from such society.

¶8—There shall be no organization of the young people without the consent of the majority of the local church board.

¶9—At any time the Pilgrim Young People's Society fails to live up to the rules of their constitution, the local church board has the right to discontinue the organization.

**Section 64**—While all young people's society organizations shall be local and under the supervision of the pastor and local church board, district or zone meetings may be held in which a number of societies participate. These meetings must be strictly spiritual and are to be arranged for by the District Superintendent or with his approval.

**Section 65**—Because of the pernicious and trashy books which are being so freely circulated, every Sunday school should provide a library of books suitable to the youthful understanding. Such books should be purchased as will point toward the highest possible success, not from a worldly standpoint, but in helpful service to our fellow men and perfect love toward God.

### CHAPTER 3

#### Missionary Societies

**Section 66, ¶1**—A missionary society may be formed in the local church where it is desired,

¶2—Name. This society shall be known as the Missionary Society of the \_\_\_\_\_  
(Ex. The Missionary Society of the Rees Memorial Pilgrim Holiness Church.)

¶3—Purpose. The purpose of this society shall be the promotion of the interests of the kingdom of God through the missionary work of the Pilgrim Holiness



Church, both home and foreign.

¶4—Affiliation. The missionary societies of the Pilgrim Holiness Church shall be a constituent part of some local church organization and as such shall be subject to the supervision of the pastor and the local church board.

¶5—Officers. The officers of the missionary society shall be: president, vice president, secretary and treasurer.

¶6—Membership. Membership in the missionary society shall have two ratings: first, active members; second, associate members.

Active members shall be members also of the local Pilgrim Holiness Church. Associate members shall be those interested in the work of the society and wishing to assist in its efforts, but who are not members of the Pilgrim Holiness Church. Active members form the voting body of the society, and from the ranks of these members shall the officers be drawn.

Membership in the missionary society shall be open to both men and women. There shall be no membership dues except such as may be decided upon by the society subject to the approval of the church board. The basis of membership shall be simply a heart interest in the work of Christian missions and a willingness to support the effort as God may make such support possible.

¶7—Meetings. The missionary society shall hold a meeting at least once a month. More frequent gatherings may be arranged for in accordance with local

opportunities. The meeting schedule of the society shall, of course, be with the knowledge and consent of the pastor and/or the local church board. These meetings shall be held for the purpose of promoting the interests of the society. Business meetings shall be held as often as necessary and may be combined with services held for other purposes.

**Section 67—Duties of Officers. President.**

¶1—It shall be the duty of the president of the society to preside at all meetings of the society except those called for elections, and otherwise to have oversight and to supervise the activities of the body. While the responsibility of leadership for the society is upon the president, yet it is highly desirable that the president shall use as many of the members as possible and to promote leadership among them. The president shall report annually to the missionary society and to the local church board as to the activities of the society, number of meetings held, etc.

¶2—Vice President. The vice president shall serve as an assistant to the president and shall succeed to the office of president in the event of that office becoming vacant between annual elections.

¶3—Secretary. It shall be the duty of the secretary to keep a list of names and addresses of all members of the society; to notify members of dates and places of business meetings; and otherwise assist in the work of the society as requested by the president.

¶4—Treasurer. The treasurer shall keep a record of all funds handled by the society; and shall make a quarterly report to the society, and to the local

church board, of the same. More frequent reports may be given if requested.

**Section 68—Election of Officers and Term of Office.**

¶1—The officers, except the president, shall be elected from among the active members of the missionary society at the annual business meeting by a majority vote; such elections subject to the ratification of the local church board. Candidates for election to the office of president of the missionary society shall be nominated by the local church board.

¶2—Officers shall hold office for a period of one year, or until their successors are elected. They shall enter upon their duties the first day of the conference year (Section 42, ¶3).

¶3—Special elections may be held during the year to fill vacancies, in which case the elections shall be for the unexpired term only.

**Section 69—Miscellaneous Rules.**

¶1—There shall be an annual business meeting held for the purpose of hearing the reports of the president and treasurer and to elect officers.

¶2—Special meetings may be called as may seem advisable.

¶3—The pastor shall preside at all meetings of the society where elections are held.

¶4—The time of the annual business meeting and any special elections shall have the approval of the local church board.

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**CHAPTER 4****District Conference**

**Section 70**—There shall be a district conference in every district except where the district council and the Field Superintendent deem it inadvisable. The District Conference shall consist of the district council, pastors, licensed and ordained ministers and deaconesses, and lay delegates who may be present, whose affiliation is with that particular district organization. Except when the General Superintendent is present, the Secretary of Foreign Missions of the Pilgrim Holiness Church shall be the chairman of the district conference, and it shall be his privilege to deputize a church officer to preside in his place. In the absence of the Secretary of Foreign Missions and his deputy, the following officers shall preside as chairman: first, the field superintendent, and in his absence the district superintendent.

**Section 71**—The duties of the annual conference shall be as follows:

¶1—To inquire into and hear written reports concerning the condition of every local church and Sunday school within its bounds; said reports to cover, among other items, their spiritual, numerical, financial and progressive standing.

¶2—To hear reports from the district superintendent, the assistant district superintendent and other district officers.

¶3—To hear reports from each minister.

¶4—To make plans for the advancement of the work of the district.



¶5—To formulate in resolutions any desired changes in the government of the district, providing such resolutions are in complete harmony with this manual.

¶6—To elect an assistant district superintendent, district secretary, district treasurer and not more than three other members for the district council, by a majority vote, nominated by a nominating committee appointed by the district superintendent. =

¶7—To elect an examining board of at least three members, who shall be nominated by the Field Superintendent or District Superintendent and elected by the district conference (Sections 81, 82).

¶8—To act upon all applications for license as ministers or evangelists.

¶9—To pass upon and authorize the ordination of candidates to the ministry (Sections 98-100).

¶10—To publish a journal or minutes of the district conference proceedings, said publication to be in book form, 9"x6", outside measurement. A tabulated system shall be used in compiling local church statistical reports of said minutes, such tabulations to show a comparison of local church totals as well as district totals.

**Section 72**—All meetings of the district conference shall, in absence of specific instructions appearing in this Manual, be governed in methods of business procedure by the rules of common parliamentary law.

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CHAPTER 5

## District Officers

**Section 73**—District Superintendent. The district superintendent shall be appointed by the General Board.

**Section 74**—The district superintendent is directly responsible to the field superintendent and through this officer to the Secretary of Foreign Missions and the General Board.

**Section 75**—The duties of the district superintendent shall be as follows:

¶1—To have general oversight of the work throughout his territory.

