

**International
Conservative
Holiness
Association**

POLICY

2006

International Conservative Holiness Association
Rev. Rollin Mitchell, General Secretary
P.O. Box 453

Carthage, IN 46115

CONTENTS

INTRODUCTION.....	5
CREEDAL STATEMENTS.....	8
CONDENSED STATEMENT OF BELIEF.....	18
GENERAL AND SPECIAL RULES.....	20
GOVERNMENT.....	26
REGIONAL GOVERNMENT.....	36
THE MINISTRY.....	38
JUDICIAL.....	45
RITUAL	
Marriage.....	47
Communion.....	50
Baptism.....	52
Dedication of Children.....	54
Reception of Members.....	55
Funeral.....	58
Dedication of Buildings.....	60
FORMS	
Church Letters.....	62
Special Local Church Forms.....	63
Commissions.....	64
Credentials.....	65
COURSE OF STUDY.....	69
INDEX.....	72

INTRODUCTION

(Note: The following is a summary statement of the philosophy of the International Conservative Holiness Association.)

The INTERNATIONAL CONSERVATIVE HOLINESS ASSOCIATION is...

- Composed of servants of God—ministers and laymen—whose hearts are burdened and who earnestly desire to maintain the concepts and practices which holiness people have traditionally accepted as the true way of God.
- Aggressive in its evangelistic outreach, firmly believing that the world is its parish.
- Committed to conserve in a bond of holy fellowship, wherever possible and for Christ's sake, any who seek to keep blessed of God, follow His holy way, and remain undeceived in these last days.
- Set for the defense of the Gospel and desires to do battle for principles that are not marketable.
- Engaged in supporting a charitable attitude toward any who do not elect to align themselves with those who hold these views.

**Furthermore, the INTERNATIONAL
CONSERVATIVE HOLINESS ASSOCIATION
is...**

- **In favor of** honoring the individual conscience.
- **Opposed to** any ecclesiastical system which suppresses the individual and makes the masses subject to the control of the few to the destruction of democratic processes.
- **In favor of** the anointed preaching of prophets sent from God who are not turned from their mission by concern for ecclesiastical approval.
- **Opposed to** church kitchens, recreational halls and church athletic programs as inherent violations of sacred responsibility and method.
- **In favor of** free and anointed public services that are a rebuke to formalism and considers Spirit-led emotionalism an essential part of the church's success.
- **Opposed to** immodest apparel, worldly fashions, and jewelry in addition to makeup, mannish clothing and cut hair for women.
- **In favor of** progress so long as it is in harmony with the Bible and genuine spirituality and contributes to the long-range up-building of God's Kingdom.

- **Opposed to** secularism, compromise and self-deception, all of which tend to disregard the dangers inherent in such diversions as television, secret lodges, mixed swimming and intercollegiate athletics.
- **In favor of** giving careful consideration to maintaining clear conscience in the light of its heritage and commitments and avoiding dangerous pitfalls by the process of simply ignoring the advice given by wise and spiritual forefathers.

**In short, the INTERNATIONAL
CONSERVATIVE HOLINESS ASSOCIATION
believes...**

- The Bible to be the Word of God and that liberties taken with it will result in eternal destruction for souls. Therefore, in matters of doctrine, internal attitude and external standard it seeks to follow the Bible even though such a course may be diametrically opposed to the spirit of the age and the mood of the church world in general and the holiness movement in particular. It believes, on this basis, in a separation that is both unique and obvious, knowing that “the Church which is married to the spirit of the age will find herself a widow in the next generation.”

CHAPTER I

CREEDAL STATEMENTS

1. The Holy Trinity. We believe there is but one living and true God, everlasting, of infinite power, wisdom, and goodness; the Maker and Preserver of all things, visible and invisible. And in unity of this Godhead there are three persons of one substance, power, and eternity—the Father, the Son (the Word), and the Holy Spirit. The Father is specially related to God's work in creation; the Son by incarnation is specially related to God's work in redemption; and the Holy Spirit by His indwelling is specially related to God's work in sanctification.

Gen. 1:1; Ex. 3:13-15; Ps. 90:2; Isa. 9:6; Jer. 10:10; John 4:24, 5:18; 10:30; 16:13; 17:3; Acts 5:3, 4; I Cor. 8:6; II Cor. 13:14; Col. 1:16; I John 5:7, 20; Rev. 19:13.

5. Jesus Christ. We believe the only begotten Son of God was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried to be a sacrifice, not only for original sin, but also for the actual sins of men, and to reconcile us to God. In resurrection He came forth from the dead, took again His body, together with all things appertaining to the perfection of man's nature, wherewith He ascended into heaven and is there engaged in intercession for us.

Matt. 27:62-66, 28:5-9, 16, 17, 18; Mark 15, 16:6, 7, 12; Luke 1:27, 31, 35; 24:4-8, 23; John 1:14, 18;

3:16, 17; 20:26-29; 21; Acts 1:2, 4:12, 10:40; Rom. 5:10; 8:34; 14:9; II Cor. 5:18, 19; Gal. 1:4; 4:4, 5; I Tim. 1:15; Heb. 9:28; 10:12; 13:20; I Peter 2:24; I John 2:2.

10. The Holy Spirit. We believe the Holy Spirit, proceeding from the Father and the Son, is of one substance, majesty and glory with the Father and the Son, very and eternal God. He is ever present and efficiently active in and with the Church of Christ, convincing the world of sin, righteousness and judgment, regenerating those who repent and believe, sanctifying believers and guiding into all truth.

Matt. 28:19; John 4:24-26; Acts 5:3-4; Romans 8:9; II Cor. 3:17; Gal. 4:6.

15. The Holy Scriptures. We believe in the plenary inspiration of the Holy Scriptures, by which we mean the sixty-six books of the Old and New Testaments, to be given by divine inspiration. These Scriptures we hold to be the infallible written Word of God, superior to all human authority, containing all things necessary to our salvation, so that whatever is not contained therein is not to be considered an article of faith. The Authorized King James Version 1611 shall be the official version of the ICHA. While we feel that other versions have some value, confusion arises when a church embraces many varied versions which plainly do not say the same thing.

Psa. 19:7; Luke 24:27; John 17:17; Acts 17:2; Rom. 1:2; 15:4; 16:26; I Thess. 2:13; II Tim. 3:15-17;

Heb. 4:12; I Peter 1:23; II Peter 1:19-21; Rev. 22:14, 19.

20. Original Sin. We believe original sin is the corruption of the nature of every man and is naturally engendered of the offspring of Adam, whereby man is wholly gone from original righteousness, and of his own nature inclined to evil and that continually. We believe that original sin continues to exist in the life of the regenerate until eradicated by the baptism with the Holy Spirit.

Psa. 51:5; Jer. 17:9; Mark 7:21-23; Rom. 3:10-12; 5:12, 18, 19; Eph. 2:1-3.

25. The Atonement—Ground of Salvation. We believe that Jesus Christ, by the shedding of His own blood, and by His meritorious death on the Cross, made a full atonement for all human sin, and that this atonement is the only ground of salvation, and that it is sufficient for every individual. The atonement is graciously efficacious for the salvation of the irresponsible and those not having reached the age of accountability, but is efficacious for the salvation of all others only when they repent and believe. Wherefore, to expect salvation on the ground of good works, or by the suffering the pains our sins deserve, either in the present or future state, is derogatory of Christ's sacrifice for us, and is a dangerous deceit.

Acts 13:38, 39, 15:11, 16:31; Rom. 3:28; 5:1, 2, 9; Eph. 2:8, 9; Phil. 3:9; Heb. 11.

30. Free Will. We believe the condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and work, to faith and calling upon God. But being created in God-likeness we believe all have been granted the ability to choose between right and wrong, and that they are made morally responsible. Thus, grace is freely bestowed upon all men, enabling them to turn from sin to righteousness, believe on Jesus Christ, for pardon and cleansing from sin, and follow good works pleasing and acceptable in His sight. Despite this, man after receiving the experience of regeneration and entire sanctification, is free to elect the way of sin again and may thus apostatize and be eternally lost except he repent of his sin and be restored to Divine favor.

Prov. 16:1; Jer. 10:23; Matt. 16:17; John 6:44, 65; Rom. 5:6-8; Eph. 2:8; Phil. 2:13; 4:13.

35. Repentance. We believe that genuine repentance toward God consists in a knowledge of, a sorrow for, and a voluntary confession and forsaking of sin. This is brought about by the knowledge of both the goodness and severity of God, through the medium of the truth and the convincing and convicting power of the Holy Spirit. It is required of all who have by act or purpose become sinners before God. The spirit of God gives to all who repent, the gracious help of penitence of heart and hope of mercy, that they may believe unto pardon and spiritual life.

