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10-00-1963 GC Index excerpts

The General Conference Index 1871-1904 (compiled and published in 1904) contained summaries of General Conference actions from 1871 to 1904.

In addition, it contained the materials reproduced here: a printed transcript of the 1904 incorporation papers for the Brethren in Christ Church (pp. 241-250), the denomination's Constitution and Bylaws, with an index (pp. 250-296), the denomination's Confession of Faith and Articles on Sanctification (pp. 297-310), and a brief history of the denomination (pp. 311-316).

INTRODUCTION OF INCORPORATION.

General Conference, of the Brethren in Christ, formerly known as River Brethren, in 1903, under Article 12, authorized and ordered the Church in the State of Pennsylvania to be incorporated according to the laws of the State of Pennsylvania; consequently a State Council convened in the city of Harrisburg, Pa., at the Messiah Rescue and Benevolent Home, on the 24th day of December, 1903, and regularly organized according to the usages of the Church, considered the advisability of carrying out the decision of Conference under said Article with the following results:

WHEREAS, We, some of the representative members of the Church of the Brethren in Christ (formerly known as River Brethren) assembled in general Council at the Messiah Rescue and Benevolent Home, of Harrisburg, Pa., have this twenty-fourth day of December, Nineteen hundred and three, considered the advisability of having the said Church organization incorporated according to the laws of the State of Pennsylvania, for religious purposes, by virtue of an action of General Conference of the Brethren in Christ of Nineteen hundred and three, under Article 12.

Resolved, Therefore, that we, the undersigned representative Elders, ministers, dea-

cons and lay members of the aforesaid Church of the Brethren in Christ, shall be incorporated under the corporation name of "The Brethren in Christ" (formerly known as the River Brethren)

Resolved, therefore, That this Council in the aforesaid organization, shall accept the Confession of Faith and Church Government as formerly adopted by General Conference of said Church, as a Constitution and By-Laws.

Resolved therefore, That this Council shall proceed to organize in a representative body as an organization until the Pennsylvania State Council convenes on the first Wednesday in May, Nineteen hundred and four, when an election shall be held for the following Council year.

Resolved, therefore, That the proceedings of this Council shall be entered on the annals of the Church of the Brethren in Christ of the Church of the State of Pennsylvania.

Elder Jonathan Wert, Carlisle, Pa.

Elder Aaron Martin, Elizabethtown, Pa.

Elder Martin H. Oberholser, Culbertson, Pa.

Elder Jacob K. Kreider, Lebanon, Pa.

Elder George S. Wingert, Chambersburg, Pa.

Elder Henry L. Heisey, Washington Borough, Pa.

Elder Henry B. Hoffer, Mt. Joy, Pa.

Elder Joseph B. Detwiler, Souderton, Pa.

Abraham G. Shelly, Mt. Joy, Pa.

Daniel B. Brubaker, Mt. Joy, Pa.

Daniel Wolgemuth, Mt. Joy, Pa.

Michael B. Musser, Mt. Joy, Pa.

J. M. Wolgemuth, Elizabethtown, Pa.

A. M. Sheetz, Mt. Joy, Pa.

John B. Engle, Allen, Pa.

Abraham Z. Hess, Mt. Joy, Pa.

Jacob N. Martin, Elizabethtown, Pa.

Henry O. Winger, Shippensburg, Pa.

Henry H. Breckbill, Chambersburg, Pa.

Abraham B. Niesly, Carlisle, Pa.

Jacob D. Books, Cleona, Pa.

Amos L. Musser, Mongul, Pa.

John Demy, Steelton, Pa.

David Cockly, Enhaut, Pa.

Simon Shumberger, Harrisburg, Pa.

Joseph E. Wolgemuth, Lawn, Pa.

John S. Engle, Hummelstown, Pa.

A. B. Musser, Harrisburg, Pa.

Eli M. Engle, Columbia, Pa.

S. R. Smith, Harrisburg, Pa.

After signing the above resolutions Council held an election for the organization to remain in office until the next State Council in May, Nineteen hundred and four, as per resolutions above adopted.

Elder M. H. Oberholser, Culbertson, Pa., Moderator and Chairman; Eli M. Engle, Columbia, Pa., Treasurer; S. R. Smith, Harrisburg, Pa., Secretary.

Council then appointed Elder M. H. Oberholser, Elder J. K. Kreider and the brethren,

Eli M. Engle, George Detwiler and S. R. Smith as a Committee to proceed with the drawing up the proper papers and making the petition to the proper Court, as hereinbefore authorized for incorporation. The Committee was granted full authority and power to proceed with the work without any further council.

Council joined in a closing prayer and, on motion, adjourned to meet at the next State Council, first Wednesday of May, Nineteen hundred and four.

ELDER JONATHAN WERT,
Moderator,

ELDER AARON MARTIN,
First Assistant,

ELDER MARTIN H. OBERHOLSER,
Second Assistant.

ELI M. ENGLE,
HENRY K. KREIDER,
S. R. SMITH,
Secretaries.

COPY OF PETITION FOR INCORPORATION.

Be it known that the subscribers having associated themselves together for the purpose of worshiping Almighty God under the rules, faith and tenets of the Church of "The Brethren in Christ," formerly known as "The River Brethern," and being desirous of becoming incorporated under the provisions of

the Act of General Assembly of the Commonwealth of Pennsylvania, entitled, "An Act to Provide for the Incorporation and Regulation of certain Corporations," approved the 29th day of April, A. D. 1874, and its supplements, do hereby declare, set forth and certify that the following are the purposes, objects, articles and conditions of the said association for and upon which they desire to be incorporated:

I. The name of the Corporation shall be "The Brethren in Christ."

II. The purpose for which the Corporation is formed is for worshiping Almighty God, under the rules, regulations and tenets of the Church which was formerly known as "The River Brethren," and for doing evangelistic and missionary work in the United States and foreign countries.

III. The place where the business of the said Corporation is to be transacted is in the city of Harrisburg.

IV. The Corporation is to exist perpetually.

V. The names and residences of the subscribers are as follows:

Name.	Address.
Martin H. Oberholser,.....	Culbertson, Pa.
Jacob K. Kreider,.....	Lebanon, Pa.
Eli M. Engle,.....	Columbia, Pa.
George Detwiler,.....	Harrisburg, Pa.
S. R. Smith,.....	Harrisburg, Pa.

VI. The corporation is to be managed by a Board of Trustees, known as the Executive Committee, consisting of five members. The names and residences of those chosen Trustees for the first year are as follows:

Name.	Address.
Martin H. Oberholser,.....	Culbertson, Pa.
Jacob K. Kreider,	Lebanon, Pa.
Eli M. Engle,.....	Columbia, Pa.
George Detwiler,.....	Harrisburg, Pa.
S. R. Smith,.....	Harrisburg, Pa.

VII. The yearly income of the corporation other than that derived from real estate shall not exceed the sum of fifteen thousand (\$15,000) dollars.

VIII. All property, whether real or personal, acquired either by bequest or by purchase, shall be taken and held to enure to it, subject to the control and disposition of the lay members of the said corporation, or such constituted officers or representatives thereof as shall be composed of a majority of lay members, citizens of Pennsylvania or any other State or foreign country that may join in with this organization for the same purpose, and any disposition made of either real or personal property, shall be made, by virtue of the majority of the laity, either by popular or representative consent.

Witness our hands and seals this second day of May, A. D. 1904.

MARTIN H. OBERHOLSER,	[SEAL]
JACOB K. KREIDER,	[SEAL]
ELI M. ENGLE,	[SEAL]
GEORGE DETWILER,	[SEAL]
S. R. SMITH,	[SEAL]

COMMONWEALTH OF PENNSYLVANIA, }
COUNTY OF DAUPHIN. } ss.

Before me, the Deputy Recorder of Deeds of the County of Dauphin, personally appeared Jacob K. Kreider, George Detwiler and S. R. Smith, three of the subscribers to the above and foregoing certificate of incorporation of "The Brethren in Christ," and in due form of law, acknowledged the same to be their act and deed, and desired the same might be recorded as such.

Witness my hand and official seal, this second day of May, A. D. 1904.