¶2—Inasmuch as the financial support of the Caribbean Area comes largely from the General Church, the district superintendent shall set the amount of the support of all native workers, subject to appeal to the Field Superintendent.

¶3—The district superintendent shall select all workers who are to be supported by the church.

¶4—To act in conjunction with the district council in effecting the appointment of a pastor or the changing of pastors (Section 47, ¶1-4).

¶5—To preside when need be as chairman of the district conference.

¶6—Together with the secretary, he shall renew the licenses of the candidates who are pursuing the course of study (Section 71, ¶7) if ordered to do so by the district conference.

¶7—To sign, with the district secretary, the credentials of all ministers in his district (Section 78, ¶3).

¶8—To cause to be sent out monthly report blanks, and when they are returned he shall summarize their contents and, with the report of his own labors, shall forward same to the field superintendent. (Lacking such an officer, they shall be sent to the Secretary of Foreign Missions.)

¶9—To examine all records personally with the advice of legal authority and see that the deeds of all newly acquired church property within the bounds of the district are properly made and recorded, a complete written report of such examination to be promptly sent to the field superintendent for permanent records of the district.

¶10—To supervise the collection and disbursement of all district and special funds in conjunction with the district council.

### **Assistant District Superintendent**

**Section 76**—The assistant district superintendent shall hold office for the term of one year and, as his name implies, shall serve as an assistant to the district superintendent in whatever capacities the district superintendent shall appoint him.

### **Secretary**

**Section 77**—The district secretary shall be elected for a term of one year, or until his successor shall be elected.

**Section 78, ¶1**—The duties of the district secretary shall be as follows:

¶2—To keep a correct record of the actions of the district conference and of all meetings of the district council and shall perform the other necessary duties devolving upon him.

¶3—To sign, with the district superintendent, the credentials of all ministers in his district (Section 75. ¶7).

¶4—To arrange alphabetically a classified list of the ministers of the district in the conference minutes according to their work, designating whether engaged in pastoral, evangelistic, educational, or other accredited work.

### **Treasurer**

**Section 79**—The district treasurer shall be elected for a term of one year, or until his successor is elected.

**Section 80, ¶1**—The duties of the district treasurer shall be as follows:

¶2—To account for all district funds and keep an accurate record of same. All monies from local churches shall be kept in trust by the district superintendent.

¶3—He shall give a written report to the district conference.

### **Examining Board**

**Section 81**—The members of the Examining Board shall be appointed by the District Superintendent, who shall himself be chairman of said board. Said appointees shall hold office for one year.

**Section 82, ¶1**—The duties of the Examining Board shall be as follows:



¶2—To plan and supervise a training program for district workers, as provided by the Department of Foreign Missions.

¶3—To examine all applicants for license as ministers and deaconesses in matters of doctrine, practice, personal religious experience, ministerial call, evidence thereof, and as to whether any objections might arise from the circumstances of the candidate's personal, family, and business life. To report the results of the same to the district conference at the time the candidate's character is under consideration (Section 71, ¶7).

¶4—To examine applicants for renewal of license as ministers or deaconesses, pass on them as to their religious experience and personal life, and to report the results of the same to the district conference at the time the candidate's character is under consideration (Section 71, ¶8).

¶5—The educational board in each district is authorized to examine each minister, ordained or licensed, on questions of character, doctrine, and conduct.

## CHAPTER 6

### District Council

Section 83, ¶1—Each district organization shall have a district council, consisting of the district superintendent, assistant district superintendent, secretary, treasurer and not more than three advisory members. A majority shall constitute a quorum.

¶2—Whenever regular ministerial members of the

district are available they shall be elected to fill the places on the district council. When this is not practicable others may be chosen.

**Section 84, ¶1**—The duties of the council within the district shall be the oversight of the individual churches, ministers, and licentiates within its jurisdiction.

**¶2**—It shall encourage the licensing of Spirit-filled and gifted candidates for the ministry.

**¶3**—It shall act upon the recommendation of the district conference as to ordaining candidates for the ministry.

**¶4**—It is advised further, that wherever practicable, the council shall cause the district to be divided for the purpose of holding quarterly meetings, and shall cause to be united contiguous preaching points into circuits, under the charge of competent pastors.

**¶5**—The council shall assist in planning the work of the district, and shall also lend its advice to local churches in the various problems which arise from their financial and spiritual necessities.

**¶6**—The approval of the district council must be secured with reference to the location of new places of worship.

**¶7**—The district council shall be called together by the chairman or the field superintendent. A majority shall constitute a quorum.

¶8—When the teaching or conduct of any member of the district council becomes such that three-fourths of the entire council votes to remove the offending member from his place, his place shall, upon such vote, be vacant at once, except as hereafter provided (Sec. 84, ¶9).

¶9—If for any reason an office is vacated, the council, by a majority vote, may fill the vacancy.

¶10—It shall be the duty of the district council to secure the appointment of pastors to the local churches except in the instance where the district superintendent serves as a pastor.

¶11—When the local church so requests or where two-thirds of a district council deem a local situation has become such as to demand intervention between conferences in order to protect the life and interest of the church, the district superintendent, in conjunction with the district council, shall be authorized to effect the appointment of a pastor or to change pastors.

¶12—Where a church, after being organized, loses members until they have less than 7, the district superintendent, with the district council, may disorganize the church. (Sec. 25, ¶1).

**Section 85**—If the district council shall feel the need of assistance, it may turn for it to the Field Superintendent or the zone committee.

**General Church Officers, the General Conference,  
and the General Board**

**Section 86**—For the organization and duties of the

General Conference and the General Board, as well as the general church officers and their duties, refer to the Manual of the Pilgrim Holiness Church of the United States as amended from time to time.

### **The Philippines Area**

**Section 87**—All islands comprising the Philippine Archipelago shall be known as the Philippines Area of the Pilgrim Holiness Church.

### **Division of the Area**

**Section 88**—The work of the Pilgrim Holiness Church in the Philippines Area shall be divided into districts as necessity may arise demanding such division.

**Section 89**—All district superintendents for the Philippines Area shall be appointed by the General Board, upon recommendation of the Field Superintendent.

### **Field Superintendent**

**Section 90**—The Field Superintendent shall be appointed by the General Board.

**Section 91**—This officer, as his title implies, has charge as an overseer of all the work of the church in the Philippines Area. He is the connecting link in the organization between the various divisions of the area and the Secretary of Foreign Missions.

**Section 92**—The term of his office and the extent of his duties are fixed by the appointing body.



**Section 93**—The duties of the Field Superintendent shall be as follows:

¶1—The Field Superintendent is responsible for the proper administration of the work of the church in the area in harmony with existing regulations as set forth in this Manual and as published from time to time by the General Board.