Matt. 9:13; Mark 1:15; Luke 13:3; 24:47; Acts 2:38; 17:30; 26-20; Rom. 2:4; I John 1:9; Rev. 2:5.

40. Justification, Regeneration and Adoption.

We believe that justification is that gracious and judicial act of God, by which He grants full pardon of all guilt and complete release from the penalty of sins committed, and acceptance as righteous, to all who believe on Jesus Christ and receive Him as Lord and Saviour. We believe regeneration is that work of the Holy Spirit by which the pardoned sinner enters spiritual life. This work is received through faith in Jesus Christ, whereby the regenerate are delivered from the power of sin which reigns over all the unregenerate, so that they love God, and through grace serve Him with the will and affections of the heart. We believe that adoption is that gracious act of God whereby the justified and regenerated believer is made a son of God, receiving even the Spirit of adoption whereby he cries, "Abba Father."

We further believe that justification, regeneration and adoption are simultaneous in the experience of seekers after God and are obtained upon the condition of faith in the merits of the shed blood of Jesus Christ, preceded by repentance; and that to this work and state of grace the Holy Spirit bears witness.

John 1:12, 13; 3:5; Acts 13:39; Rom. 3:28; 4:2-5; 5:1, 2, 9; 8:15, 17; Gal. 3:26; 4:5, 7; Eph. 1:15; 2:5, 8; Titus 3:5; I John 3:1.

45. Entire Sanctification. We believe entire sanctification to be that work of the Holy Spirit by

which the child of God is cleansed from all inbred sin through faith in Jesus Christ. It is subsequent to regeneration, and is wrought when the believer presents himself a living sacrifice, holy and acceptable unto God, and is thus enabled through grace to love God with all the heart and to walk in His holy commandments blameless. Entire sanctification is provided by the blood of Jesus, is wrought instantaneously by faith, is preceded by entire consecration and is attested to by the direct witness of the Spirit as well as by the fruit of the Spirit. It is wrought by the baptism with the Holy Spirit and comprehends in one experience the cleansing of the heart from sin and the abiding indwelling presence of the Holy Spirit empowering the believer for life and service. We believe that this experience admits of expansion both in this life and the next, but that it is, by the Scriptures, the end of the commandment.

Deut. 3:6; Matt. 5:48; Luke 1:74-75; John 17:2-23; Rom. 8:3-4; Eph. 4:24; Eph. 5:25-27; Col. 4:12; I Thess. 5:23; II Thess. 2:13; II Tim. 3:17; Heb. 10:14, 18-22; James 4:8; II Peter 1:4; I John 1:7, 9; 3:8, 9; 4:17, 18; Jude 24.

50. The Second Coming of Christ. We believe in the second coming of Christ and that this precious truth and good hope is an inspiration to holy living and godly effort. We believe the Scriptures to teach the coming of Christ in bodily return to the earth and that He will cause the fulfillment of all prophecies made concerning His final and complete triumph over all evil. Faith in the imminence of Christ's

return is a rational and inspiring hope to the people of God. We further believe that those who are abiding in Him when He so comes will be caught up with the risen saints to meet the Lord in the air, so that they shall ever be with the Lord.

Isa. 11:1-12; Dan. 12:1-4; Zech. 14:1-11; Matt. 24:1-51; 26:64; Mark 13:26-37; Luke 17:26-37; 21:24-36; John 14:1-3; Acts 1:9-11; I Cor. 1:7-8; I Thess. 4:13-18; Heb. 9:27-28; Jas. 5:7-8; II Peter 3:1-14; I John 3:2-3; Jude v. 14; Rev. 1:7; 19:11-16; 22:6-7, 12, 20.

55. Resurrection, Judgment and Destiny. We believe in the resurrection of the dead, both of the just and the unjust. We further believe that God is the Judge of all mankind and that His administration of judgment will culminate the final meeting of mankind before His throne of great majesty and power where records will be examined and final awards and punishments administered. In this light, everlasting life is assured to all who savingly believe in, and obediently follow, Jesus Christ our Lord, and the finally impenitent shall suffer eternally in hell.

Job 19:25-27; Ps. 17:15; Dan. 12:2; Matt. 25:30-34; 41:16; 28:1-20; Luke 14:14; John 5:28-29; Acts 17:31; Rom. 2:16; 8:11; I Cor. 6:14; II Cor. 4:14; 5:1-11; I Thess. 4:14-17; II Tim. 4:1; Heb. 9:27; II Peter 3:7; Rev. 20:4-6, 11-13.

60. The Sacraments. We believe the sacraments ordained by Christ are not only tokens of Christian profession, but they are certain signs of grace and God's good will toward us, by which He

works in us the strengthening of our faith in Him. There are two sacraments, namely, Baptism and the Lord's Supper. Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others who are not so walking, but it is a sign of regeneration or new birth. The Lord's Supper is not only a sign of love and a memorial feast, but it is a sacrament of our redemption by Christ's death, and a token of His coming again; insomuch to such as rightly, worthily and with faith receive the same, it is made a medium through which God communicates blessing and strength to the heart.

Matt. 3:13-17; 26:26-28; 28:19; Mark 14:22-24; Acts 2:38-41; 8:12-17; 9:18; 16:33; 18:8; 22:16; I Cor. 10:16; 11:23-29; Gal. 3:27.

65. Divine Healing. We believe in the Bible doctrine of divine healing and urge our people to seek to offer the prayer of faith for the healing of the sick. Providential means and agencies when deemed necessary are not to be refused.

Isa. 53:5; Matt. 10:1; Luke 5:17; John 9:1-11; Acts 4:29-30; James 5:14-16.

66. Unknown Tongues. We believe that the graces (Galatians 5:22, 23) give evidence of the Holy Spirit's presence and operation in the Christian life and that the gifts, including the gift of tongues (I Corinthians 12:7-11), are for the propagation of the Gospel and are not the evidence of the power of the Holy Spirit in the Christian's heart. Therefore, we

stand opposed to the modern, unscriptural glossolalia movement (unknown tongues), (I Timothy 1:5-7). Acts 15:8, 9; Rom. 8:9; I Cor. 1:30; 14:1-40; I Peter 1:22.

67. The Family. We believe in the Biblical concept of the family, to include Father, Mother and Children. We are opposed to anything that tends to break down the family unit, such as the sins of; homosexuality, adultery, abortion, euthanasia, polygamy, abuse, and fornication. We believe the Bible offers forgiveness and grace to those involved in these sins.

Joshua 24:15; Prov. 22:6; Eph. 5:25; 6:1; 6:4; Titus 2:3-5.

70. Relative Duties. We believe those two great commandments which require us to love the Lord our God with all the heart and our neighbors as ourselves, contain the sum of the Divine law as it is revealed in the Scriptures. They are the measure and perfect rule of human duty and are for the ordering and directing of families and nations, and all other social bodies. By them we are required to acknowledge God as our only Supreme Ruler and all men as created by Him, equal in all natural rights. Wherefore, all men are bound so to order all their individual and social and political acts as to render to God entire and absolute obedience, and to secure to all men the enjoyment of every natural right as well as to promote the greatest happiness of each in the possession and exercise of such rights.

Lev. 19:18, 34; Deut. 1:17; II Sam. 23:3; Job 3:13,

14; Jer. 22:3; Matt. 5:44-47; 7:12; 10:17-33; 22:36-40; Luke 6:27-29, 35; John 13:34-35; Acts 10:34, 35; 17:26; Rom. 13:1, 7, 8, 10; Gal. 5:14; 6:10; I Peter 2:17; I John 4:12-13.

CONDENSED STATEMENT OF BELIEF

75. Following is a summary of our doctrinal position:

a. We believe that the Bible, both Old and New Testaments, is the inspired Word of God, and that it is the final authority governing the faith and practice of His people.

b. We believe in the Triune God; that is, the existence of one God manifested in three persons: Father, Son and Holy Spirit.

c. We believe that Jesus Christ was verily conceived of the virgin, and that He is the God-Man. We believe that He alone is mediator between God and man.

d. We believe in the personality of the third person of the Trinity, and that He is presently engaged in the great work of making Christ known to human hearts.

e. We believe that man was created in the image and likeness of God and that, through his disobedience, he sinned and brought upon himself spiritual death.

f. We believe in the vicarious death of Jesus Christ and that His shed blood is the meritorious means of our redemption.

g. We believe our salvation rests upon our attitude toward God's Son, and that repentance and

contrition are necessary to the appropriation of saving faith.

h. We believe that entire sanctification is a second, definite work of grace wrought in the heart of the believer by the Holy Spirit when conditions for such a work are properly met.

i. We believe in the second coming of Jesus Christ and His subsequent reign upon the earth.

j. We believe in the resurrection of Jesus Christ from the dead and the resurrection of the just and unjust. We believe in the eternal happiness of the just and the everlasting punishment of the unjust.