[SEAL] WILLIAM A. McILHENNY,
Deputy Recorder of Deeds.

NOTICE OF PUBLICATION AS REQUIRED BY LAW.

In the Court of Common Pleas No. 206, of Dauphin County, of March Term, 1904.

Notice is hereby given that an application will be made to the Court of Common Pleas of Dauphin County, Pa., on Monday, May 2,

1904, at 10 o'clock a. m., by Martin H. Oberholser, of Culbertson, Pa., Jacob K. Kreider, of Lebanon, Pa.; Eli M. Engle, of Columbia, Pa.; George Detwiler, of Harrisburg, Pa., and S. R. Smith, of Harrisburg, Pa., under the Act of Assembly of the Commonwealth of Pennsylvania, entitled, "An Act to Provide for the Incorporation and Regulation of certain Corporations," approved April 20, 1874, and the supplements thereto, for the charter of an intended corporation to be called "The Brethren in Christ," the character and object thereof is for the purpose of worshipping Almighty God, under the rules, regulations and tenets of the Church which was formerly known as "The River Brethren," and for doing evangelistic and missionary work on the United States and foreign countries, and for the purpose to have, possess and enjoy all the rights, benefits and privileges of the Act of Assembly and its supplements. The proposed charter is now on file in the Prothonotary's office.

JOHN C. NISSLEY,
Solicitor.

S. R. Smith being duly sworn, says that the above advertisement has been published for three weeks in the Daily Telegraph and the Middletown Press, two newspapers of general circulation, printed in the County of Dauphin, and further, that three of the subscribers to the said Charter herewith presented, viz: Martin H. Oberholser, Jacob K. Kreider and George

Detwiler, are citizens of the Commonwealth of Pennsylvania. S. R. SMITH.

Sworn and subscribed before me
this 2nd day of May, A. D.

1904. HENRY M. STINE,
Clerk O. C.

CHARTER.

In the Court of Common Pleas of Dauphin County, of March Term, 1904. No. 206.

And now, this 2nd day of May, A. D. 1904, the within Charter and Certificate of Incorporation having been presented to me, a Law Judge of said County, accompanied by due proof of publication of the notice of this application as required by the Act of Assembly, I certify that I have examined and perused the said writing and have found the same to be in proper form, and within the purposes named in the first class specified in Section second of the Act of the General Assembly of the Commonwealth of Pennsylvania, entitled, "An Act to Provide for the Incorporation and Regulation of certain Corporations," approved April 20th, 1874, and the supplements thereto, and the same appearing to be lawful and not injurious to the community, I do hereby, on motion of John C. Nissley, Esquire, on behalf of the petitioners, order and direct that the said charter of "The Brethren in Christ" aforesaid be and the same is hereby approved, and that upon the recording of the same and of

this order, the subscribers thereto and their associates shall be a Corporation by the name of "The Brethren in Christ" for the purposes and upon the terms therein stated.

By the Court,
(Signed) GEORGE KUNKEL,
Judge.

May 2, 1904, entered in the Court of Common Pleas to No. 206 March Term, 1904.

JOHN K. ROYAL,
Prothonotary.

STATE OF PENNSYLVANIA, }
DAUPHIN COUNTY. } *ss.*

Recorded in the office for Recording of Deeds, etc., in and for the County of Dauphin, in Charter Book G, Vol. —, page 302, etc.

Witness my hand seal of office,
this third day of May A. D. 1904

HENRY M. STINE,
Recorder.

CONSTITUTION OF THE CHURCH OF
THE BRETHREN IN CHRIST (FORM-
ERLY KNOWN AS RIVER BRETH-
REN) INCORPORATED ACCORDING
TO THE LAWS OF PENNSYLVANIA,
ON THE 2ND DAY OF MAY, 1904.

Article 1. This Church organization shall be called the Brethren in Christ.

Art. 2. The object of this organization is

for the worshiping of the Almighty God, for disseminating the gospel of Christ, and for doing Evangelistic and Mission work in the United States of America and foreign countries.

Art. 3. Charter Members. There shall be five charter members.

Art. 4. Classification of Membership. The membership shall be composed of officials and lay members.

Art. 5. Officials. There shall be Bishops, Ministers and Deacons.

Art. 6. There shall be a General Executive Board.

Art. 7. There shall be a General Foreign Missionary Board.

Art. 8.—There shall be a Home Missionary Board.

Art. 9. There shall be an Examining Committee.

Art. 10. There shall be a Publication Board.

Art. 11. This Association shall have power to make such By-Laws and amend the same as may be necessary for each government from time to time, providing the same are not contrary to the Constitution or laws of this Commonwealth.

BY-LAWS OF THE CHURCH OF THE BRETHREN IN CHRIST (FORMERLY KNOWN AS RIVER BRETHREN), OF HARRISBURG, PA., INCORPORATED ACCORDING TO LAW THIS 2D DAY OF MAY, 1904.

Article 1. *Officials and Their Qualifications.*

Section 1. Bishops. There shall be one Bishop for each respective District, providing that District is not under the oversight of another District. The qualifications of a Bishop shall be what the Apostle Paul outlines in his first letter to Timothy, in the third chapter, where he outlines the essential qualifications of a bishop, and they shall be elected only from among the number of ministers in such District.

Sec. 2. Ministers. A minister shall be a brother of unquestioned standing, and necessarily to meet the same condition as required for a Bishop.

Sec. 3. Deacons. A deacon shall also be a brother of unquestioned standing, whose qualifications shall meet those which is set forth by Paul's first letter to Timothy in the third chapter, as contained from the 8 to 12 verses inclusive.

Art. 2. *Duties.*

Sec. 1. It shall be the duty of the Bishop to take the oversight of the Church or congrega-

tion in his District or charge, to preside at all Council meetings, to take a general oversight of the work under his supervision in celebrating the Lord's Supper, in the Administration of the Ordinance of Baptism, in receiving and excommunicating or expelling members and solemnizing marriages.

Sec. 2. Ministers. It shall be the duty of ministers or preachers to preach the Word as implied in the gospel of Jesus Christ; to officiate at funeral services, and in the absence or by advice of the Bishop, or consent of the church, to perform all the duties of the bishop for the time being.

Sec. 3. It shall be the duty of the Deacons to visit all the respective church members in their respective Districts at least once a year; to provide for the poor and infirm of the church; to attend to all the local duties of their charge; to make such collections of moneys as authorized by the Councils, and to make such disbursements as are necessary and essential to the sustaining of the Church Organization, and report all such amounts of collections and expenditures and balance on hand, and the general condition of the members to the respective yearly District Council meetings; the deliberations of Councils, of which are congregational in form, all having a voice or vote in all acts passed on in District Councils, but due respect is to be given the Bishops, who are esteemed worthy of double honor.

Art. 3. *Election of Officials.*

Section 1. The officials in a District or Mission shall be the Election Board, and in case there is no officials in any such District or Mission, a Bishop shall be called from a nearby District, who with two brethren in good standing, shall hold such election and decide the results.

Sec. 2. All elections for officials shall be held by a secret ballot. Every member of a District, or part of a District as agreed upon, shall be entitled to a vote, and no votes shall be counted until all have had an opportunity to vote, whereupon the votes shall be counted by persons in authority and the result announced by the proper officials.

Sec. 3. In case of a tie vote, slips of paper, twice the number of the tie vote, shall be sealed in an envelope and the word "elected" shall be written on as many papers as there are officers to be elected and each member in the tie vote shall draw two envelopes at different times; the one drawing first shall the second time draw the last and the one drawing the elected paper shall be declared elected.

Sec. 4. The officers of the Church, which are elected, shall hold their office during life time or good behavior.

Art. 4. *Salaries.*

No stipulated salaries shall be paid any official for services, unless he is attending to some church duties which necessitates the outlay of

money. If, however, the person in question is needy, the church shall help provide such things as are consistent for his support.

Art. 5. *General Executive Board.*

Section 1. The General Executive Board shall consist of five members, of which two or three, at least, shall be Bishops and the others shall be members of unquestioned standing in the church, who shall be elected by ballot at the yearly State Council. Said Council shall at the same time elect the persons to their proper positions in the Board: Namely, General Executive Chairman and assistant; General Secretary and assistant, and General Treasurer.