¶2—He shall visit each district once each year, or as often as he deems necessary. At the time of such visit he shall have the right and duty to carefully investigate all phases of the work and to take such action, in conformity with existing regulations, as shall be for the best interest of the work.

¶3—When present, he shall act as chairman of all district conferences, except as otherwise provided for in this Manual.

¶4—In conjunction with the Secretary of Foreign Missions (as provided for by the regulations of the General Board and this Manual), he shall have full oversight of all matters relating to the placing of missionaries, opening new stations, the purchase and sale of property, the legal incorporation of new districts, and the governing of the churches.

¶5—He shall personally handle all money for the support of workers in the area, whether raised on the field or provided by the General Church.

¶6—He shall personally examine the property records of the church in his area. He shall see that all deeds of property are properly drawn and recorded,

and shall send a copy of the same to the Secretary of Foreign Missions. He shall file all original copies of deeds in his office.

¶7—He is charged with the special responsibility of keeping the actions of the district conferences in harmony with the regulations of the General Board, this Manual, and the law of the secular governments where such conferences operate.

### **Missionaries in the Philippines Area**

**Section 94, ¶1**—From time to time missionaries are sent out by the General Board to fill appointments in the (Caribbean Area.) Such missionaries are responsible to the General Board, but are also responsible (in accordance with the provision of the Policy of the General Board with Reference to Foreign Missions) to the districts of which they are a part and to work in harmony with the provisions of this Manual and the regulations of the district organization of which they are a part.

¶2—The membership of missionaries appointed to the ~~Caribbean Area~~ shall automatically be transferred to the field of their appointment, upon their arrival on the field (associate missionaries excepted).

¶3—They are amenable to the General Council for any offense as outlined in the Judiciary.

¶4—They are to hold honorary membership in their home conference while engaged by the foreign missionary department. Upon leaving the foreign missionary department their membership will automatically return to their home conference, provided they leave the department in good standing.

## PART FOUR—THE MINISTRY

### CHAPTER 1

#### The Ministerial Order

**Section 95, ¶1**—We assert our belief that God has especially called some to devote their time and talents entirely to his peculiar service, and that human ordination is simply our recognition of that which has already 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, we feel that this office must be safeguarded by carefully testing the candidate therefor, as well as by causing him to be trained in the knowledge of the truth as it is in Christ Jesus,

¶2—Credentials shall be issued to all ministers, both licensed and ordained, as well as to those under special appointment as missionaries and evangelists. All certificates issued in accordance with the foregoing shall be valid only when accompanied with a pocket credential for the current year.

#### Local Preachers

**Section 96, ¶1**—A local preacher shall be one who is deeply spiritual, and interested in the work of the church and the salvation of the lost. He shall in every way assist the pastor and be able to exhort, and be a

personal soul winner.

¶2—Candidates for recognition as local preachers shall be voted upon by the local church board, upon recommendation by the pastor and the district superintendent.

¶3—A list shall be published in the district minutes of the names of all local preachers. Such list shall be compiled by the district superintendent and shall consist of those recommended by the local church boards, and approved by the district council.

¶4—Said local preachers shall be under the personal supervision of the resident pastor. When he serves a church as pastor he shall be directly under the supervision of the district superintendent, to whom he shall make a monthly report.

¶5—They shall not have authority to administer the Sacraments, or to baptize, unless authorized by the district superintendent.

¶6—A local preacher's license shall be issued to such as have a call for local church work. Such license shall be issued by the district superintendent, upon recommendation of the local church board and the approval of the Field Superintendent.

### Licensed Ministers

Section 97, ¶1—Any brother or sister presenting a recommendation from the local church of which he or she is a member, certifying to his or her holy character and conversation, as well as spiritual gifts and calling, may be recommended by the district council to the annual conference for minister's license (Section 71, ¶7).



¶12—Such licenses shall not be granted over the protest of the examining board. The district conference shall reject any recommendation for the licensing of any minister who does not tithe and teach tithing into the Pilgrim Holiness Church.

¶13—No person shall be recommended to the district conference for license as a minister until such person declares plainly that he is called to the ministry, and shall have served two years as a local preacher, and is either under appointment as a pastor or is serving as an assistant pastor, or is under appointment as such.

¶14—No person shall be recommended as a licensed minister who has not completed the course of study for local preachers, or its equivalent. Exceptions to this rule may be made in the case of a person who has satisfactorily passed the examining board and has been recommended by them as a minister (Section 82).

5¶—License shall be granted by the district conference and shall be signed by the general superintendent, the general secretary, the district superintendent, and district secretary. It may be renewed each year upon the passage of the licentiate's character and the report from the examining board as to his or her gifts and growth in grace. For Course of Study, see your District Superintendent.

¶16—Careful attention will be given to doctrine, and no unorthodox and unscriptural teaching will be passed unchallenged by the examining board.

### Ordained Ministers

**Section 98**—No person shall be eligible for ordination until first having successfully served at least five years in full time ministry.

**Section 99, ¶1**—In considering the case of a candidate for ordination, the district conference shall hear: (1) the report of the examining board as to the candidate's religious experience, doctrinal soundness, personal character (Section 82, ¶5), educational qualifications, and a review of his active ministry; (2) the recommendation of the district superintendent in conjunction with the district council; (3) the candidate's personal testimony.

**¶2**—The report of the board having been received by the conference, the said conference shall earnestly seek divine guidance, waiting upon God in prayer; then, if the conference so orders, it shall recommend the candidate for ordination to the district council, which shall appoint a body of at least five ministers, that by the laying on of hands and by prayer he may be set apart for the work whereunto God has called him (Section 84, ¶3).

**Section 100**—Certificates of ordination shall be issued and shall bear the signatures of the ordained ministers who have had part in the ordination (Sections 84, ¶3; 144).

## CHAPTER 2

### Ministerial Regulations Rules

**Section 101, ¶1**—All licensed or ordained ministers,

whether acting as pastors or otherwise, or without regular employment, shall make a monthly report to the district superintendent of the conference with which they are affiliated, said report to be made out on blanks sent out by the district superintendent.

¶2—With the third quarterly report each minister shall mail the district superintendent the recommendation from the local church board required for the renewal of credentials (Section 97, ¶1).

**Section 102**—If any licensed minister shall fail for three successive months to forward his report to the district superintendent, the latter shall make an investigation, and if no reasonable cause shall be found for his failure, as above mentioned, the district superintendent shall be justified in referring the case to the district council.