CHAPTER II

GENERAL AND SPECIAL RULES

We steadfastly adhere to the Scriptural fact that true religion consists of being born from above and indwelt by the Holy Ghost so that the life of the believer is evidenced by a love shed abroad in the heart. We are equally firm in a conviction that it is impossible to legislate righteousness. Those who attempt to do so face the danger of making patterns of conduct the ground of salvation rather than the result.

While we hold confidently to these truths, we also believe that the Scriptures, both by letter and spirit, set forth a standard of conduct for the Christian. This shall be our rule of faith and practice. We believe the following guidelines to be a minimum standard for those born again persons who join with us in a hearty fellowship committed to the perfecting of holiness in their lives and the reaching of the lost for Christ.

Each local church, group and individual identifying with the International Conservative Holiness Association must subscribe and adhere to the minimum standard as set forth in the **ICHA Policy**. While we encourage the local churches to draft their own manuals, policy, and specific rules, all such may exceed but not fall below the minimum standards of the **ICHA Policy**.

80. General. Our people are to exemplify the doctrine of Christ by manifesting the spirit of Christ

in all of life; namely through courtesy, charity toward those with whom they disagree, truthfulness, kindness and mercy; through avoiding gossip, slander and evil surmising; through cheerfully engaging in tithing as a minimum requirement of stewardship; through regular private and family devotions, and attendance upon the means of grace involving public worship and the sacraments; through presenting to the lost the claims of the Gospel, and evidencing a concern for both the spiritual and temporal needs of others; and through associating together in a fellowship upon which God can ever smile.

85. The Sabbath. The Christian Sabbath is a fundamental institution of God. Our people are to remember Sunday as a day of worship, rest and service. In so doing, they will avoid the spiritual pitfalls inherent in holiday diversions, secular activities such as unnecessary buying, selling and labor, and activities designed solely for personal pleasure without reference to their spiritual profit.

90. Habits. It is proper for Christians to avoid those habits which debilitate either character or body. Thus, our people are to shun tobacco in all of its forms, non-medicinal narcotics and intoxicants in all of their types. Any direct connections with these items rendering the Christian a partaker in other men's sins are to be consistently avoided. We honor the right of our people to reject such compulsory community or school health programs as violate the personal conscience.

95. Separation. We believe the Scriptures teach a clear separation between the Church and the world. Such must ever exist if the Church is to make her witness felt in a world committed to evil and darkness. Chaste and holy conversation, as well as honesty in business transactions are rules of this separation.

We stand opposed to secret orders, lotteries, gambling, and loose and improper conduct.

In matters of entertainment and recreation our people are to avoid such pursuits as contribute to worldliness. This includes theater going, dancing, card playing, songs and literature not to God's glory, attendance at the skating rink, the carnival, the bowling alley, the mixed swimming place, and such like.

Since sports have assumed a position in modern life out of all proportion to their value, our people are instructed to refrain from attendance at or participation in organized professional and amateur sports events geared to the general public interest.

We hold, further, that due to the influence and effect of television upon spiritual life, our people will harmonize with both scriptural principles and the practices of the International Conservative Holiness Association in abstaining from possessing television sets, and that the general concept of nonviewing is herein implied.

In light of today's home video related equipment and the possibility of its use as television

entertainment, we insist that our people refrain from viewing material not to God's glory, that take away from one's spirituality.

We honor the right of our people as individuals to select and implement private systems of education for their children when participation in public systems serves as a violation of personal conscience.

100. Attire. Women are to dress with the modesty and simplicity which has always characterized truly holy people. In the light of the Scriptures they are to avoid undue exposure of the body brought about by certain styles and are to be free from makeup, all rings and other items of ornamental jewelry; We are to maintain sleeves that extend below the elbow and dresses that extend below the knees. We further hold that natural (uncut) hair for women and girls is the rule of the Bible (except for medicinal reasons), and that masculine apparel for these is inconsistent with the same. While such precepts are directed largely toward women, it is out of harmony with the spirit of the Bible to exclude men from requirements regarding modesty, jewelry, and simplicity. It is in keeping with the Word of God that men abstain from long hair (I Corinthians 11:14 & 15).

105. Marriage and Divorce. Marriage was ordained of God in the time of man's innocency. We subscribe to the sacredness of the marriage vow and deplore the evils of divorce and remarriage. However, a person who declares himself to be the faithful party

in a divorce where the Scriptural ground for divorce exists, namely, adultery, and who has subsequently remarried, may be received as a member of the International Conservative Holiness Association subject to the following provisions: (1) he/she shall meet all other requirements for church membership; (2) The pastor or membership committee shall examine his/her declaration of faithfulness; and (3) he/she shall be properly informed that he/she will be unable to serve as an officer, teacher or minister in the International Conservative Holiness Association. Each minister and/or local church is urged to avoid the violation of his/her personal conscience in such receptions.

110. Functional. Each associated church, group and individual should function in harmony with the spirit and principles of the **ICHA Policy**.

We are opposed to any form of church function, entertainment, or recreation that leads to compromise or worldliness.

We contend that the sanctuary proper of any church is a place set aside for worship and holy activities. Only those individuals who give evidence of Christian character consistent with scriptural teaching are allowed the privilege of our platforms.

No church or minister shall be required to employ or use as volunteers individuals who are not in harmony with our General and Special Rules or Doctrine and moral standards expressed in the Creedal Statements.

115. Ministerial Responsibility. It is the duty of our ministers to inform properly our people from time to time of these rules, neither lifting them above their relative position in the scheme of redemption, nor suppressing them by assigning to them an insignificant role. The ministers shall, by tender spirit and much prayer, enforce the rules in the reception of members, presenting them in the light of both the letter and the spirit of the Bible and the **ICHA Policy** according to the intentions and purposes of the founders.

CHAPTER III

GOVERNMENT

Since the International Conservative Holiness Association is an association rather than a denomination, there is only a limited amount of government involved. However, we do recognize a need for some leadership and direction.

120. Representative Assembly—Function. The Representative Assembly, meeting as often as is herein provided, shall be the final legislative body of the International Conservative Holiness Association. It shall be presided over by the Chairman of the General Executive Committee and shall be empowered to act in all matters pertaining to the International Conservative Holiness Association.

125. Representative Assembly—Time and Place of Meeting. The Representative Assembly shall convene in the summer annually, with every fourth year being a Legislative Quadrennial Assembly and election of officers. The first such quadrennial assembly to be in 1994. The specific days and location of the assembly shall be determined by the General Executive Committee. The General Executive Committee shall be empowered to call for a special Representative Assembly.

126. Representative Assembly—Nominating Committee. A nominating committee of fifteen members, appointed by the General Executive

Committee, and the five members of the General Executive Committee shall meet before each Quadrennial Legislative Assembly, and bring to the Assembly the names for each office to be voted on, except the office of General Chairman and General Vice Chairman, which will be elected by open ballot.

127. Representative Assembly—Resolutions Committee. A Resolutions Committee of fifteen members, appointed by the General Executive Committee, and the five members of the General Executive Committee shall meet before each Quadrennial Legislative Assembly, and bring to the Assembly a report of those resolutions, which have been properly brought before the Committee.

128. General Credentials Committee. A General Credentials Committee will be elected to examine those seeking license, to issue licenses, recommend ordination, and other matters relating to ministers in the ICHA. This committee would be made up of the elders on the General Executive Committee, all Regional Chairmen, members of the Ministerial Studies Committee and fifteen (15) elders elected by the Representative Assembly. When deemed necessary, other elders may be invited to serve by the committee. This committee will act as trial court on accusations against any elder or licensed minister.

129. Ministerial Studies Committee. The Ministerial Studies Committee will be appointed by the General Board to provide helps, course of studies

for licensed ministers and make a recommendation of approval or disapproval of a licensed minister's stand to the General Credentials Committee. This committee would consist of five (5) elders.

130. Representative Assembly—Membership.

The Membership of the Representative Assembly shall include the following:

- a. All Elders and spouses in good standing.
- b. All Licensed Ministers
- c. All Individual Members, who are not members of one of our full membership churches.
- d. All S. S. Supts., Missions Supts., Church Treasurers of all full membership churches.
- e. Delegates from full membership churches: three delegates for the first 20 members, and one delegate for each additional five members.
- f. All delegates must be fifteen years old or above, and in harmony with the **ICHA Policy**.