Sec. 2. Duties of General Executive Board. The General Executive Board shall remain in office during the State Council year, and questions in dispute in any of the respective Districts of the State shall be submitted to them for consideration, and if the said Board cannot agree or render a decision, and think it advisable, they can refer the matter to General Conference for further consideration, or if their decision does not meet the approbation of any of the respective districts, the question under consideration can be further appealed to General Conference for final decision. It shall be the duty of the General Executive Board, through the General Executive Chairman, to call special meetings or councils of the State or Districts to consider any mat-

ter pertaining to the good government of the church. No questions shall be appealed to the General Executive Board unless either State Council or General Conference is too remote for immediate action, it being the purpose of the benefit of appealing to General Executive Board only to relieve matters that should receive immediate attention.

Art. 6. *General Secretary.*

It shall be the duty of the General Secretary to keep a correct record of the different State Councils, as well as of General Conference; to keep a record of all the different church properties throughout the Church in general, with the name, location and approximate cost of the buildings of said properties, together with the names and addresses of the Trustees, who are the present custodians, and enter such changes as are made from time to time, and render a report of the same to the State Council, as well as to the General Conference, setting forth the names of the respective Districts, giving the number of the respective officials, and the approximate number of the memberships.

Art. 7. *General Treasurer.*

It shall be the duty of the General Treasurer to hold such moneys as may be derived from the sale or disposition of the Church or Mission properties, the proceeds of which are to be reinvested for some other church work or properties; he is not allowed to pay out any

money, except on a voucher duly signed by the General Executive Chairman and Secretary.

Art. 8. *Foreign Missionary Board.*

Section 1. The Foreign Missionary Board shall consist of seven members, which can be chosen either from the State or any part of the Brother hood, either in the United States or Canada to be appointed by General Conference, their term of office to be for a Conference year, but can be reappointed from year to year; however, no member to be in office more than seven years.

Sec. 2. *Duty of the Foreign Missionary Board.*

It shall be the duty of the Foreign Missionary Board to receive applications of persons intending to go to foreign fields and ascertain their standing and condition from the respective district, of which they are members, and if found worthy, shall report their finding to the Examining Committee, who after having examined and found them worthy, shall recommend them for Foreign Mission work.

Sec. 3. It shall be the duty of the Foreign Missionary Board to have one of their number as Chairman, one as Secretary, and one as Treasurer. The Secretary to keep a record of their proceedings, and the Treasurer to be the custodian of all funds that are intended for Foreign Mission use, and to pay out money only on vouchers signed by the Chairman and Secretary of the Foreign Board.

Sec. 4. It shall be the duty of the Foreign Mission Board to submit a report of their proceedings to the respective General Conferences from year to year, and to accept such rules and decisions of General Conference as may be decided on by that body.

Sec. 5. It shall be the duty of the Foreign Mission Board to see that the Bishops of the different Districts throughout the Brotherhood shall appoint brethren in their respective Districts, whose duty it shall be to solicit funds for Foreign Mission work and refund such funds to the Treasurer of the Foreign Mission Board.

Art. 9. *Home Mission Board.*

Section 1. There shall be a Home Mission Board consisting of twelve members, who shall be appointed by General Conference for each Conference year who, however, can be re-appointed and their selection necessarily should be from different parts of the Brotherhood, and life of membership not to exceed seven years.

Sec. 2. Duties of the Home Mission Board.

The duties of the Home mission Board are the same as those of the Foreign Mission Board, with the exception that their work is to be confined to Home Mission work. The Examining Committee shall act upon their recommendation the same as in the Foreign Missionary Board.

Art. 10. *Examining Committee.*

Section 1. There shall be an Examining Committee composed of three Bishops, who shall be chosen by General Conference, and may be selected from different parts of the Brotherhood for each Conference year, to officiate as an Examining Committee for the purpose of examining applicants for Foreign or Home Mission Work.

Sec. 2. It shall be the duty of the Examining Committee to examine such persons, either male or female, who may come recommended either by the Foreign or Home Missionary Board, as to their faith in God and their fellowship with the Church, and as to their qualification or designs for Home or Foreign Mission work.

Sec. 3. If the Examining Committee find such applicants worthy to be accepted as workers as requested in their application, they shall grant to them a certificate, properly signed by the three members of the Committee, setting forth the purpose and object of their work, with full power and decision.

Sec. 4. The Examining Committee necessarily should meet at General Conference, where all such applications should be made if possible; however, such an examination can be made by correspondence if the Committee is satisfied to accept the same and the parties so applying are too remote from the Committee for immediate action.

Art. 11. *Publication Board.*

Sec. 1. The Publication Board shall consist of seven brethren who can be selected from any part of the Church of the United States or Canada, and whose appointment shall be made by General Conference for a term not exceeding one year, but if found satisfactory, can be reappointed; reappointments not to exceed seven years.

Sec. 2. It shall be the duty of the Publication Board to receive a report of the Editor of the Evangelical Visitor every year for the previous Conference year, of all the receipts and disbursements, etc., during the preceding Conference year, audit the same and report the same to General Conference for approval.

Sec. 3. It shall be the duty of the Publication Board to inquire into the business conduct and qualifications of the Editor and report such inquiry to General Conference.

Sec. 4. It shall be the duty of the Publication Board to recommend such person, as in their estimation will meet the required qualifications for an Editor and submit said recommendation to Conference for approval or rejection.

Sec. 5. It shall be the duty of the Publication Board to recommend an Associate Editor or Editors to General Conference for approval or rejection.

Sec. 6. It shall be the duty of the Publication Board to fix a stipulated compensation for the Editor from year to year and to report to

General Conference for approval or amendment.

Art. 12. *Business Meetings and Church Divisions.*

Sec. 1. The Church shall be divided into Districts or Missions in each State. A properly organized District shall consist of at least one Bishop, one or more ministers and one or more deacons, and shall have at least one Council meeting in each year, and until such officers are chosen, it shall be considered not fully organized and shall be under the control of the State Council or under the Bishop of a nearby District and shall be called a Mission. At these meetings, the Bishop of the District, providing there is one, shall preside and a Secretary or Secretaries shall be appointed to keep a record of all the proceedings, and all matters of a local nature shall be considered and adjusted, and if a question cannot be decided, each respective District or Mission shall have the privilege to appeal said question to the General Executive Board, State Council or General Conference.

Sec. 2. Delegates shall be elected at each yearly Council, with the privilege to send a number equal to one delegate for each fifty members to represent said District at General Conference for that year, whose traveling expenses necessarily should be paid.

Sec. 3. If a District should be composed principally of poor members, who would not

be able to bear the expenses of a delegate, they shall be at liberty to select a brother from some other District, who is going to General Conference, and authorize him to present their report and petitions.

Art. 13. *State Council.*

Sec. 1. There shall be a State or joint Council previous to General Conference each year, wherein matters pertaining to the State in general, and also questions appealed from different Districts, shall be considered. Said Councils shall be presided over by three Moderators, who shall be selected from among the Bishops of such State. If, however, there are not enough Bishops, at least one shall be a Bishop and the assistants may be chosen from ministers of the, or from some nearby District. There shall also be one Reading Clerk, one Secretary and one assistant, who shall keep a record of the proceedings of said Council. If such Council cannot decide on questions pertaining to the Church in the State, or on appeals from Districts, such questions shall be further referred to General Conference for final decision, but in no case shall any questions be appealed to General Conference that can be properly adjusted by either District, or State Councils, or the General Executive Board.

Sec. 2. State Councils, as well as District Councils, shall be congregational, unless otherwise agreed on by such Councils. However,

officials are especially requested to present themselves.

Sec. 3. Each State or country having a special State or Joint Council, shall send a delegate-at-large to General Conference from year to year, who shall have charge of the petitions and work of the State Councils as pertains to General Conference in making such statements to General Conference as are necessary for the proper consideration of the different questions and petitions, whose expenses necessarily should be paid by the State at large.