**Section 103**—Any ordained or licensed minister of the Pilgrim Holiness Church interfering with the work of, or influencing anyone against any pastor, shall be answerable to the district council. Should the offender be a member of another district the offended shall make charges to his district council; they in turn to the council of the district of which the offender is a member.

**Section 104**—Every minister shall place his church letter in some local church within sixty days after receiving the same, and if he fails to do so his letter becomes void. Each pastor shall become a member of the church or one of the churches which he serves, and such membership shall move automatically when he moves to another charge. The

membership of such pastor's wife shall be automatically transferred with her husband's membership, provided she is a member in good and regular standing in the Pilgrim Holiness Church.

*Pilgrim Holiness*  
**Section 105**—No minister shall enter a town or city where there is an organized Pilgrim Holiness Church to hold revival meeting over the protest of the local Pilgrim Holiness Church pastor and the district superintendent.

*Thursday*  
**Section 106**—Every minister shall be duly registered with the secretary of some district council, preferably that nearest to his own location, and if he shall permanently enter the bounds of another district organization, he shall present a letter from his own district secretary, certifying to his standing, and shall thereafter be acknowledged as a member thereof.

**Section 107**—Any minister who has been divorced from one companion and has married another without the former having died should not be licensed or ordained.

*not say this in mind School too!!*  
**Section 108**—As there are questions and conditions known to a district work that are not generally known, therefore when outside workers come within the bounds of such districts they shall fully recognize the decision of the district officials in said questions and conditions.

**Section 109**—The sacraments are usually administered by ordained ministers, but licensed ministers having charge of congregations shall have power to



do so. Bread and <sup>coconut + water</sup> unfermented wine shall be used at the Lord's Supper.

*2547* **Section 110**—Only ordained ministers who are devoting their entire time to the work of the ministry and who are properly registered according to civil law are permitted to perform marriage ceremonies.

**Section 111**—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.

### Special Advice to Ministers

**Section 112**—John Wesley's "Twelve Rules of a Helper" have perhaps never been excelled as counsel to ministers, whether young or old. These "Rules" are, in part, as follows:

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

2. Be serious. Let your motto be: "Holiness to the Lord." Avoid all lightness, jesting, and foolish talking.

3. Converse sparingly and conduct yourself with prudence in the presence of the opposite sex (1 Tim. 5:2).

4. Be honest. Keep out of debt. Preach your own sermons.

5. Believe evil of no one unless you see it done; take heed how you credit it. Put the best construction on everything.

6. Speak evil of no one; else your words especially

will eat as doth a canker; keep your thoughts within your breast till you come to the person concerned.

7. Be courageous. Fear not to rebuke sin to its face, and privately as well as in the public congregation.

8. Flee all affectation. A preacher of the Gospel should regard himself as the servant of all.

9. Be ashamed of nothing but sin. Let your industry, as well as your humility, commend itself to all.

10. Be punctual. Do everything exactly at the time. And keep your Covenant, not as a heavy duty, but for conscience' sake.

11. You have nothing to do but to save souls; therefore spend and be spent in this work; and go always not only to those who want you, but to those who need you most.

12. It is not your business to preach merely a certain number of times, nor take care of this or that church; but to get as many souls saved as you can, to bring as many sinners as you possibly can to repentance, and with all your power to build them up in "holiness, without which no man shall see the Lord."

\* \* \*

**Section 113**—Adam Clarke, the commentator, in "A Letter to a Preacher," makes many exceedingly pertinent observations, which we summarize herewith:

¶1—"Concerning Choice of Texts."—Never take a text which you do not fully understand. Remember, you are called not only to explain the things of God, but also the words of God. Seldom take a very short

text. Never take a text out of its setting, but always give the meaning intended by the Holy Spirit. Beware of allegorizing on one side and literalizing on the other.

¶2—"Concerning Your Behaviour in the Pulpit and Mode of Conducting the Public Service."—Go from your knees to the service. Be careful how you say things to make your congregation laugh. Never assume an air of importance while in the pulpit. Avoid fantastic attitudes. Endeavor to gain the attention of your congregation. You are a witness for God and are bound to tell the 'truth, the whole truth and nothing but the truth.' Keep your eyes closed while you pray. Read your text distinctly and begin to speak about the middle of your voice. Be sure to have the matter of your text well arranged in your own mind before you come into the pulpit. Preach Jesus Christ. Never ape any person, however prominent he may be for piety or ministerial ability.

¶3—"Concerning Your Behavior on Your Circuit or at the Place Where You Exercise Your Ministry".—Never disappoint a place. Be punctual in getting in proper time to the place where you are to be entertained. Do not make the whole family wait upon you. Never leave any place you visit without reading a portion of the Scripture and praying with the family. Take heed that while you avoid levity on the one hand you fall not into sour godliness on the other. Tell your secret trials and temptations to very few. Never go in debt for food, clothes or anything else; it is no sin to die in a ditch through hunger or

*To regularly keep a record of others } avoid familiarity  
to glorify God } much conversation*

cold; but it is a crime to go in debt when there is not the fullest prospect of being able to pay. Get a genuine friend whenever you can. Beware of forming hasty friendships. *you are drawn by the friends you keep*

¶4—"Concerning Your Behavior in the House Where You Lodge."—On your arrival, get as speedily as possible to private prayer. Show yourself satisfied with everything you receive. Be punctual at meals and rise when called. Be not over-particular about your food. Give the family where you lodge as little trouble as possible. Keep your room in such an orderly manner that everything will have its place and that even your absence will testify to the regularity of your habits. Go out as little as possible to eat and drink. Go not from house to house. (Luke 10:7).

¶5—"Concerning the Cultivation of Your Mind."—Pray much, read much, write much. Have always some essay, dissertation, or similar work upon the anvil; and be sure you finish whatever you undertake. Read the Bible regularly through at least once in the year; and take down in order every text from which you think you have light sufficient to preach. Always carry a New Testament with you. No man can fully explain the Bible who has not a general acquaintance with the most important sciences and arts. There are multitudes of texts in that blessed Book which no man can explain who has not a tolerable knowledge of history, chronology, geography, astronomy, ~~anatomy~~ and chemistry. Illiterate piety may be useful in exhorting sinners to return to God,



but it certainly cannot, without immediate inspiration, explain and apply the deep things of God. I think it of great consequence to a preacher of the gospel to be able to read the Old and New Covenants of his God in those languages in which they were originally given. The indolent preacher is soon known by his preaching; he has little or no variety. That knowledge which has for its object God and his works can never rob you of your religion nor deprive you of your simplicity; but, on the contrary, will be a powerful means of increasing both."

\* \* \*

**Section 114, ¶1**—Systematic giving will never receive proper attention from the people unless clearly and frequently enunciated from the pulpit.