135. General Executive Committee. The General Executive Committee shall be made up of the following five persons: General Chairman, General Vice-Chairman, General Secretary, General Treasurer, General Consultant. Each one shall be elected by a two-thirds vote of those present and voting. These shall be elected at each Quadrennial Representative Assembly, or until their successor is elected and qualified. The General Chairman, General Vice-Chairman and General Consultant must be Elders, and the General Secretary and General Treasurer may be either Elders or Laymen. Any

individual elected to the General Executive Committee must have been, by day of election, a member of the International Conservative Holiness Association in good standing for a minimum of two years. In the event there is a need for any salaried positions in the International Conservative Holiness Association, the salary would be determined by the General Executive Committee and the General Board.

136. General Board. The General Board shall be made up of four Elders and four lay members, and are to meet with the General Executive Committee at least twice annually, or at the call of the General Chairman of the International Conservative Holiness Association, to conduct business of the International Conservative Holiness Association. Between these meetings, all business shall be conducted by the General Executive Committee.

a. We recognize the right of the local church to hold title to, use, and dispose of local church property shall be the responsibility of the local church. We encourage each local church to draw up a resolution as to what right the General Executive Committee shall have in the event of the demise of the last trustees of the local church or the dissolution of the local church.

b. That the General Board shall have the authority to appoint the General Executive Committee to act in the interest of the properties

belonging to the General ICHA, to buy, to sell, or dispose of property as it deems necessary.

c. That the General Executive Committee is empowered to act for the good of the ICHA, - in matters not included in the POLICY.

d. These properties shall exclude the CFC Property, which could only be sold by a 2/3 vote of the Representative Assembly.

138. General Chairman. The General Chairman shall serve until the final adjournment of the next Quadrennial Legislative Assembly and until his successor is elected. The General Chairman shall be a member ex officio of all general boards and committees. The duties of the General Chairman shall be:

a. To preside over the annual Representative and Quadrennial Legislative Assemblies.

b. To preside over the General Board, General Executive Committee, and the Credentials, Nominating and Resolution Committees.

c. To preside at the ordination of elders.

d. To preside over meetings of the local church board, upon invitation or pastoral vacancy.

e. To travel throughout the association at large, to oversee the spiritual and temporal interests of the association, organize new local churches, and to labor to promote its purity, peace and prosperity.

f. No person shall be elected to the office of Chairman or Vice Chairman whose 72nd birthday shall occur during the term of office.

139. General Vice Chairman. The General Vice Chairman shall serve until the final adjournment of the next Quadrennial Legislative Assembly and until his successor is elected. The General Vice Chairman shall be a member ex officio of all general boards and committees. The duties of the General Vice Chairman shall be:

- a. To carry out the duties assigned him by the General Chairman.
- b. To fill the role of Chairman in the absence or assignment of the General Chairman.
- c. No person shall be elected to the office of Chairman or Vice Chairman whose 72nd birthday shall occur during the term of office.

140. General Secretary. It shall be the responsibility of the General Secretary to keep the official documents of the association, compile statistics, provide necessary forms and parchments, and care for such other duties as shall be assigned him by the Representative Assembly or the General Executive Committee.

145. General Treasurer. It shall be the responsibility of the General Treasurer to care for all the monies of the association. He/she shall prepare and submit to the members of the General Executive Committee a monthly report of the finances of the association. He/she shall prepare and submit to the members of the Representative Assembly an annual report of the finances of the association.

146. General Consultant. It shall be the responsibility of the General Consultant to be a member of and to advise the General Executive Committee and the General Board, and to promote the work of the association in cooperation with the other members of said board.

150. Overseas and Foreign Missionary Activity. All overseas and foreign missionary activity of the International Conservative Holiness Association shall be under the direction of the General Executive Committee, and shall be governed by the policy it shall from time to time set forth.

151. Missionary Support. Missionary work approved by the General Executive Committee may be supported without loss of money to office overhead. The monies collected for this support shall be sent to the missionaries through the General Treasurer in order to insure safe arrival and proper receipting. It is recommended that all offerings be sent to the General Treasurer monthly.

a. Missionary support through approved channels may go to the missionaries, to a general field, or for the purpose of opening virgin territories for the Gospel and related projects.

152. Home Missions and Evangelism. Home Missions and Evangelism work approved by the General Executive Committee may be supported without loss of money to office overhead. The monies collected for this support shall be sent to operations through the General Treasurer in order to insure safe

arrival and proper receipting. It is recommended that all offerings be sent to the General Treasurer monthly.

a. Home Missions and Evangelism support through approved channels may go to operations or for the purpose of opening virgin territories for the Gospel and related projects.

155. Educational Interests. All educational projects are to be taken care of by the General Executive Committee.

160. Filling Interim Vacancies. When a vacancy occurs in any International Conservative Holiness Association office during the interim between Quadrennial Representative Assemblies, such vacancies shall be filled by a two-thirds vote of the General Executive Committee. When a vacancy occurs on the General Executive Committee, the vacancy shall be filled by a two-thirds vote of the General Executive Committee and the General Board.

170. Parliamentary Rule. The standard reference work which shall govern the parliamentary process of deliberative bodies of the International Conservative Holiness Association shall be **Robert's Rules of Order, Newly Revised**.

175. ICHA Policy Amendments. The provisions of the **ICHA Policy** may be amended or repealed in every Quadrennial Representative Assembly (starting in 1994), by the following method:

a. By a two-thirds vote of the Quadrennial Representative Assembly on Resolutions presented

by any five representatives in good standing, except that Creedal Statements and General and Special Rules shall require a 90% vote of those present and voting in order to be changed or repealed.

b. Before being submitted to the Quadrennial Representative Assembly for a vote, all resolutions shall be committed to a Resolutions Committee for study, formulation and recommendation as to disposition. The resolutions must be presented to the General Secretary 15 days prior to the opening of the Quadrennial Representative Assembly.

177. Effective Date of Legislation. Legislation enacted at a Quadrennial Representative Assembly shall be in force 30 days following the date of its publication unless otherwise stipulated.

180. Interpretation of the ICHA Policy. The Representative Assembly shall be the final authority of the interpretation of the ICHA Policy. However, the General Executive Committee may offer an official interpretation, which shall stand until a Representative Assembly either ratifies or rejects it.

185. The Statistical Year. Each year the statistical year shall close on the last day of May. The new statistical year shall begin on the first day of June.

190. Membership. All individuals, groups and churches who are interested in joining or affiliating with the International Conservative Holiness Association should contact one of the members of the

General Executive Committee. In order to become a member of the International Conservative Holiness Association, each individual, group or church must be in harmony with the spirit and intent of the **ICHA Policy**.

a. In order to become a member, all individuals, groups and churches must be passed by a two-thirds vote of the Representative Assembly. Temporary membership until the next Representative Assembly may be granted by a two-thirds vote of the General Executive Committee.

195. Minutes and Directory. The ICHA will print an official minutes of each session of its Representative Assembly, which will include a directory of churches which are members of the ICHA, and those who affiliate with the ICHA, subject to their approval. The directory shall include addresses of the churches, Pastoral Staff, School Officers, Secretary, Treasurer, Missions and Youth Director, along with their addresses and phone numbers. Also, a list of all Elders, Licensed Ministers, Missionaries, Evangelists, and Song Evangelists and their addresses and phone numbers will be included, as well as other items deemed necessary by the General Executive Committee.

CHAPTER IV

REGIONAL GOVERNMENT

200. Organization Whereas the ICHA is composed of individual members, churches and associations, we recommend where possible and desirable among area churches, that a region be formed for the purpose of fellowship, that could include Regional rallies, camp meetings, pioneer evangelism, and the spreading of the Gospel of Jesus Christ. The General Assembly, General Board, or the General Executive Committee may recommend Regional boundaries as deemed necessary.

201. The Regional Coordinator The oversight of the region shall be the responsibility of an Elder called the Regional Coordinator who shall work in harmony with the General Chairman, and the General Board in furthering the work of the ICHA, organizing churches and opening preaching points for the spreading of the Gospel.

a. A Regional Coordinator may be elected by the participating churches, members, and associations by a 2/3 vote, or appointed for a one-year term by the General Executive Committee, or the General Board.

b. The Regional Coordinator shall serve without salary from the Region. It is recommended that where possible the churches he serves provide a travel and lodging expense.

202. The Regional Assembly A Regional Assembly may be held every 12 months where reports of churches, pastors, and members may be given, and the election of a Regional Coordinator. The General Chairman, Vice Chairman or their representative shall preside over the Assembly.

a. No Regional Assembly shall be authorized to levy a budget on any church or any individual of the Region. However, this rule shall not prevent funds being raised to assist in meeting the expense of the Regional Coordinator, or to carry out Regional functions such as camp meetings, rallies, and evangelistic campaigns.