Art. 14. *General Conference.*

Sec. 1. There shall be a General Conference held, beginning on the third Wednesday of May of each year, continuing three days at such places that may from year to year be designated by a previous Conference, and presided over by three Moderators, namely, Moderator, First and Second Assistant, who shall appoint three Secretaries, one to act as Reading Clerk, one as Secretary and one as Assistant, who shall be confirmed by Conference, after which all Mission reports shall be presented, either Home or Foreign, and all matters pertaining to the General church work and all changes, by virtue of removals, by death, resignation, of Trustees or members of any boards or committees, for which there is not already a provision made in their respective order. The expenses entailed by holding District, or State Councils, or General Con-

ferences, shall be met by the local Districts wherein such Councils or Conference is held, unless otherwise agreed by different districts or persons.

Sec. 2. Method of Proceedings at General Conference.

General Conference shall be opened by a season of song service and prayer at 9.30 a. m. of the first day. Following the opening exercises, a statement shall be made by one of the retiring Moderators of the last previous Conference, providing there is one present, and if no one present, a temporary Moderator shall be nominated from among the Elders present to proceed with the organization, who shall make a statement outlining the method of organizing and appointing a committee of three brethren, who shall proceed with taking the ballots. The one having the highest number of votes shall be the Moderator; the one having the second highest number, the first assistant; the one having the third highest, the second assistant. The Moderator-elect shall then read a suitable passage of Scripture and make such comments wherein he should admonish the members of Conference as to their duties, conduct, etc., during the sessions of Conference.

Sec. 3. The Moderators-elect shall then appoint the Reading Clerk, who shall have charge of the different petitions as presented to Conference for consideration and read them

for consideration whenever requested. They shall also appoint an Assistant Secretary to take the notes of the proceedings of the different sessions of Conference and submit them to the Secretary who is to formulate them into a proper form of minutes to be recorded, printed and published in pamphlet form, a number sufficient for each member of the Church. Each District, either through their Bishop, minister or deacon, to order the amount needed to supply each member with a copy, the cost of which is to be paid out of the treasuries of the respective Districts, which are supplied with minutes.

Sec. 4. Properly elected delegates and church officials only constitute members of Conference, who are authorized to vote on any question in Conference. However, any qualified member of the Church is permitted to join in the deliberations of Conference. There shall be a forenoon and afternoon session of Conference, which shall always be opened by devotional exercises of about thirty minutes. The Moderators to appoint the different persons to have charge of such devotional exercises during the different sessions. There shall be devotional services or preaching during the respective evenings of the sessions of Conference, unless it is deemed advisable to dispense with the devotional exercises for the purpose of having evening sessions.

Sec. 5. The Moderator or his assistants

shall receive motions from members of Conference and present them properly for voting, and in no case are they allowed to vote unless it should be a tie vote, and in no case are they allowed to present a motion unless they retire from the Moderatorship for the time being, by request, and permission of Conference.

Sec. 6. General Conference shall positively be considered the highest tribunal of the Church, and from which no matter can be appealed by any person or District.

Art. 15. *Real Estate and Personal Property.*

Sec. 1. The Church as incorporated shall have no capital stock, and all the property, whether real or personal, acquired either by bequest or by purchase, shall be taken and held to inure to it, subject to the control and disposition of the lay members of the Church as incorporated, or such constituted officers and representatives thereof as shall be composed of a majority of lay members, citizens of Pennsylvania or any other State and any disposition made of any real or personal property in their respective States shall be made by virtue of the majority of the laity, either by popular or representative consent.

Sec. 2. All real estate or personal property belonging to the Church, as acquired and outlined in section first of this article, shall be held in trust by trustees, numbering either three or five as may be decided by the re-

spective Districts, who may be appointed by the respective Districts wherein such property is located, but must be confirmed by General Conference and their names and post-office addresses must be subscribed on the record of the General Secretary of the Church at large, and any vacancy that shall occur, either by death or resignation of any Trustee, shall be supplied as soon as possible; however, the majority shall be considered a quorum of such Board of Trustees, who shall be able to transact business whenever they have a quorum.

Sec. 3. Trustees shall have the oversight of church buildings in their respective District, together with the consent of the officials of the District, and in no case shall any church or Mission building be prostituted for any other but for regular religious services; such as regular worship, protracted gospel meetings, District, State or General Councils. It being the standard of the Church to prohibit any church fairs, festivals or any entertainments that in any wise partake of the nature of levity.

Sec. 4. The Trustees of the Church or Mission properties shall hold their office during life time, good behavior, or until it becomes necessary to make such changes as may develop from time to time.

Art. 16. *Organization of New Districts.*

Sec. 1. When a community composed of twelve or more members, having the proper

qualifications, shall think it more expedient for the purpose of developing religious instruction and disseminating of the gospel work, desire to form a separate District, they shall petition either the State Council or General Conference, setting forth in their petition their reasons for becoming a separate District, and if their request, after due consideration by either State Council or General Conference, is granted, a committee of not less than three, one at least must be a Bishop of a nearby District, whose duty it shall be to call together the members composing such Mission or District, and if upon examination, they are satisfied that the cause of Christ would be promoted by creating a separate District, they shall order the said members of such District to proceed with the election of officers.

Sec. 2. If there are no ministers or deacons there, the committee so appointed shall proceed to the election of one or more deacons or ministers, as they in connection with the members of the Church, composing said Mission District, shall think best by first announcing the fact and reading that portion of the Scriptures, which refers to the qualifications of the officers of the Church, after which the Bishops (or if only one is present) he, with some one of the older brethren from some other District, shall receive votes according to the regular method of voting, and after each one has had an opportunity to vote for such officers as

they in their consideration found necessary, they shall count the votes and shall afterwards declare the person elected who has received the most votes. If the members of the Mission are not all present, then shall an opportunity be given to those who are absent to cast their votes. After the result has been declared, those elected shall be examined by the Bishop in the presence of other members with regard to their character and the soundness of their faith and doctrine, as believed in, and taught in the Church, and if found blameless, they may be ordained, either at that time or at some subsequent time, according to the regular custom of ordination.

Sec. 3. If a Bishop is to be elected in a Mission District, the officers and members of said Mission District, shall send for a Bishop or Bishops from another District, and if upon consultation and inquiry, it is found advisable that they shall have a Bishop, and if the properly qualified person resides there, then they shall proceed with the election in the same manner as in the election of other officers of the Church. The choice shall be made only from among the ministers.

Art. 17. *Admission of New Districts, States or Countries.*

Sec. 1. Any branch of the Brotherhood at present being located in any State, Territory, or foreign country, which already is a part of the Church of the Brethren in Christ, by vir-

tue of the Confession of Faith and former co-operation in gospel and mission work; however, any such District, State or foreign country should make a special application to the original church as incorporated in the State of Pennsylvania by making application for the same to General Conference, through a majority number of their Bishops, ministers, deacons and some lay members, therein setting forth their desire to become a part of the original Church organization, as incorporated in the State of Pennsylvania, and also setting forth the names of their different houses of worship, together with the names and addresses of the Trustees of such respective places of worship, the same to be placed on record on the annals of the Church as kept by the General Secretary.

Sec. 2. If any branch of the Church that now exists, or may be created hereafter in any District, State or foreign country, desires to become a representative part of the original Church organization as incorporated in the State of Pennsylvania before any following Conference, the same can do so by sending a petition, as outlined under section first of this article, to the General Executive Board. Said Board to take recognition of such petition and the General Secretary to make note of the same on the annals of the Church for presentation and confirmation by the following Conference. However, said District is quali-

fied as a part of the original Church organization before confirmation by Conference.

Sec. 3. Questions in dispute throughout different parts of the Brotherhood, pertaining to Church organization, etc., can be submitted to the General Executive Board for consideration, whose decision, however, is not final, if not satisfactory to the parties petitioning.

Art. 18.

Section 1. All decisions of General Conference that were recorded prior to the adoption of this Constitution and By-Laws, shall remain in full force and effect the same as though adopted since, but the same can be reconsidered, amended or repealed by any subsequent Conference.

Sec. 2. No amendment or repeal can be made to the Constitution of the Church of the Brethren in Christ as originally adopted, except by a popular majority vote of the Brotherhood at large.