**¶2**—Special days, such as Christmas, New Year's, Easter, etc., should be made the occasion for appropriate discourses.

**¶3**—Decency and cleanliness must not only be practiced by the preacher, but should be inculcated in his public preaching.

**¶4**—Congregational singing should receive careful attention. It should be lively, spiritual, and varied as to selection.

**¶5**—The pastor should be careful whom he permits to occupy his pulpit in his absence. Every preacher should control his pulpit.

**¶6**—Frequent sermons to the children are of great value.

**¶7**—The pastor must not neglect his Sunday school. He should set an example by regular attendance.

**¶8**—When children are converted they should have

their own meetings and should receive special instruction so that they will grow up not only good Christians, but also good Pilgrim Holiness Christians.

**Section 115**—Pastors will receive large returns in good done by circulating our Manual among their members. A copy should be in every home.

### CHAPTER 3

## Ministers from Other Evangelical Churches

**Section 116, ¶1**—Ordained ministers from other evangelical churches desiring to unite with us may be admitted, receiving due credit for their standing, provided that they publicly assent to our beliefs, practices and system of government, are able to give evidence of holy character and a sanctified experience, and have pursued a course of study at least equal to the one prescribed for our ministers.

We do not recognize the credentials of ministers who have been divorced from one companion and have married another without the former having died.

**¶2**—No minister shall be received into membership of a local church from any other church without the consent of the district council.

## PART FIVE—JUDICIARY

*Rev. John*  
**Section 117, ¶1**—The purpose of church government and discipline is for the vindication of the truth, to preserve the integrity of the body, a warning to the careless, and the salvation and restoration of the wayward.

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

**¶3**—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 deemed necessary by the church authorities or is requested by the accused, the same shall be held in accordance with this Judiciary.

*Rev. John*  
**¶4**—The following charges shall constitute the offenses for which any member, minister, or district or general officer of the Pilgrim Holiness Church may be dealt with and tried:

- a) Holding or teaching any doctrine contrary to the Word of God or the Manual of the Pilgrim Holiness Church.

- School Comm*
- b) Breach of Covenant or breaking the Special Rules of the Church.
  - c) Insubordination or wilful refusal to recognize church authority.
  - d) Conduct unbecoming a member or minister of the Pilgrim Holiness Church.
  - e) Immoral conduct.

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

¶6—A layman or a minister who has been convicted by trial shall not be denied the right of appeal as provided for by this Judiciary.

*Councils*  
**Section 118 — Local Church Boards.** The local church board shall have original jurisdiction to hear and determine all charges brought against any member of the local church except members who are ordained or licensed ministers, or hold official positions on the district council or the ~~general board~~ of our church. *PM Council*

*Subst. Minutes*  
**Section 119—District Council.** The district council shall have original jurisdiction to hear and determine all charges brought against any of the ministerial membership in their respective districts, including anyone who may be serving in any district office. *ed + lee degress*

*Be School faculty + staff*  
**Section 120—Investigation of charges against missionaries.**

¶1—When an investigation of charges has been made by officials and such charges have been passed on, in writing, to the field superintendent, the case becomes official.

*P. National Council - Dist Supt.*



¶2—In such cases either the party or the parties making the charges must be brought face to face with the accused, before the constituted authority.

¶3—In cases where those who give information to the committee of investigation deem it advisable, they may become the accusers and may, as such, present written charges to the field superintendent, or the general council. Should the general council deem it advisable, they may appeal to the Secretary of Foreign Missions.

**Section 121**—The trial of missionaries shall be under the jurisdiction of the ~~general council~~. *P.N.C.*

**Section 122**—Charges against an ordained minister must be signed by the accuser. Charges must be based on facts that can be proved.

**Section 123**—Accusations. In case of verbal accusations, the accused must be given the privilege of meeting the accuser or accusers.

**Section 124**—Notice. 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 ten days prior to his trial.

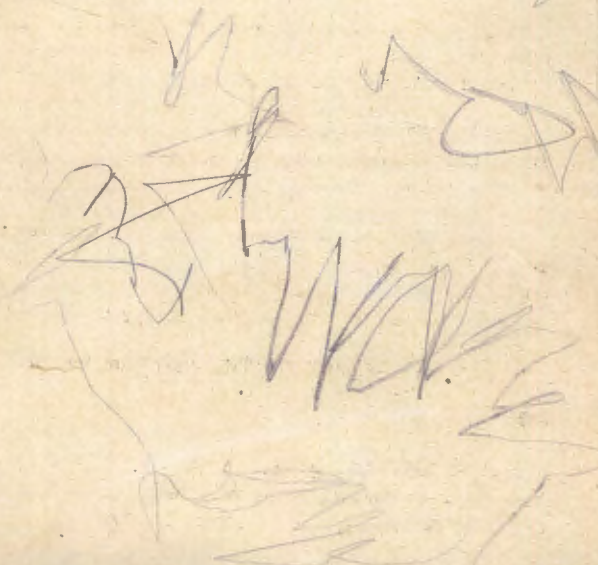
**Section 125**—Chairman. The chairman has the authority, during the trial, to rule on procedure and the admissibility of evidence.

**Section 126**—Taking Part in the Trial. Only members of the Pilgrim Holiness Church may take an active part in any trial, excepting witnesses.

**Section 127, ¶1—Appeal.** Anyone convicted may appeal from the local board to the district council. In case of laymen, the decision of the district council shall be final. In the case of a minister, he may appeal to the field superintendent.

**¶2—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.**

**Section 128—Voting.** In all Judicial cases not otherwise provided for, a two-thirds vote, by secret ballot, of the entire trial committee, shall be required for conviction.



## PART SIX—RITUAL AND FORMS

### CHAPTER 1

#### Ritual

##### Section 129—The Solemnization of Matrimony.\*

*At the day and time appointed for solemnization of Matrimony, the persons to be married standing together, the Man on the right hand and the Woman on the left, the Minister shall say,*

Dearly beloved, we are gathered together here in the sight of God, and in the face of this congregation, 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 is between Christ and His Church; which holy estate Christ sanctioned and adorned with His presence, when He wrought His first miracle in Cana of Galilee; and is commended of St. Paul to be honourable among all men, and therefore is not by any to be enterprised, or taken in hand, unadvisedly, lightly, or wantonly; but reverently, discreetly, advisedly, soberly, and in the fear of God; duly considering the causes for which Matrimony

\*Only ordained ministers recommended by the district superintendent and/or the district council and who are properly registered according to civil law are permitted to perform marriage ceremonies.

was ordained.