203. The Regional Board The Regional Assembly may elect a Regional Board to work with the Regional Coordinator in conducting camp meetings, rallies, pioneer evangelism, etc.. This board may consist of 2 elders, 2 laymen, and the Regional Coordinator.

CHAPTER V

THE MINISTRY

While the International Conservative Holiness Association acknowledges that all Christians share the responsibility for ministering the Gospel unto all men, it also recognizes and holds that Christ, the Head of the Church, calls some to devote their time and talents to the more official and public work of the ministry. As Christ chose twelve apostles, prepared and sent them forth, so He calls holy men today and sends them forth as messengers of His Gospel. As the church recognizes this Divine call, it endorses the same by taking every suitable step to open the way for candidates to enter its official ministry.

275. Qualifications and Call of the Minister.

The minister of the Gospel in the International Conservative Holiness Association must know that he/she has peace with God through our Lord and Saviour Jesus Christ, and that he/she is sanctified wholly by the baptism of the Holy Spirit. His life is to depict both to the Church and the perishing world an upright and holy walk before God, the evidence of a sanctified life.

a. No minister shall be licensed or ordained in the International Conservative Holiness Association who has been involved in divorce and remarriage.

b. The minister of the International

Conservative Holiness Association must give careful attention to the virtues of Christian character, knowing that, the example he/she sets forth will greatly influence his/her public service. The following shall serve as guides to his/her ministerial conduct.

(1) Diligence. He/she must never be employed in a trifling fashion, but use his/her time, talents and energies wisely. He/she must be a good steward of life's potential.

(2) Bearing. The minister is to demonstrate holy living by his/her general bearing, realizing that his/her calling concerns the destinies of men, and thus, must be held in high esteem.

(3) Discretion. Prudence in the handling of finance shall be the aim of the minister's Christian business ethics. He/she shall endeavor to avoid entering into any unwise personal indebtedness which might result in a hindrance to the holy calling. The church acknowledges the ministry as a sacred trust and urges every safeguard to prevent its being marred by the pursuit of earthly gain. The Minister of the Gospel is encouraged to refrain from unnecessary employment or business which would divert his/her vision from the all-important task of soul winning.

(4) Punctuality. The minister shall practice the fine art of being on time at appointments and for other duties.

(5) Fervency. In prayer, study, preaching and visitation the life of the minister in the

International Conservative Holiness Association should be a faithful example of abiding interest in his/her holy calling.

280. The Local Preacher. Any member of the International Conservative Holiness Association who feels the call of God to the ministry may be licensed as a local preacher for a period of one year by the Church Board of the church of which he/she is a member. Prior to licensing, each candidate is to be examined for a reasonable period of time by the Church Board as to his/her personal Christian experience, character, doctrinal concepts, intellectual qualifications and usefulness.

a. A course of study shall be offered for use by the local preacher who shall pursue said course or its equivalent.

b. The local preacher's license may be renewed annually in harmony with the foregoing stipulations.

285. The Licensed Minister. A member of the International Conservative Holiness Association who feels the call of God to the ministry may be granted an Annual Minister's License for one year provided he/she has (1) held the Local Preacher's License for a period of one full year, (2) been recommended to the Representative Assembly for such license by the Church Board of the church of which he/she is a member, (3) given evidence of his/her sound personal Christian experience, good character, doctrinal concepts, intellectual qualifications and usefulness,

and (4) been carefully examined by the International Conservative Holiness Association Credentials Committee with favorable report.

a. A course of study shall be offered for use by the licensed minister which shall cover subjects leading to a sound and basic ministerial education. Each licensed minister shall be required to take closed-book, written examinations under the supervision of proctors, with a time limit of two hours for each study book or its equivalent.

b. A minister's license shall terminate with the next Representative Assembly at which time it may be renewed if the stated requirements are fulfilled. Failure of the local church to object to renewal in successive years shall be considered equivalent to approval.

(1) In cases where it is deemed necessary, the General Executive Committee may serve as the recommending agent.

290. The Ordained Minister. The International Conservative Holiness Association recognizes but one order of the official ministry, that of the eldership. Election to elder's orders and ordination shall be on an achievement basis. A licensed minister may be elected to elder's orders by a two-thirds majority vote of the Representative Assembly provided he/she has (1) held the Annual Minister's License for a period of at least two years, (2) been active in the full-time fields of the ministry either as a pastor or evangelist for no less than two years, (3)

given evidence of sound and stable personal Christian experience, good character, proper doctrinal concepts, intellectual qualifications and usefulness so that he/she may properly be considered a fit person to represent the Gospel through the channels of the International Conservative Holiness Association, and (4) been carefully examined by the Credentials Committee with favorable report. In those rare cases where ministerial success and achievement have been both exceptional and significantly productive and sufficiently long-standing, a person may be elected to elder's orders and ordination without reference to items (1) and (2) above.

a. The candidate shall be ordained by the General Chairman of the International Conservative Holiness Association or another elder selected by the General Executive Committee.

295. Recognition of Elders. An ordained minister desiring to unite with the International Conservative Holiness Association holding a valid credential in a holiness church or denomination may be recognized by vote of the Representative Assembly after he/ she has (1) been carefully and satisfactorily examined by the Credentials Committee as to his/her Christian experience, character, doctrinal concepts, intellectual qualifications and usefulness, and (2) indicated that his/her marriage relationship is in accord with the standards and rules of the International Conservative Holiness Association.

a. A minister may be recognized in the

interim between Representative Assemblies by a favorable vote of the General Executive Committee and, in such cases, shall be granted a temporary credential affixed with a blue seal and clearly marked or imprinted with the words “Temporary—Valid until the next Representative Assembly.”

296. The Christian Worker’s Certificate. Those individuals who feel a special call to serve in God’s Kingdom other than the Eldership, such as Children’s workers, Lay workers, and other Christian workers, may be issued a Christian Worker’s Certificate. They must first show their usefulness and have a recommendation from the pastor of the church they attend. Candidates for the certificate must meet the Credentials Committee, and receive their recommendation to the Representative Assembly. The certificate will be valid for the period of one year, or until the next Representative Assembly.

297. Evangelist’s Commission. An Evangelist’s Commission may be granted for those Elders who plan to spend the majority of their ministry in the field of Full-time Evangelism.

298. The Song Evangelists Commission. A Song Evangelist’s Commission may be granted for those individuals, groups or families whom God has called to do the work of Song Evangelism. These must first prove their usefulness in such work, and have the recommendation of the pastor of their home church. Such a commission will be granted by the Credentials Committee.

300. Restrictions. In performing marriage ceremonies, ministers of the International Conservative Holiness Association shall not unite divorced persons (except in reconciliation of fragmented first marriages where remarriage is not involved) or use rings.

305. Reports. All ministers of the International Conservative Holiness Association shall be required to report to the Representative Assembly annually, either by attending the Representative Assembly or reporting by mail. The membership of an elder who has failed to report for two consecutive years may be dropped from the roll of elders by a two-thirds vote of the Representative Assembly.

CHAPTER VI

JUDICIAL

The object of church discipline is not the punishment of offenders, but the vindication of the truth, purification of the church, warning of the careless, and reformation and salvation of the guilty. Ministers of the International Conservative Holiness Association who do violence to the General and Special Rules and/or the Creedal Statements, or who willingly and continuously violate their membership vows, should be dealt with kindly yet faithfully, according to the grievousness of their offenses.

312. Discipline of an Elder or Licensed Minister. The Credentials Committee shall have jurisdiction to hear and determine all charges brought against any Elder or Licensed Minister of the International Conservative Holiness Association. It shall be their duty to appoint an investigation committee of two Elders when an accusation in writing is filed against an Elder or Licensed Minister. The Credentials Committee, upon reviewing the findings of the investigation, shall appoint a committee of five Elders who shall hear the evidence, and shall vote by two-thirds of those present and voting, whether the accused is innocent or guilty. Upon the verdict of guilty, disciplinary action will be taken. The Credentials of the guilty may be revoked by a two-thirds vote of the Credentials Committee

present and voting by ballot, and his/her name dropped from the roll of Elders or Licensed Ministers. The Credentials Committee may also recommend that his/her name be dropped from the roll of members of the International Conservative Holiness Association.

313. Appeals of an Elder or Licensed Minister.

The Credentials Committee shall be the trial court to act on the accusations against any Elder or Licensed Minister in the International Conservative Holiness Association. A two-thirds ballot of those present and voting is required to revoke the credentials of the guilty party. An Elder, or Licensed Minister who after careful and thorough investigation has been found guilty by the Credentials Committee, shall have no appeal. There is no appeal from the Credentials Committee. Their decision shall be final.

CHAPTER VII

RITUAL

MARRIAGE

340. The Marriage Ceremony.

(The minister, addressing the bride's father, guardian or friend, shall say:)

Who giveth this woman to be married to this man?