Art. 19. *Qualifications for Admission of Lay Members.*

Sec. 1. Persons desiring to become members shall make application, either directly or indirectly to the Bishop or his substitutes, who shall call the Church together in his respective District, before which they shall give their testimony, which shall bear a consciousness of the pardoning of their sins through the atoning blood of Christ, peace with God and

harmony with the doctrine of the Bible as taught by the Church.

Sec. 2. The applicant, together with those who are not members, shall then retire from the room, or if more convenient, the members present shall retire to some private place, after which the Bishop or his substitute shall inquire whether there are any objections to receiving such applicant or applicants into the Church, and if there are any they shall make them known. If there are no objections, or if there are some, and are satisfactorily answered or removed, they shall be received into the Church and baptized by Triune immersion.

Sec. 3. If they have been previously baptized upon the evidence of the pardoning of their sins by Triune immersion, and are satisfied with their baptism, they may be received into the Church without being rebaptized by extending the hand of Christian fellowship.

Art. 20. *Baptism.*

Sec. 1. After reading the 18th chapter of St. Matthew (or the part referring to the subject of the Christian walk) and making such comments as may be profitable, the Bishop or administrator shall ask the candidates, who shall be called to stand, the following questions:

1. *Ques.* Do you believe in an Almighty Triune God, Father, Son and Holy Ghost and in Jesus Christ (the Son) as the Savior of a lost and ruined world, and that

he brought a soul-saving gospel from heaven? Applicant to answer *Yes*.

2. *Ques.* Inasmuch as you have professed to have received the pardon of your sins, do you now publicly renounce the world, the devil and your own corrupt nature; do you promise allegiance to God and fidelity to the Church? Applicant to answer, *Yes*.

3. *Ques.* Do you promise that if your brother or sister should trespass against you that you will go and tell him or her his or her faults between him (or her) and you alone as taught in Matthew 18th chapter, 15th and 16th verses? Applicant to answer, *Yes*.

4. *Ques.* Inasmuch as we are all fallible, if you should trespass against a brother or sister, and he or she would come and tell you of your fault (according to Matthew 18) are you willing to receive it? Applicant's answer, *Yes*.

5. They shall then proceed to the water and shall (after song and the making of such remarks as may be deemed proper) kneel in prayer. The administrator shall then take the applicant into the water, and after he or she (the applicant) is on his or her knees in the water, shall baptize him or her by Triune immersion, using the following language:

"Upon the confession of your faith in the Son of God, which you have professed before God and many witnesses, thou art baptized in the name of the Father, and of the Son, and

of the Holy Ghost." After this ceremony, and while on his or her knees, the administrator shall lay his hands upon the applicant and ask the Lord's blessing upon the ordinance and upon the person baptized.

Art. 21. *Expulsion of Members.*

Sec. 1. No members shall be expelled without first given due diligence in love and forbearance as outlined in the gospel of St. Matthew, 18th chapter.

Sec. 2. Members shall be expelled only by the Bishop of the respective district, or by the one who has the oversight of such District, unless inconvenient, the Bishop may authorize some other member to make the announcement. However, diligence should be given that the expression used in expelling members do not taint after enmity, prejudice or anything that would show as though the Church organization would not be concerned about the spiritual welfare of the member expelled.

Art. 22. *Ordination of Bishops, Ministers and Deacons.*

Sec. 1. After examination with regard to doctrine and soundness of faith and finding no charge or charges against the person or persons to be ordained as elder or minister (the time of ordination having been duly announced) and the service on the occasion shall be especially on the subject of the occasion, after which the candidate or candidates, stand-

ing in the presence of the congregation, the Bishop shall ask the following questions:

1. *Ques.* Are you persuaded that the Holy Scriptures contain all doctrine required for eternal salvation through faith in Jesus Christ, and will you instruct the people committed to your charge and teach nothing but that which you are persuaded may be proven by the Scriptures? *Ans.* I will.

2. *Ques.* Will you deny all ungodliness and worldly lusts, and live soberly, righteously and godly in this present world, that you may show yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you? *Ans.* I will.

3. *Ques.* Will you show yourself gentle and merciful for Christ's sake to help the poor and needy to all who are destitute to help? *Ans.* I will.

4. *Ques.* Will you be faithful to all things that pertaining to your calling as a Bishop (or minister) showing fidelity and humility of mind, serving the Lord and the Church while you live? *Ans.* I will.

5. The candidate or candidates shall then kneel, face forward, accompanied by their wives, if they have any, and the Bishop shall then lay on hands and invoke the blessing of God and the Holy Spirit upon them, after which as they rise to their feet, the Bishop shall offer to them the right hand of fellowship and

the salutation of the Holy Kiss, and shall say, "Take to thyself the office of a Bishop (or minister) in the name of the Father and of the Son and of the Holy Ghost." After this, the members present shall follow in extending their good will and wishes by saluting them.

Art. 23. *Ordination of Deacons.*

1st. It appertaineth to the office of a deacon to assist in time of Love Feasts and Communion Services and in the Washing of the Saints' Feet, and see that everything needed is properly provided; also to visit all the members in his District at least once a year; constantly search out the sick, and the poor and destitute and see that they are visited and relieved, and see that all differences and difficulties are properly settled between members, and in the absence of ministers to take charge of public worship. Will you do this gladly and willingly? *Ans.* I will.

2d. Will you apply all diligence to frame and fashion your own lives, and the lives of your families according to the doctrine of Christ, as much as lieth in you as wholesome examples of the flock of Christ? *Ans.* I will.

3d. Will you cheerfully obey them to whom the charge of government over you is committed, following their godly admonitions? *Ans.* I will. After this, proceed the same as in the case of Bishops and ministers.

Art. 24. *Church Dedication.*

Sec. 1. The meeting shall be opened in the

usual way, after which the subject of Church buildings and their proper use shall be the subject of their discourse, at the close of which the Bishop shall read a passage of Scripture, and the congregation sing a hymn, suitable for the occasion. Then the Bishop shall dedicate the Church building in the following manner: "It is right and appropriate, as we learn from the Holy Scriptures, that houses erected for the public worship of God should be especially set apart and dedicated for religious uses. For such dedication we are now assembled with gratitude to Almighty God, who has signally blessed his servants in their enterprise of erecting this Church. We dedicate it to his service for the reading of the Holy Scriptures, and the preaching of the Word of God; the administration of the sacraments, and for all other exercises of religious worship and service according to the usages of the Brethren in Christ, with the understanding that no musical instruments and no entertainments shall ever be admitted. With this understanding, we do this day and date solemnly dedicate this place to the worship of God, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." After which the building, if thought proper, can be named, and service concluded with proper and singing an appropriate hymn.

Art. 25. *Form of Marriage Ceremony.*

Sec. 1. After the bridal pair have present-

ed themselves before the officiating minister, he may make suitable remarks in reference to the occasion, after which, and while the bride and groom are standing, the minister shall ask the following questions in an audible manner, commencing with the bridegroom. N. Do you take this woman, N. to be your wedded wife, to live together after God's ordinance; will you love, honor, comfort and keep her, in sickness and in health, in adversity and in prosperity, forsaking all others, will you cleave only unto her as long as you both live? If so, answer, I will.

Then also with the bride. N. Do you take this man N. to be your wedded husband, to live together after God's ordinance; will you love, honor, comfort and be subject unto him in sickness and in health, in adversity and in prosperity, forsaking all others, will you cleave only unto him as long as you both shall live? If so, answer, I will. The bridal pair will then join their right hands. The minister will say:

Since this man and this woman have covenanted with each other to live together in Holy wedlock, and have witnessed the same before God and these witnesses, I, as a minister of the gospel, pronounce them husband and wife in the name of the Father, and of the Son, and of the Holy Ghost. Amen. What, therefore, God hath joined together, let no man put asunder. Then close with prayer and congratulations.

Art. 26. *Ritual for Burial.*

Sec. 1. After the corpse is lowered in the grave, and everything quiet, the officiating minister shall solemnly say: Man that is born of woman is of few days and full of trouble. He cometh forth as a flower, also as a shadow, and continueth not. Of whom may we seek for succor but of thee, O Lord! And, forasmuch as it hath pleased Almighty God, in his wise Providence, to remove the soul of the departed, we therefore commit the body to the tomb (earth to earth, ashes to ashes, and dust to dust) in sure and certain hope of the resurrection of the dead, and the life to come through our Lord Jesus Christ.