It was ordained that children might be brought up in the fear and nurture of the Lord, and to the praise of His Holy Name.

It was also ordained for the mutual society, help, and comfort that the one ought to have of the other, both in prosperity and adversity.

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

*And, speaking unto the Persons that are to be married, he shall say,*

I require and charge you both, (as you will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed,) that if either of you know any impediment why you may not be lawfully joined together in Matrimony, you do now confess it. For be ye well assured, that so many as are joined together otherwise than God's law doth allow are not joined together by God; neither is their Matrimony lawful.

*The Man shall then say, as required by law, in the presence of the Registrar and two Witnesses, I do solemnly declare, that I know not of any lawful impediment, why I, A.B.,\* may not be joined in Matrimony to C.D.† (\*The Man, †The Woman.)*

*In like manner the Woman shall say, in the presence of the same persons,*

*I do solemnly declare, that I know not of any lawful impediment, why I, C.D.,\* may not be joined in Mat-*



*rimony to A. B.† (\*The Woman, †The Man.)*

N.B.—The names of the persons to be married must be repeated as they stand upon the License or Certificate.

*If no impediment be alleged, then shall the Minister say unto the Man,*

A.B., 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, honour and keep her, in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

*The Man shall answer,  
I WILL*

*Then shall the Minister say unto the Woman,*

C.D., 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 obey him, serve him, love, honour, and keep him, in sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?

*The Woman shall answer,  
I WILL*

*Then shall the Minister say,*

*Who giveth this Woman to be married to this Man?*

*Then the Minister shall cause the Man with his right hand to take the Woman by her right hand, and to say after him, as required by law,*

I call upon these persons here present to witness, that I, A.B.,\* do take thee, C.D.,† to be my lawful wedded wife, to have and to hold from this day

forward, for better or for worse, for richer or for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth. (\*The Man, †The Woman.)

*Then shall they loose their hands; and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the Minister,*

I call upon these persons here present to witness, that I, C.D.,† do take thee, A.B.,\* to be my lawful wedded Husband, to have and to hold from this day forward, for better or for worse, for richer or for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

*They shall again loose their hands, and the Minister shall pray. (If desired the couple and the Minister may kneel for the prayer.)*

*Then shall the Minister join their right hands together, and say,*

Those whom God hath joined together, let no man put asunder.

*Then shall the Minister speak unto the People:*

Forasmuch as A.B. and C.D. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their troth either to other and have declared the same by joining hands; I pronounce that they be Husband and Wife together, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

*Then the minister shall add this blessing:*

God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with His favor look upon you and so 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 life everlasting. Amen.

*After which the Minister shall read as followeth:*

All ye that are married, or intend to take the holy estate of Matrimony upon you, hear what the Holy Scripture doth say, as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul, in his Epistle to the Ephesians, the fifth chapter, doth give this commandment to all married men:

Eph. 5:25-32:

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word,

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

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and

mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church.

The Apostle further says in Eph. 5:33:

33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

Also in Col. 3:19 the same Saint Paul, writing to the Colossians, speaketh thus to all men that are married: Husbands, love your wives, and be not bitter against them.

Hear also what Saint Peter, an Apostle of Christ, who was himself a married man, saith unto them that are married: 1 Peter 3:7—Ye husbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as they are plainly set forth in holy Scriptures.

Saint Paul, in the aforementioned Epistle to the Ephesians, teacheth you thus:

Eph. 5:22-24:

22 Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

24 Therefore as the church is subject unto Christ,



so let the wives be to their own husbands in every thing.

And again he saith (Eph. 5:33): Let . . . the wife see that she reverence her husband. And in his Epistle to the Colossians, Saint Paul giveth you this short lesson (Col. 3:18): Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

Saint Peter also doth instruct you, thus saying (1 Peter 3:1-6):

1 Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

2 While they behold your chaste conversation coupled with fear.

3 Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 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.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

2 Cor. 13:14: The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

**Section 130—Baptism.**

*At a suitable time and place when the candidates, having been previously examined, shall have gathered, let there be a brief service of song after which the Minister shall read Mark 1:1-11:*

1 The beginning of the gospel of Jesus Christ, the Son of God;

2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

5 And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove

descending upon him:

11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

Matt. 28:18-20:

18 All power is given unto me in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Mark 16:15, 16:

And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

John 3:1-10:

1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee,

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

*Then shall the Minister pray. After prayer let the candidates make a public statement of their faith in the following manner.*

**Minister:** Hast thou renounced the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not be led by them?

**Candidate:** I have renounced them all.

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

**Candidate:** All this I steadfastly believe.

**Minister:** Wilt thou be baptized in this faith?



*Candidate:* This is my desire.

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

*Candidate:* I will do so, God being my helper.

*Then the Minister, asking the name of the candidate, shall baptize him, saying:*

A.B., on the profession of thy faith, and in obedience to our Lord's command, I baptize thee **in** the name of the Father, and of the Son, and of the Holy Ghost.

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

### **Section 131—Dedication of Children.**

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

Read from Mark 10:13-16:

13 And they brought young children to him, that ne should touch them: and his disciples rebuked those that brought them.

14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put his hands upon them, and blessed them.

Matthew 18:1-6:

1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

*After the reading 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.

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 nor into the evils of unbridled appetite; may he (or she) be led to serve Thee faithfully, so that, when he (or she) has glorified Thee in his (or her) generation and has served Thy cause on earth, he (or she) may be received into Thy eternal kingdom. Through

Jesus Christ, our Lord. Amen.

*Benediction* (2 Cor. 13:14).

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

**Section 132**—Sacrament of the Lord's Supper.

No person shall be admitted to the Lord's Supper who is guilty of any practice for which we would exclude a member of our church.

*Let the minister read 1 Cor 11:23-34:*

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many are weak and sickly among

you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

*And Luke 22:1-22:*

1 Now the feast of unleavened bread drew nigh, which is called the Passover.

2 And the chief priests and scribes sought how they might kill him; for they feared the people.

3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

7 Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that



we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

21 But, behold, the hand of him that betrayeth me is with me on the table.

22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

*Prayer of consecration, extemporary. Then shall the Minister first receive the Communion in both kinds himself, and proceed to deliver the same to the other officiating Ministers in like manner (if any be present), and after that to the people also in order, into their hands. And when he delivereth the Bread, he shall say,*

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

*And the Minister that delivereth the Cup shall say*

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

*When all have communicated, the Minister shall return to the Lord's Table, and place upon it what remaineth of the Elements, covering the same with a fair linen cloth.*

*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.

**Section 133—Burial of the Dead.**

*At the beginning of the services, either at the house or the church, let some of the following Scriptures be read.*

John 11:25, 26: 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.