(Upon receiving an answer to this question and after allowing the bride to join the groom in front of him, the minister shall address the congregation:)

Dearly Beloved: We are gathered together in the sight of God, and in the presence of these witnesses, to join together this man and this woman in holy wedlock, which is an honorable estate, instituted of God in the time of man's innocency signifying the mystical union that exists between Christ and His Church; which holy estate Christ adorned and beautified by His first miracle at Cana of Galilee. It is commended of the Apostle Paul to be honorable among all men. Therefore, it is never to be entered into unadvisedly, but reverently, discreetly, and in the fear of the Lord.

(The minister, or an assistant, shall pray.)

(Then the officiating minister shall address the couple by their first names with these words:)

_____ and

_____, I cannot emphasize too much, in the presence of these your friends and relatives, the importance and validity of the vows you will take during these moments. I charge and require you both, as you stand now before Almighty God, to remember that love and loyalty alone will avail as the foundation of a happy and enduring home. No other human ties are more tender, no other vows more sacred than those you now assume. If these solemn vows be kept inviolate, and if steadfastly you endeavor to do the will of your heavenly Father, your lives will be full of joy, and the home which you are now establishing will abide in peace.

(The minister, calling the man by his first name, shall say:)

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

(The man shall answer:) I will.

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

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

(The woman shall answer:) I will.

(The minister shall cause the man and woman to join hands and say after him as follows:)

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

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

(Then the minister shall say unto all present:)

By the authority vested in me as a Minister of the Gospel under the laws of the State of _____, I declare in the presence of these here assembled and all others that since _____ and _____ have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their love and faithfulness each to the other by lifelong vows and the clasping of hands, they are husband and wife together, in the name of the Father, and of the Son, and of the Holy Ghost. Those whom God hath joined together, let not man put asunder.

(Then the bride and groom shall kneel to receive

the benedictory prayer and upon rising shall be presented to the congregation.)

COMMUNION

345. The Sacrament of the Lord's Supper.

(After appropriate public services, the minister, having before him the prepared elements of the Lord's Supper, may address the congregation as follows:)

Beloved in the Lord: All here present who have truly and earnestly repented of their sins and are in love and charity with⁴ their neighbors, and who intend to lead the life that is from above, following the commandments of God and walking henceforth in His holy ways, may draw near in faith to take this holy sacrament to their soul's comfort and edification.

(The people having gathered, the minister shall say:)

We do not presume to come to the table of the Lord trusting in our own righteousness, but only in the manifold and great mercies of God. We are not worthy so much as to gather up the crumbs from under His table. Yet He is merciful above measure. Therefore, as we partake of these symbols of His broken body and shed blood, we bow in humility and ask that we may grow spiritually at this table, having been washed from our sins by that most precious blood. We also remember that we are one at the table

of the Lord and that in receiving these elements we do show forth His coming again.

(The minister shall then offer an extemporaneous prayer of consecration.)

(The elements shall be distributed quietly and reverently after which the minister may designate proper times for partaking of them by using the following words:)

“Jesus...the same night in which he was betrayed, took bread and when he had given thanks, he broke it and gave it to his disciples, saying, Take, eat; this is my body which is given for you; do this in remembrance of me.”

And,

“Likewise after supper he took the cup and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my blood of the New Testament, which is shed for you and for many, for the remission of sins; do this as oft as ye shall drink it, in remembrance of me.”

(While the communicants are still kneeling the minister shall offer a prayer for God’s blessing upon their lives, concluding with a benedictory statement like unto the following:)

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

BAPTISM

350. Christian Baptism. (The minister, or someone appointed, shall read:)

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and make disciples of 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 always, even unto the end of the world” (Matt. 28:18-20).

(Then the minister, addressing the candidates, shall say:)

Dearly Beloved: You here present yourselves for Christian baptism. God, the covenant-keeping God, has promised to sustain you so long as you walk humbly and carefully before Him. Wherefore, you must promise upon your part in the presence of these here assembled that you will implicitly believe God’s Holy Word and obediently keep His commandments and endure to the end.

Do you renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that you will not follow or be led by them?

(Answer:) I renounce them all.

Do you believe in God, the Father Almighty, Maker of heaven and earth? And in Jesus Christ, His

only begotten Son, our Lord? And that He was conceived by the Holy Ghost, born of the Virgin Mary? That He suffered under Pontius Pilate, and was crucified, dead and buried? That He arose again on the third day? That He ascended into heaven, and sits at the right hand of God, the Father Almighty, and from thence will come again to judge the quick and the dead? And do you believe in the Holy Ghost, the communion of saints, the remission of sins, the resurrection of the body, and everlasting life after death?

(Answer:) All this I steadfastly believe.

Do you now realize salvation from your sins so that you can say you are born again?

(Answer:) I do.

Will you be baptized in this faith once delivered to the saints?

(Answer:) I will.

Will you then obey God's holy will, and keep His commandments, and walk in them all the days of your life?

(Answer:) I will.

(The minister, asking the candidate's full name, shall say:)

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

(The minister may then pray for each candidate separately or for the group as a whole.)

DEDICATION OF CHILDREN

355. The Dedication of Children.

Dearly Beloved: Inasmuch as our Saviour, Jesus Christ, said, "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of God;" and since the Apostle Peter, under Divine inspiration declared, "The promise is unto you and to your children," this child has been brought hither to be dedicated to the plan of his/her Creator that he/she may someday receive the seal of the Covenant of Grace into which God is mercifully pleased to enter with all His children.

It is proper that we should earnestly call upon God the Father, through our Lord Jesus Christ, that His bounteous mercy shall be granted unto this child that he/she being made a partaker of the Divine nature, may grow up into Christ our living head in all things, until he/she comes in the unity of the faith and of the knowledge of the Son of God, unto a perfect man (woman), unto the measure of the stature of the fullness of Christ.

Furthermore, let us pray that needed grace shall be supplied these parents that they may properly discharge all the duties they owe this child which God has so kindly given them.

(The minister, addressing the parents, shall say:)

Do you renounce the devil and all his work, the vain pomp and glory of the world, with all covetous desires for the same, and the sinful pleasures of the

flesh, so that in the training of this child, you will not be led by such things? And do you pledge yourselves, insofar as is possible, to prevent him from following the same?

(Answer:) We do.

Will you, out of the Holy Scriptures, diligently teach your child the statues and commandments of the Most High; and will you train him up in the nurture and admonition of the Lord?

(Answer:) We will.

(The minister shall then take the child and dedicate it in the name of the Father, Son and Holy Ghost, praying earnestly for it, the parents, and all those whose lives and influences shall bear upon its proper upbringing and Christian character.)

RECEPTION OF MEMBERS

356. The Reception of Church Members.

When persons desire to unite with one of the local churches in the ICHA, they shall receive instructions through a membership class, or private counseling. After due instructions and examination by the local membership committee, they may be received into local church membership as follows:

Minister: Beloved in the Lord, there are many treasured blessings which we receive by affiliating with the visible body of believers in Christ Jesus. In so doing we seek to share in a warm and wholesome love for the church like in kind to that of

our Saviour, who gave Himself for it. We also openly declare our desire for a holy fellowship with God and His redeemed children. None should hold these privileges and benefits lightly, seeing God enjoins the assembling of His chosen ones together, and the New Testament clearly supports the concept of an organized body of believers on earth. Furthermore, it is necessary that we be agreed upon the doctrines and standards which have attracted us to _____ (name of church).

Then the Minister shall ask the candidates:

Do you believe in the Holy Trinity manifest as Father, Son and Holy Ghost?

Do you realize that Jesus is the God-Man, Messiah, Saviour, Heavenly Intercessor and coming King?

Do you acknowledge that the Holy Ghost is a person, operating in this world in all aspects of our redemption and filling the hearts of the cleansed with His presence, empowering them for service, and witnessing to the works of grace?

Do you accept the fact that man is born in sin, and is in need of a Saviour, and that two definite works of Divine grace are necessary to qualify him for heaven?

Do you now testify to being born again, and do you believe in Entire Sanctification as a second crisis experience which eradicates the depraved nature? And if you are not now in possession of such an experience, do you affirm you are seeking it?

Do you believe in the resurrection, and the judgment, and eternal destiny with its rewards and punishments?

The candidates shall answer: I do.

Minister: Having embraced these doctrines, will you covenant to live according to the General and Special Rules, and the Constitution of the church, faithfully giving of your means, attending the services, and abiding in harmony with the purpose and mission of the church as set forth in the Policy? Will you engage in family and private devotions as regularly as possible, abstaining from all appearance of evil, so as not to bring reproach upon Christ, and the cause of Holiness?