After this, while the grave is being closed, if suitable, a hymn may be sung, and the service closed by a short prayer and benediction.

Art. 27. *Sacrament on the Ordinances of the Church.*

Sec. 1. These shall be attended to at stated times and should be frequent. They may be observed with, or without, furnishing the whole congregation with provisions. But it is urged that where it can be done without disorder and without too much of a burden to those holding the love feast, that the Church should not forget the time-honored custom of supplying those at least, who come from a distance to attend the service of God, with provisions for the supply of their temporal wants. When they meet together to attend to the ordi-

nances, they should devote the time previous to the observance of the same to social or covenant meeting, in which much time should be given to the experience of the members as a preparatory work for the full enjoyment promised in participating in the ordinances of the house of the Lord. In the evening, after the opening services, the reading of that part of the 13th chapter of the Gospel by St. John, which gives an account of the Savior's washing the disciples' feet, should be followed by such comment as may be considered necessary. Upon this, the washing of the saints' feet shall follow, and the custom has always been in the Church that one wash and the other wipe, changing frequently, and where the Church is large, several may proceed in the same way until all shall have had the opportunity. After this, that part of sacred writ shall be read, which gives an account of the crucifixion and death of our blessed Lord and Savior and suitable comments shall be made upon the occurrence. Then, as an introduction to the commemorative ordinance, the custom has been, as a token of filial love and union to salute each other with a holy kiss, after which the breaking of the bread (which shall be unleavened) shall follow, by first asking a blessing upon the emblems of the broken body of our Lord and Savior, and then give it to the communicants by the administrator to be

broken for each other and to be accompanied by the following or similar words:

Beloved Brother: "The bread which we break is the communion of the body of our Lord and Savior, Jesus Christ," and this should also be said in breaking the bread to each other. Likewise also, the cup, which shall be the fruit of the vine, the pure juice of the grape, after asking the Lord's blessing upon it, shall be partaken of in the same manner, saying:

"The cup which we drink is the communion of the blood of our Lord and Savior, Jesus Christ."

Art. 28. *The Prayer Covering.*

Sec. 1. As taught by the inspired Apostle Paul, I. Cor. xi. 3-16, has always been accepted; and the Church holds that this implies that a woman professing godliness shall not appear in public nor in any way engage in praying or prophesying without having a plain and modest head covering. This is not worn simply as a headdress, but in reverence to the man as a token of subjection and a sign of authority.

Art. 29. *Essential Qualifications for a Christian Life.*

Sec. 1. The Bible plainly teaches that God's people are a separate people from the world. First, it is shown in the condition of the heart. The Lord says: "A new heart will I give you, etc.," Ezek. 36 chap, 26-7 v., and the Apostle says, II. Cor., 6 chap. 17 v.: "All things are new," "A new creation, etc." And it is also

shown in our profession as well as in the language of the Apostle to the Romans, 10 chap., 10 v. Also is it shown in our daily walk, I. John 1 chap., 7 v. But our separation should also be manifested by our holy lives, and this will lead us to put away, and to divest ourselves of everything that is sinful, and to live pure lives in Christ Jesus, and to be "sanctified wholly, etc." I. Thess., 5 chap., 23 v., and it will also lead us to "not fashion ourselves after our former lusts." I. Peter, 1 chap., 14 v. For the lust of the eye, the lust of the flesh and the pride of life are not of the Father. I. John, 2 chap., 16 v. Likewise in this separation the Christian should divest himself of "all filthiness of the flesh and spirit, perfecting holiness, in the fear of the Lord." Our apparel should be sanctified and made meet for the Master's use, as well as what we eat and drink.

Sec. 2. Our apparel is therefore to be plain, not costly, but such as becometh those professing godliness. We have no express command in God's word as to what the cut of our clothing shall be, yet it does teach that we should not be conformed to this world, and uniformity, as much as possible, is essential to maintain the simplicity and plainness, which is so necessary among God's people as a mark of separation from the world.

Sec. 3. It is evident also that God's people should be free from the pollutions of the world, and that the body which is said to be God's temple, should not be prostituted and

polluted by making it the receptacle of that which is filthy and sickening, or that which intoxicates and destroys the reasoning powers, and no one professing godliness can traffic in tobacco or alcoholic drinks, neither in their production nor business, nor use consistently, and total abstaining is the only safe ground for a Christian to stand upon.

We, the undersigned Executive Board of the Church of the Brethren in Christ, as incorporated this day of May, 1904, and approved and adopted by the first State Council of Pennsylvania under the present incorporated organization for the future government and spiritual welfare of the Church, do hereby subscribe our respective names and trust that General Conference may accept the same in the fear of God, as the standard of the Church of the Brethren in Christ as already established throughout the United States of America, Canada and foreign countries.

MARTIN H. OBERHOLSER,
Chairman.

JONATHAN WERT,
Assistant Chairman.

JACOB K. KREIDER,
General Treasurer.

S. R. SMITH,
General Secretary.

ELI M. ENGLE,
Asst. General Secretary.

General Executive Board 1904 and 1905.

We, the undersigned Moderators of Pennsylvania State Council, held at the Messiah Rescue and Benevolent Home, in the city of Harrisburg, Pa., on May 4, 1904, do hereby approve on behalf of Pennsylvania State Council, the report of the General Executive Committee as pertaining to the Constitution and By-Laws as a Standard for the Church of the Brethren in Christ as incorporated according to law in the State of Pennsylvania on the day of May, 1904, and certify that the contents of the same were prayerfully considered, and therefore pray General Conference of 1904 of the Brethren in Christ in the United States of America and Canada, to accept and ratify the same in the fear of God.

JONATHAN WERT,
AARON MARTIN,
HENRY B. HOFFER,

Moderators, Penna. State Council, 1904.

Attest:

S. R. SMITH.
ELI M. ENGLE.

Art. 30. Amendment to Article 7, of Constitution and By-Laws as amended by General Conference of 1904.

The General Treasurer shall also have a separate fund out of which shall be paid such as expenses incurred by the General Secretary for correspondence and traveling expenses, providing there are any, that are ordered either

by State Councils or General Conference. Such fund is to be obtained by making an apportionate assessment on the different Districts throughout the Church as may be ordered, either by Pennsylvania State Council or General Conference. Such assessments to be made by the General Executive Board.

Art. 31. Amendment to Article 14 of Constitution and By-Laws as amended by General Conference of 1904.

Sec. 1. General Conference of the Brethren in Christ shall appoint a permanent Conference Secretary who may be appointed from year to year, or life time, or good behavior, to whom all petitions, questions and applications for consideration in General Conference shall be forwarded immediately after May 1, preceding each General Conference as well as all foreign and home mission reports.

Sec. 2. The Permanent Conference Secretary shall tabulate petitions and questions in proper form for action of Conference and present them in the form of resolutions, thereby expediting the work of General Conference.

Sec. 3. The Permanent Conference Secretary necessarily should not be Recording Secretary, but is to have the oversight of Conference work, pertaining to questions, petitions and reports that shall be considered and as to how they shall be reported in their consecutive order for consideration.

Sec. 4. The expenses incurred from correspondence, etc., by the permanent Conference Secretary shall be paid out of the General Treasury.

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CONFESSION OF FAITH.

We believe in God the Father, who is eternal, self-existing, omnipotent and omnipresent, and in Jesus Christ his only begotten Son, our Lord and Savior, who is very God and man, and who became incarnate, suffered and died for the sins of the whole human family; and in the Holy Ghost, who is equal in being with the Father and the Son; that these three constitute the one Triune God, who created the heaven and the earth, and all that in them is, visible and invisible, and who sustains, governs, protects and supports the same. We believe that the Holy Bible, the Old and New Testament, is the Word of God, and that the fall of man in Adam, and the redemption through Christ, are plainly taught therein, and that faith in our Savior, and true repentance, forgiveness of sins, and obedience to Christ and his commandments, is the only true way by which we may become and remain Christians. We believe in a Holy Church, the Communion of Saints, the resurrection of the body and life everlasting. We believe that the ordinances, namely: Baptism by triune immersion, Washing the Saints' Feet, and the Communion or partaking of the emblems of the broken body and the shed blood of our Lord and Savior Jesus Christ, are enjoined and should be practiced by all

Christian societies. We believe that the Scriptures teach that Christians should not be conformed to this world, but that they are a separate people, and that it teaches the doctrine of non-resistance in a qualified sense; that it is not the Christian's privilege to take up the sword or fight with carnal weapons, yet it is his duty to be strictly loyal to the Government under which he lives, in all things that do not conflict with, or are not forbidden by the Word.