Job 19:25-27: 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.

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

*Then let there be a hymn sung and prayer offered and the following Scripture read in connection with the address. Other appropriate selections will be found in Psa. 39; 2 Cor. 5:1-10; 1 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; 2 Sam. 12:18-23.)*

1 Cor. 15:20-58:

20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy that shall be destroyed is death.

27 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow



we die.

33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

35 But some man will say, How are the dead raised up? and with what body do they come?

36 Thou fool, that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man is of the earth, earthy: the second man is the Lord from heaven.

48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where is thy sting? O grave, where is thy victory?

56 The sting of death is sin; and the strength of sin is the law.

57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

*After the Scripture Lesson and Address a hymn or prayer may follow at the Minister's discretion.*

*Then having reached the place of burial, as the casket is lowered, let the Minister read:*

Psa. 103:15-17: As for man, his days are as grass: as the flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children.

John 5:28-29: Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

John 14:1-3: Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

1 Thess. 4:13-14: But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose

again, even so them also which sleep in Jesus will God bring with him.

John 11:25-26: Jesus said unto her, 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.

Rev. 14:13: And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

*Then, while earth (or a sprig of green) shall be cast upon the Casket by some standing by, the Minister shall say:*

Forasmuch as Almighty God, in His wise providence hath taken out of this world the soul of the departed, we therefore commit his 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.

The grace of our Lord Jesus Christ, and the love of God, and fellowship of the Holy Ghost, be with us all evermore. Amen.

#### **Section 134—Form for Ordination of Ministers.**

As the congregation enters let the Council of Ordination take their places on the rostrum.

Candidates for Ordination shall be seated before the altar.



*Hymn: "A Charge to Keep I Have."*

*Prayer by a member of the Council.*

*Hymn: "Rock of Ages."*

*Scripture Lesson: 1 Timothy, 3rd Chapter.*

1 This is a true saying, If a man desire the office of a bishop, he desireth a good work.

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

4 One that ruleth well his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

8 Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre;

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being found blameless.

11 Even so must their wives be grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly:

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Acts 20:17-36:

17 And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me

there:

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 For I have not shunned to declare unto you all the counsel of God.

28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them

which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

36 And when he had thus spoken he kneeled down, and prayed with them all.

2 Tim. 4:1-5:

1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away their ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

*Then shall follow the charge to the candidates and a sermon on the calling and work of the ministry. The 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 official minister in charge of the service shall place the Bible in the hand of the candidate, saying:

Take thou authority to preach the Word of God, and to administer the sacraments in the name of God the Father, and of God the Son, and of God the Holy Ghost. Amen.

*Hymn: "Take My Life and Let It Be."*

*Doxology and Benediction.*

*Eliminate*  
**Section 135**—Form for Laying the Cornerstone of a Church.

*Hymn.*

*The Minister, standing near the place where the Stone is to be laid, shall say unto the Congregation:*

Dearly Beloved, we are taught in the Word of God, that, although the heaven of heavens cannot contain the Eternal One, much less the walls of temples made with hands, yet His delight is ever with the sons of men, and that wherever two or three are gathered in His name, there is He in the midst of them. And in all ages His servants have separated certain places for His worship: as Jacob erected a stone in Bethel for God's house; as Moses made a tabernacle in the desert; as Solomon builded a temple for the Lord, which He filled with the glory of His presence before all the people. We are now assembled to lay the Cornerstone of a new house for the worship of the God of our fathers. Let us not doubt that He will favorably approve our godly purpose, and let us now devoutly unite in singing His

praise, and in prayer for His blessing on this our undertaking.

*Hymn.*

*Then shall the Minister say:*

Let us pray.

Most glorious God, the heaven is Thy throne and the earth is Thy footstool; what house then can be builded for Thee, or where is the place of Thy rest? Yet, blessed be Thy name, O Lord God, that it hath pleased Thee to have Thy habitation among the sons of men, and to dwell in the midst of the assembly of the saints upon the earth. And now, especially, we render thanks unto Thy Holy name that it hath pleased Thee to put it into the hearts of Thy servants to erect in this place a house for Thy worship. We thank Thee for Thy grace which has inclined them to contribute of their substance for the glory of Thy name: and we pray Thee to continue Thy blessing upon their pious undertaking.

May many unite with them in their holy work, until this habitation of Thy house shall be completed, and ready for dedication to Thy service, free from all debt or claim of man.

Accept this our prayer, we beseech Thee, for the sake of Thy dear Son; and to Thee, the only True and Living God, Father, Son and Holy Ghost, be honor, praise, and glory, for ever and ever. Amen.

*Hymn.*

*The Lesson:* 1 Corinthians 3:9-23.

9 For we are labourers together with God: ye are

God's husbandry, ye are God's building.

10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man glory in men. For all things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23 And ye are Christ's; and Christ is God's.

*Then shall follow the Sermon, or an address suitable to the occasion, after which the Contributions of the People shall be received.*

Then shall the Minister, standing by the Stone, exhibit to the congregation a box to be placed in an excavation of the Stone. It may contain a copy of the Bible, the Hymn Book, the Manual, the Assembly Minutes, Church periodicals of recent date, the names of the Pastor, Church Board, and Members, with such other documents as may be desired. A list of these may be read, after which the Minister may deposit the box in the Stone and cover it; and the Stone shall be laid and adjusted by the Minister, assisted by the Builder.

*Then shall the Minister say:*

In the name of the Father, and of the Son, and of the Holy Ghost, we lay this Cornerstone for the foundation of a house to be builded and consecrated to the service of Almighty God, according to the Order and Usages of the Pilgrim Holiness Church. Amen.

*The service may conclude with extemporary Prayer, the Lord's Prayer, and the Benediction.*

**Section 136**—Form for the Dedication of a Church.  
*The Congregation being assembled in the Church, the Minister shall say:*

Dearly Beloved, the Scriptures teach us that God is well pleased with those who build temples to 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; and let us now devoutly join in praise to His name, that this godly undertaking hath been so far completed, and in prayer for His further blessing upon all who have been engaged therein, and upon all who shall hereafter worship His name in this place.

*Hymn.*

*Extemporary Prayer.*

The First Lesson. 2 Chronicles 6: 1, 2, 17-21.

1 Then said Solomon, The Lord hath said that he would dwell in the thick darkness.

2 But I have built an house of habitation for thee, and a place for thy dwelling for ever.

17 Now then, O Lord God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

18 But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!

19 Have respect therefore to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee:

20 That thine eyes may be open upon this house day and night, upon the place whereof thou hast said

that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place.