The candidates shall answer: I will.

(Then the Minister, addressing the individual, or group as a whole, shall say:)

_____, I welcome you into this church, with its sacred fellowships, duties, and opportunities. May “the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever, amen.” (Heb. 13:20-21)

FUNERAL

360. The Funeral Service.

(After the family of the deceased is seated, the service may be opened with a hymn sung by a choir, special singers, or the congregation.)

The minister may then read the following Scripture (or II Corinthians 1:3-4; Psalm 46:1-3; II Corinthians 4:17-18; John 16:33; Matthew 5:3-4, 6, 8; Psalm 27:3-5, 11, 13-14; Psalm 46:1-6, 10, 11):

“I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die” (John 11:25-26).

“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, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and

full of glory: receiving the end of your faith, even the salvation of your souls” (I Peter 1:3-9).

(Following this, the minister may offer an invocatory prayer. Another appropriate hymn or special song may be sung and an obituary read. The minister’s message should then be delivered, concluded by a benedictory prayer.)

(At the graveside, when the people have assembled, the minister may say:)

“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. Jesus saith...I am the way, the truth and the life: no man cometh unto the Father, but by me” (John 14:16). Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God (II Corinthians 1:3-4).

(The minister may then offer the following committal:)

Forasmuch as it hath pleased Almighty God, the Maker of all things, in His wise providence to take from the world the soul of the departed, we therefore commit his/her body to the ground, saying, Earth to earth, ashes to ashes, dust to dust. Henceforth, we are

to look for the coming of our Lord Jesus Christ, when He shall burst asunder the bands of death and gather to Himself in the skies for the Marriage Supper of the Lamb all those who have made a covenant with Him by sacrifice.

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

(The minister shall then pray extemporaneously.)

DEDICATION OF BUILDINGS

361. The Dedication of Church Buildings.

Minister: Having been prospered by the hand of the Lord, and enabled by His grace and strength to complete this building to the Glory of His name, we now stand in God's presence to dedicate this structure to the service of His Kingdom.

To the glory of God our Father, from whom cometh every good and perfect gift, to the honor of Jesus Christ, our Lord and Saviour; and to the praise of the Holy Spirit, source of light, and life, and power—our Sanctifier,

Congregation: We do now with joy and gratitude, humbly dedicate this building.

Minister: In remembrance of all who have loved and served this church, establishing the heritage we now enjoy, and who are now a part of the church triumphant,

Congregation: We gratefully dedicate this Edifice

(Sanctuary, Education Bldg., Parsonage, etc.).

Minister: For worship in prayer and song, for the preaching of the Word, for the teaching of the Scriptures, and for the fellowship of the saints,

Congregation: We solemnly dedicate this house of God.

Minister: For the comfort of those who mourn, for the strengthening of the weak, and for the giving of hope and courage to all who come within these walls,

Congregation: We dedicate this place of fellowship and prayer.

Unison: We, as laborers together with God, now join hands and hearts and dedicate ourselves anew to the high and holy purposes to which this building has been set apart. We pledge our loyal devotion, faithful stewardship, and diligent service to the end that in this place the name of the Lord shall be glorified, and His kingdom shall be advanced, through Jesus Christ our Lord. Amen.

CHAPTER VIII

FORMS

CHURCH LETTERS

370. Transfer of Membership.

This is to certify that _____ is a member in good standing of the _____ Church at _____. Upon request his/her membership is hereby transferred to the Church at _____ and he/she is affectionately commended to its duties, care and fellowship.

When the reception of this transfer is acknowledged by the receiving church, membership in this local church will cease.

Date _____ Pastor _____
Secretary _____

375. Acknowledgment of Transfer of Membership.

The certificate of transfer of the membership of _____ from the _____ Church at _____ to the _____ Church at _____ is hereby acknowledged. He/she has been duly received into fellowship and recorded as a member of this church.

Date _____ Pastor _____
Secretary _____

380. Letter of Dismissal.

This certifies that _____ has been a member of the _____ Church at _____ until the date designated hereon. Upon his/her request he/she is hereby granted this letter of dismissal.

Date _____ Pastor _____
Secretary _____

385. Certificate of Commendation.

This certifies that _____ is a member in good standing in the _____ Church at _____. Upon his/her request, he/she has been removed from the roster of this church and is heartily commended to the Christian fellowship of those to whom this certificate may be presented.

Date _____ Pastor _____
Secretary _____

SPECIAL LOCAL CHURCH FORMS

390. Affirmation of Belief and Intent.

Desiring to unite with the _____ Church, and having taken careful note of the doctrines and rules as stated in the ICHA Policy, and having had them duly explained to me either by my pastor or through the medium of a membership class, I hereby affirm that I believe and intend to follow the same.

Date _____ Signature _____

COMMISSIONS

415. Evangelist's Commission.

This is to certify that the bearer, _____ has been commissioned an Evangelist in the International Conservative Holiness Association for a period of one year from date by the International Conservative Holiness Association.

Date _____ General Chairman _____
General Secretary _____

420. Song Evangelist's Commission.

This is to certify that the bearer, _____ has been commissioned a Song Evangelist in the International Conservative Holiness Association for a period of one year from date by the International Conservative Holiness Association.

Date _____ General Chairman _____
General Secretary _____

424. The Christian Worker's Certificate.

The International Conservative Holiness Association herewith makes public declaration that _____ has been given this Christian Worker's Certificate, according to its constituted provisions for the period of one year, and is thus recommended in such capacity so long as his/her spirit and practice conform to the doctrines of the International Conservative Holiness Association.

Done at _____.
Date _____ General Chairman _____
General Secretary _____

CREDENTIALS

425. Local Preacher's License.

(Note: An additional approved form for the Local Preacher's License may be secured by contacting the General Secretary.)

This is to certify that _____ is licensed as a Local Preacher by the official board of his/her local church for a period of one year, provided that his/her spirit and practice are such as become the Gospel of Christ, and that his/her teaching corresponds with the established doctrines of the Holy Scriptures as held by the International Conservative Holiness Association.

By order of the Church Board of the
_____ Church at _____.
Date _____ Pastor _____
Secretary _____

430. General Minister's License.

The International Conservative Holiness Association herewith makes public declaration that _____ has been licensed as a Minister according to its constituted provisions for a period of one year, and is thus recommended in such capacity so long as his/her spirit and practice conform to the

Gospel of Christ and the doctrines of said church.

Done at _____.

Date _____ General Chairman _____
Witnessing Officer _____

435. Certificate of Ordination.

The International Conservative Holiness Association with an eye single to the Glory of God, herewith makes public declaration that

_____ whom it holds to be under the protection of Almighty God has been set apart and ordained to the office of Elder according to its properly constituted provisions. Inasmuch as he/she has been adjudged worthy and adequately qualified for such an eminent work he/she is recommended to all with whom he/she may come in contact as a fit person to feed the Flock of God and administer the Sacraments and Ordinances. However, be it known that such recommendation is continually dependent upon his/her holding fast the faithful Word and maintaining a spirit and practice becoming the Gospel of Jesus Christ.

In Testimony Whereof we have hereunto set our hands and the seal of the Church this _____ day of _____ in the year of our Lord,

(Seal)

Done at _____.

General Chairman _____

Witnessing Officer _____

440. Certificate of Recognition of Elder's Orders.

(Note: A Recognition Certificate bearing a blue seal instead of a gold one signifies temporary recognition until the following Representative Assembly when consideration will be given to making the credentials permanent and replacing the certificate with one bearing a gold seal.)

The International Conservative Holiness Association with an eye single to the Glory of God, herewith makes public declaration that

_____ whom it holds to be under the protection of Almighty God has this day been officially recognized as an Elder according to its properly constituted provisions. Inasmuch as he/she has been adjudged worthy and adequately qualified for such an eminent work, he/she is recommended to all with whom he/she may come in contact as a fit person to feed the Flock of God and administer the Sacraments and Ordinances. However, be it known that such recommendation is continually dependent upon his/her holding fast the faithful Word and maintaining a spirit and practice becoming the Gospel of Jesus Christ.

In Testimony Whereof we have hereunto set our hands and the seal of the Church this _____ day of _____ in the year of our Lord,

(Seal)

Done at _____.

General Chairman _____

Witnessing Officer _____

CHAPTER IX

THE COURSE OF STUDY

450. Course of study leading to ordination in the International Conservative Holiness Association.

I. FIRST YEAR

A. TO BE STUDIED AND OUTLINED

1. Exploring the Old Testament - Chapters 1 - 8 (Beacon Hill) Purkiser
2. Matthew, Mark, Luke - (3 textual and 3 topical sermons each)
3. Intro. To Christian Theology (Wiley)
4. How to Prepare Bible Messages (James Braga) Multnomah Press, Portland Or.