ARTICLES ON SANCTIFICATION.

1. *The Word of God Teacheth Holiness, or Sanctification.*

First, it is promised, Is. 35:8-10: "And an highway shall be there, and a way, and it shall be called the way of holiness: the unclean shall not pass over it, but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Zachariah 14:20-21: "In that day shall there be upon the bells of the horses HOLI-

NESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts, and all they that sacrifice shall come and take of them, and set therein, and in that day there shall be no more the Canaanite in the house of the Lord of hosts."

This blessing was promised under the Old Testament covenant.

Genesis 17:1-2: "The Lord appeared unto Abram and said unto him: I am the Almighty God; walk before me and be thou perfect. And I will make my covenant between me and thee."

This covenant was with Abraham and his seed forever. Now, as God on entering into covenant, commanded him to walk before him and be perfect, the covenant itself must have secured the blessing of a perfect state of all such as take hold upon it by faith to the extent of its provisions. In perfect accordance with this view of the covenant, do we find the gracious promises of God.

Deut. 30:6: "And the Lord thy God will circumcise thine heart and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live."

I. John 1:8-9: "If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful

and just to forgive our sins, and to cleanse us from all unrighteousness."

Second. It is commanded, Lev. 20:7: "Sanctify yourselves therefore and be ye holy, for I am the Lord your God."

Matt. 5:48: "Be ye therefore perfect, even as your Father in heaven is perfect."

II. Cor. 7:1: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Heb. 6:1: "Let us go on unto perfection."

I. Peter 1:15-16: "But as he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written: Be ye holy for I am holy."

Third. Saints declared to be sanctified.

Acts 20:32: "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 that are sanctified."

Acts 26:18: "To open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

Heb. 3:1: "Wherefore holy brethren, partakers of the heavenly calling, etc."

I. Cor. 3:17: "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

II. Sanctification Defined.

WHEREAS, justification delivers from the guilt of sin, sanctification implies (a) a setting apart for God's service; (b) a cleansing from the pollution of sin, and (c) a deliverance from the power of sin. (a) Eph. 1:4: "According as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." II. Thess. 2:13: "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth." (b) Rom. 6:22: "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." II. Cor. 7:1: "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Eph. 5:26: "That he might sanctify and cleanse it with the washing of water by the word." (c) Rom. 6:22: "But now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life." Eph. 5:27: "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."

I. Cor. 6:9-11: "Know ye not that the

unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God."

Col. 1:21-22: "And you that were sometime alienated and enemies in your minds by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprouvable in his sight."

The above passages form the basis of the above definition.

III. *Sanctification Commences in Regeneration.*

It is the universal Christian experience, as well as the teaching of Scripture, that in conversion the power of sin is broken, the current of thought is reversed, the inclinations are changed; so that the things that were loved in the unconverted state, are now hated and shunned. The formerly profane now speak the words of truth and soberness. The light-minded become sober, the proud humble, the dishonest honest, the prayerless praying. Justification or conversion, and sanctification

are treated of in the Scripture as being in close relation.

I. Cor. 1:30: "But of him are you in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification and redemption."

In this passage it is declared, that from our being in Christ accrues unto us wisdom, righteousness, sanctification and redemption.

I. Cor. 6:11: "And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

In this passage, being washed, sanctified and justified, are named as the results of the same process.

Acts 26:18: "To open their eyes, and to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

In this passage, forgiveness of sins and inheritance among the sanctified by faith, is predicated upon opening of the eyes, and turning from darkness to light, and from the power of Satan to God.

Heb. 12:14-15: "Follow peace with all men and holiness, without which no man shall see the Lord. Looking diligently lest any man fail of the grace of God: lest any root

of bitterness springing up trouble you, and thereby many be defiled."

We learn from this passage, that holiness is essential to our admission into heaven; so we conclude that a measure of holiness must accompany justification, or the simply justified person will fail of heaven. Strict watch—care is still required lest we fail of the grace of God and a bitter root sprout and bear a defiling stalk. This we deem sufficient to show the beginning of sanctification. There is perhaps as much difference in young converts, as in new-born babes. Some are born into vigorous life, others have but a feeble existence. But all are born, hence have a being. This difference results not from their justification, for all are equally justified, that is, their sins are all forgiven, but from the measure of sanctification they obtain with justification, and this is commensurate with the degree of consciousness of their fallen, sinful state, their hatred of sin and consecration to God.

IV. Sanctification Completed.

That sanctification is rarely completed with conversion is a common experience. The great body of justified persons do not claim to be wholly sanctified; they still feel a proneness to sin. The poet describes their aspirations and experiences when he says:

*"O to grace how great a debtor
Daily I'm constrained to be!
Let thy goodness like a fetter,
Bind my wandering heart to thee;*

*Prone to wander, Lord I feel it,
Prone to leave the God I love;
Here's my heart; Lord, take and seal it,
Seal it for thy courts above."*

In the ardor of our first love this proneness to sin is in the background, but afterwards makes itself felt again. Nothing is more common in an experience meeting than to hear an experience of this kind: "When I was converted I thought that I was entirely delivered; but since, I have discovered that I am still inclined to the things of the world and have sharp contentions with the flesh."

We hear more of short-coming than of progress in the divine life. Among the saints it was not so.

Job said: "I know that my Redeemer liveth."

David said: "Come all ye that fear the Lord and I will tell you what the Lord has done for my soul."

Paul says: 'I am crucified with Christ, nevertheless I live; yet not I, for Christ liveth in me, and the life that I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me.'

Peter exclaims: "Blessed be the God and Father of our Lord Jesus Christ; which according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

John says: "We love him because he first loved us."

If we find our state thus differing from the saints one of two conditions exists: we are either backslidden in heart or we lack something we never had. We will cite a few passages of Scripture on this point.

I. Cor. 3:1-3: "And I brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat, for hitherto ye were not able to bear it neither yet are ye now able. For ye are yet carnal; for whereas there is among you envying and strife, and divisions, are ye not carnal and walk as men."

II. Cor. 7:1: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

John 17:17: "Sanctify them through thy truth; thy word is truth." These passages refer to persons who were regenerated but not wholly sanctified.

Sanctification, in its fulness, is the completion of a process begun in regeneration and may be completed as soon as a clear knowledge of its necessity is obtained and a perfect consecration effected. The following Scriptures bear testimony to this completion.

II. Cor. 7:1: "Having therefore these promises, dearly beloved, let us cleanse our-

selves from all filthiness of the flesh and spirit, perfecting holiness in fear of God."

I. John 1:7: "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

I. Thess. 5:23: "And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

This passage in the German version reads instead of wholly, through and through, having an emphatic repetition.

Eph. 1:13: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed ye were sealed with that holy spirit of promise."

Acts 2:4: "And they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance."

Paul, Peter, John, Stephen, Zacharias, Elizabeth, etc., were all filled with the Holy Ghost.

V. *How Attained.*

The obtaining of this grace has a human and divine side. In some passages of Scripture such as Lev. 20:7 and II. Cor. 7:1, man is represented as an active agent.

In other passages, such as I. John 1:9. and Eph. 5:26, a divine power is represented as

the active agent. We learn from this, that man has something to do in the accomplishment of this process, notwithstanding "God performs to will and to do within us of his good pleasure."

Man's part consists in consecration, in submitting his will to the will of God, in resisting the Devil, striving against sin, rendering obedience to God, exercising a living faith, praying fervently and trusting. All this can only be performed through God's help. To God belongs the cleansing, liberating, dedicating and outpouring of the Spirit and sealing. II. Cor. 1:22.

The means employed.