21 Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling place, even from heaven; and when thou hearest, forgive.

The Second Lesson. Hebrews 10:19-26.

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

21 And having an high priest over the house of God;

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

24 And let us consider one another to provoke unto love and to good works:

25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.

*Hymn; after which the Minister shall deliver a Sermon suitable to the occasion. Contributions*

*shall then be received from the people.*

*Then let the Pastor stand up before the Altar, and say unto the Field or District Superintendent:*

We present unto you this Building, to be dedicated as a Church for the service and worship of Almighty God.

*Then shall the Superintendent request the Congregation to stand, while he repeats the following*

#### DECLARATION:

Dearly Beloved, it is meet and right, as we learn from the Holy Scriptures, that houses erected for the public worship of God should be specially set apart and dedicated to religious uses. For such a dedication we are now assembled. With gratitude, therefore, to Almighty God, who has signally blessed His servants in their holy enterprise of erecting this Church, we dedicate 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 Manual and Usages of the Pilgrim Holiness Church. And, as the dedication of the temple is vain without the solemn consecration of the worshippers 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 they may be fit temples for the indwelling of the Holy Ghost. To Him may our labours and business be dedicated, that their fruit may tend to the glory of His great name, and to the advancement of His kingdom. And that He may

graciously accept this solemn act, let us pray.

*Dedicatory Prayer.*

*Hymn.*

*Address to the Church Board:*

Brethren: You have been selected by the Church to hold the honorable and responsible place of members of the Church Board 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 worshipped in the beauty of holiness and love; therefore nothing should enter this sacred place that will defile the temple of God.

By your official relation you 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 Pastor as Chairman of the Church Board, as the symbol of your authority as representatives of the Pilgrim Holiness Church. I pray that Christian faith and hope and love may dwell in your hearts, and that the Holy Spirit may be your guide and bless you.

*Doxology.*

*Benediction.*

(Note: Form for Reception of Members to be found under Sections 27-30.)

*Dedication of a Parsonage*



## CHAPTER 2

### Forms

#### Church Letters

##### Section 137—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

##### Section 138—Letter of Transfer and Reply.

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 sixty  
days.

.....  
 Secretary  
 .....

.....  
 Pastor  
 - - - - -

To the Pastor or 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

(This Letter of Transfer to be used by a member removing to another Pilgrim Holiness Church.)

### Section 139—Letter of Dismissal.

Date .....

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

Upon ..... request ..... is hereby dismissed  
 from membership in said Church.

.....  
 Secretary  
 .....

.....  
 Pastor

### Credentials

*Student Ministers*

#### Section 140—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 *S. M.* ..... as a person to be licensed as a ~~Local Preacher~~ in said Church. *D. J.*

We therefore license ..... to preach the Gospel subject to the requirements of the Manual of the Pilgrim Holiness Church.

In Testimony Whereof, we hereunto affix our names this ..... day of ....., 19.....

.....  
District Superintendent

.....  
District Secretary

Issued at .....

#### Section 141—License *M. H.* Certificate.

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

..... is authorized to perform all the duties pertaining to the office provided ..... spirit, practice, and teaching continue to correspond with the teachings of the Word of God and the Manual 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 ....., 19.....

.....  
Dist. Superintendent

.....  
Gen. Superintendent

.....  
Dist. Secretary

.....  
Gen. Secretary

### Section 142—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 Manual of the Pilgrim Holiness Church.

In Testimony Whereof, we hereunto affix our names this ..... day of ....., 19.....

.....

.....

.....

.....

.....

.....



*Student Miss  
Lic. + Ordained  
+ Discovers*

**Section 143, ¶1 Pocket 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 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 hereof, an (~~Ordained~~) (~~Licensed~~) minister in good standing in the Pilgrim Holiness Church.

..... Gen. Sec'y.

Valid only when signed by the Gen. Sec'y.

SEAL

..... Dist. Sec'y.

and countersigned by the Dist. Sec'y.

Name of Dist.

Address of Dist. Sec'y.

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

**¶2—Minister's Credentials.**

This certifies that ..... is an Ordained Minister in good and regular standing in the Pilgrim Holiness Church and is therefore commended to the Christian fellowship of the people of God everywhere, as long as ..... spirit, practice, and

*Harmonize with Certificate as printed*

*One pocket credential*

teaching correspond with the teachings of the Word of God and the Manual 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 ....., 19.....

.....  
District Superintendent

.....  
District Secretary

*Eliminate*  
**Section 144—Ordained Minister's Credentials.**

This certifies that .....  
is an Ordained Minister in good and regular standing in the Pilgrim Holiness Church and is therefore commended to the Christian fellowship of the people of God everywhere. .... 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 Manual 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 ....., 19.....

Gen. Superintendent

General Secretary

### Section 145—Evangelistic Commission.

This certifies that ..... being a ..... minister in good standing in the Pilgrim Holiness Church, and having given evidence of 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 Manual 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....., 19.....

Issued at ..... under authority  
of ..... District Assembly

District Superintendent

District Secretary

### Section 146—Special Appointment.

(The following Certificate is for special use both in the Districts and the General Church.)

### Certificate of Special Appointment

This certifies that ..... is an Accredited Representative of the Pilgrim Holiness Church and is under appointment to Special Work as follows:

.....  
Said appointment being effective from ..... to ..... unless revoked prior thereto.

This Certificate is issued under authority of the ..... of the Pilgrim Holiness Church, and is revokable at any time by .....

Issued at ..... on the ..... day of ..... 19.....

Signed:

Add. Student Minister  
Deacon or Deaconess  
Dedication of  
Children



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## Delegates

Some stationed workers were not in  
a. Conf bar - undergraduates

b. Pastors were not definite in ap-  
pointing some young place

c. One young girl appointed from  
large Church instead of man

→ TOO FEW DELEGATES - Need  
more -

→ NEED TO FOLLOW PLAN OF  
CERTIFICATES TO PREPARE CALL

## Resolutions -

① Need definite plan <sup>of suggestions</sup> of writing these  
only one subject.

② Cannot be planned after arrival  
unless off by Church

③ Each separate paper

## Reports Oral -

a mere testimony is not report -

Give soul-winning facts, dif-  
ficulties, etc.

Way, means & have  
Committee as  
no power to  
revoke  
resolution

Committees - Work of committees not  
understood. Cannot revoke the  
resolution, only

## Bible School

Needs a governing  
policy. School policy not really  
for conference floor



Minutes = Need study on this.

Treas. Report

- Need  
1- By Churches  
2- By Class or Unit

Books - Need to group expenses)  
Sept Travel

TIMEC

= Think in terms of our responsibilities on these resolutions