B. TO BE READ

1. Be Ye Holy (Wilcox)
2. The Disciplined Life (Taylor)
3. Preacher and Prayer (Bounds)
4. Impressions (Knapp)
5. *ICHA Policy*

II. SECOND YEAR

A. TO BE STUDIED AND OUTLINED

1. Exploring the Old Testament - Chapters 8 - 16
2. John and Acts - (3 textual and 3 topical sermons each)
3. A Right Conception of Sin (Taylor)

4. Christian Theology Vol. 1 (Wiley)

B. TO BE READ

1. The Wife of a Missionary Pioneer (Mary Duren)
2. Let God Guide You Daily (Wesley Dewel)
3. Lighting From the Past (Wallace Thornton, Jr.)
4. The Soul Winners Secret (Brengele)
5. Prayer Availeth Much (T. M. Anderson)

III. THIRD YEAR

A. TO BE STUDIED AND OUTLINED

1. Christian Theology Vol. II (Wiley)
2. Romans, Hebrews (3 textual and 3 expository sermons each)
3. Ministerial Ethics and Etiquette (Maxey)
4. Biblical Preaching (Haddon Robertson)

B. TO BE READ

1. The Person and Ministry of the Holy Spirit (Carter)
2. Problems of the Spirit Filled Life (Deal)
3. Truth on Fire (John and Bona Fleming)
4. Prayer and Praying Men (Bounds)
5. The Loneliest Woman in Africa (W. P. Livingstone)

IV. FOURTH YEAR

A. TO BE READ AND OUTLINED

1. Christian Theology Vol. III (Wiley)
2. General Epistles (One Outline each)

3. From the Apostles to Wesley (William Greathouse)

4. The Holy Way (Yocum)

5. Roberts Rules of Order

B. TO BE READ

1. The Ministry of Shepherding (Stowe)

2. The Armies of God (Yocum)

3. Helps to Holiness (Brenkle)

4. Out of Egypt into Canaan (Knapp)

5. Preaching Holiness today (Taylor)

NOTE:

1. The course of study for Local Preachers will be the same as the first and second years of the course of study for candidates for ordination.

2. All licensed ministers failing to complete and report on at least two study books and two reading books per year, for two consecutive years, will automatically forfeit their licenses, unless, in the judgment of the Ministerial Studies Committee, an exception shall be made. The General Executive Committee shall have power to review and pass upon such action when it deems it advisable.

3. Courses successfully taken by any ministerial candidate having attended an acceptable Bible college or the ICHA Preacher's Training Institute shall be accepted in place of our course of study, except that, they shall still be required to read the ICHA Policy.

INDEX

Subject.....	Par.	Page
Abortion.....	67	16
Acknowledgment of Transfer of Membership.....	375	62
Adoption.....	40	12
Affirmation of Belief and Intent.....	390	63
Amendments to ICHA Policy	175	33
Amusements.....	95	22
Appeals of a Minister.....	313	46
Athletic Programs.....	Intro	6
Atonement.....	25	10
Attire.....	100	23
Baptism.....	60	17
Baptism, Ritual.....	350	52
Bible.....	Intro, 15, 75	7, 9, 18
Bowling.....	95	22
Card playing.....	95	22
Carnival.....	95	22
Certificate of commendation.....	385	63
Certificate of ordination.....	435	66
Certificate of recognition of Elder's Orders.....	440	67
CFC property.....	136	29
Child dedication, ritual.....	355	54
Christian Worker's Certificate. 296, 424		43, 64
Church kitchens.....	Intro.	6
Communion.....	60	17
Communion, ritual.....	345	50
Condensed statement of belief.....	75	18

Conscience, personal...Intro, 90, 95, 105	6, 21, 22, 23
Course of Study.....	450 69
Creation of man.....	75 18
Dancing.....	95 22
Dedication of children, ritual.....	355 54
Dedication of Church	
Buildings, ritual.....	361 60
Destiny.....	55 14
Devotions.....	80 20
Discipline of a Minister.....	312 45
Divine healing.....	65 15
Divorce.....105, 275, 300	23, 38, 44
Dress.....Intro., 100	6, 23
Duties.....	70 16
Education..... 95, 155	22, 33
Effective Date of Legislation.....	177 34
Elders.....	290 41
Elder's orders, recognition of.....	440 67
Entertainment..... 95, 110	22, 24
Entire sanctification.....	45, 75 12, 19
Eternal life.....	55, 75 14, 19
Eternal punishment.....	55, 75 14, 19
Euthanasia.....	67 16
Evangelism.....Intro, 152	5, 32
Evangelist's Commission.....	415 64
Family.....	67 16
Family devotions.....	80 20
Free Will.....	30 11
Funeral service, ritual.....	360 57
Gambling.....	95 22

General Board.....	136	29
General Chairman.....	138	30
General Consultant.....	146	32
General Credentials Committee.....	128	27
General Executive Committee.....	135	28
General Minister's license.....	430	65
General Vice Chairman.....	139	31
Gifts of the Spirit.....	66	15
Gossip.....	80	20
Habits.....	90	21
Hair.....	Intro, 100	6, 23
Healing.....	65	15
Holiness.....	45	12
Holy Scriptures.....	15	9
Holy Spirit.....	10, 75	9, 18
Home missions.....	152	32
Homosexuality.....	67	16
ICHA properties.....	136	29
Interpretation of the ICHA Policy.....	180	34
Jesus Christ.....	5, 75	8, 18
Jewelry.....	100	23
Judgment.....	55	14
Judicial.....	312, 313	45, 46
Justification.....	40	12
Letter of dismissal.....	380	63
Licensed minister.....	285	40
Literature not to God's glory.....	95	22
Local church property.....	136	29
Local preacher.....	280	40
Local preacher's license.....	425	65

Lord's Supper.....	60	17
Lord's Supper, ritual.....	345	50
Lotteries.....	95	22
Makeup.....	100	23
Marriage.....	105	23
Marriage restrictions.....	300	44
Marriage, ritual.....	340	47
Membership.....	105, 190	23, 34
Ministerial responsibility.....	115, 275	25, 38
Ministerial Studies Committee.....	129	27
Minister's license.....	285, 430	40, 65
Minister's reports.....	305	44
Minutes and directory.....	195	35
Missionary activity.....	150, 152	32, 32
Missionary support.....	151, 152	32, 32
Modesty.....	Intro, 100	6, 23
Movies.....	95	22
Ordained minister.....	290	41
Ordination certificate.....	435	66
Organization of Regions.....	200	36
Original sin.....	20	10
Parliamentary rule.....	170	33
Platform privilege.....	110	24
Policy Amendments.....	175	33
Policy interpretation.....	180	34
Polygamy.....	67	16
Preacher's license.....	425	65
Private Education.....	95	22
Properties, ICHA.....	136	29
Property, local church.....	136	29

Property, CFC.....	136	29
Reception of Members, local church, ritual.....	356	55
Recognition of elders.....	295, 440	42, 67
Recreation.....	95, 110	22, 24
Recreational halls.....	Intro	6
Regeneration.....	40	12
Regional Assembly.....	202	37
Regional Board.....	203	37
Regional Coordinator.....	201	36
Regions, organization of.....	200	36
Remarriage.....	105, 275	23, 38
Repentance.....	35, 75	11, 18
Reports, minister's.....	305	44
Representative Assembly Function.....	120	26
Representative Assembly Membership.....	130	28
Representative Assembly Resolutions Committee.....	127	27
Representative Assembly Time and Place.....	125	26
Resolutions.....	175	33
Resurrection.....	55, 75	14, 19
Sabbath.....	85	21
Sacrament of the Lord's Supper.....	345	50
Sacraments.....	60, 80	14, 20
Salvation.....	25, 75	10, 18
Sanctification.....	45, 75	12, 19
Sanctuary.....	110	24

Second Coming	50, 75	13, 19
Secretary.....	140	31
Secret orders.....	Intro, 95	7, 22
Separation.....	95	22
Skating rinks.....	95	22
Song Evangelist's Commission.....	420	64
Songs not to God's glory.....	95	22
Spiritual gifts.....	66	15
Spiritual graces.....	66	15
Sports.....	95	22
Statistical year.....	185	34
Swimming, mixed.....	Intro, 95	7, 22
Television.....	Intro, 95	7, 22
Tithing.....	80	20
Tobacco.....	90	21
Tongues, unknown.....	66	15
Transfer of membership.....	370	62
Treasurer.....	145	31
Trinity.....	1, 75	8, 18
Unknown tongues.....	66	15
Vacancies.....	160	33
Video equipment.....	95	22
Wedding ring.....	100, 300	23, 44
Worship.....	Intro, 80	6, 20