First, obedience to the truth. I. Peter 1:22: "Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

John 17:17: "Sanctify them through thy truth: thy word is truth."

Eph. 5:26: "That he might sanctify and cleanse it with the washing of water by the word."

I. John 2:5: "But whoso keepeth his word, in him verily is the love of God perfected, hereby know we that we are in him."

Second, faith is the procuring cause.

Acts 15:9: "And put no difference between us and them, purifying their hearts by faith."

Acts 26:18: "To open their eyes, and to turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me."

Eph. 3:17: "That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love."

Third, the atoning blood of Christ.

Heb. 10:10: "By the which we are sanctified through the suffering of the body of Jesus Christ once for all."

Heb. 13:12: "Wherefore Jesus also that he might sanctify the people with his own blood, suffered without the gate."

Fourth, chastisement from the Lord.

Heb. 12:10: "For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness." Obedience to the truth, and the exercise of a living faith are man's prerogatives under divine guidance; the application of the atoning blood of Christ is God's prerogative in the perfecting of holiness. Chastisement is a stroke of love, that God applies for the health of the soul. In the acquisition of holiness man's part of the work is generally gradual, not necessarily prolonged; God's is instantaneous, and will be accomplished as soon as man fills the conditions upon which it is promised. Therefore

it may be said, that the work is both gradual and instantaneous.

Results of being wholly sanctified.

1st. What it Does Not Do: It does not materially effect the knowledge of the individual. It does not remove the infirmities that cling to the flesh. It does not eradicate the passions, but restores them to their lawful uses. It does not exempt from temptation, nor from apostasy. It does not bring absolute perfection, neither angelic nor Adamic.

2d. What it Does: Its effects are not mainly in the outer life; as conversion changes the whole tenor of the life, and produces a pure morality. It mainly affects the inner life. The entire man must become submissive to the will of God, hence it produces true humility. It perfects the love of God in the soul.

I. John 2:5; 4:17-18: It gives perfect peace.

Psa. 37:37: It renders implicit obedience to God.

I. John 2:5: It frees from sin.

Romans 6:22: It gives heart purity.

Matt. 5:8: By it we are inducted into the glorious liberty of the children of God.

Romans 8:21: The old man being crucified and put off.

Romans 6:6; Eph. 4:24: The new man is fully put on.

Romans 6:22: The end is everlasting life.

BRIEF HISTORY OF BRETHREN IN CHRIST (RIVER BRETHREN).

As the committee had been called upon in the issuing of this work to make a revision of the history or origin of the Brotherhood; while the statistics as they are contained in the former treatise, as well as what we have from tradition, are so meager, that we find that it is a difficult matter to give any concise data, and trust that what shall be given may be accepted as a partial history of the Brotherhood.

The first inception of the Brotherhood would seem to reach back to Upper Switzerland in Europe, where a number of families, which tradition has, were members of the Mennonite persuasion, were persecuted for their faith's sake by imprisonment and confiscation of their property, finally concluded to emigrate to the United States of America, and while crossing the ocean one of their ships containing all their goods was lost and the emigrants landed in this country poor and destitute, but free to worship God according to their own consciences, in November, 1753.

Among their number were John and Jacob Engle and others whose names are not given, who located in the south-western part of Lancaster county somewhere near the banks of the Susquehanna river. Tradition has it, that

somewhere about 1785, there were revival efforts made in the western part of Lancaster county, Pa., conducted principally by the united efforts of Otterbein, Boehm, Bochrn, the Engles, and others. These laborers were men formerly representing the Lutheran, Mennonite and Anabaptist faiths, who were led out into a deeper work on account of the cold formalism that seemed to pervade the Christian fraternity at that time. Their labors were abundantly blessed with numerous confessions of faith in the Lord Jesus Christ as their Savior and of the remission of their sins. It, however, seems that there was some contention concerning the method of baptism which then confronted them; and as some contended that the applicant should make choice of the method, others contended that nothing else but triune immersion was a proper method for a qualified applicant; hence the laborers in this effort mutually agreed to work independently according as they understood the Scriptures.

The work of these evangelistic efforts seemed to more or less continue, and as it became necessary to have some one to officiate in ministerial duties the lot fell on Jacob Engle, who became the first minister of the Brotherhood, who, with his co-laborers, John Engle, John Gish, John Stern and a number of others effected, as they then called it, an organization; and it would appear that for the time

being, they had not selected a name for themselves; however, as they continued in their labors, the work spread inland in different directions, and while it was necessary that some distinction must be given to the organization, those living at a distance from where the Brotherhood took its first active form, referred to the originators as the Brethren at the River; (River Brethren.) While these brethren were designated as the Brethren at the River, those who were not connected with the Church singled them out as River Brethren.

There are isolated records such as letters, etc., that bear testimony that the work begun in Lancaster county was not only confined to the southern and western part or any part in Lancaster county, but that it spread to other localities in the State, and that wherever mention was made of the Home Church, it was referred to as the Brethren at the River; hence the name.

As the Brotherhood grew in number, and the organization spread to other localities, it became necessary to effect a more efficient organization, such as establishing the office of Elders or Bishops, ministers and deacons. (See Art. 5, Constitution, etc.)

While God seemingly blest the efforts of the Brotherhood, it is evident that the enemy was also on the ground, from the fact that about the year 1843, there was a division; the receding branch being commonly known as

Yorkers, who are still holding forth under the same name, and conducting their organization, as they claim, according to the primitive methods of the Brotherhood.

About the year 1852, there was still another division, which was general in the State of Pennsylvania; this receding branch were commonly known as Brinsers, who have later adopted the name of United Zion's Children.

During the Civil War of 1860-65, while the Federal Government of the United States took drastic measures to raise an army to cope with the Rebellion, some of the members of the Brotherhood having been drafted for service, who proclaimed their non-resistant faith, it became necessary for the Brotherhood to go on record with the National Government at Washington, as a non-resistant religious organization, and at a formal Council held in the city of Lancaster, Pa., it was decided to have the name of the Brotherhood recorded as a non-resistant religious organization as Brethren in Christ; hence the present name, "The Brethren in Christ (formerly known as River Brethren)".

While the Brotherhood was spreading and increasing in number in the State of Pennsylvania, some of their number emigrated to other States and countries, especially Ohio and Canada; and while the accounts of the Brotherhood of those dates are very meager, there are recollections of visits having been

made forward and backward to Ohio and Canada dating back to 1820 and possibly prior, and while the Brotherhood in Canada was hardly considered a separate and distinct Brotherhood, yet in their labors they did not fully co-operate with each other, until the year 1879 (see Art. 1, Conference 1879), when a complete union was effected between the Church in Canada and the United States of America.

Since the Church in late years launched out in missionary work, both at home and abroad, and in these efforts acquired real estate for Mission purposes as well as for public worship, it became necessary that the Church should be more fully organized by being incorporated according to the laws of the land (Romans 13:1), to guard against any evils that might arise from contingencies unforeseen; hence General Conference of 1903, under Article 12, ordered the Church in the State of Pennsylvania to proceed with incorporation, and on December 24, 1903, a State Council was held in the city of Harrisburg, Pa. (see proceedings of incorporation, page 241) where resolutions for incorporation were adopted and countersigned by a number of official and representative members of the Brotherhood, and a committee to proceed with incorporation was appointed for the work, which completed their labors on May 4, 1904, which was approved by State Council then in session, and

ordered to be presented to General Conference for confirmation, which was granted May 19, 1904.

While the Brotherhood launched out in Home Mission work, it was discovered that there was a crying need in the foreign field for mission efforts, and while from a human standpoint, it would not have seemed advisable for a small body to undertake foreign mission work, yet the Lord blest the efforts which were launched in the year 1897 by Elder Jesse Engle and party of Kansas, who sailed for Bulawayo, South Africa, and established a Mission, now known as Matoppo Mission, the soil of which at this writing, bears the record of three who gave their lives, and died for the Master's cause, in the foreign field, for dispensing the gospel to those who never heard of the blessed Savior.

At the time of this writing (Dec., 1904), a movement is in progress to establish a Mission in India, which was undertaken by the brethren Amos L. Musser and Henry Angeny and company, who have not yet arrived at their destination.